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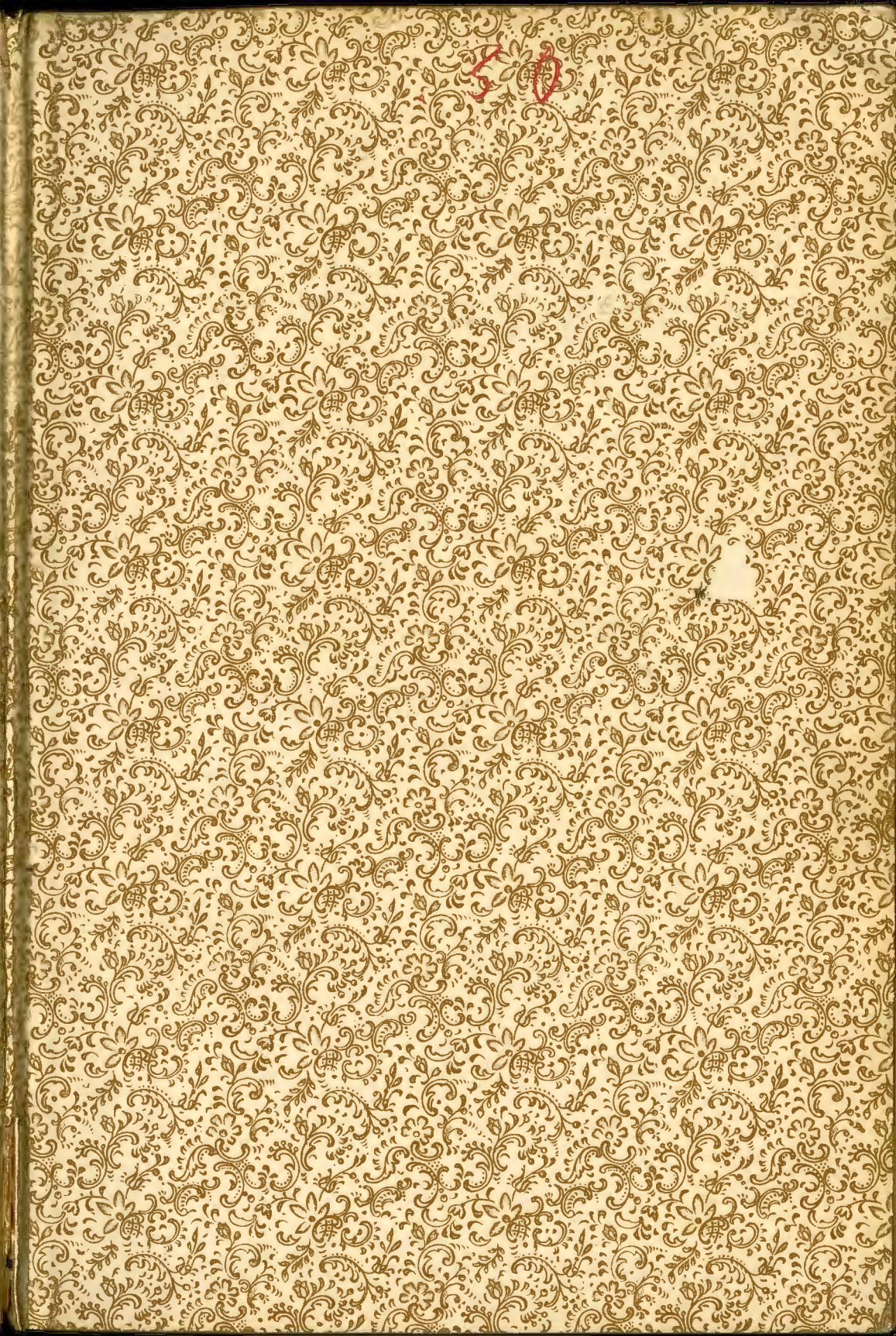
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J. M. Jackson.

LIVING WORDS.

Writings and Sermons on Various Subjects, Selected
from the Efforts, Both in Press and Pulpit,
of that Faithful Servant of the Lord,

J. W. JACKSON.

COMPILED BY

J. T. MARTIN AND R. S. JACKSON.

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"I have fought a good fight, I have finished my
course, I have kept the faith."—2 Timothy, 4:7.

AUSTIN:
J. W. JACKSON PUBLISHING COMPANY.
1902.

AT 3241

PREFACE.

In this age of progress in the art of printing it would be an almost impossible task to count the number of books that are almost daily being given to the public, and while many of them are indeed worthy of consideration, a vast number possess no merit other than the claim to satisfy the love for fiction and that which is sensational. It is the purpose and desire of the publishers of this volume to issue a book that will appeal to man's better nature, and create in the heart and mind of the reader a thirst for that knowledge and wisdom which causes the soul to look beyond the passing pleasures of the hour, and center the affections upon that joy and happiness which shall be eternal.

The Author had intended publishing a complete book of sermons, but ill health postponed the work until a short time before his death, which caused the work to be abandoned almost as soon as begun. We have used the title "Living Words" that he gave his prospective book of sermons, and while it is not as complete as it would have been, had the Author lived to arrange and edit it, we feel justified in claiming it to be worthy the consideration of those seeking to know more of God's eternal truth.

So instead of a book of sermons, "Living Words" contains the choicest of his writings, notes and sermons which have appeared in the *Firm Foundation* since the first issue of that paper in 1884. His continuous study of the Word, long and close application to his editorial duties, and careful preservation of his notes, has indeed furnished us with a voluminous amount of material from which to select, and the task of making the proper selection has not been by any means an easy one. We had, however, the satisfaction of knowing that, inasmuch as Bro. Jackson was, as a rule, logical, sound, and guided in all his writings by a "thus saith the Lord," no serious mistake could be made in publishing anything he wrote.

The book will do good only in proportion to the number of readers, and the disposition to receive instruction, consolation, encouragement, from one of God's noblest servants, and it is greatly desired that thousands in the years to come will read these pages and meditate upon the truths herein enunciated.

"Living Words" represents the labor of years; thoughts of one who toiled daily and nightly searching the Book of Books, acquiring that knowledge and wisdom which would enable him to more perfectly declare the whole counsel of God. We can only combine our desire and hope with his, and send forth this volume with an earnest prayer that it may tend to the promotion of pure and undefiled religion, help to extend the knowledge of Christ, and be a humble instrument in aiding the glorious work of converting and edifying all who seek a habitation in "that city whose builder and maker is God."

THE PUBLISHERS.

Austin, April 11, 1902.

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BIOGRAPHICAL.

Although this is headed "Biographical," there will be but little of biography in it, for the reason that I have not at my command the necessary material out of which to construct a biography of the author of the following writings. All I have in my possession pertaining to the life of Bro. J. W. Jackson prior to my acquaintance and association with him, was given by me to the readers of the *Firm Foundation* soon after his death, which is as follows:

J. W. Jackson was born the 21st of July, 1840, in Avoyelles Parish, La., near Marksville. His father's name was Reuben Jackson, and his mother's Emily Ann. He was married in 1864 to Miss Artemesia Lamar, a niece of Mirabeau B. Lamar, in Leake county, Mississippi. Three children were born of this union—Lucy Ann, Reuben Stark, John Lamar. The former two survive their father.

Bro. Jackson moved to Texas in 1871, and was bereft of his wife the next year, at Lancaster, Dallas county. He then went to live with an uncle in Limestone county, who had preceded him to the State. While in Limestone county he filled the position of assistant county surveyor, his cousin being the surveyor of the county at that time. This position he remained in three years, when at the urgent solicitation of Bro. D. C. Wornell, he went to Hill county and opened a school. In connection with Bros. N. B. Sikes and W. P. Richardson he was very active in sowing the good seed of the Kingdom in Hill and several of the adjoining counties. He was baptized into Christ by his uncle Andrew, in Louisiana, and his first experience in the capacity of preacher was with his uncle, among the French Catholics of Louisiana. He loved to relate a circumstance in which a poor French family heard the pure word of God for the first time, by his reading it to them in their own language, and they obeyed the word.

Bro. Jackson was educated at old Mt. Lebanon Institute in Mississippi. Here he graduated with high honor.

When the breach between the North and the South came and the bugle notes of war were heard in our Southland calling for volunteers to defend the political principles of the South, Bro.

Jackson responded to the call and went to Virginia and took part on those sanguinary fields where so much blood was shed for the lost cause. For his strict adherence to duty as a soldier and his bravery on the field of battle, he was promoted from private to lieutenant, and captain; and in the closing struggle he was commissioned as lieutenant-colonel. After the war he taught school, first in Mississippi, then in Louisiana, and afterward in this State. As a school teacher he was also a success.

Although his careful study of the Bible led him to decide that war is always evil, and that no Christian is justified in engaging in it, he delighted in talking over his war experience and the hair-breadth escapes of those exciting and bloody encounters in which he acted a part. But he desisted from taking any part in any of the Confederate reunions, because, as he said, it might re-enthroned in his heart the old war-time animosities that the gospel of Christ had eradicated. He was wounded and captured by the enemy in 1864.

I do not make mention of his war record to make him appear as great to those who may read his writings in this book, but to show that he was always faithful to what he conceived to be his duty, and that he never lacked the courage of his convictions.

In that realm of "the sweet bye and bye," where his spirit now is, the badges of honor conferred by this world to its eminent politicians and military heroes will not avail as divine vouchers nor passports through the gates into the eternal city of the "many mansions," but will be as mere shattered dreams of greatness. There the tall monuments erected in this world to the honor of the "goddesses of liberty," and the magnificent obelisks reared as towers of fame to the gods of war and the chiefs of state, will be as but broken reeds, and their flattering, deifying inscriptions will sound as the idlest tales of prattling children.

As the national fame of Greece and Rome, that rose to greatness upon seas of blood and then sunk to the lowest depths of nationality, so shall all the greatness, as this world counts greatness, sink to the lowest level of sin when that day comes upon which the Just Judge of all the earth passes His eternal sentence against the follies of men.

Hence, if I had in my possession accounts, even of such deeds of greatness as would entitle our brother's name to enlistment on the

world's roll of fame, along with the most favored few, it would do him no good.

Really the bravest heroes this world has ever known are those men and women who have had the courage to take an humble position in the ranks of the true followers of Christ, and "contend earnestly for the faith once delivered to the saints." They have fought and are today fighting out battles, the issues of which are a thousand fold greater and more important than any of the bloody contests led by Alexander (whom the world calls great), or Napoleon, or Washington, or Lee! In this great and good fight of faith, J. W. Jackson acted a very conspicuous and gallant part, from the first time I ever met him, in 1884, until he fell with his bright armor on, on June 15, 1901. And in this book, "Living Words," the other soldiers of the cross and the world may read his manner of Christian warfare much better than I could tell it, if I should try.

It is by request that I write this so-called biography of Bro. J. W. Jackson. But as I have not any data at hand concerning his early life, which is always interesting in biographies of those we love, I will make it as brief as I can, by saying that during my intimate acquaintance and association with J. W. Jackson, consisting of seventeen years, he was ever an upright, faithful, charitable and courageous Christian. I never knew him to try to add to nor take one word from the law of God. Who can say more than this for any man?

A. MCGARY.

I had frequently met with Bro. Jackson for some years prior to 1887 and had associated with him in some of his meetings. During the State prohibition campaign we were constantly engaged together as evangelists, our field of labor being Johnson and Hill counties, in the State of Texas. He possessed a great number of good qualities and these were well cultivated, and well suited to his calling. He combined kindness, firmness and dignity in measures which constituted a good ruler, and all this he made subservient to the high calling of a gospel preacher. It was in 1887, I think, that we labored together from late in the spring till late in autumn, chiefly in Hill county, but held some meetings elsewhere in the State. Bro. Jackson made an aggregate of the results

of the meetings and as well as I remember there were about four hundred additions, by obedience to the gospel. During one of those meetings, held some miles west of Hillsboro, there were many interesting occurrences. It was altogether a mission point. The prohibition question had created much excitement. The leaders asked for the use of our place for meeting, in which to discuss their issues. Bro. Jackson answered them that their request should be freely granted, provided they would keep good order and that all further discussion cease. The conditions were agreed to and honorably kept. Bro. Jackson's management of the excited conditions was perfect, so that it interfered not in the least with the meeting. After three or four days he was taken very sick. The audience was increasing and daily our camp was growing populous. Four days later Bro. Jackson came into camp, but unable to preach. That night we had our first success—a whole Methodist household. I left the meeting that night. Bro. Jackson continued about ten days and, in all, baptized fifty-five. During this season we were called together to a point quite a distance southwest, far up on the San Saba river. This was a great meeting in some respects. There were hundreds of people there from almost all parts of the State. It was a kind of a reunion. There were fourteen preachers in attendance. It was thought best by the preachers to select two of their number to do the preaching. Bro. Jackson was one of the two chosen, and did his work well, to the satisfaction of all. Again he took sick, but in a few days was ready to do his part. This meeting was fairly successful. Very many meetings such as those referred to above could be mentioned, but other matters claim space. Where Bro. Jackson lived longest, there he was most respected and loved, and where he preached for the greatest length of time he had his greatest success.

Bro. Jackson held many public oral debates and successfully defended the truth. There was perhaps no other debater like him. He never used retort or wit and on this account some thought he was not a first-class debater. He always refused to waste any time with anecdotes. His extraordinary power for good was found in his ability to fix his arguments in the minds of his hearers and impress the truth in the hearts of the people so that time could not erase it. Long after his debates were over the remembrance of the truths he told had more influence than when they were first

uttered. It is safe to say that he was a successful debater and he gained his success by the power of a "thus saith the Lord." He had few equals in modesty and refinement and his superiors in these lines were infinitely less. His life was wholly given to the cause of Christ and I never knew any one more industrious than he. Perhaps he would have lived longer if he had taken more rest, but rarely did he indulge in a season of recreation. Building up the cause of salvation was his chief delight and in all his work he certainly never once forgot the *one* rule. Scarcely a single discourse did he ever deliver without referring to the importance of being governed in all things by the divine word. Once when engaged in a meeting a certain individual, while he was preaching, attracted much attention by bad behavior. Bro. Jackson walked down the aisle and identified the person at the point of his finger and, with coercive earnestness and dignity, said, "Sit still and behave yourself till I have done preaching." Misbehavior was at an end. It would not be correct to say that Bro. Jackson was without enemies, but outside those who became such because he told them the truth he held the respect and friendship of nearly all. He was given to pure speech under all circumstances and hence his influence was always for good. He set the example of living for the good of all his associates.

W. P. RICHARDSON.

In contributing toward the biographical sketch of Bro. J. W. Jackson I shall briefly confine myself to my association with him. I first met Bro. Jackson at the old Box Church in Limestone county, near Groesbeck. At that time he and his children were living with their uncle, Andrew Jackson, and Bro. Jackson was acting as deputy county surveyor of Limestone county under his cousin, Kendrick Jackson. While we were not, to much extent, associated together until about two years later, our friendship dated from this meeting. In 1877 Bro. Jackson moved to Antioch, near Mt. Calm, Texas, and for several years taught school at Antioch and Mt. Calm. I was a patron of the school at Antioch, and his work in the schoolroom was of such a nature as to endear him not only to his pupils, but the entire community. In 1888 we became associated together as co-laborers in preaching the gospel. At even as late a date as this, gospel preachers were scarce in this part of the

State, and the calls were numerous. Of the true preachers I call to mind, there were Bro. T. M. Sweeney, who lived just east of the Trinity river; Bro. John S. Durst, in Leon county; Bro. B. T. Sweeney, in Robertson county; and W. P. Richardson, in Johnson county. I love to think of the many pleasant days passed in the presence of these faithful men of God. While the friendship and association of these brethren were very dear, none stood nearer than Bro. Jackson, with whom for nearly a quarter of a century we held meetings together and "dedicated" a great many "brush arbors" and "school houses."

In August, 1900, I met Bro. Jackson in a meeting near old Bro. Ficklin's in Hill county. At this meeting he mentioned the fact that he had in view the publication of a book, and desired Bro. Richardson and myself to assist him. This request, coupled with that of his son, R. S. Jackson, is what prompts me in an imperfect way to write these lines.

Bro. Jackson's time for many years was mostly spent in the schoolroom; his vacation and Lord's days, however, were devoted to the preaching of the gospel. In 1878 he was called to Johnson county to fill an appointment for Bro. B. T. Sweeney. At this meeting only three souls became obedient, but the truth was so well presented he was asked to return the following year. I accompanied and assisted him in his second meeting, which resulted in the baptism of twelve young married people and broke up the dancing parties in that community. The meeting was held near old Bro. Ewing's, on the Nolan river, near Cleburne. It was here that I saw for the first time a cripple on crutches led into the water and baptized.

In those days preachers had to undergo a great many more hardships than now in traveling to their appointments. Our traveling was altogether on horseback; our saddlebags on one side contained a change of wearing apparel and the other a hymn-book and Bible. We were *one-horse* preachers. Frequently, as Bro. Jackson often put it, "we stopped wherever night overtook us," which was not always under the friendly roof of a brother. On our second trip to Johnson county, we stopped one night with an old brother, living some seven or eight miles north of Hillsboro, by the name of Arnot. Upon arriving at his home after a hard day's ride in the dust and sun we did not have the appearance of preachers,

and our reception at first was not very cordial. In those days preachers did not carry with them that ministerial dignity that has in late years become so popular, and the good old brother applied the scriptural catechism to determine whether our claim as preachers of the gospel was sanctioned by divine writ. We here also enjoyed for a few hours the society of that grand old soldier of the cross, Wm. McIntire, who at that time was the "scapegoat" of the rebaptism question. Our meeting with Bro. Arnot was the beginning of an intimate friendship which grew firmer and dearer as the years rolled by, and ended only when he and Bro. Jackson passed into that rest awaiting the children of God. Then, as now, we were called "Campbellites," and our society, as a rule, was not desired by the sectarians. Once, while returning from an appointment, we were overtaken by two Methodist preachers. Following the general custom, we all halted and engaged in conversation. They inquired as to our destination, who we were, and what we had been doing. Bro. Jackson replied:

"Preaching the gospel."

"To what church do you belong?"

"The Church of Christ."

"A pretty good institution," replied the Methodist preacher.

"Yes," responded Bro. Jackson, "*the best on earth!*"

Bro. Jackson's replies and the manner in which they were spoken convinced the preachers that discretion was, for them, the better part of valor, and they hurriedly gathered up their reins and drove rapidly on.

In 1879 Bro. Jackson moved to Hill county, and taught school at Union Bluff, and at several other points I do not call, at this writing, to mind. Bro. Jackson preached regularly at Union Bluff, Woodbury, Arnot Schoolhouse, Hillsboro, and we held many meetings together in different parts of the county. Once in a meeting at what was then called the Dead Horse Schoolhouse, at the conclusion of one of Bro. Jackson's discourses, a man came forward and in a loud voice said: "Mr. Jackson, I read the Bible by candle light, and it says, 'I will that *all* men pray everywhere.'"

"Yes," replied Bro. Jackson, "and when you came to the word *all* your candle flickered and in your darkness you put in the word *all*." He then turned to 1 Tim. 2:8 and read the passage correctly. The only reply the objector made was, "Your Bible may read that way,

but mine says 'all.'” The incident created some amusement and the poor fellow left the meeting-house greatly chagrined over his defeat. Notwithstanding this was a sectarian stronghold, we had a good meeting and the cause was established. Almost everywhere we had to combat sectarianism. Once at a meeting in Bynum some confusion had arisen over the possession of the schoolhouse, which we were justly entitled to, and had already commenced our meeting, but rather than bring reproach upon the cause and embroil the community into a wrangle, we gave way to the Baptist. We resumed the meeting two weeks later. The Baptist made a failure, and we had sixteen additions to the one body.

Bro. Jackson, I believe, kept in closer touch with his audience than any one I ever preached with. During this meeting he was called away to another appointment, and a few nights before we were to close, he came to me and said: “Bro. Sikes, old Mr. E. is thoroughly convinced, but he is so full of denominational pride that he hates to give up. I want you to exhort him to obedience; he may never live to have another opportunity to obey.” The old gentleman was then in his seventieth year and had lived all his life a Methodist. The next discourse I did exhort the people to obedience, and at the conclusion the old man made the confession and next day I baptized him. It was not long afterward until he was summoned across the river, and I have rejoiced since that I acted upon Bro. Jackson’s suggestion.

In combating sectarianism and rebuking the disorderly Bro. Jackson always presented the truth in such a way as to draw, instead of detract from what he preached. One of the most effective rebukes I ever saw given to disturbers of worship was his moral lecture to two young ladies who had for several nights kept up a constant conversation with their gentlemen friends through an open window, and in such a manner as to disturb the whole congregation. We had tried every way to stop them, but our mild requests were treated with indifference. One evening just before service Bro. Jackson came to me and said, “Bro. Sikes, I am going to put a stop to that talking tonight.” Promptly at the hour the young ladies were on hand and commenced their regular program. After Bro. Jackson had presented the subject for the night, he stepped down from the rostrum, walking up in front of the young ladies, said, “But before I proceed with our discourse I desire to first perform a most disagreeable duty,” and following this, deliv-

ered one of the most gentlemanly and effective rebukes I ever listened to or read. I wish I could remember his exact language, so I could here give it, but memory fails. Without leaving his station Bro. Jackson proceeded with his discourse, and at the conclusion the mother of one of the young ladies, a good old Baptist, came forward and with much feeling thanked Bro. Jackson for rebuking her daughter in the manner he did. We had no more talking during that meeting.

In 1884, during a meeting at West, Texas, a lady came forward and desired to unite with the church. She stated that she had been baptized by the Baptist and had already been received by another congregation of Christians. Bro. Jackson informed her that the Lord required people to render an intelligent obedience to the gospel, and the church could not receive her into fellowship upon her Baptist obedience. The lady left the house very much mortified, but she afterward wrote to Bro. Jackson, thanking him for what he had said, as it led her to study the word of God and render an acceptable obedience.

If space would permit, I could relate many incidents which would serve to further illustrate the high motives which influenced Bro. Jackson, in all he has said and done, but this must suffice.

Brother Jackson always had the courage of his convictions. He possessed that combination of courage and modesty, so rare in many, which made his utterances impressive and convincing. In debate, written or oral, he was a tower of strength, always relying upon the strength of his position for victory, and not subterfuge and trickery. He was an incessant student of the Bible and herein lay his great strength. He was not regarded as an orator, yet I have heard him at times use that beauty and power and appropriateness of speech that would entitle him to such a claim. I have listened to the word-painting of H. D. Bantau, the well-pointed logic of W. P. Richardson, the deep reasoning of John S. Durst, and the warm exhortations of B. T. Sweeney, yet none of these men were more instructive to me than J. W. Jackson. In disposition he was congenial, and association with him was always pleasant and edifying. The world is better off by his having lived in it.

N. B. SIKES.

LIVING WORDS. .

THE ONE FOUNDATION.

While it is generally taught and believed by professed Christians that there is salvation in no other name given under Heaven than that of Jesus, it is not so generally understood nor believed that Jesus, in His official capacity, is the Foundation upon which His Church is built. All of the promises of God are in *Christ*; not in Jesus, but in Him as the Christ, the Son of God. The blessings and privileges thus designed for man are bestowed through Him officially. These official relations are expressed in this proposition: "Jesus of Nazareth is the Christ the Son of the living God." This is the foundation truth or creed of the Church. No body of people can be built together either religiously or politically without a creed or foundation truth. This truth apprehended by faith gives spirit and vitality to each member, and the members thus animated by this vitalizing and unifying principle are built together into one body upon the one foundation. It is important; then, that we understand the full import of this fundamental proposition.

Jesus is the Son of God. He was "God manifest in the flesh"; acknowledged by the Father and proven to be the Son of God by His resurrection from the dead. Rom. 1:4. He is also the Christ of prophecy. The words "Messiah," "Christ," and "Anointed" are, respectively, Hebrew, Greek and English, equivalents expressive of official station or dignity. In ancient times prophets, priests, and kings were anointed with oil when about to enter upon the functions of their respective offices. Jesus, as the anointed of God, unites in Himself personally and officially all three offices. He is Prophet, Priest and King.

God had spoken in ancient times to men by prophets; now He speaks to us by the Prophet. The former were human, and spoke only as moved by the Holy Spirit; Jesus is Divine—"in Him are hid all the treasures of wisdom and knowledge." He is infallible, and from His teachings there is no appeal. He knew the human

heart, hence could adapt His teachings to the humblest capacity. He entered the tomb, dwelt in darkness, and coming back therefrom has taught us lessons full of hope of "the sweet beyond." Priests had been appointed to minister in holy things; but they were fallible, and had to offer for themselves as well as for their fellowman, and they could not continue in office by reason of death. Jesus, our High Priest, is without sin, and hath an unchangeable priesthood. Full of compassionate tenderness for poor sinful man, having been tempted in all points like as we are, yet without sin, He ever liveth to make intercession for us. Jesus, our King, will enact just such laws as are necessary to the well being of man. He will protect and defend His people, punish His enemies, and finally reward all the faithful. All this is included in the foundation truth of our religion, and more than this. This is the central truth which gives value to every other truth taught in the system.

Having discovered the import of the proposition, we proceed to the teachings of the Scriptures in order to ascertain where, when and how this foundation was first laid.

Some proof, however, is demanded as to the proposition being the foundation. Paul, 1 Cor. 3:11, says: "Other foundation can no man lay than that is laid which is Jesus the Christ." To "lay a foundation," in Paul's language, is to preach Jesus the Christ. He says that he "strived to preach the Gospel not where Christ was named lest I should build upon another man's foundation" (Rom. 15:20); and as "a wise master-builder I have laid the foundation and another buildeth thereon." 1 Cor. 3:10. This he did when he went to Corinth and reasoned in the synagogue every Sabbath and "testified to the Jews that Jesus is Christ." Acts 18:1-5. This was the burden of apostolic preaching and writing, viz.: that Jesus is the Christ the Son of the living God, and that as such He is the Foundation of His Church. To this agrees the prophecy: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone—a sure foundation; he that believeth shall not be confounded." Isa. 28:16. Peter, addressing Christians, quotes this prophecy, and applies it to Jesus. 1 Peter 2:6-7. Also in his address before the Sanhedrim (Acts 4:11), he declares concerning Jesus of Nazareth, "this is the stone which you builders rejected which is become the head of the corner." If further confirmation of this point is necessary, we turn to Matt. 16:14-20. Jesus asks: "Who do men say that I the son of man am?" * * * "But

Simon Peter answered and said: Thou art the Christ the Son of the living God. And Jesus answered and said unto him: Blessed art thou, Simon, son of Jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in Heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of Hades shall not prevail against it." The foundation, then, is Jesus, the Christ, the Son of God; and it was to be a sure foundation—one that could not be moved or conquered by the powers of the under-world. Why men should here say that the gates of Hades should not prevail against the Church I can not conceive, unless it be to prove a succession of churches from apostolic days to the present. Every item of faith and hope for an eternal life is centered in the Christ, hence to be a *sure* foundation He must be tried, and must prevail over the gates of Hades. This He did, and now is glorified in Heaven.

Where was this foundation first laid? In Zion, the city of Jerusalem. Isa. 28:16; Matt. 5:35; Ps. 48:2. Jerusalem was to be the place from whence the Word of the Lord should proceed. Isa. 2:3. Repentance and remission of sins was to be preached among all nations in the name of Christ, beginning at Jerusalem. Luke 24:47. This is sufficient as to the place of beginning. It excludes all those preachers who go back to Ur of the Chaldees or to Canaan and preach the covenant of circumcision as the foundation of the Church. Nor can our Baptist friends find any consolation in these Scriptures; for there is no proof that John the Baptist ever was in Jerusalem; and if he was, he could not have preached that of which he was ignorant—the Gospel of Christ. Christ in His lifetime was in Jerusalem, but instead of proclaiming His Messiahship, "He charged His disciples that they should tell no man that he was Jesus the Christ." Matt. 16:20. This brings us to the question, "When was this foundation laid in Jerusalem?" It could not have been during His earthly mission, for during this period He was *officially* inferior and subject to the Father. "Though He were yet a Son, yet learned He obedience by the things which He suffered, and being made perfect, He became the author of eternal salvation to all them that obey Him." Heb. 5:8-9. Again Jesus says: "I can of mine own self do nothing"; "for I came down from Heaven not to do mine own will; but the will of Him that sent me"; "I am come in my Father's name"; "the works which the Father hath given me to finish, the same works I do bear wit-

ness of me that the Father hath sent me." A great many other Scriptures can be cited to show that Jesus, in taking upon Himself the form of man, became a subject of the government under which He was born; that He lived and died in obedience to the will of God. Paul teaches that He "made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death on the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow of things in Heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:7-11. Why was He exalted? Because of the life of humiliation and the works He had finished. When was authority given to Him? Not until His exaltation to the right hand of God. Again, it was necessary for Him to be made like unto His brethren that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 2:17. Hence, "He was tempted in all points like as we are, yet without sin, and can have compassion on the ignorant, and on them that are out of the way." Jesus, being the High Priest of our profession, was *made* High Priest by the oath of God. Heb. 7:21. Being Priest, it was necessary that He have something to offer. Heb. 8:3. On earth He could not be a Priest (Heb. 8:4), because under which He lived and to which He was obedient had a divinely appointed priesthood. But God, having abolished that law in the death of Christ, changed the order of priesthood from human to the divine—from the transient to the unchanging. Jesus as "the lamb of God" suffered without the camp (Heb. 13:12) that is on this earth. As High Priest He entered into the true Holy Place, Heaven itself, by His own blood, and offered Himself to God without spot to God. *After* He had made the offering, "He sat down at the right hand of God." Heb. 10:12. He was not made the Christ until *after* His resurrection. So Peter also declares in his sermon recorded in Acts 2d chapter. In preaching to the multitude who had assembled on account of the wonderful occurrences of that day, he first explains that which they saw and heard as the fulfillment of the prophecy of Joel; hence, what He spake was "by the Holy Spirit." He then presents Jesus, His death and resurrection,

attested by the prophecy of David and the testimony of the Apostles, and therefore, says he, "Let all the house of Israel know assuredly that God hath made this same Jesus whom ye have crucified both Lord and Christ." Acts 2:36. This is the first announcement of this fact to the world. His Messiahship is for the benefit of man; hence, as "Lord of all" He sends the "promise of the Father," the Holy Spirit, to announce on earth His glorification in Heaven. This He did through the Apostles, and here begins on earth the administration of the Kingdom of Heaven, of which Jesus is the King.

We have already seen that to "lay a foundation" is to preach Jesus the Christ. Hence, in Jerusalem, on the first Pentecost after the resurrection, in the year 33 A. D., God, by the Holy Spirit, first preached this fact, and thus laid a firm foundation upon which to build the Church of Christ. Another idea, however, is connected with this preaching.

The developments of the purpose of God were gradual and progressive, and, I may say, also, that the things done and suffered on earth by Jesus were necessary and preparatory to His perfection *officially*. In nature and character He was already perfect. Thus it was with the Apostles. Jesus had chosen them to be with Him, and for three and a half years He taught and prepared them for the great work to be entrusted to them; so that when assembled together in Jerusalem, in obedience to His command, they were spiritually right—their sins forgiven; but *officially*, imperfect. True, Jesus had commanded them to preach the gospel to all nations, beginning at Jerusalem, but He told them to tarry in the city till endued with power from on high. Luke 24:49. When they received this power it fully qualified them or fitted them to be foundation stones in the Temple of God. They, as ambassadors for Christ, proclaim his sovereignty and make known His laws. To return, however, to Peter's announcement that "God had made Jesus both Lord and Christ." When the multitude heard this they cried out, "Men and brethren, what shall we do?" Peter's reply to this question should be seriously considered. "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Spirit." Jesus had been proclaimed "both Lord and Christ," and upon the testimony produced men believed it, hence the question and answer. Two things are commanded; the reason for doing them is found in the two promises

immediately connected with them, and the source of both commands and promises is the authority of Jesus Christ. This answer is doubly authoritative. It was given by Peter, who was specially selected to open the administration of Christ's government on earth to both Jews and Gentiles. Matt. 16:19, 15:7. *It is the first command ever given on earth by the authority of Jesus Christ for the remission of sins.* This cannot be denied by any one familiar with the New Testament, and this one fact alone should forever settle the question of the time and place of the beginning of the Church of Christ. The force of the command, however, is destroyed by the false interpretation of the phrase, "for the remission of sins." Remember Eve. She was deceived by a false interpretation of God's words. How appropriate to these interpreters the words of the old prophet addressed to Israel: "Woe be unto the pastors that scatter and destroy the sheep of my pasture, saith the Lord. I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied. But if they had stood in my counsel and had caused my people to hear my words, then they should have turned them from the evil way of their doings." Jer. 2:3. "Then they that gladly received His word were baptized, and the same day there were added unto them about three thousand souls." Acts 2:41.

Were they built upon the one foundation? They were. How? By faith, repentance and baptism for the remission of sins.

A few thoughts more and for the present I must leave the subject with you. By your faith in Christ and obedience to His authority you are built upon the foundation of Jesus Christ. The confession of your faith in Him imposes upon you the obligation to accept His teaching and not that of man; you must obey His commands and not the rules or commands of any man or set of men, however wise or good they may be. You must be always abounding in the work of the Lord, and, finally, "whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." In return you will have the happy assurance that your labor is not in vain; that His grace will be sufficient for you in every trial, every sorrow. Your hope, having a solid basis of faith in Christ, will grow brighter and stronger as you near the shores of the "Beautiful Land." And when the summons comes to leave the scenes of trouble, sin and sorrow, death will have no sting, but will be to you the portal to that rest that remaineth for the people of God.

CHAPTER I.

Firm Foundation.

We have shown that the foundation upon which the Christians are built is "Jesus is the Christ the Son of God." Paul laid this foundation in Corinth when "He reasoned in the Synagogue every Sabbath and persuaded the Jews and Greeks * * * and testified to the Jews that Jesus was Christ." Acts 18:4-5. As a wise master-builder he had laid a foundation, but another in building thereon had brought in bad material, and this would result: first, the loss of reward to the preacher; second, the loss of material; third, the defilement of the Church; fourth, the destruction of the false teacher and possible salvation of the ignorant though honest one. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. Paul was wise, and his wisdom was not in enticing words of man's wisdom. Nor did he walk in craftiness, nor handle the word of God deceitfully, but declared unto them the testimony of God which had been taught him by revelation, speaking in words taught by the Holy Spirit, and thus by manifestation of the truth he fulfilled his ministry and reached the consciences of his hearers, and the light of the glory of God in the face of Jesus Christ shines unto their hearts, carrying with it peace, joy, love and hope. False teachers had crept into the Church (2 Cor. 11:13), men claiming to be apostles of Christ, but were messengers of satan. Through their eloquence and wisdom of words bad material had been brought into the Church, and contention, strife and carnality was the result. Two classes of false teachers are evidently alluded to in Paul's letter to the Corinthians: one hypocritical, inwardly ravening wolves, though wearing the garb of Apostles; the other ignorant, though honest, zealous and eloquent. The effect was the same, then and now; bad material is brought into the Church. "If the blind lead the blind both shall fall into the ditch." "Jewish fables and commandments of men that turn from the truth." Titus 1:14. How important that the

preacher should be right! When he realizes that the salvation of man depends on *what* he preaches, and that an *anathema* is pronounced against men or angels for preaching anything different from the gospel of Christ, he should adhere closely to the truth as it is in Jesus. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Hold fast to the faithful word, for by so doing you will save yourself and them that hear you. 1 Tim. 4:16. It is evident from the reasoning of Paul that the *quality* of the material depends largely upon the preacher. It is *what* he preaches that moulds the material into shape, and he should see that none but "lively stones," "partakers of the divine nature," are built upon the divine foundation. He must take heed how he builds; he should preach that which Paul preached, the gospel of Christ. This is the sword of the Spirit by which preachers shape the material into proper form for the building.

In preaching the gospel, it is necessary to preach facts. This constitutes the strength and solidity of Christianity. It is built upon a golden chain of facts, logically demonstrating the truth of the proposition, "Jesus is the Christ the Son of God."

"The meaning of a fact is the doctrine of scripture"; hence, in preaching facts, their meaning must be made perfect manifest, and the hearer must understand the word. A fact believed has no power to move man to action unless he is directly related to that fact; hence, he must not only believe the fact, but also understand his relation to it. Herein lies the power of the gospel; it is a motive power in the believer, not because of the certainty of the fact, but because he understands his relationship to those facts. To illustrate: Paul preached the gospel to the Corinthians. 1 Cor. 15:1, 4. "I delivered unto you first of all, how that Jesus died." What effect would such an announcement have upon a heathen audience? They would wish to know *why* He died, and the reason or meaning is given, "for our sins"; "and we thus judge that if one died for all, then were all dead, and that He died for all,—that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." From his death for sin, Paul proceeded to prove that Jesus is Christ. Why preach this fact? Why proclaim Him "both Lord and Christ?" Is there no meaning in this sublime fact? Can we render obedience to author-

ity without understanding *who* has all authority, and *how* we must submit to it?

All the exceeding great and precious promises are centered in Christ; all authority is His, and God has determined that every knee shall bow and every tongue shall confess that Christ is Lord, to the glory of God the Father. Phil. 2:10, 11.

Remission of sins, the gift of the Holy Spirit, the hope of immortality, are promises so immediately linked to the facts of the gospel that the one cannot be preached without the other. The great salvation brought to man by our Savior, and of which He first began to preach, is made sure to us by the apostles, who teach us how the salvation was procured for us, and *how* it may be secured by us. Heb. 2:1, 4.

Faith is a condition necessary to salvation, because by it man's heart is brought into a proper state of love and submission to the will of God. Here, however, our modern builders mystify the people's minds by their metaphysical jargon about "kinds of faith," just so much theological nonsense that contributes more to the up-building of infidelity than anything ever said or written by Thomas Paine or Robert Ingersoll. Our brethren have insisted upon a *personal* faith, that is, faith in a person—faith in Jesus the Christ, the Son of God. While this is correct, some err in confining this faith simply to what Jesus is, personally and officially. Faith must include the promises made in Christ. These exceeding great and precious promises are given as motives, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Peter 1:3, 4. God has set before us a hope, and has made it certain by two immutable things, in which it was impossible for God to lie, and relying upon God's promise, we have fled to Christ for refuge to lay hold upon the hope thus set before us (Heb. 6:17, 18), of which hope we heard in the word of the truth of the gospel. Col. 1:5. Faith in God always embrace the promises, "for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. Faith, then, is the fundamental elements in the gospel by which God purifies the heart. Acts 15:9. It apprehends the facts of the gospel and the promises connected with them.

Faith comes by hearing, and hearing by the word of God. Rom. 10:17. "Neither pray I for these alone, but for them also which

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shall believe on me *through their word.*" John 17:20. Hence, faith comes through the testimony of God, declared by the apostles. 1 Cor. 2:1; John 20:30, 31.

Note this, ye preachers, who talk about God giving faith direct, and teach your "seekers" to pray for faith. If it were possible for them to obtain faith through any other channel than the word of God, it would not be a saving faith, and would exclude them from all interest in the Savior's prayer. The testimony given by the Father is sufficient to produce all the faith he requires of us, and he who rejects this testimony is an infidel. 1 John 5:9, 10. When men pray to God to send down convicting and converting power, do they not reject God's word? When they thus declare the word of God "a dead letter," and pray for God's spirit to quicken it and apply it, etc., are they not unbelievers? "The words that I speak unto you, they are Spirit and they are life." John 6:63.

Men who preach a perverted gospel do not convert men to Christ. "Faith comes by hearing," hence if a perversion of the gospel is preached, the result will be a perverted faith. Faith in the gospel of Christ purifies the heart, and if faith in a perversion of the gospel produces the same effect, let us bid sectarianism God speed. Why contend for a pure primitive gospel, if the perverted systems preached by men will save men? Salvation from sin is what all men desire, what they hope for, and if the traditions of the fathers and the commandments of men will bring us to that salvation, let us cease our debates and discussions and all join together in one grand onslaught upon satan. But such faith, dear friends, is not the faith of the gospel. Our Savior teaches us that the doctrines and commandments of men make God's word of no effect, and is vain worship. Matt. 15:1, 9. God has no pleasure in service that is taught "by the precept of men" (Isa. 29:13, 19), and Paul preached the gospel in its simplicity and purity to the Corinthians that their faith should not stand in the wisdom of men, but in the power of God. 1 Cor. 2:5. In the gospel as preached in its purity we have facts, something done for man, and promises something to be received and enjoyed by them. Between these two stands obedience, or the means of enjoyment. It is generally taught that there are three commands in the gospel, viz.: first, believe; second, repent; third, be baptized, all of which must be obeyed in order to the enjoyment of the promises. Strictly speaking, obedience to the gospel of Christ is baptism. Faith and repentance

prepares the heart of man so that he may obey from the heart that form of doctrine delivered to him. Rom. 6:17. In the discussion of these conditions it is necessary to examine each one and trace the effect of each in the successive steps taken by the sinner in coming to God. I say necessary, because the traditions of men as held and taught by sectarianism have cast a veil over the minds of the people which blinds them to the true honor and glory of the gospel of Jesus Christ. This veil of creedism must be removed, and then they will turn to God. Faith in Christ, then, is taught as the fundamental principle of the gospel. To the subject it is the principle of action, the basis upon which hope is predicated and the cause of every subsequent step taken in the divine life. Many, in order to uphold a theological system, hold to a theory of repentance before faith, and discard as heterodox every man that denies this. They predicate their theory on *the order* in which these two items are mentioned in certain passages, and overlook the natural order in which these acts of the mind must succeed each other. It is faith that purifies the heart. These theological doctors, however, would make the heart pure first, and then have it exercise "saving faith."

"The proclamation of repentance is a proclamation of mercy, and that mercy propounds mercy in the gospel to induce to repentance," which ought to satisfy every reflecting mind that the connection between faith and repentance is that of cause and effect, or of means and end. Unless the motives are accredited, the arguments of mercy are impotent and unavailing. Nay, indeed, they are as though they were not. So true is it "that he that cometh to God must not only 'believe that He exists,' but also 'that he is a rewarder of them that diligently seek Him.' But how could anyone believe that God is a rewarder of them that diligently seek Him unless He has so promised in the gospel? Repentance, indeed, antecedent to faith, to me, appears impossible, for how could anyone repent of sin against God if he did not believe that he had sinned against God. And how could the mercy of God afford any encouragement to repentance unless that mercy is reported to us and believed? So, then, repentance comes by faith, as faith by hearing, as hearing by the word of God. As no one could hear God unless God had first spoken, and as no one could believe a message that he has never heard, so no one could repent of sin as respects to God who has not first believed in His mercy."

Repentance is preached in the name of Christ, and began at

Jerusalem. Luke 24:46, 47; Acts 2:38. It is a change of will or purpose, worked in us by a godly sorrow (2 Cor. 7:10), which is the effect of faith in "the goodness of God." Rom. 2:4. We are thus crucified with Christ; we die to sin. Rom. 6:6. The material thus far is prepared in the heart; his mind enlightened; his affections purified; a godly sorrow for sin, a changed will. How is the builder or preacher to know the state of his heart?

There is but one divinely appointed means, viz.: the confession with the mouth of the Lord Jesus. Rom. 10:9, 10. The proposition confessed is the foundation upon which the church is built; it is a divine foundation, upon which a divine superstructure, a living temple is to be reared. Each member coming to this temple must first appropriate this truth, and make it his foundation by believing it with all his heart, and a determination to submit himself unreservedly to the authority of Christ. It is then necessary that he confess with the mouth his faith in the creed of the Church; he must declare before witnesses his faith in Jesus, the Son of God—the Christ. Thus renouncing his allegiance to all other powers, surrendering his will to that of Jesus. This is not a confession of sins, nor is it a confession of what we think God has done for us; it is a confession of Christ. The opposite of this is denial. The sinner's life prior to coming to Christ is a public denial of Christ in word and act; he now repudiates that life by his confession of Jesus. Further, the confession obligates him to accept all that Jesus teaches him, and to do all that He commands.

Obedience is next in order. Having died to sin and obligated himself to render obedience to Christ, he yields obedience from the heart to the form of doctrine, viz.: baptism. "Buried with him in baptism, wherein ye are also risen with him through faith in the power of God who raised him from the dead."

Here we are met again by tradition and theories. Baptism is a non-essential; it makes no difference about baptism just so the heart is right; it is only a duty, a door into the church, and necessary to church privileges, and simply declarative of something already passed. If tradition makes the word of God of no effect (Matt. 15:3), what about those who have a form of godliness and deny the power thereof? Remember, it is the altar that sanctifieth the gift (Matt. 23:19), because God's name is recorded there. Ex. 20:24. Baptism is the only institution under Christ where God's name is recorded. It is by the authority of the Lord Jesus,

and "into His the name of the Father and of the Son, and of the Holy Ghost." It is not a door in any sense of the word, but a step into the door. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." John 10:9. By baptism we enter the door, Christ, "as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. All the promises are in Christ, and can be reached only by being in Christ. Out of Christ the sinner is without God and without hope; in Christ he is saved, pardoned; old things have passed away, all things have become new. Baptism is that act of obedience to authority which translates the person from one state to another, and when he has obeyed this command he has the assurance of God's word that his sins are forgiven. How can faith include Christ and His promises, and leave out of view the commands as means of enjoyment? If baptism for the remission of sins is a part of the gospel, preach it; if it is not, and only necessary to something called church privileges, why can't we get along altogether without it?

But to conclude: In order to build upon the one foundation, good material that will stand the fires of persecution and the temptations of sins, the preacher must preach the pure gospel of Christ in its facts, commands and promises. The sinner, hearing, believes with all his heart this faith purifies the heart and causes a godly sorrow for sin, which in turn works a change of will; thus disposed in heart, confession of Christ is made unto salvation, and the penitent believer being buried with Christ in baptism, rises therefrom to walk in a new life. Being risen with Christ, his affections are placed upon heavenly things; he realizes that he is a stranger and a pilgrim here, and walking by faith he looks "for a city whose builder and maker is God."

CHAPTER II.

Divine and Human Law.

A nation is a body of people under one government. Government means the administration of law, and laws are made and administered for the benefit of the subjects or citizens of the government. Without law the nation would soon present a scene of anarchy, confusion, and desolation, so that we readily answer that the law, civil and statutory, is absolutely necessary to the existence of the government and to the welfare of its citizens.

Paul says, "the law is not made for a righteous man, but for the lawless and disobedient," etc. 1 Tim. 1:9, 10. Again, "For rulers are not a terror to good works, but to the evil." Rom. 13:3. A "righteous man" does not practice righteousness because he fears the penalties threatened by the law against transgressors, nor can the law produce in man a love for righteousness. Wicked men, those whose hearts are set in them to do evil, are restrained from evil deeds by fear of the punishment threatened. In fact the power of a law is in a penalty threatened, and the ability of the law-making power to enforce that penalty. The divine model of a national government, or a nation under law, is found in the Old Testament. This government as established at Mt. Sinai, the constitution and "Bill of Rights" can be found in Exodus 20, 21, 22, and 23 chapters. Study these and the statutes growing out of them and you will find that penalties were annexed to the violation of law. The efficiency of law depends largely upon the prompt execution of its provisions. Wicked men acquire boldness to pursue their evil courses because of the dilatory processes of law, and the lax performance of duty by officials appointed or elected to carry out the provisions of the law. So that while we admit the necessity of the civil government we also know that it is weak through the flesh," and perfection cannot be found in it.

Divine law is superior to all laws emanating from man, and needs no support or protection from "civil law."

To speak of protecting the divine by the human is, to my mind,

about equal to propping up a mountain with a broom straw! In the first centuries of the church's history divine law existed and flourished in spite of the fact that all the power of the "civil law" was exerted against it. Thousands of Christians were put to death by the government, but still the almighty power of the living word grew and multiplied. But just as soon as the divine law took shelter under the protecting wing of the civil law, it lost its glory and power. And to this day the cause or government of the Lord is tarnished and weakened because of its dependent and servile attitude towards "the powers that be."

In Matt. 22:21, Jesus said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God, the things which are God's." A contrast is here presented between two governments, the divine and the human. They are not identical, nor are they equal. God is the fountain head of wisdom and power and a government instituted by Him must necessarily be as superior to human government as God's wisdom and power are superior to man's.

"The things which are Cæsar's" are the appointments or requirements of the government. To render to Cæsar these "things" is to serve or obey the government in these "things." This shows the "attitude" or relation the Christian bears to the civil government. Just as taught by Paul: "Let every soul be subject unto the higher powers. For there is no power but of God, the powers that be are ordained of God. * * * Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake. For, for this cause pay ye tribute (tax) also: for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor." Rom. 13:1-7. Again, the apostle Peter says: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well. For so is the will of God that with well-doing you may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Pet. 2:13-16.

Should there at any time come a conflict between the appointments or requirements of Cæsar, and the service of God, we must show the superiority of the divine to the human as Peter did before the Sanhedrim: "We ought to obey God rather than man." Acts

5:29. It is very evident, then, that the injunction of the Savior and His apostles to render service or obey the civil government under which we may be living can include nothing that conflicts with the divine law. Anything required of us by the civil government that conflicts with divine law should be met just as Peter did as quoted above.

Another thought in this connection is this: no matter what form earthly governments may take, whether monarchy, aristocracy, or democracy, a man can be a Christian, and live a Christian, under any of them. "The kingdom of God is not meat and drink, but is righteousness, and peace, and joy in the Holy Spirit. And he that in these things serveth Christ is acceptable to God and approved of men." Rom. 14:17-18. To render to God, the things that are God's is to serve Christ. He is the Head of the divine government. His will is the law thereof, and the New Testament is his statute book. The earthly government under which the Christian may live may secure to him temporal things such as lands, money and security of life in pursuit of legitimate business, but the divine government, or rather service in it, has the promise of the life that now is and also that which is to come.

We should meditate often upon the exalted privileges conferred upon us, and be more mindful of the obligations resting upon us to exalt the name of Christ above every name, by a loving obedience, and a zealous performance of every duty.

CHAPTER III.

The Mind of Christ.

Words are the signs of ideas, the clothing in which mind manifests itself so as to be seen and heard. "We have the mind of Christ" said Paul (1 Cor. 2:16), and he exhorts his brethren thus: "Let this mind be in you which was also in Christ Jesus"; and Peter says, "for as much as Christ hath suffered for us in the flesh arm yourselves likewise with the same mind." Phil. 2:5; 1 Peter 4:1. The highest attainment of human effort will be reached when

one has armed himself with the mind of Christ. And that such attainment is possible, we believe, but possible only to those who strive for it.

The earnest Christian will doubtless inquire *how* may I have the mind of Christ? "Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16); "hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13); "receive with meekness the engrafted word which is able to save your souls." Jas. 1:21. Christ is presented to us in the gospel. We look into this gospel as into a mirror (2 Cor. 3:18) and behold there the image of Christ, and are changed into the same image as by the Spirit of the Lord. The word is the instrument used to effect this change, but be sure it only works *effectually* in those who believe it. 1 Thes. 2:13. But let us note more specifically what that mind of Christ is that we must have.

It must be complete submission to the will of God in *all things*. Jesus, "though a son, yet learned he *obedience* by the things which he suffered" (Heb. 5:8-9); was obedient even unto death (Phil. 2:8); did always the things that pleased the Father (John 8:29), because he always taught what the Father gave him to teach, and did what the Father commanded. John 8:28; John 14:31.

Now, he who would be truly a Christian, a child of God, must have the mind of Christ in this respect: "If any man will come after me let him deny himself, and take up his cross, and follow me." Luke 9:23. *Deny himself*. Ah, my friends, there is the root of the tree! *Self* is the most important personage in the world; every faculty of the mind, every passion of the soul, every power of the body must contribute to the pleasure of *Self*. Many are willing to follow Jesus provided that such following pleases and satisfies *Self*. And this, in great measure, accounts for the strifes, divisions, and worldliness among Christians. There was, in their case, no denial of self; no surrender of the will; no crucifixion of the appetites. "Not *my* will but *thine* be done," was the mind of Jesus, and this must be *your* mind in order to follow Jesus from the cross to the crown. He humbled himself, made himself of no reputation, and became *obedient* even unto death; that is, denied *self*, in order to work out the redemption of man. Phil. 2:5, 9; Heb. 12:2. Even so, must those who would be Christ's disciples *deny self*, be humble, condescending, faithful, obedient to the will of the Father, and work for the good of their fellowmen.

The diligent student of the word will readily see that Christ was "one with the Father" in *mind*, which oneness was manifested by *word* and *work*. He spoke as the Father taught him. He did always as the Father commanded, and said, "I can do nothing of *myself*." That is, so complete was the submission of *His* will to the will of the Father that His every word and work were but so many manifestations of the Father, hence He was truly called "God manifest in the flesh."

Thus, my brethren, must it be with us. "Christ in you the hope of glory." From the manifestations daily seen, heard, and read, Paul's language to the Galatians would be most applicable to large numbers of those claiming to be Christians: "My little children, of whom I travail in birth again till Christ be formed in you." This is the language of desire and affectionate solicitude for those erring brethren. Yet he was very pointed in condemning the errors into which they had fallen and in telling them that Christ had become of no effect to them thus led away.

Since the days of Paul errors have multiplied, and though the devil and infidels deny the divinity of Jesus and His word, yet in order to work most effectually against Christ they cloak themselves in religious garb. "Ministers of satan transformed into ministers of righteousness"—that is, these messengers of satan are in the church in disguise.

How shall we know them so as not to be deceived and be led away by them? *If they had the mind of Christ they would speak and work as did Christ.* Each disciple has the mind of Christ expressed in words and He said: "The words that I speak unto you are Spirit and are life." John 6:63. To speak *as* the oracles of God speak (1 Peter 4:11) is to teach no more, and no less, than they do. Nor to pervert or change in any degree "that which is written." Then try these spirits by the word of God, the mind of Christ. "We (apostles) are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." 1 John 4:6. No simpler test nor plainer rule could be given. The apostles had "the mind of Christ," this they expressed in words, and plainly teach us that the man who will not hear them is not of God.

So, then, when teachers come to you teaching that God's work must be done by boards, societies, conventions, and institutes, you can have no difficulty in classifying them. They do not "speak as

the oracles of God," hence are simply cloaking their true design under Christian garb. Again, there are teachers, and they are becoming numerous, who are not satisfied to follow the plain, simple gospel of Christ. They are full of *words* and can talk learnedly about anything and everything but the practical lessons of Christianity. Such men can talk for hours about the chances God will give the heathen in some future age, and never think for one moment that they themselves, through their vain speculations, are frittering away the chances of *working* out their own salvation. Others seems to be more concerned about the state of the dead than they are of the living.

Brethren, sisters, try these spirits by the mind of Christ. "Out of the abundance of the heart the mouth speaketh." If the heart is full of the mind of Christ you will see one humbly obedient to the will of God and diligent in every good work expressed therein. May God help us to be more like Christ; to fully arm ourselves for all encounters, with the mind of Christ, that we may fully follow his steps and at last hear the welcome: "WELL DONE, good and faithful servant."

CHAPTER IV.

Be Filled With the Spirit.

Text: "And be not drunk with wine wherein is excess, but be filled with the Spirit." Eph. 5:18.

This is an exhortation to Christians. The contrast presented is a forcible one: be not filled with wine, be filled with the spirit. The former forbids the gratification of a fleshly appetite, the latter enjoins a spiritual duty. One leads to destruction, the other to eternal life. One shows that the Christian is "walking after the flesh," "sowing to the flesh"; the other, that he is hungering and thirsting after righteousness, "sowing to the Spirit." Gal. 6:8.

"Be filled with the spirit." If all these Christians were already full of the Spirit the exhortation would be useless. Some of them lacked this fullness then, and it is reasonable to suppose that some

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now are not filled with the spirit. To all such the exhortation comes with force.

"If any man have not the spirit of Christ he is none of His." Rom. 8:9. The Son of God said: "Out of the abundance of the heart the mouth speaketh." Matt. 12:34. "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, and evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man." Mark 7:21-23. If the heart, then, be filled with the spirit, the words and actions will be the "fruits of the Spirit," which are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22-23.

How can a Christian obey this exhortation and "be filled with the Spirit?" It is easy enough to see how a man fills himself with wine—he drinks it. Paul uses the figure to illustrate filling one's self with the Spirit in 1 Cor. 12:13: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into One Spirit." We drink in or imbibe the Spirit. We must do this. God will not force the Spirit upon us or into us any more than men force the wine down our throats. It must be our act, and our willing act, to fill up our hearts with the Spirit.

God has furnished all the means by which we may be filled, just as men furnish wine that appeals to our appetite. Paul said to the Colossian Christians: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might, according to His glorious power, unto all patience and long suffering, with joyfulness." Col. 1:9-11. Here we have the fruits of the Spirit springing from "the knowledge of His will." God has given to us "all things that pertain to life and Godliness through the knowledge of Him who has called us to glory and virtue, whereby are given to us exceeding great and precious promises that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:3-4. The knowledge of His will is the means by which we may fill up with the Spirit, just as Paul says: "Be ye not unwise but understanding what the will

of the Lord is. Be not drunk with wine wherein is excess, but be filled with the Spirit." Eph. 5:17-18.

Many Christians prefer filling themselves with the knowledge of this world. All kinds of political newspapers, magazines, and novels are found in their homes, and when you seek to converse with them upon those topics that pertain to "life and godliness" they are as dumb as oysters. Their hearts are filled with the spirit of the world and fruits of it are seen in their silly chat and conformity to the customs of the world, and their indifference to Christian duties.

Paul also says to Christians: "That he would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith," etc. Eph. 3:16-17. "And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." Rom. 8:10. If Christ be in you the Spirit is in you, if you have not Christ dwelling in the heart, you have not the Spirit of Christ, Christ dwells in the Christian "by faith." We study His life, words, actions, promises, commands, and believe the record God gave us of His Son. Believing this, we follow His example in love, humanity, condescension, compassion, and obedience. Thus, "we all with open face beholding as in a glass, the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

We receive Christ by faith (John 1:11-12), but faith apart from works is dead, being alone. James 2:17. No man receives Christ then until his faith is perfected by obedience, and as shown above, faith grows exceedingly by study of the word or will of God, and retains the "image" of Christ in the heart. As we receive Christ so we receive the Spirit. "Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. 3:2. As long as the law stood its works were obligatory, man must do them or die. But the works of the law gendered the spirit of bondage so that those under the law did not receive the Spirit nor could they fill up with the Spirit by doing the works of the law. But since "the faith came," since Jesus Christ and Him Crucified has been preached, the Spirit is received by or through "the hearing of faith." This expression being placed in contrast with "works of the law" is equivalent to "the obedience of faith." "Faith comes by hearing and hearing by the word of God." Rom. 10:17. And, as above shown, faith is per-

fectured by obedience, hence when "the faith" is received and obeyed Christians receive Christ, receive the Spirit. And that Christ and the Spirit may "dwell" in the hearts of Christians, faith must be always active.

One other thought presents itself. Does the Holy Spirit, in person, dwell in the Christian? I ask does Christ, in person, dwell in the Christian? Christ is a person, and Christ is a Spirit: "Now the Lord is that Spirit and where the Spirit of the Lord is there is liberty." 2 Cor. 3:17.

Paul said to the Corinthians: "Ye are in our hearts" (2 Cor. 7:3), and to the Philippians, "I have you in my heart." Phil. 1:7. Here were persons, a great many of them, who were in Paul's heart, yet not "in person," but in affection. Just so God, Christ, the Holy Spirit, dwell in our hearts "by faith." Our understanding is enlightened by the Word, our affections twine around the promises, our wills are brought in humble obedience to the will of Christ, and thus we have our fruit unto holiness and the end everlasting life. "Be filled with the Spirit."

CHAPTER V.

The Trial of Your Faith.

The Apostle Peter makes use of this language: "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than gold, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:3-7.

"The faith" here spoken of is faith perfected by obedience to the

name of Christ. James 2:22. This faith has a journey to travel and all along the way it will meet with trials, many, indeed, of which will cause "heaviness," but if triumphant it will, at the coming of Christ, be rewarded with praise, honor, and glory.

What are the tests of faith? Peter says: "Though it be tried with fire." In ancient days the faith of many was submitted to this test literally. The persecutions of pagan Rome kindled great bonfires trying to exterminate faith. But it failed. Faith rejoiced even in the midst of the flames because it stood firm in the promises of the Redeemer. True, some made shipwreck by denying faith in Christ, and in some "the spirit was willing but the flesh was weak," and flesh gained the victory.

Martyrdom has been always accepted as the highest proof of the sincerity of the martyr. It is not, however, always a proof that his faith is right. But whether right or wrong, there is a principle in man which urges him to die in attestation of what he believes to be truth. The enemy of Christ learned long ago that fire and fagot, though a severe trial of faith, could not extinguish it, and now we see no more men and women of faith haled to the prison houses, stocks, and funeral pyres.

Has persecution then ceased? Nay, verily. Are there now any severe tests of faith? Indeed, there are many. "Many deceivers are entered into the world," and many disciples are enticed and drawn away from Christ by them. Our land is full of such teachers and many are departing from the faith through their evil doctrines.

The temptations which beset us may be classified under three heads. 1. Those which appeal to appetite, personal ease, pleasure. 2. Those which awaken and appeal to the desire for personal honor, victory, social aggrandizement, notoriety. 3. Those which awaken and appeal to the ambition of man for position, power, wealth, etc., in this world. Lest some one should object to such classification we remark that these classes may be properly and scripturally classed under "the lusts of the flesh, and the lust of the eyes, and pride of life." 1 John 2:16. Or, again, as "ungodliness and worldly lusts" of which Christians must deny themselves.

The Savior said, "broad is the way that leads to destruction and many there be which go in thereat." There are thousands of bypaths leading into this broad way, and oftentimes Christians are drawn into that broad way by their dallying along through some bypath which, to them, seems to be easily traveled and lined on

either side with comforting shade, refreshing springs, and beautiful flowers.

Personal comfort and ease are often indulged to the neglect of God's appointments. Christians know that the Lord requires them to assemble together on Lord's day in order to worship Him, and edify one another. But many of them neglect this assembly. Faith appeals to them to go, but all the faculties of the body with one consent begin to make excuse. Every Lord's day there comes a trial of faith, and, alas, how weak is the faith of many. Will the Lord declare your faith to be precious, of more value than gold, when it is so weak that it can not travel a short distance on Lord's day to meet with Him?

"And others had trail of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments." Heb. 11:36. Their faith stood the test and according to Peter will be found precious at the coming of Jesus. We thank God that we are not subjected to such tests. Though mankind in general have not accepted Christ as their King and Savior, yet the powerful principles of the gospel of peace and good will to men have so permeated the mass of mankind that persecutions of above kind are no longer waged against Christians. True, we have been treated in these last days to some persecutions of "missionaries" in China, but it is very questionable as to whether such persecutions should be classed as persecutions of Christianity. At any rate the attitude of these missionaries and their defenders, the governments of earth, is contrary to the Spirit of Christ. "Vengeance is mine, I will repay, saith the Lord."

But, as before said, there are trials in this age more effective in causing "the shipwreck of faith" than fire and fagot. We have before referred to the trial of one's faith as to assembling on Lord's day for worship.

In this we desire attention to an item of worship which tries the faith of Christians, and that is prayer. Prayer is regarded as both a duty and a privilege. Many exhortations are found in Scripture enforcing it. "And he spake a parable unto them to this end that men ought always to pray, and not to faint." Luke 18:1. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18. "Be careful (anxious) for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 5:6. "Pray without

ceasing." 1 Thes. 4:17. "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men. * * * I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting." 1 Tim. 2:8. Can a Christian, in the light of these scriptures, neglect this duty? Certainly not, yet we see a general indifference manifested among Christians as to prayer. How much lip service think you is found in the public prayers offered in the assembly? How many excuse themselves when asked to lead in prayer? How many never pray at all? Can any Christian do his "whole duty" and neglect this institution?

But how is our faith tested in this item of worship? First of all the objector says, that God knows what we have need of (Matt. 6:8), and will as a loving Father give us these needed things without asking. Others say, we can't change God's mind by prayer, nor can we be certain as to God answering our prayers. He has fixed all natural and spiritual laws, and everything, whether in nature or in the Kingdom of Heaven, is now done by operation of law. All of these, and many other specious "reasonings," are whispered into the ears of Christians and influences them, or at least some of them, to treat prayer with indifference.

Now faith should turn a deaf ear to all such speculations. Does God answer prayer? Faith answers yes: "the eyes of the Lord are over the righteous and His ears are open unto their prayers." 1 Peter 3:12. "And this is the confidence we have in Him, that, if we ask anything according to His will, He heareth us, and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14-15.

But, says one, "that is not my trouble. I want to know how God answers prayers." Indeed! You are not satisfied then that your Father in Heaven will hear you and bestow a blessing upon you, but you must pry into and understand how He procures, works and brings the blessing to you. Is this acting by faith? Not at all. It does not show any trust or confidence in the Father, but rather appears to be more concerned and curious about how God does His work than grateful for the blessing received.

Many people do not pray because they do not realize that they need anything. They are getting along in this world very well, and also bless themselves with the assurance that they enjoy God's favor and are on their way to Heaven. If sickness or adversity comes

then they can pray, and often do call loudly and frequently upon the Lord for help. Again, many pray for what they desire, but, as James says, they desire these things that they may consume them upon their lust. Our desires ought to be regulated by the will of God.

But enough for this time. Let us consider these things, and turn a deaf ear to all the whisperings of opinionism, or the speculations of philosophical minds. God's word lives and abides forever. He cares for us and will supply all our wants (Phil. 4:19), but we must not neglect the condition upon which He has promised His blessings—prayer.

CHAPTER VI.

Justified by Faith.

The Apostle Paul says that "not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13. A man who obeys the law is not pardoned because he is not guilty, but he is justified, for it is only "the doers of the law" that "shall be justified." But no man has thus kept the law. "For we have before proved both Jews and Gentiles, that they are all under sin." Rom. 3:9. "For all have sinned and come short of the glory of God." Rom. 3:23. Hence the conclusion is just: "Therefore, by the deeds of the law there shall no flesh be justified in his sight." Rom. 3:20. Some other means, then, must be provided or man is irrevocably lost. All are sinners and helpless to provide the means. Man is guilty and cannot cover up his transgression; as guilty as if he had violated the whole law, "for whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James 2:10.

God provides the remedy. "Being justified freely through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare I say at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus." Rom. 3:24-26. While it is God who justifies, He does this through

Jesus. Rom. 8:33. All the grace of God that this sinful world receives comes to it through Jesus. Titus 2:10-12. That justification is through Jesus and "in His name," read the following: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you forgiveness of sins, and by him all that believe are justified from all things, from which they could not be justified by the law of Moses." Acts 13:38, 39. "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11.

But whom does Jesus justify? A judge can only justify a person by declaring him free—released, just. Jesus does not do this in person; He makes known His declarations by the Spirit, hence we are said to be justified by the Spirit "in the name of the Lord Jesus," as above quoted. 1 Cor. 6:11. It is very evident, then, that we must look to the declarations of the Spirit in order to ascertain who are justified, and how and when this is done. Examining these we find that an unbeliever is not justified (see quotations above), hence man is not justified before he believes in Jesus. Nor is he justified in the act of believing. It is *a* work of God to believe on Jesus, but it is not *works*. Besides this a faith that does not act is a dead faith. "Even so, faith if it hath not works, is dead being alone." James 2:17. "Ye see then how that by works a man is justified and not by faith only." James 2:24.

From these we see that a believer is justified *when* his faith has works. But Paul says we cannot be justified by the works of the law; hence it is conclusive that James did not mean "works of law." Let us try to ascertain what works James referred to. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. * * * Wherefore, lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word and not hearers only, deceiving your own selves. * * * But who so looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:18, 21-22, 25. This teaches very clearly, that "the law of liberty" contains those "works" that we must do in order to be justified. Hence when Paul says we are not justified by the deeds of the law, he does not mean this "law of liberty" or "word of truth," by which we are

begotten. In the second chapter, James institutes a contrast between two laws, one of which they had violated, and the law of liberty by which they were to be judged. James 2:10-12. It is impossible to be justified by a law that man has violated, hence if we are to be judged by the law of liberty, we must obey it, must be "doers of it and not hearers only." It is further evident that these works are such as man can do, for if not there could be no hope for man.

But, again, Paul says that we are justified by faith and not by works of law. Rom. 5:1-3, 3-20. He contrasts two principles of action, two motive powers—faith and law. Law as a motive power cannot lead men to obedience, for it is only by law that we have a knowledge of sin. Law only reaches the heart by condemning the action. Faith begins its work in the heart and leads to action. James does not mean works that spring from law, nor works apart from faith, but such works as spring from faith; such as are contained in the word of faith, the law of liberty, the gospel. Paul does not mean a faith that will not work nor does James mean a work that does not spring from faith. Paul says, "by faith we are justified," and James shows just what degree of faith it is that justifies, viz.: "a perfect faith," and further shows how faith is perfected. "Seest thou how faith wrought with his works and by works was faith made perfect." James 2:22. This further agrees with Paul's statement: "Knowing that a man is not justified by the works of the law, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16. The faith of Christ is the gospel of Christ which Paul preached (Gal. 1:23) in order that persons might obey it. Rom. 1:5, 16, 27. Here, then, is perfect harmony. Paul and James both agree that only the doers of law shall be justified; they agree that justification is by faith and by a faith that works or obeys. Hence, dear friend, if you would be justified think of the wonderful mercy of God in providing a "law of liberty" perfectly adapted to your every want, which you can obey and by which you can be justified. Do you believe in the Lord Jesus? Then look into the gospel and learn there what faith must do. "Repent and be baptized for the remission of sins." Acts 2:38. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Rom. 10:10. Have you done these things? Have you

perfected faith by obedience? If not, be wise, and hasten to obey that you may rejoice in the hope of eternal life.

CHAPTER VII.

Born Again.

It has been said that there are "many men of many minds." The truth of this is demonstrated, in part at least, by the many different interpretations of the subject selected for this chapter. From my standpoint many of these interpretations are fanciful; some are ridiculous; some obscure and doubtful, and some clear and scriptural. Perhaps, some one will be ready to ask, why I intend adding to the many interpretations? I answer, partly, to satisfy my own mind and partly with the hope that I may satisfy the minds of some others. I shall endeavor to write clearly and scripturally, and hope that the "many minds" who read the articles will give them a calm and impartial consideration.

The above expression, "Born Again," occurs but three times in the New Testament. In two instances it was used by the Savior in speaking to Nicodemus. "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." John 3:3. "Marvel not that I said unto thee, ye must be born again." John 3:7.

This language was used during the lifework of Jesus on earth, hence *before* the inauguration of His Kingdom. He spoke in parables or in proverbs, and gave no laws or commands by which the Kingdom of God might be entered until after His resurrection. The language above quoted teaches:

1. The necessity of being born again. "You *must be* born again."

2. The subject. "A man." "You."

3. Responsibility. If "a man" or "you" "*must be* born again" and you are not, who is responsible for the failure, "you" or God? If to be "born again" is something God does *for* you and He withholds it, and you never "see the Kingdom of God," then undoubt-

edly all the responsibility of being born again is on God's part. But Jesus says, "*you must be born again*," just as Paul says, "he that cometh to God *must* believe that He is," etc. Heb. 11:6. If he believes not he will be damned. Mark 16:16. Hence I argue, if he is not "born again" he will be damned. God does not damn irresponsible creatures, but will condemn responsible ones when they do not obey. Please bear this in mind, that if man is the responsible party in the "being born again," that it is because he must *act* or *do* something in thus "being born again."

4. The end to which one is born is to "see the Kingdom of God." The word "see" refers rather to the mental vision than to the natural. The eye sees natural objects, the mind perceives or sees the quality of the object. But besides the idea of perception there is also that of enjoyment. As when we look upon some beautiful landscape there is a sense of pleasure conveyed to the natural man through this act of seeing, so, here, to see the Kingdom of God is to enjoy it. Through the knowledge of its truth, beauty and glory, a delightful sense of peace, rest and joy is given. We are in "the light" of God's truth (1 John 1:7), and can rejoice as children of light. Eph. 5:8. The other passage where this phrase occurs is addressed to Christians some years after the Kingdom of God's Son was established, and reads thus: "Being born again not of corruptible seed, but of incorruptible, of the word of God which liveth and abideth forever." 1 Peter 1:23. Here, the apostle refers to something that had taken place: Those parties had been "born again." As a consequence they were *in* the Kingdom of God; were Christians (1 Peter 4:14, 16); and being now the people of God (1 Peter 2:9, 10) they must deny themselves of all deeds of darkness, and live for that pure and undefiled inheritance reserved in Heaven for them. 1 Peter 1:4. There is another thought in this scripture, and that is this: "Born of incorruptible seed." Just here we meet with some of our "many minds." They tell us that the Greek word *gennao* is translated either born or begotten, and that the context and nature of the case must determine which English word should be used. This I admit is correct, and although many scholars say that in this passage we should read "begotten," I shall still retain the old translation, because the *nature* of the case demands it.

Words are used both literally and figuratively. Dictionaries give the literal meaning of the word "born" to be "brought forth,

brought into life, produced." Its figurative use does not alter the meaning. We often hear such expressions as "born of adversity," "born of despair," referring to certain actions done by men as the result or effect produced by adversity or despair.

Now, I think that all such expressions as "born of God," "born of the Spirit," "born of the flesh," "born of incorruptible seed," can be easily understood from the light given by other scriptures, and by a careful consideration of *how* and *to whom* these figurative expressions are applied. They are not always used in order to denote the *act* of birth, but refer more particularly to the source, agent or means by which a certain effect, change or result is produced. God is the author of all good, the fountain of all blessings, the bountiful Father of all Christians, hence it is natural in speaking of those who are rightfully called "children of God," to say they are "born of God," and when they practice that righteousness revealed in the gospel, they are also said to be "born of Him." 1 John 2:29. Again, as the Spirit is the divine agent by whom the truth was given to the world (John 16:7-13) and to whom the power of giving life, both physical and spiritual, is ascribed (Job 33:4; John 6:63), it is not contrary to reason to say of one who possesses spiritual life and is guided by the Spirit that he is "born of the Spirit." These expressions, then, being so understood, it is not difficult to understand the others. "The word of God is the seed of the Kingdom." Luke 8:11. A seed has life in it or power to produce life. Every plant in the Kingdom of Nature is produced by a seed, and every Christian in the Kingdom of God is produced by the word of God or "born of incorruptible seed."

BORN OF SPIRIT AND FLESH.

The next point that demands attention is John 3:6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

A contrast is here presented between flesh and spirit. There must have existed some necessity for this language and this is easily understood, when we consider the perplexity of Nicodemus when told that he "must be born *again*." He was a descendant of Abraham, a child of the covenant of flesh. Gen. 17:9-14; Gal. 4:23. As such he, doubtless, entertained the idea that he would inherit God's blessings by virtue of that fleshly tie. See John 8:37-43; Matt. 3:9. More than this, the whole Mosaic institution is spoken

of as "of the flesh." See Phil. 3:4-6. The Jews are represented as the children of the flesh, children of bondage, and Christians as children of promise. Gal. 4:22-31. Paul designates the law of Moses as "the flesh" and the gospel as "the spirit." Gal. 3:3. It was so called because the law made known the motions of sin in the flesh (Rom. 7:5), and provided means only for the purifying of the flesh. Heb. 9:9-13. "That which is born of flesh *is flesh*." The ruling principle under the old covenant, that animated all born under it and made the law ineffectual, was "flesh." Rom. 8:3. The corresponding members of the antithesis here presented must represent the ruling principle under the gospel dispensation, viz., "spirit." This is confirmed by apostolic teaching. When man obeys the gospel he is said "to imbibe the spirit." 1 Cor. 12:13. He must not only imbibe it, but "be filled with the spirit" (Eph. 5:18) and "live and walk in the spirit." Gal. 5:25. Putting all these Scriptures together we see that Jesus did not refer to "*a* spirit," nor to "the Holy Spirit," but to that ruling principle that is begotten in us through the gospel (1 Cor. 4:15; James 1:18) and developed by our obedience to the faith (Gal. 3:1), cultivated and perfected by letting the word of Christ dwell richly in us (Col. 3:16), thus producing its legitimate fruits. Gal. 5:22, 23.

I will now examine the fifth verse. "Except a man be born of water and spirit he cannot enter the Kingdom of God." We have already seen that to parties outside of the Kingdom of God it is said: "Ye must be born again," and to those who are *in* the Kingdom, "having been born again." It is evident that this transition from one state to another is expressed in the language "born of water and spirit." Are there more ways than one of entering into this Kingdom? No. Then hear the Master: "Not every one that saith unto me Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7:21. This meets the case exactly; man's responsibility is recognized and God's sovereignty acknowledged. And I remark here, that any theory of the new birth that fails to recognize these two elements and harmonize them according to Scripture cannot be the true one.

"Doing the will of God" enters the Kingdom; "born again" enters the Kingdom, hence it follows that in "doing the will of God" that takes us into the Kingdom, we are "born again." This harmonizes with other Scriptures. "Of His (God's) own will begat

He us with the word of truth." James 1:18. The "will of God" expressed to us is the "word of truth," the gospel of Christ (1 Thes. 2:13), the incorruptible seed of the Kingdom. This word is living, life-giving and powerful. Received into the heart or believed with all the heart it "effectually works" in them and produces those actions that bring the man into the Kingdom. He has been "born of water and spirit." But some minds want a more minute examination of this sentence, let us see if we can get at it.

1. Born of God. He is the Author of all life—vegetable, animal, spiritual.

2. Born of the Spirit. The active, energizing agent, both in creation and in re-creation or redemption.

3. Born of the incorruptible seed. The will of God. That gracious word that contains the motives to action and prescribes the actions or conditions required of man.

4. Born of water. That which man must do, being part of the expressed will of God, and expressly appointed to meet man's responsibility. It is a test of faith, and when obeyed in faith, the conscience is (scripturally) cleansed from a sense of guilt. 1 Peter 3:21.

But, says one, "Why omit 'of the spirit' in the last item?" Because I had already shown the Spirit's agency in this matter. Suppose we transpose the words, will it change the idea? "Except a man be born of the Spirit and water." We still have two things, two elements, if you please, of which man must be born. The order in which the items are mentioned does not necessarily indicate either the *nature* of their action, nor the order in which they occur. These can be determined only in the light of other Scriptures as above indicated. It is thus seen that in being born again there are two sides, the divine and the human. God puts forth his power in order to produce life, a *new* life. That power is expressed in words, the gospel of Christ. Rom. 1:16. The Holy Spirit is the divine agent by whom this gospel was revealed and confirmed (1 Cor. 2:10; Heb. 2:14), and preached. Acts 2:4; 1 Peter 1:12. That word reveals the gracious acts of redemption, unfolds the wonderful story of Christ's condescension and humiliation, portrays in brief but vivid terms His subsequent exaltation, and then proclaims in explicit terms the simple conditions by which man may obtain peace with God and be welcomed as an heir of God, and joint heir with the Lord of a pure and undefiled inheritance. Obedience from the

heart to these conditions brings man into Christ, into His Kingdom. He is then a "new creature," has put on "the new man" and henceforth *must* walk in the spirit in order to please God.

Go to the plain record of conversions and there see what man must do on his part to enter the Kingdom, and you see perfect harmony with the teaching herein set forth.

Cease then this search after some abstruse metaphysical idea of the new birth that is indefinable and intangible. Quit trying to weave those Scriptures that speak of the resurrection from the dead into that speculative web of doctrine spun from sectarian looms. Let Scripture explain Scripture. The apostles have given us in their actions and epistles the best commentary that can be written upon the new birth or the commission. Study diligently what they say, and then, my friend, if you are not a child of God, you will learn how to be born again. Believe in Jesus with all your heart, repent of your sins, confess Jesus before men, and be baptized for the remission of sins. In thus acting you will be doing the will of God, and will be born again into the Kingdom of Heaven.

BORN OF THE SPIRIT.

Figurative language should never be interpreted in such way as to contradict the plain teaching of Scripture. Some minds are greatly exercised over the phrase "born of the Spirit," and tell us that means the resurrection. These minds can see two births in the Savior's language, baptism or born of water, and the resurrection or born of the spirit.

From the foregoing it has been very clearly shown that man is the responsible agent in being "born again." No matter whether you interpret "born of water and spirit" as one or two births, it is the way by which to enter the Kingdom of Heaven, and the emphatic language of Jesus is, that man enters the Kingdom of Heaven *by doing the will of God*.

Hence, whatever is meant by this phrase "born of water and spirit," man's agency and responsibility must be recognized. When man receives the seed of the Kingdom into an honest heart and keeps (or obeys) it (Luke 8:15), he is "born again of water and Spirit." In the resurrection man has no agency, no responsibility. When by the power of God the saints are raised from the dead, they will be caught up in the air to meet the Lord. 1 Thes. 4:17. They

will be gathered together by the angels of God, to enjoy the fruition of that life to which they were born under gospel teaching.

Again, figures, parables, metaphors, can be made "to go on all fours" by pressing them too far. Some minds are not satisfied to interpret the figure here used in harmony with the plain teaching of the gospel, but they seek to discover in the figurative all that is contained in a natural birth and the antecedents thereto. The chief point in the Savior's language is the birth. The coming forth or change of state. The birth act does not originate life; in this figurative birth the subject is "a man." The new state into which man is to enter is "the Kingdom of Heaven." A man cannot see the Kingdom of God without entering into it any more than a child can see the kingdom of nature without being born into the world. Hence when a man "enters" the Kingdom he "sees the Kingdom of God." He is "born again," "born of water and spirit."

Some other minds see in the eighth verse a description of the "operation of the Spirit," that in some mysterious manner quickens the benighted soul into new life. "The wind blows where it pleases and you hear the sound thereof, but cannot tell whence it comes nor whither it goes, so is every one that is born of the Spirit." Here is the statement of facts:

1. The wind blows.
2. You (Nicodemus) hear the sound thereof.
3. *You* can not tell (by *hearing the sound*) whence it comes nor whither it goes.

The comparison is then introduced, "So is every one that is born of the Spirit." "Every one," is like Nicodemus in some respect. What was it? He heard a *sound* and knew that the wind was blowing, but *the sound*, or noise made by the wind gave him no information as to the origin or destination of the wind. In like manner "every one" that is born of the Spirit, possesses no more power to discover natural phenomena than you do. Nicodemus was a Jew, and the Jews, generally, were seekers after supernatural signs. 1 Cor. 1:22. The first words addressed by Nicodemus to the Savior showed that his mind was full of the miraculous and wonderful. "Rabbi, we know that thou art a teacher come from God for no man can do these miracles except God be with him." The Savior knew all hearts and seeing that this ruler's mind was engrossed with the miraculous to the exclusion of the practical, he strikes a blow at the root of the whole matter. "Except a man be born again he can not

see the Kingdom of God." Nicodemus, however, still wondered, still thought of the miraculous. Just like our modern sectarians who shroud this whole subject in what they call "the mysteries of grace." When Jesus continued the conversation and spoke of being born of the Spirit, it would naturally cause Nicodemus to think that such a one—that is, one "born of the Spirit," would possess supernatural powers. Jesus meets this idea by an appeal to a simple natural phenomena as above quoted and assures him by this, that this being born of the Spirit did not confer supernatural power. Nicodemus still did not understand. "How can these things be?" How can a man be born again, be born of the Spirit, or of water and Spirit and thus enter the Kingdom of God, or "see the Kingdom of God," and yet nothing miraculous in it, no supernatural power conferred on the subject? It was too wonderful for him because his mind was full of the miraculous and mysterious. Jesus then tells him: "We speak that we do know and testify that we have seen, and ye receive not our witness. If I have told you *earthly* things and ye believe not, how shall ye believe if I tell you heavenly things?"

This seems to my mind conclusive. The earthly things were those things that take place here. It is here that Christ's government is established. His Kingdom is *in* the world, though not "of the world." Into it *man* must enter. Responsible man; those who can hear, believe and obey. When they do this they "see" or enjoy all the privileges and blessings in the Kingdom. They are "born again"; sons of God, new creatures in Christ Jesus, hence partakers of the divine nature and yet possessed of no supernatural power by virtue of such birth. All the supernatural gifts bestowed upon the apostolic church were independent of this new birth.

Having now expressed "my mind" upon this subject, I cheerfully give way to others, hoping that if wrong some brother will correct the wrong, and give us the truth. Remember, though, that whether right or wrong, about the figures herein mentioned, these are plain statements in simple language, easily understood, that all should heed: "Not every one that saith unto me Lord, Lord, shall enter the Kingdom of Heaven; but he that doeth the will of my Father who is in Heaven." Matt. 7:21. And to those who have entered the Kingdom the injunction comes to continue doing God's will that we may have an abundant entrance into the everlasting Kingdom. 2 Peter 1:11. That we may all so abound in the work of the Lord

as to gain a happy admittance to that Kingdom is my earnest prayer.

CHAPTER VIII.

Walking by the Same Rule.

The controversy relative to posture in prayer suggests to my mind two Scriptures, upon which I desire to comment:

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things." Phil. 3:16.

We have obeyed the gospel, hence have "attained" the condition of "new creatures in Christ." As Christians we are to *walk*; progress in the divine life, and in this progression we are to be guided "by the same rule."

What is a rule? "That which is prescribed or laid down as a guide to conduct, that which is settled by authority or custom." Also "law, precept, regulation." Now, for every duty that may be included in the general idea of "walking," as set forth above and in other Scriptures, there will be some precept or example to guide us in our performance of it. If we have no rule as to *what* we are to do, and none as to *how* we are to act, we would be left to our own inclinations and judgments and thus have many rules. The very idea of having "the *same* rule" proves, that a rule is given that each one will accept as authoritative. Such a rule we have in the New Testament by the authority of Jesus Christ. All admit this, and yet there is confusion and division among us. Is the New Testament a sufficient rule of faith and practice? All respond, Yes. Then why is it not followed? While you are trying to answer this question I will advance a step or two and speak of some of those things included in the term "walk." It evidently includes the worship as well as the daily duties that are classed as "works."

Paul says, we arise from the baptismal resurrection to "walk in newness of life," "that we walk by the Spirit," must "walk in the steps of that faith" that Abraham had, and he also said that ye had showed the Thessalonians "how ye ought to walk and please God, so ye would abound more and more." The worship of the Church is

an important factor in the new life, and being included in the general expression "walking by faith" or "walking in the light," must have some rule expressed that regulates it. This conclusion is just and undeniable, unless it can be shown that acts of worship are not included in "walking in the light," or "in newness of life."

But what are these acts of worship? The word "worship," originally, means to prostrate one's self, to bow down. It is applied to those actions that show reverence to a superior, humility, dependence. Our acts of worship must be "in spirit and in truth" to be accepted.

It is, I believe, conceded that the following embraces the items of congregational worship:

1. The Lord's Supper.
2. Prayer.
3. Praise.
4. Contribution.

Some class teaching or preaching under this head also. I do not. As worship is the honor, homage, reverence, and adoration given to the Father, teaching, exhortation, and mutual edification does not properly come under that head. Now, relative to the above items of worship, can we walk according to the same rule? Are we agreed that these things are enjoined upon us? Yes. Can we find the rule governing each one? Let us see.

1. I take singing. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 3:19; also Col. 3:16. What are we to do? Sing. Sing what? Hymns, psalms and spiritual songs. But suppose a man *can't* sing? Has he disobeyed the rule? Suppose, again, in the assembly one sings a psalm, and another a hymn, and another some spiritual song, do they disobey the rule? No, but they disobey another injunction relative to our conduct in the Church of God: "Let all things be done decently and in order." 1 Cor. 14:4. "God is not the author of confusion," and such confusion in worship could not be pleasing to Him.

We certainly can, in the light of above Scriptures, walk by the same rule in this part of the worship.

2. The Lord's Supper. We are agreed that this is a feast, memorial in its nature. A loaf of bread and wine are the elements of it. The rule governing our participation in it is given in 1 Cor. 1:23-24. The main points in this rule are:

1. Self-examination, to see that we do not eat and drink to satisfy our appetite, but in remembrance of the Lord.

2. Giving of thanks and breaking the loaf and each one partaking of it.

3. Giving of thanks for the wine and each one partaking of it.

Is not this explicit enough? I think so. Many Christians remain away from the Lord's day assembly, and hence do not worship the Lord on that day. Many are sick, spiritually sick, because of this. Again, some attend the assembly and do not partake. Such should confess their sins to the Father and henceforth joyfully commemorate the facts of their redemption in the worship of the Church. Connected with the ministration of the supper are a few items I will further notice. There is no rule given as to how the disciples shall arrange themselves while partaking, hence the general rule that all things be done in order and decently guides us in this particular. Again, there is no rule given as to what position or posture we are to assume in "giving of thanks." Some kneel and some stand. I prefer standing while giving thanks for these reasons: 1. There is a difference between "giving thanks" and "prayer"; the latter may include the former, but *to give* thanks cannot be properly called a prayer. 2. The Savior, while feeding the multitudes, stood in giving thanks. See Matt. 14:19; 15:35, 36 *et al.* This, however, is enough on this point; I will now say just a few things about prayer. What I shall say on this point, is not for the purpose of provoking controversy, but to give my convictions as to the rule by which we are to be guided.

It is conceded that prayer is an act of worship. Let it be kept in mind that we are talking now of the worship of the Church—the assembly. To show that prayer is a part of this worship, see Acts 2:42; 1 Tim. 2:1, 2, 8.

What is prayer? It is a petition, an asking for something, and generally includes entreaty and adoration, or homage; sometimes confession and thanksgiving. Are there any rules given to regulate or guide us in offering our prayers? Yes, many of them.

1. Prayer must be in the name of Jesus. Col. 3:17.

2. It must be according to the will of God. 1 John 5:14, 15.

3. With earnestness (Luke 18:1-8), and with humility (Luke 18:13-14).

4. With the spirit of forgiveness. Matt. 6:12, 14; Matt. 18:35.

5. In faith. James 1:5.

But all these have respect to the conditions of mind and heart. They teach us, however, that it is a grand privilege accorded to poor erring mortals to approach the King of Heaven and lay before Him our earnest desires.

What posture shall we assume in thus approaching God with our petitions? Will the state of mind and heart prescribed indicate a corresponding condition or posture of body? If so, we would confidently look for some posture that would be expressive of humility, dependence, homage, or adoration. Do we find such posture? Jesus kneeled down and prayed (Luke 22:41); Stephen kneeled (Acts 7:30); Peter kneeled and prayed (Acts 9:40); Paul and companions kneeled and prayed (Acts 20:30; Acts 21:5). Besides the apostle says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ." Eph. 3:14. Are these Scriptures sufficient to indicate the posture in which prayer should be offered? I so believe. But, says one, if we must kneel in offering prayer, then no prayer is acceptable unless offered in that posture? We do not affirm such a negative, but only affirm that according to all common sense rules of exegesis we have the authority of the Lord Jesus for *kneeling in prayer*.

But Paul and Silas prayed while made fast in the stocks, and this would prove an exception to the rule. A rule that regulates the conduct of a soldier, while in his command on duty, would not in all points apply to him while a prisoner in a dungeon. The gospel rule that "faith comes by hearing the Word of God," does not apply to a deaf person. God does not require impossibilities of us; ability to comply with a command is an important part of accountability. Besides the rule, as deduced above, is not for persons sick in bed, or those fastened in stocks.

Paul and Silas were restrained of their liberty, and so far as posture is concerned, could not act. Hence this case is no example to us of posture in prayer. But, says another, God heard their prayers and this proves that acceptable prayer is independent of posture. Not so, but would prove that when our bodies are so restrained as to prevent us from assuming the prescribed posture *our responsibility* that far ceases. What God may do under such circumstances does not constitute the rule for *our* guidance. God heard the prayers of Cornelius. Shall we take this as an example for aliens now to "seek God in prayer"? "God heard his prayer; he was an alien, hence aliens ought to pray, confidently expecting God to hear them."

Is this good reasoning? No. It contradicts what is said of prayer in other places. Hence this exceptional case cannot be taken as a rule for our guidance, or rather for the alien sinner.

I have now given examples and precepts which, taken together, constitute an authoritative rule for our action. We, as a people, stand pledged to God, ourselves and before the world to be guided in all our actions by the Word of God. Hence our chief inquiry should be: "What is written in the New Covenant? How readest thou?" We should be prompt to study what *we are to do*. How am *I* to act in order to please God and be accepted of Him? In doing this, we are necessarily precluded from speculating about what God may or may not do under certain circumstances. We must remember, too, that we can have no religion, no worship, without forms. But while this is true, let us be sure that we have also the true spirit of devotion. Form without the spirit, like the body without the spirit, is a corpse, a lifeless ceremony, a profitless ritualism. On the other hand, the spirit without the form (as some claim to have) is nothing but the ghost of religion; a kind of phantasm that will lead the possessor of it through the dreary swamps of mysticism into the gulf of utter darkness.

"Finally, my brethren, * * * those things which ye have learned and received, and heard and seen in me do, and the God of Peace shall be with you." Paul to Philippians.

CHAPTER IX.

By Their Works Ye Shall Know Them.

It will, perhaps, be very difficult to analyze the motives of all those who profess to be disciples of Christ, so as to discover the mainspring of their actions. But He, "who searcheth the hearts" and knows what is in man, has given us a rule by which we may know what the controlling power is that governs the actions. "By their fruits ye shall know them." Matt. 7:16.

In the exercise of this divine right, the charity that "thinketh no evil" would lead us to ascribe none but pure motives to all who are earnestly trying to serve God. But while charity may legitimately

think that a person is honest, sincere, earnest and conscientious in what they do, it must not seek to excuse the faults, mistakes or errors practiced by these honest persons.

How can we "contend earnestly for the faith once delivered to the saints" and at the same time, through a false idea of charity, be silent concerning the erroneous practices introduced into the religion of Jesus? Men claim to be honest in preaching sprinkling for baptism, and shall we, for fear of wounding their feelings, bid them Godspeed?

The Apologist, however, says: "They are honest, conscientious, pious, and devoted to good works done in the name of Jesus, and as they are earnestly trying to serve God according to the best light they have, we must treat them as brothers, mistaken brothers it is true, but none the less brothers."

I answer, that they have the same Light that we have, "the true Light that lighteth every man that cometh into the world." John 1:9. If a man stumble or fall down or go in the wrong road, it is evident that he is walking in darkness, and not come to the light. Turning his back to the true Light he walks in the darkness of his own shadow, vainly seeking to find God by the light of human tradition and philosophic reasonings. This idea of people "walking according to the best light they have" is another device of satan to entrap the unwary and deceive them. "If our gospel be hid, it is hid to them who are lost, in whom the god of this world (satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4. John says, "If we walk in the light as He is in the light, we have fellowship one with another." 1 John 1:7. If people will honestly walk in darkness, do not accuse us of lacking charity because we will not fellowship them. We cannot fellowship them without being partakers of their mistakes and errors.

Coming nearer home, we find good honest brethren introducing organs into the worship of God, and other honest brethren urging the brotherhood to practice "the more excellent way" of saying nothing against this practice, but in the fullness of charity, go and preach and worship with them; *perhaps* you may lead them out of darkness into light.

When Nadab and Abihu introduced a human element into the worship of God (Lev. 10:1-3), God did not wait for Moses and

Aaron to try this "more excellent way" upon them; "There went out a fire from the Lord and they died before the Lord." And now, when men use their liberty as an occasion to please the flesh, by introducing strange human elements into the worship of God, shall we hold our peace? Shall we condone the practice by throwing over it and them the broad mantle of charity and crying *peace*—let us have peace? No, a thousand times no. It is a presumptuous sin upon the part of man to thus mingle humanisms with divine requirements. He who seeks to elevate *human* wisdom to the same plane of divine wisdom shows a contempt for the authority of God, and though the vengeance of God lingereth long, yet it will be sure. "I will be sanctified in them that come nigh unto me and before all the people I will be glorified."

A great many others, honest and pious ones, too, are using all diligence in organizing and operating missionary societies, mission boards, State meetings, State and county evangelists, etc. Now, according to the "more excellent way," charity must stretch her mantle so as to cover all of this pious machinery. And why not? If charity can find shelter for honest sectarians, and for those "who chant to the sound of the viol and invent to themselves instruments of music like David," it can certainly be exceeding kind to these fruitful workers in the cause of missions.

But is this the charity of which Paul speaks, 1 Cor., 13th chapter? No; for *that* charity "rejoices in the truth," and this "more excellent way" taught by men holds out a flag of truce to error and says, "Let there be peace between us." But, says one, "You assume the very thing to be proven, viz.: that it is sinful to organize societies for the spread of the gospel, and there is where you lack charity."

I *assume* nothing. I have long been combatting the inferences and assumptions of the sectarian world, and do not intend now to begin a practice that will lead me away from the light.

Jesus once said, "If I do not the works of my Father believe me not. But if I do, though you believe not me, believe the works that ye may know and believe that the Father is in me and I in Him." John 10:37-38. Now, if Jesus could rest the verity of his claim upon the works done by Him, are you not willing to be put to the same test? The Jews to whom He spoke had to decide, first, as to the *nature* of the work done. Was it a work of God or a work of satan? Having decided from the *nature* of the work that it was

of God, they could then see the perfect consistency between the work done and the claim or profession made by Jesus. But how were they to decide as to the *nature* of the works? They had the Scriptures, and in them it was foretold of Jesus that He would open the eyes of the blind, unstop the ears of the deaf, and preach deliverance to the captives. Luke 4:18-19; Matt. 11:3-5. When they, therefore, saw the miracles done by Him in fulfillment of that which had been spoken, they could say, "they are of God."

Were the Jews able to decide this question as to the origin or nature of the works? Evidently they were, for Jesus says, "If I had not done among them the works which none other man did, they had not had sin, but now they have both seen and hated both me and my Father." John 15:24. How had they thus hated both? By declaring that the works done were not of God (Matt. 12:24), and thus deliberately closing their eyes to the evidences of His mission.

Now, Paul tells us that "all Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17. Jesus had said "by their fruits (works) ye shall know them." Those whom God sends will do the works of God, and we must determine their claim to be sent of God by the nature of the work done.

But how am I to decide this? By charity? By the "more excellent way"? No; but by a direct appeal to God's word. I go there to find "all good works" that God has ordained that "we should walk in them" (Eph. 2:10); and by diligent search I fail to find one single line of authority for any such practice as organs in the worship, societies, mission boards, Sunday schools, *et id omne genus*. What, then, is the only legitimate conclusion? It is that such things are not of God, they are not "the works of the Father." What of those who practice them? Their claim, that they are doing God's work, is false, for God has nowhere spoken of such works, neither came they into His mind. Jer. 7:31.

"Oh! how uncharitable you are to say so; don't you know that God has been silent as to the *methods*, and that we only use our liberty in speaking where He has been silent?" Please show me where God ever authorized man to *speak* where He was *silent*. Here, again, you are rushing presumptuously to your own destruction. You presume to say that there are *some* good works to be

done that the Scriptures failed to furnish us with, and that contradicts Paul, who says that it furnishes us unto "all good works." Again, you say that the good works are commanded, but it is left to our "sanctified common sense" as to *how* we are to do them. This is also a contradiction of Paul, who says that the man of God is "*thoroughly furnished* unto all good works."

Your societies are organized for the purpose of securing *money* with which to pay preachers to go and work for the Lord; and these preachers will not go unless they are backed by some "promise to pay" from the society. Now, all such work is of the wisdom of the world; it is not of faith. Such workers need more faith in God. If they can not trust in God for their support, they should go to some secular calling and not burden the cause of Jesus with their human plans.

But I want to try that plea of "sanctified common sense" a little further. "The disciple is not above his Master." Jesus submitted His claims to men and told them to *test* them. Now, did Jesus ever speak where God was silent? He says: "I do nothing of myself, as the Father hath taught me I speak these things." John 8:28. Can we be sinless when we speak where the Father has been silent? Is it not impugning the divine wisdom and foresight of God to talk about the "requirements of the age," and then introduce human contrivances in order to make His religion more acceptable to the populace? Is it following the example of Christ to do so? Nay, verily. Then if we wish to please the Father in all things, we must *speak* only as we are taught of God.

It is not by God's *silence* that we live, "but by every word that proceedeth out of the mouth of God." Strict fidelity to that which is spoken forever debars all such humanisms as are spoken of above, and relieves us of the charge of being uncharitable. There is one other class among us of whom I wish to say just a few words. They are those who *secretly* approve the position taken by the *Firm Foundation*, and yet have not the courage to come to the front and do battle for the right. These brethren love their ease, they dislike anything like antagonism, and are so afraid of hurting somebody's feelings that they keep silent while the truth suffers. Like Joseph of Arimathea, who was a disciple secretly for fear of the Jews (John 19:38), but who could come in after the death of Jesus and perform funeral services for Him, these fearful soldiers might

be induced to perform some of the last sad offices at the burial of the truth.

The love of the praise of men makes many cowards. They fear to be put out of the synagogues, or to be ostracised from some society, and so they weakly drift along with the crowd and make no effort to save the cause they profess to love from the corruptions forced upon it by worldly-wise men. It is not popular to stand opposed to *all* innovations and *all* sectarianisms. Just as soon as you are known to be battling for the truth against all species of sectisms, you will be treated as was Jesus: defamed, persecuted, and, if it were possible, even crucified. But why fear these things? Have you not faith enough to say with Paul, "the Lord is my helper, and I will not fear what man shall do unto me?"

If not, let me remind you of some more of the sayings of Jesus. In the sermon on the mount, after having warned the disciples of false teachers, he says: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done *many wonderful works*? And then will I profess unto them, I never knew you: depart from me *ye that work iniquity*."

How could they "work iniquity" and yet have done so "many wonderful works" in the name of Jesus? Because their works were not the works of the Father; they were not the "all good works" furnished by the Scriptures. Let us go to "that day" when these fruitful workers will claim so much. "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened which is the book of life; and the dead were judged *out of those things which were written in the books according to their works*." Rev. 20:12.

The *fearful*, who were afraid to do the things written in the books, are left out of the inheritance, to keep company with those whose feelings they were afraid to hurt. Rev. 21:8. And all those whose works were not according to the things written in the books were banished from God.

Brethren, let us be up and doing. Put on the whole armor of God; add to your faith, *courage*; take the sword of the Spirit, and as faithful soldiers contend earnestly against all the devices of satan sought to be imposed upon us by men, even if they are honest and conscientious, having as much charity for them as the gospel of Christ will permit, but none whatever for their works.

CHAPTER X.

Whose Duty is it to Preach the Gospel?

1. Why should the gospel be preached?

Paul and Peter both make this statement: "Whosoever shall call upon the name of the Lord shall be saved." This shows that salvation is conditional, and the class who comply with the condition expressed "shall be saved." The condition here given as necessary in order to salvation is to "call upon the name of the Lord." It is a general or generic expression, and includes one or more specific items or things. It is also certain that, as the condition above given is in order to salvation, whatever items it includes are necessary, or in order to salvation. But no man can comply with a condition of which he knows nothing. Hence, Paul's argument in Romans 10th: "How, then, shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" Hearing and believing are here made necessary conditions in order to "calling on the name of the Lord." "But they have not all obeyed the gospel," for Esaias saith, "Lord, who hath believed our report?" So, then, faith cometh by hearing, and hearing by the word of God. Calling on the name of the Lord, and obedience to the gospel are equivalent expressions. This is confirmed by the commands given in Acts, 2nd chapter, by Peter. These commands are in "the name of Jesus," and when they gladly received His words and obeyed them, they "called on the name of the Lord." See also Acts 9:21.

The design of this article precludes further argument on this line, so we return to the thought expressed by the apostle as to the necessity of preaching in order to the salvation of man. Paul's reasoning is so clear that all can understand it, and we are justified in saying that the gospel should be preached in order to the salvation of men.

2. If the salvation of man depends upon the gospel, and upon its being preached, it is certainly an important matter to ascertain whose duty it is to preach the gospel.

In the same chapter, Rom. 10:15, the apostle says, "How shall they preach except they be sent?" From this it is argued that only those should preach who are "sent." But here we meet with difficulties. Who sends the preacher? The "orthodox" would, almost to a unit, answer that God calls and sends, and some add, "qualifies" the preacher. This they term a "divinely called ministry." Now, if we will examine into the ministrations of all these "divinely called and sent" preachers, we are forced to one of two conclusions: (1) Either they have proved recreant to their mission, or (2) their claim is false. That they have proved recreant to their mission is seen from these facts. They do not go, but wait for an additional call from some church, or wait for money enough to be raised to send them on a preaching mission. They preach conflicting and contradictory systems, serving rather to bring the gospel into disrepute than to induce the world to believe it. Hence, if "sent of God," they have proved recreant to their mission. We believe, however, from the testimony before us, that they are mistaken in their claims. Those of whom the apostle speaks, who were "called of God and sent" to preach the gospel, were qualified to confirm their mission by signs and wonders that followed them. We now have no men possessing these supernatural endowments, and as no proof whatever can be given of a supernatural "call to the ministry," we deny that there is such a call *now*.

But again, it is claimed among us that preachers should be "sent" by a congregation or by the Church, and some go further and say that none should preach except he be "sent" by some congregation. If this is true, then the preacher's responsibility to God depends, not upon his own action, but upon the action of the congregation. To commend a preacher is one thing, and to license him to preach quite a different thing. If preaching the gospel can be classed among the duties we owe to God it would follow conclusively that all who have the ability to preach must do so, or fail in their duty. With all such the question as to the measure of their duty is not, "Shall I depend upon the permission of some congregation to carry out my duty?" but "What does God require of me?" To state the matter a little differently: if preaching the gospel is a duty, and a man has the ability to preach but cannot and must not preach unless "sent" by some church, who is responsible if the duty is not performed? Certainly not the preacher.

But again, if no one must preach the gospel unless he be "sent"

by a congregation, it follows that the congregation must possess the right to select, commission and ordain, as well as send. In fact, if the congregation must say who shall preach, it must be the judge of the qualifications and ability of the individual, and there authorize or license him according to some form. That such congregations claim such authority and exercise it is true, but we deny that the Lord Jesus ever conferred such authority either upon *the Church* or *a church*. There is neither precept, example or necessary inference in the New Testament for a congregation selecting, ordaining and sending out a preacher of the gospel!

3. It will be admitted that it was the duty of all those to whom a special commission was given to preach the gospel. Appointment to service creates obligation and a failure to perform the service is a failure in duty to God. But the appointment of certain ones, as the apostles, to the work of preaching the gospel cannot be taken as examples from which to ascertain who shall now preach. Those who claim to be acting under the commission given to the apostles must prove the validity of their claim before we can accept it.

Relation creates obligation. This is a source of duty commonly recognized in all the natural relationships sustained by man. For instance, the relation of father and son gives rise to certain obligations on either part, out of which grow corresponding duties. So when born into the Kingdom of God, we are sons and God is our Father. "Come out from among them and be ye separate," saith the Lord, "and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters," saith the Lord Almighty. 2 Cor. 6:17, 18. Now, we hold that *the duty* of preaching the gospel of Christ grows out of the relationship above given, and *that it is the duty of every Christian, who has the ability to do*, to preach the gospel of Christ. Here we place *ability* as the measure of the duty, for I cannot conceive of any duty being obligatory where there is no *ability* to perform it.

Some one might ask, "How does the duty of preaching the gospel grow out of our relationship to God?" As we are sons of God, the obligation is imposed upon us to "abound in the work of the Lord." 1 Cor. 15:58. The object, end, or design of this work is the salvation of man, and preaching the gospel being a divinely appointed means to that end, it becomes our duty to use that means. We might also cite the language of John, addressed to the churches of Asia: "And the spirit and the bride say come. And let him

that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

This duty is restricted, however, by apostolic authority. See 1 Tim. 2:11, 12, and 1 Cor. 14:34. From these Scriptures we learn that teaching, preaching and ruling must be done by *men*. If men are to do the preaching, what *kind* of men must they be? "And the things that thou hast heard of me among many witnesses, the same commit thou to FAITHFUL men who shall be ABLE to teach others also." 2 Tim. 2:2. *Men full of faith who possess the ability to teach should preach the gospel.* Remember that the world lieth in wickedness. The god of this world hath blinded their hearts so that they walk in darkness. Christians, sons of God, have entrusted to them the word of truth by which to enlighten the world. It is in the power of God to save those who believe it, but they cannot believe that which they have never heard, and cannot hear without a preacher. The obligation is then imposed upon us, individually, as sons of God, to preach the gospel that they may hear and believe it, and as above said, the obligation and corresponding duty is restricted to men full of faith and ability. To all such we may truly say, it is your duty to preach the gospel of Christ.

If the positions taken above are scriptural, we say that no *appointment* or *ordination* by any congregation is necessary in order that any one may preach the gospel. An endorsement or commendation by a congregation might be necessary in order to assist the preacher on his way, and in this age seems to be an absolute necessity.

One more question and I leave the subject for others. Suppose the preacher receives no compensation for his labors, no support, what must he do? Let him work! Paul worked with his own hands, and preachers now are no better than Paul. If it is your *duty* to preach you cannot measure that duty by the amount of money you receive. You must not fail in your *duty*. Preach the gospel! If your brethren fail in their duty they show themselves unfaithful stewards, and will doubtless fail to reach the everlasting habitations of peace and life.

Men who follow preaching as a *profession* and who *pastorate* for congregations at a fixed salary will object to "working with their own hands." Their time and talent are worth something, and they do not intend to waste time in "destitute places,"—destitute of

money. Such preachers do not realize that preaching is a *duty to God*, hence they make merchandise of a duty, degrade it to the level of an earthly vocation, and measure it by dollars and cents. They go—not because of the obligation to God to preach His gospel, but because of the promise of a support or living from the church that calls them. Brethren, “the love of money is a root of all kinds of evil,”—beware of it.

CHAPTER XI.

Call to Preach.

“The great question for a preacher to decide is, ‘Has God called me to preach the gospel of Christ?’ If God has not called him to this work, he should quit it and go to that work to which God calls him. If God has called him to preach, then he ought to hearken to God’s call.

J. W. J.

Dear Bro. Jackson:

Will you do me the favor to explain what you mean in the above?

How may I know God has called me to preach? Spread yourself out, and give me the word of the Lord on this matter. If the Lord calls all who claim to be called, it seems to me He has made some mistakes. But the Lord makes no mistakes; and therefore many of them, to say the least, are not called of God. But let me hear from you on this. Turn on the light.

Faternally,

JOHN T. POE.”

With the New Testament in hand, there should be no difficulty in determining whether or not one has been “called” to preach the gospel of Christ. That many “mistakes” are made on this point is doubtless true, and the result is disastrous to both the Church and the world.

The means ordained of God to save sinners is set forth by Paul thus: “For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” 1 Cor. 1:21. The gospel of Christ is that which must be preached. Rom. 1:16-17; Gal. 1:6-9.

In order to have this gospel preached, there must be preachers. And in order that the preacher may please God in his work, he must have the necessary qualifications. My study of the Bible leads me to this conclusion: that when God had certain work to be done, He selected just such men as were mentally and morally qualified to do the work. Some might say that this was true "in the days of miracles," and even go farther, and say that God called men directly, and supernaturally endowed them with every quality necessary to the accomplishment of His work. This is true, but we now have no such direct calls and no men with supernatural endowments. Men who claim the direct call to preach the gospel, and also avow themselves possessed of supernatural gifts prove themselves to be impostors or fools. Yet, I believe it is true today as in "the age of miracles" that God calls men to preach His gospel, to do "the work of the Lord."

The Apostle Paul exhorted the Philippians thus: "Work out your own salvation with fear and trembling, for it is God who worketh in you, both to will and to do, of His good pleasure," Phil. 2:12. It is God's good pleasure that the gospel of Christ be preached for the saving of souls. 1 Cor. 1:21. But they cannot be saved without believing; they cannot believe without hearing, they cannot hear without a preacher, hence the preacher must be called and sent. Rom. 10:13-17.

God, then, works in us to will and to do this work of preaching the gospel. But He does not do this by a "direct call," or by supernatural means, nor by dreams and visions. The means by which He thus works His good pleasure in us is His word. It was by the word that He performed an "effectual work" in the Thessalonians (1 Thes. 2:13), and as that word lives and abides forever, it will work as effectually in us today.

It will not work in one who does not fill himself with it. He must study it, imbibe it, and let it dwell richly in him. Thus will be begotten in him the desire for the salvation of souls. Like Paul, he will say, "My heart's desire and prayer to God for Israel (for the world) is that they might be saved." If the condition of man in sin, in danger of perishing coupled with the knowledge that we have the means by which he can be rescued from the power of sin does not beget in us the desire to preach the gospel of Christ in order to man's salvation, then we should hunt around for some "other business."

But desire for the salvation of souls is not the only qualification necessary. Ability to teach is absolutely necessary. "Having, then, gifts (not supernatural ones) differing according to the grace that is given to us whether prophecy, let us prophesy according to the proportion of faith," etc. Rom. 12:6. "If any man speak let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever." 1 Peter 4:11. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." 2 Tim. 2:2.

The ability to impart instruction may be increased by diligent exercise, always bearing in mind that we must teach or preach "in proportion to our faith." That is, never get out of the region of faith into that of opinion, speculation or philosophy. Fidelity to God is to be our watchword. He does not seek to please men because he is called to do God's good pleasure, and it is God's good pleasure for all who have His word to speak it faithfully. See Jer. 23:28.

I append an extract on this subject which has some thoughts in it well worthy of consideration, especially in these days when preacher factories are multiplying, and so many preachers all over the land seem to be at a loss to find a field where they can "be supported."

"There are two extremes on the subject. The extravagant idea, of the irresistible call and the direct spiritual illumination qualifying the called to preach, is one extreme, that tends to a disregard of the Bible, and a neglect of its study, and a substitution of the dreams, fancies and experiences of ill-balanced minds for the preaching of the word of God. The other extreme is, that it is the duty of every man who possesses the intellectual and speaking abilities, regardless of the sense of obligation pressing him to it, to become a preacher. It is the duty of every Christian to teach the Christian religion in his association with the world. But for a man to undertake to devote himself to the work of a teacher of the Christian religion without feeling to some extent with Paul, 'Woe is me if I preach not the gospel,' is to introduce a secularizing, mercenary spirit into the church, that preaches when convenient, and turns to other callings as best suits the fancy or interest of the individual. It lightly regards the work, and brings religion itself

into disrepute, and will spread an indifferent and uncertain spirit of devotion in the church.

"The sense of obligation does not arise from a direct and personal call from God, but the influences and teachings of the Scriptures, on minds of certain constitution produce the feeling of obligation. Unless a man, under the teachings of the Bible, feels the desire for a work, he is not fitted for the work. A man's duty is to study the word of God faithfully, drink into its spirit, and then follow that work, that his inclinations under the divine influences, impress upon him. A preacher who turns to or from the work as his convenience or interests would dictate, as he would from a secular calling, will never benefit or build up the church.

"The chiefest objection to taking youths and educating them for the ministry arises just here: they make the choice before they know their true inclinations, as tested by the influences of the world, and once trained for the work, they feel they must follow it for a living, even if the inclinations lead to other callings, or to a desire for wealth and honor, and a professional preacher is the result; this is always a curse to the Church. He preaches for a living for himself, not to save souls. He preaches what will please men—those who pay well—not what will please God. Such men are corrupters of the truth of God and perverters of his service. They cannot be otherwise. No man is fitted to be a teacher of the religion of Christ unless he feels 'woe is me, if I preach not the gospel of Christ,' with the emphasis upon the gospel of Christ. And no man who feels that wealth or worldly honor or popularity is essential to his happiness should ever devote himself to preaching."—*Life of Jesse Sewell*, by D. Lipscomb, pages 52 and 53.

With God's word in hand, certainly one can know whether he is called to preach. It is certain that God never called any one to preach "another gospel" than that delivered by His Son to the apostles; nor did he call a man to make preaching a profession by which to support himself and family. It may be that those whom He has called are not "abounding in the work of the Lord." They must account for their dereliction of duty to the Master, and it may be that "in that day" the excuse, "the brethren wouldn't support me," will be treated as those excuses were that made light of the King's invitation to the feast. Dereliction of duty in others will not condone for my lack of duty. Let us then study diligently the word of the Lord in order that we may show ourselves approved

workmen, remembering that the Lord who employs us "is not slack concerning His promises." No, we may confidently rely upon His word, and when we do the work the Lord will provide for us.

CHAPTER XII.

The Right to Pray.

To say that a person has a right to perform a certain action, such as to pray, argues that this right has been given, granted or bestowed upon him. And as all prayers are addressed to the Father through Jesus His Son, this right is bestowed by the Father through Jesus.

In the second place, the fact of a right being bestowed argues that a blessing of some kind is connected with the performance of it. If no benefit, no blessing, no promise, is connected with the action, prayer, it would be valueless as a right.

Now, if God, the Father, has granted this right of prayer to sinners, that is, those who have not obeyed the gospel, He certainly has connected with it some blessing or promise, and I ask, "What is the promise or blessing?" In the popular theology of the day, the blessing thus connected with prayer to God is salvation or remission of sins. Now, this we deny, and demand the Scripture that teaches it. God has given through Jesus certain commands to be obeyed, in order to the remission of sins, and prayer is not one of them.

Under the Christian dispensation God is revealed to us as Father, and all petitions or prayers are to be addressed to Him as "Our Father in Heaven." The sinner, not being a child of God, can not thus address Him. He must be "born again" before he is recognized as a son, or can exercise the rights of one.

Again, prayer must be "in the name of the Lord Jesus." Now, Paul argues this point in Rom. 10:13-17: "Whosoever shall call upon the name of the Lord shall be saved." This, some say, is prayer. Then Paul says: "How shall they call upon him in whom they have not believed?" This shows that faith is first necessary in order to call upon the name of the Lord. The popular teaching,

then, that man must pray for faith is an error. But Paul proceeds in an argument to show the means ordained by which men might call upon the name of the Lord. These are (1) the sending of qualified preachers to preach the gospel, such as were the apostles. On man's part, faith is first necessary, and the end obtained in obedience to the gospel, or obeying the authority of Jesus, expressed in commands. Now, a sinner is one who rebels against authority; he has not submitted to the name or authority of Jesus; is not a subject or citizen of Christ's kingdom; hence, not entitled to the rights and privileges bestowed on citizens. If he has a right to pray, to whom will he address his prayer? He can not go to the Father, for the Father has given all power into the hands of the Son, and man must *first* go to Jesus before he can expect to be heard by the Father. When he believes in and obeys Jesus, he is then authorized to present his petitions to the Father, and the promise is given that they will be heard.

Again, all prayers must be according to the will of God. The sinner's will is opposed to God's will. He is living in disobedience. Can he pray for God's will to be done on earth while he is in a state of rebellion against Him?

But suppose we admit the right of the sinner to pray; we ask what shall he pray for? What blessing, benefit or promise is connected with this right? Shall he pray for faith? No, because faith does not come through prayer, and he must have faith before he will or can pray to the Father. Shall he pray for knowledge as to what he ought to do? No; the instructions are full and complete in God's word, as to all he must do to be saved. Shall he pray for the Holy Spirit? No; for Jesus says, "the world," which includes sinners, "can not receive" the Spirit. Must he pray that God or Jesus be *willing* to save? No; God is willing that all men be saved and has demonstrated His willingness by giving his own dear Son to die for our sins. Jesus also is willing to save, and invites man to "come and be saved." Must he pray for salvation? No; Jesus calls upon him to come to salvation, and promises to save all who come as directed or taught. Does it not follow, then, from all these considerations, that the right to pray is granted only to those who have obeyed Jesus?

Prayer serves to cultivate our spiritual nature. It is communion with the Father, and should be preceded by self-examination. The Father has promised to hear us when we come in Jesus' name, and

our petitions are in accord with his will. We ask for many things that would be hurtful to us if received, hence we should be careful not to pray for those things that would simply gratify our appetites or worldly desires. The Father loves us, and is willing to bestow all good upon us. Let us realize, then, our dependence upon Him, be humble and thankful, and earnestly study his will, to learn what we may pray for.

CHAPTER XIII.

Miracles.

A demand is being made from several different quarters for an exegesis of those Scriptures that refer to miracles. The reason of this demand is that certain teachers claim that miracles are now wrought. Notably among such teachers are the Mormons, Seventh Day Adventists, and so-called Christian Scientists. These teachers know that there is an element in human nature that reaches out after the mysterious, the wonderful, the miraculous. Knowing this they impose upon the credulity of man by their appeal to and perversion of the Scriptures that bear upon this subject. This may seem, to some, hard language, but I think perfectly justifiable and scriptural, as will be shown in this examination.

A miracle is something supernatural, that is, above and beyond what we see and know of Nature. It is not something contrary to law, nor contrary to Nature, for God is the author of both. God created Nature, and God works miracles by the hands of such agents as He chooses. Acts 19:11. Miracle is also a generic term, and includes *signs, wonders, powers, or wonderful works*.

The effect produced upon man by a miracle is that of wonder, astonishment, amazement; hence, the name, wonder. Mark 2:12; Acts 3:11. It is called *sign* because it indicates the presence of a power higher than man, and also because it serves as a *credential* to the person who works it. "Truly, the signs of an apostle were wrought among you," etc. 2 Cor. 12:12; see also Ex. 4:1-9. The word *powers* is frequently translated in common version, "mighty works," "wonderful works," "miracles." Matt. 11:20; Acts 2:22;

Heb. 2:4. It is so called as indicating the *cause* or the power effecting it. A miracle, then, is an event or thing done by the power of God which produces astonishment or wonder, and thus fixes the attention upon the person working the miracle, and also serves as a sign that the person's claim is true, as cited of Paul and Moses above.

Miracles were not designed *directly* to convert man. God's power to convert is displayed through a different channel, viz.: the gospel of Christ. Neither was the miracle designed to prove that God's word is true, because every word of God is true. "It is impossible for God to lie." But miracles were for the purpose of attesting the mission of the party working them. A miracle is God's evidence. "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Spirit according to His own will." Heb. 2:4. We have account of two ways, at least, that God bore testimony, one *directly*, the other through agents, *indirectly*. At Pentecost (Acts 2), and the house of Cornelius (Acts 10), the testimony was direct. "God * * * bare them witness, giving them the Holy Spirit even as He did unto us." Acts 15:8. "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Acts 14:3.

The purpose or end for which this divine testimony was given, is above shown to attest the mission of him whom God sends. The performance of such works serves as a credential confirming the messenger as heaven-sent, or which is equivalent, confirming the message as being from God. Suppose a man should tell you that Mr. A., a very wealthy man, had died, and bequeathed to you \$10,000, and conditioned your reception of it to your leaving your present home and going to a certain town, B., and there to live the remainder of your days. You might take but little interest in it, not knowing whether Mr. A. was worthy of belief or not. But suppose three or four of your friends, whom you know to be honest and truthful, should tell you that Mr. A. is perfectly reliable. They know him well, and know him to be honest and truthful. Then you would heed his testimony. Your friends' testimony as to the character of A. has confirmed his word as true, and you act upon it. So God sends a message to man by witnesses. They testify that Jesus, by His life of humiliation and suffering, accumulated untold wealth which he has left by will. In order for you to enjoy a por-

tion of this wealth he prescribes that you come into his kingdom, become his loving, dutiful subject. To this end his messengers go everywhere proclaiming the word of the kingdom, and the law by which to become heirs, and also how to live as heirs. The good news is so wonderful, the exhaustless riches of grace so great, the means of inheriting and enjoying them so simple, you doubt the message. But God, who cannot lie, testifies to their character. He bears them witness that they are honest, true, competent, and perfectly reliable. His testimony thus confirms their word, and you may act upon it with unwavering faith. "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Mark 16:18. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them who heard him." Heb. 2:3.

SIGNS FOLLOWING.

"And these signs shall follow them that believe." Mark 16:17. From the context it is clear that the apostles are here referred to. Jesus appeared to the eleven and rebuked them for their unbelief and hardness of heart (verse 14), and commanded them to "go and preach the gospel." The promise that signs should follow agrees with his language elsewhere. "If ye have faith as a grain of mustard seed ye shall say to this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible to you." Matt. 17:20, and 1 Cor. 13:2. Faith in the promise, or word of Jesus, conferring such power upon them, an example is found (Acts 3:7, 8), and thus explained by Peter: "If we be examined this day of the good deed done to the impotent man by what name he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Acts 4:8, 10. "And his name, through faith in His name, hath made this man strong whom you see and know; yea, the faith which is by him hath given him this perfect soundness." Acts 3:16. Peter's faith in the name or authority of Jesus enabled him to heal this cripple, and the miracle was a sign that these apostles were sent by the authority of Jesus.

But to return to Mark 16:17. These signs *shall follow*, that is, those who believed Jesus should perform or work them, for the

record explains the following: "In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hand on the sick and they shall recover." So, then, after the Lord had spoken unto them (the apostles) He was received up into Heaven, and sat on the right hand of God. And they, the apostles, went forth and preached everywhere, the Lord working with them and confirming the word with signs following. See also Heb. 2:1, 4.

How did the Lord work with them? By granting them power to work these signs. Acts 3:7, 8, 14:3, 19:11; Rom. 15:18, 19. We have already shown that this power was given through the Spirit either directly (Acts 1:5, 8, with Acts 2:4, 33, and 10:44, 46), or indirectly through laying on of the apostles' hands. Acts 8:17, 19:6; 2 Tim. 1:6.

The spiritual gifts conferred upon the Church belong to the latter class, account of which you can read. 1 Cor. 12:1, 12.

In the beginning of the apostles' mission they had to contend with Judaism and Paganism. The basis of Judaism was God's revealed law, admitted by the apostles as true. The basis of Paganism was the ignorance of the true God and the deification of the various forces, passions and appetites of nature. These missionaries were few in number, poor in this world's goods, unlearned in the wisdom of the world. How could they make the world believe their simple message? How were they to overcome ignorance and prejudice? How could they assure those to whom they preached that the word they preached was from God? The answer is given. The Lord gave testimony to the word of his grace; God bare them witness; the Lord worked with them; God wrought special miracles by the hand of Paul.

But that word was finally fully given and placed on record. The divine seal of attestation or confirmation was given. Now, then, what remains? I answer, the confirmed word. Has God given us any new revelation since John gave us the words of Jesus from the Isle of Patmos? "Oh, yes." Well, well. What are these new revelations? Joe Smith comes up with his Book of Mormons, Swedenborg with his mad ravings about Heaven and hell; Mrs. E. G. White, of the Seventh Day Adventists, with her hysterical vapourings, all claiming to be divine. Joe Smith a prophet! Mrs. White a prophetess! Ask them for some divine attestation or confirma-

tion of their mission, or their word. Can they give it? No. God does not work through impostors. See an example of such workers in Acts 19:13, 17. *Their* miracles, signs, and wonders, are done in darkness; they dare not come to the light for fear of exposure. Why is it so many suffer themselves to be deceived by these people? Many so-called spiritualists pretend to call up the spirits of the departed and not only converse with them, but materialize them so that they can be seen, and men and women, otherwise sensible, permit themselves to be gulled and duped by these arrant impostors.

But these false prophets will meet your demand by saying: "We don't work miracles to satisfy curiosity." "We don't work these wonders before unbelievers." And compare you to the hypocritical Jews, who said to Jesus, "We would see a sign from thee." By so doing they only show more clearly that they are deceivers. When Moses was sent to Pharaoh, God did not esteem it unwarrantable for Pharaoh to ask for a sign. See Ex. 7:3, 9. To confirm is to establish, to ratify, to assure. And the purpose of the miracle is not to gratify curiosity nor simply to astonish the beholder, but to give them some evidence attesting the truth of the performer's claim or word. This is distinctly stated in the Bible, as has already been shown. And again, when we remember that the New Testament was written between A. D. 57 and 104, and that during this time the Church depended upon the elders for instruction, we can readily see the necessity for spiritual gifts in the Church. That they also served the purpose of confirming the word, I think indisputable. Paul says to the Romans: "For I long to see you that I may impart unto you some spiritual gift to the end that you may be established." Rom. 1:11. Again, to the Corinthians, "Wherefore tongues are for a sign not to them that believe, but to them that believe not." 1 Cor. 14:22.

After the word was confirmed, the Church thoroughly furnished with instruction as to how to serve God, what further need was there for miracles, signs and wonders? "An oath for confirmation is an end to all strife." Heb. 6:16. That is, the matter is settled as true; there is no more contention about it. A matter thus confirmed could not be made stronger, or more truer, were the parties to it to repeat the oath every day. Once confirmed it is forever confirmed. Again, "though it be but a man's covenant, yet if it be confirmed no man disannulleth or addeth thereto." Gal. 3:15. Now, God's word is much higher and better than man's word, as

Heaven is higher and better than earth. God has confirmed His word, and that word is placed on record. Take heed that you do not add to it by claiming new revelations that are not attested or confirmed. Take heed also that you do not disannul or make it of no effect by asking God to continue, or repeat, his attestation of it. People that are continually asking God for signs show that they either do not believe His word or are ignorant of the fact that that word has been confirmed. Whenever He gives a new revelation, you may be sure that the messengers by whom it is given will come with "the demonstration of the Spirit and with power," confirming that word with signs following. I will next examine James 5:14.

HEALING THE SICK.

"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15.

It is thought by some that the instruction here given has reference to any case of sickness in which prayer may be made to God to bless the means used for the restoration of the invalid. I do not think so. I would not discourage any one, or dissuade them, from praying to God for restoration to health, or praying God to bless the means used for the recovery of the sick, but this is not here taught.

The first point I call attention to is *the certainty of recovery*. There is no failure. "And the prayer of sick shall raise him up." If this injunction, then, was general wherever there was a congregation with elders there would have been no need of a physician. Perfect health of all the Church could be maintained and perpetuated through the elders.

The second point is, that the "prayer of faith" saves the sick or restores him. Above when it says, "the Lord shall raise him up," the sense is, evidently, raise him up from his bed of sickness, and the Lord does this through the elders. But these elders are such as can pray "the prayer of faith." This can mean no less than perfect faith that what they ask shall be done. They must "pray over him" and "anoint him with oil in the name of the Lord." Could any one pray for the recovery of a sick person and believe that he

would be instantly restored unless conscious of possessing the gift of healing? Or unless instructed thereto by the Lord Jesus? I think not, and these elders must have been such as possessed the gift of healing. 1 Cor. 12.

In the third place, they were to anoint him with oil in the name of the Lord. We are agreed that to do anything in the name of the Lord means to do those things which He has commanded or authorized. Those elders may have had instructions to this effect. For in the beginning of the ministry of Jesus, when He sent out the apostles, He commanded them "to heal the sick." "And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6:13. It may be that when He sent them He gave them directions to anoint with oil, *not as a means of recovery*, but as a sign that a miracle of healing would be wrought. But now we do not know what kind of oil should be used. I have seen some well men that I thought needed a good oil-ing, both inside and out, and I know by experience the power of some kinds of oil when given internally to the sick, but I know of no man on earth that can now say to any sick one, "I anoint you with oil in the name of the Lord."

Nothing so far has been said of the sick man's faith. Simply, "if he is sick let him send for the elders of the Church." But the next verse says, "and although he hath committed sins they shall be forgiven him."—*MacKnight's Trans.* The sick party here mentioned is a Christian, not an alien. The Scriptures are very plain that repentance and confession of sin are necessary in order to forgiveness of sins. God will not pardon an impenitent man, though many righteous men pray for it. But it is said of the above sick person, "although he hath committed sins they shall be forgiven him." It must be, then, that the sick one had repented, and as evidence of this repentance, sends for "the elders of the Church." But more than this, I understand in this case the forgiveness of sins to be exactly equivalent to "shall save him." That is, the sick man is instantly restored to health. See Mark 2:1-12; John 5:1-14; 1 John 5:14-15; 1 Cor. 11:30-32.

Now we have none among us possessing the gift of healing, consequently none who can pray the "prayer of faith" that could instantly restore the sick, or raise the dead, as Peter did with Dorcas, or Paul with the father of Publius. Acts 28:8. If we wanted to anoint with oil, we know not what *kind* to use, and, above all,

have no authority from Jesus to do so. So that we are forced to the conclusion that the above Scripture applied only to that age in which spiritual gifts abounded in the Church, and that the sickness here alluded to was some judgment of God sent upon the party on account of his sins, as in 1 Cor. 11:30-32. God, having given to the Church His perfect will, and confirmed it, no longer uses either "visible judgments" or "demonstrations of the Spirit" in the propagation of the gospel or the discipline of the Church.

Those parties who now claim that the sick, the lame, and blind are healed through prayer or anointing with oil, dare not permit their so-called healings to be brought to the light. Besides the darkness always attending them, none of them ever partake of the nature of those healings recorded in Scripture. For always, in Scripture, the miracle served some purpose of confirmation or of discipline; never to subserve any private aim nor for the benefit simply of a friend or brother. Do not then heed those persons who come to you with their marvelous stories of wonderful deeds done somewhere else. Remember, too, that this is an inventive age, and some of these false teachers do not scruple to use legerdemain in palming off their deceptions as spiritual manifestations.

In *Galveston News* of March 3, 1895, under the head "Mystery Unveiled," is an account of one of these spiritualistic mediums duping the people of Houston out of several hundred dollars. They always charge something for their "mysteries." At last one gentleman who had spent about \$200 with them, and who had become nearly crazed through their pretended revelations and manifestations of spirits, went to the medium's house and told the woman that if she didn't tell him how these things were done he would kill her. She was so frightened she told him all about it. Their meetings were held in a room, the parties present sitting around in a circle. In one corner against the wall was a closed cabinet from which the materialized spirits would emerge and pass around *lightly* among the guests. Mark you, *the room was always darkened* during this materializing. The secret was that a board had been removed from the wall back of the cabinet, and when the woman was ready to call forth the "spirits," her partners in iniquity would withdraw the board, glide through the cabinet and swish around the room. The gentleman, though he promised to keep the secret, exposed the affair, and the woman and her partners decamped to other regions to impose upon them.

God speaks to us by *one* Spirit, the Holy Spirit. He tells us to "*try the spirits.*" 1 John 5:1. By what *rule*? "We (apostles) are of God: he that knoweth God heareth us; he that is not of God heareth not us. *Hereby know we the Spirit of truth and the spirit of error.*" 1 John 5:6. The apostles, then, were the mouth-pieces by which the Holy Spirit spoke (1 Cor. 2:13), and we have the "inspiration" of God to thoroughly furnish us unto all good works. 2 Tim. 3:15. Our part now is to deny worldly lust and ungodliness, and live soberly, righteously, and godly in this present world. Titus 2:10-12. All the miracles ever performed by the apostles, if repeated, could not add a feather's weight to the authority of their mission; nor would a repetition of the judgments sent upon the early Christians add to the authority of the disciplinary teaching. The promises of God are confirmed to us through Christ; the wrath of God is revealed in the gospel against all unrighteousness, and confirmed by authenticated judgments visited upon the ancients. If we will not accept these and be moved by them to serve God with reverence and godly fear, we would not do so for all the miracles that could be performed among us.

There is one more phase of this subject which I will notice hereinafter. In the meantime, if brethren are not satisfied with this exposition, please give an exegesis of the Scripture.

CHAPTER XIV.

Knowledge.

The importance of knowledge is shown, negatively, by the exhortation of the apostle to not "walk as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4:17-18. To be alienated from the life of God, is to be without God and without hope, and should one die in this condition, we will be resurrected to face the Lord Jesus when He comes with His mighty angels "in flaming fire to take vengeance on them who know not God and who obey not the gospel of our Lord Jesus Christ." 2 Thes. 1:7-8.

If, then, ignorance alienates us from the life of God here, and subjects us to punishment at the coming of Jesus, knowledge must be the means of obtaining life reconciliation, peace, joy, and hope. That this is true is thus stated by the Apostle Peter: "According as His divine power hath given unto us all things that pertain to life and godliness, through the knowledge of Him who hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:3-4. God, "who worketh all things according to the counsel of His own will" (Eph. 1:11) manifested His divine power in sending His own Son into the world, "that the world through Him might be saved." John 3:16-17. Here, then, is the channel through which divine power has given the all things pertaining to life and godliness. Through Him are given the exceeding great and precious promises. In order, then, to have access to the "all things," and be partakers of the precious promises we must have a knowledge of Jesus. "And this is life eternal, to know Thee the only true God and Jesus Christ, whom thou hast sent." John 17:3. This agrees with the New Covenant stipulation: "And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord, for all shall know Me from the least to the greatest." Heb. 8:11.

From these Scriptures it is evident that God has made ample provision by which men "shall know the Lord." "There is a spirit in man and the inspiration of the Lord giveth him understanding." Job 33:8. This inspiration was given through Jesus who selected and prepared chosen vessels through whom the heavenly blessings might be dispensed to man. The apostles to whom was given, through Jesus, the Spirit of Promise, who is also the Spirit of Truth, have left upon record the all things given by inspiration through which we may know the Lord. "All Scripture is given by inspiration of God," simply means that, that which is written was given by the Spirit of God, "and is profitable for doctrine, for correction, for reproof, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17. The things given by inspiration is the word of God and is truth. Jno. 17:17. It is by this truth that we are made free (John 8:32), hence the necessity of knowing the truth, and thus knowing the Lord. We can know a person by associating with

him; seeing and hearing what he says and does. If we can not thus associate with him, know him personally, we can know him by reading from well attested testimony his words and actions. Thus it is that we have learned to know the great men of history. We have a knowledge of Cæsar, Alexander, Napoleon, and Washington, and that knowledge is acquired through the things given by historians. Just so with regard to the true God and His Son Jesus Christ. Jesus is called "God manifest in the flesh." He came to teach the world the truth concerning the Father, to show them that "God is love." His life on earth was a perfect one, and He "left us an example that we should follow His steps." 2 Peter 2:21. He said: "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him." Having then the revelation given by divine power, God's testimony concerning the Son, and the Son's testimony concerning the Father, we must study it, learn it, imbibe it, in order to understand and know the Father and the Son. How important then the injunction: "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." It is thus God teaches us, and puts His laws in our minds and writes them in our hearts. But while God teaches man must hear and learn. Here lies the difficulty. All freely admit what we have said of the word of God and its finite value to us, but the apparent result of the study of the Bible, as seen in the religious world, is division, discord, controversy, rather than peace, joy, harmony, and unity. Why is this? Why is it, that men moved by a desire to know the truth and follow its guidance, will differ so widely as to what is taught?

The reason, in great part, for such a diversity of interpretation, is the same as that mentioned in Luke 11:52: "Woe unto you lawyers! for you have taken away the key of knowledge. Ye entered not in yourselves and them that were entering in ye hindered." The spiritual condition of the people; the divisions among them; their dullness of mind and heart as to the truth of God; were traceable to a lack of knowledge. How true, and how sad, the words of the prophet: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee," which is as applicable to the people as to the priests. But why this lack of knowledge? The lawyers, the theological doctors, the leaders of the people, had taken away the key of knowledge. "History repeats

itself." What was then true of that people is being enacted before our own eyes. The key of knowledge is taken away by lawyers, and though there is great zeal displayed all over the land it is not according to knowledge. Is there no remedy? Can we find that key, and once more have access to that knowledge that admits us to intimacy with the Father and the Son? We will make an effort in that direction humbly praying the Lord to bless the effort with success.

KEY OF KNOWLEDGE—TAKEN AWAY.

The language of Jesus, Luke 11:52, is easily understood. The religious teachers, or expounders of the law, had taken away from the people the means by which that knowledge might be obtained which would give them access to the Kingdom of God. These teachers had acquired the ascendancy over that people by a show of wisdom and piety, and the people, thus deceived, were disposed to accept such teaching as the oracles of God. Thus God's word was made of no effect. Mark 7:13. Tradition, commandments of men, speculations and theological inferences so filled the minds of the people that the plain teachings of God's word were set aside, neglected, not obeyed. Jesus came according to promise and prophecy, but though the law and the prophets were read in their synagogues every Sabbath, the people did not recognize nor receive Him. "He came to His own, but His own received Him not." John 1:11. The people did not understand the things that were written in the law, the prophets and the psalms concerning Him. Luke 24:44. Their hearts had become sensual, and they closed their eyes and shut their ears to the teaching of Jesus, and to the testimony by which He was shown to be the promised Son of David. Matt. 13:15. The teachers of the people were the cause of this; they had taken away the key of knowledge. Tradition, speculation, and the commandments of men will always produce the same result, viz., hearts full of sensuality. Not necessarily those gross and bestial forms of sensuality found in the slums of a city, but that sensuality which seeks the friendship of the world; that loves the things of the world, ease, vanity, vain glory, etc., etc., which can be seen in the erection of costly houses of worship, richly furnishing them with carpets, cushioned pews, organs, parlors, etc., and filling them with fashionable worshippers bedecked with jewels and silks to be catered to by a salaried pastor whose chief glory is to so entertain them as to "hold

his situation" and draw his pay. This is no overdrawn picture. In fact it does not go far enough. It fails to enumerate those things done by the professed followers of Jesus Christ, some of which would cause a blush of shame to mantle the cheek of the poor despised heathen. Festivals, fairs, bazaars, all sorts of so-called socials, kissing bees, old maid's auctions, leg shows, etc., etc., all done "in the name of the Lord Jesus" for "sweet charity's sake." This is inexcusable sensuality and will certainly bring upon the people the vengeance of an insulted God. For this state of things the religious teachers are largely responsible. Like their prototypes, the lawyers, they have taken away the key of knowledge. Creeds, speculations, theories, and expedients have superseded God's word and made it of none effect. The preacher who now pleads for the gospel of Christ "as it is written," and who will teach that sobriety, righteousness, and godliness, that God requires of man, is regarded as a "crank," an "old fogy," a "hobbyist," a "back number." He must give way to an "up-to-date" preacher; one who can play the orator; and who is "broad enough" to bid God-speed to every ism that has stolen the name Christian wherewith to cloak its spiritual deformity. If this be doubted, let some preacher visit one of these fashionable churches, and preach to them the gospel of Christ "as it is written." Try the experiment, my brother, and you will see how quickly you can empty a house, or be emptied from it yourself.

But there is another phase of the subject to which we must pay some attention. The Jews were divided into various sects, the principal ones being the Pharisees and Sadducees. This caused much dissension among them, disputes, controversies, and sometimes blows and bloodshed. They had the Scriptures, and all the evidence necessary to prove that Jesus was the promised Son of David. But their opinions and speculations were prized far beyond the letter of the law. Why was this? Jesus said to them, on one occasion: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only." John 5:44. They were like the rulers who believed but would not confess Him, "they loved the praise of men more than the praise of God." John 12:42-43.

How is it today? The same picture is presented. God's word is not believed because the leaders and teachers are more concerned in acquiring reputations as "higher critics," "orators," "debaters,"

"prominent men," and "popular preachers," than in preaching and enforcing the simple, plain, yet powerful and saving precepts of the gospel. The vain flattery of the populace, the sycophantic praise of kindred place-seekers, and the friendship of the world have blinded the minds and hearts of such teachers so that "the honor that comes from God only," is hidden from them.

3. The standard of measurement by which this fellowship is maintained is the divine rule in the New Testament. That which is written. It being complete and perfect. This is set forth thus:

A. Holding to Jesus as Head. This by belief in and obedience to His expressed will. Those who follow traditions, speculations or commandments of men do not hold the Head. Eph. 4:15, 16; Col. 2:19-23; Titus 1:14.

B. Walking in the light, which is doing the truth. 1 John 1:7.

C. Abiding in the doctrine of Christ; those who go beyond this have not God nor the Son. 2 John 9.

D. Keeping one's self in the love of God by doing His commandments. Jude 23:1; John 5:18.

E. All walking by the same rule, minding the same things. Phil. 3:16. These things given us by divine power. 2 Peter 1:3.

F. Having a thus saith the Lord for everything pertaining to the faith and practice. Col. 3:17.

In view of so much plain and forcible teaching, we may well say with the prophet of old, that the way shall be so plain that the way-faring man, though a fool, shall not err therein. I sincerely hope that what has been presented may promote such inquiry as will lead to a better understanding and a higher appreciation of Christian fellowship, and stir up all Christian hearts to greater exertions towards maintaining it according to the divine rule.

But some one is, perhaps, ready to ask: "Do you mean your remarks to include all the professed followers of Christ? And do you include all the preachers too?" There were exceptions under the ministry of Jesus, and there are exceptions now. There were men then, and women too, who accepted Jesus as the promised seed of David. True, they were at first ignorant and sometimes we are made to wonder at the slow progress they made in learning the character of Him they followed. But they were teachable, they were willing to learn, and "they left all and followed Jesus." So now there are, I believe, thousands following Jesus, who, though they may be ignorant of many duties, and though they may not yet

understand fully all that the Spirit has given them, yet they are teachable. They are following after Christ in order to understand, and they are honest enough when they do understand the word of Christ, to obey it regardless of what their fellowmen may say or do.

But this leads me again to the means given by which we may know the Lord. We found in our first article, that knowledge comes through the all things given by divine power, and that divine power gave these all things by inspiration, and inspiration came through Jesus. During the personal ministry of Jesus the apostles were selected by Him as witnesses. Acts 1:8. A witness must testify what he knows, what he has seen and heard. This the apostles could do concerning the life of Jesus from His baptism by John up to the day of His ascension. Acts 1:21-22. But there were some things the apostles did not know, and to which they could not testify. The nature of the Kingdom of Heaven, the meaning of Christ's death and resurrection, and what occurred in Heaven after Jesus ascended; these things they did not understand, hence Jesus had promised to send to them the Spirit of truth. They received the Spirit as is recorded (Acts 2:1-4), and there in Jerusalem we see how divine power inspired twelve men, that through them all things pertaining to life and godliness might be given.

Now note these facts: 1. The Holy Spirit was to testify of Jesus. John 15:26. 2. Cause the apostles to remember the words of Jesus. John 14:26. 3. Guide them into all truth, show them the things of Jesus, show them things to come. John 16:7-13. 4. Convince the world of sin, righteousness and judgment. All this was to be done through the apostles, they were the chosen agents, instruments, or mouthpieces, through whom the knowledge of God and Jesus was to be obtained. As Paul argues in Rom. 10:13-17, "whosoever shall call upon the name of the Lord shall be saved. But how shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. * * * So, then, faith cometh by hearing and hearing by the word of God." Here, then, were twelve inspired preachers whom Jesus sent. John 17:18. Only through them could the world know anything of Jesus or of salvation through His name for the New Testament was not then written. Now, note the fol-

lowing chain of facts: 1. The New Covenant stipulation is "all shall know Me from the least to the greatest." 2. Divine power gave all things necessary to obtain that knowledge. 3. This was by inspiring the twelve apostles. 4. This inspiration took place on the first Pentecost after the resurrection of Jesus. This, then, is the date of the beginning of the New Covenant. From that date till now we "know the Lord" by reason of the inspiration of the apostles. That event marks the beginning of a new era, a new order of things, in which the authority of Jesus is paramount. Prior to that time the means for "knowing the Lord" as promised in the New Covenant were not accessible to man. Prior to that time no man could be saved through "calling on the name of the Lord" because that name was not given under Heaven among men until Jesus ascended to the Father's right hand, and was given a name above all principality, power, might and dominion, and given to be the head of the body the church. Eph. 1:19-23; Phil. 2:5-9. Hence that date marks the beginning of the reign of Jesus among men, the beginning of the Church of Christ on earth.

We will examine more specifically the means of knowledge possessed by these apostles and written for our use, and how we should use them.

GOD TEACHES, HOW?

Having shown when and how the apostles were inspired, an effort will be made in this to show specifically how "the knowledge of the Lord" was imparted by them. They were to be "witnesses" for Jesus. Acts 1:8. The Holy Spirit also was to be a witness. John 15:26. The apostles could testify that which they knew, that which they had seen and heard. The Holy Spirit used them as mouth-pieces to give his testimony, and confirmed the entire testimony as being the truth, by the signs and wonders done through them.

The mission of the Apostles was "to the world." They were "to make disciples" by preaching to the nations. They were to "preach the gospel," "preach repentance and remission of sins in the name of Jesus." Mark 16:15, 16; Luke 24:47. They had received the words of Jesus (John 17:8), had also received the Holy Spirit who would bring the words of Jesus to their remembrance (John 14:26), and further guide them into all truth. Thus, fully equipped, they stood between Jesus and the world. Not a line of the New Testa-

ment was then written, but these men were "living epistles" to be read by all men in order to a knowledge of the Lord.

As witnesses for Jesus, they have given us a record "of all that Jesus began both to do and teach until the day in which He was taken up." The four biographies of Jesus are the confirmed record which God has given us of His Son through His chosen witnesses. The facts therein recorded were known to the apostles, and constituted the basis of their preaching. How could they "preach Jesus," "preach Jesus and Him crucified," preach that Jesus is the Christ, without giving the testimony proving Him to be the Christ? The facts in His life, from His birth to His resurrection, and the works He did, were evidences, then, of the fulfillment of God's promise and prophecy, and must now be used as such. The statement of John shows the purpose for which these books were written: "Many other signs truly did Jesus in the presence of His disciples that are not written in this book, but these are written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through His name."

To "preach Jesus," then, as the apostles preached, one should study closely the life of Jesus. Make these books your constant companion, so that you may imbibe the spirit of Jesus. But there is more to be studied and learned in these biographies. The words of Jesus, those given to the apostles and recorded by them, must be studied. In doing this, great care must be exercised to distinguish between that which is restricted to certain persons, and by a certain period of time, and those principles, expressed in words or embodied in examples, that are of universal application. For instance, the promise of the Holy Spirit to the apostles (John 14:15-17) is sometimes quoted and applied to all Christians, then and now. This is an error, and a grievous one. The context, the circumstances and parallel passages will generally enable any one to determine the proper application of what is said.

The teaching of Jesus included many parables, especially when speaking of the Kingdom of Heaven. This He did as explained in Matt. 13:11, "because to you (apostles) it is given to know the mysteries of the kingdom of Heaven, but to them it is not given." The knowledge of these mysteries was not given to the apostles all at once, for the record shows that they were slow in learning even some of the first principles. In John 16:25, Jesus says to them: "These things have I spoken to you in parables, but the time cometh

when I shall no more speak unto you in parables, but I shall show you plainly of My Father." This thought Paul fully explains: "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things freely given us of God." 1 Cor. 2:12. When that Spirit was given the apostles, they knew or understood "the mysteries of the Kingdom" and began to reveal or make them known to others. In other words, they used "the keys of the Kingdom" to unlock "the mysteries" or secrets that had been hidden, so that men might "know the Lord" and enter His service. For Paul further says: "Which things," the things given us by the Father, "we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, explaining spiritual things in spiritual words." 1 Cor. 2:13. They spoke as the Spirit gave them utterance (Acts 2:4; 2 Peter 1:21) and they wrote also by "inspiration." 2 Tim. 3:16, 17.

Now, then, the mystery is explained. Rom. 16:25-26; Eph. 1:9, 10; 3:3-9; Col. 1:26, 27. More than this, it is revealed, explained, and commanded to be made known to all nations for "the obedience of faith." See above Scriptures.

In studying these parables, this important fact should be borne in mind, that "the things concerning the Kingdom of God and the name of Jesus Christ" were mysteries or secrets during the personal ministry of Jesus, and that the revelation or explanation of these secrets did not begin until the Holy Spirit was given to the apostles on Pentecost, after the ascension of Jesus. If apostolic preaching and teaching do not explain those mysteries, we should not attempt it. "Secret things belong to the Lord our God, but revealed things belong to us and to our children," etc. Deut. 29:29. Controversy, then, about the meaning or interpretation of a parable, while ignoring the light given by the apostles in their preaching and teaching, is unreasonable and unprofitable. As evidence of this, note the various speculations about the "New Birth."

The acts of apostles shows how the Kingdom or reign of Christ was inaugurated; how "His name was given under Heaven among men"; and what men and women had to do to become the subjects of Jesus, or get "life through His name." This book does not, as some say, furnish the preacher with all that he needs to "preach Jesus" to a lost world. He must, as shown above, arm himself with facts, and the testimony proving them, as a basis for his proposition to men of salvation through the crucified and risen Jesus. More

than this, the epistolary writings serve as a comment upon both the life of Jesus and the preaching recorded in Acts, hence should be carefully studied.

Thus we see that the promise of God to put His laws in the mind and write them in the hearts under the New Covenant is fulfilled, and all now have access to the word that will enlighten him and give him access to the Kingdom of God. God teaches, man must hear, learn, heed. The record is complete, is perfect. Why, then, is there not more unity among those who claim to follow God's teaching? We will show some of these hindrances, and endeavor also to indicate some "helps" whereby unity of "practice" may be obtained.

"WE BE NOT ABLE."

The Children of Israel had been redeemed from the bondage of Egypt and led by Moses near to the borders of the promised land. Twelve men were selected, one from each tribe, and sent into the land of Canaan to spy out its resources, inhabitants, etc. Forty days were spent by them in searching out the land, and they returned to the camp of Israel. Moses and Aaron and all the congregation assembled to hear their report. They all agreed that it was "an exceeding good land," "a land that flowed with milk and honey," and they exhibited some of the fruits of it, but, they said, there were giants there, and great high-walled cities. Fierce men and skilled in battle, who evidently would defend their land. Ten of these spies dwelt particularly on these difficulties, and said: "We be not able to go up against the people, for they are stronger than we." The consideration of these difficulties, the high-walled cities, the great stature of the men, their warlike appearance, had made cowards of the spies, and "they discouraged the hearts of the children of Israel." Under this discouragement the children of Israel murmured against Moses and Aaron, and wanted to select a leader to return to Egypt. God called their action rebellion against Him. They had seen all the wonderful miracles wrought in the land of Egypt, and their deliverance at the Red Sea, had had demonstration of the truth of God's promises; had been miraculously fed from Heaven, and supplied day by day with water from the rock; yet in the presence of some difficulties their hearts are discouraged, and they prefer to turn back to the slavery of Egypt rather than to face the difficulties and overcome them.

Two of the spies, however, were of a different mind. Caleb said: "Let us go up at once and possess it, for we are well able to overcome it." These two men, Caleb and Joshua, had faith in God. They believed His promise, that the land should be their's and that He would fight their battles for them. But the two men could not impart courage to the fainting hearts of the children of Israel.

On account of the rebellion of the people they were turned back to wander in the wilderness until that whole generation died. They were not permitted to enter the land, but their children, whom they said would be a prey to the enemy, were spared and finally permitted to enter the land under Joshua.

The spies who discouraged the people died by a plague; but Caleb and Joshua were both honored by the Lord, one with a special part of the inheritance, and one with the leadership of God's people.

Some lessons to be drawn from this should sink deep into your hearts. The journey of life is before us. "Here we have no continuing city, but we seek one to come." We have as our Leader the Lord of hosts. He has redeemed us from the power of satan, from the bondage of sin. We have "tasted that Lord is gracious"; we have been made to rejoice "in the hope of glory," and are assured that as the saints of God we are heirs of a pure and fadeless inheritance. More than this, we have well certified accounts of the inexhaustible resources and infinite joys of the exceeding good land to which we are traveling. The tree of life is there, and the river of the water of life. No hunger or thirst, and no more death in that land. The high-walled city of God is there, and God is the light of it. These are all ours, a glorious inheritance purchased for us by the blood of our beloved Redeemer.

But there are difficulties in the way. The weary and rugged journey of life has to be traveled, mountains are to be crossed, battles fought, work to be done, and heavy burdens to be borne. Looking through the telescope of faith we can see the beautiful gates of that golden city, and read the inscription in living letters that gives entrance therein. "Blessed are they that do His commandments that they may have right to the tree of life and enter in through the gates into the city." Do His commandments. The commandments of Jesus who died for us; who lives for us; who trod the way we must go and consecrated that way, as a living one, a new one, that will lead from sorrow to joy, from death to life, from cross to crown. Don't mistake just here, it is not simply "doing," nor is it "doing

commandments," but it is doing His commandments that will have such a happy fruition. Outside of that city shut out from its infinite joys are "the fearful and the unbelieving * * * and whosoever loveth and maketh a lie." That is the cowardly, those who shrink from a difficult undertaking, whose hearts are ever prone to sing the song "we be not able to overcome," "there are great giants in the way" and "we just can't do anything." Brethren, sisters, it will be an awful fate to be shut out of the glorious city on account of cowardice. Such cowardice, too, as this is. Supplied from the armory of Heaven with an all-powerful weapon, the command is to go forward, "to fight the good fight of faith," and the promise is "I will never leave thee nor forsake thee." You are fighting directly under the eye of "the Captain of our salvation." He knows the difficulties surrounding you, knows your ability, and expects you to acquit yourselves like valiant soldiers. Will you do it? How often, all over this land, do we hear the cry from faint hearts, "there is so much opposition here," "this is such a hard place," "the people have so many other attractions they won't come to hear us," and, coupled with this the song is, "we be not able to do anything."

Have you not the gospel of Christ? Do you believe it is God's power to save the believer? Do you believe that the gospel must be preached in order to produce faith in those that hear? Then, if you believe these things, are you doing them? A faith that don't act is worthless, both for time and eternity.

"Add to your faith, courage," and "show thyself a man." Difficulties are overcome by boldly attacking them. To receive the crown of life in the eternal city you must gain a victory. Rev. 3:21. To gain the victory battles must be fought, and to win these battles faith and courage are absolutely necessary. "Be ye therefore steadfast (in faith) immovable (in hope), always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Friendly sinner, if you read this, do not let your soul be lost on account of a vain faith. Believe in Christ, and believing in Him show your faith by an implicit obedience to His will.

CHAPTER XV.

Hearing.

Text: "He that hath ears to hear, let him hear." Mark 4:9.

Hearing is one of the most important faculties of man. By it the mind is reached and cognizance taken of sounds, thus furnishing food for digestion. God having created man, and having given to him the powers of perception, memory, understanding, reasoning, etc., also gave this faculty or sense of hearing, that by it man might obtain knowledge of things past, present and future. It is reasonable, then, to say that God adapts his communications to this sense of hearing bestowed upon His creatures. Jesus said: "If any man have ears to hear let him hear." We have ears, natural avenues by which sound reaches the mind. Let us, then, not stop them so as to exclude the sound of His voice.

But you must "take heed *how* you hear." Luke 8:18. There are different kinds of hearers. The dull, drowsy kind. These can be ascertained by the vacant stare with which they regard your utterances, betokening a mind preoccupied with business cares, or perhaps worldly pastimes or pleasures. Often, too, men are like the self-righteous Pharisee, dull of hearing because the words spoken condemn their self-righteous course.

Some are *hasty* hearers. They lack steadiness, and what they hear produces no lasting impression upon them, but it is like the summer wind blowing through the leafless branches of a withered tree. Others are partial hearers and seem to have the happy faculty of hearing only that which pleases them, or as sometimes happens, they hear only that part of a discourse that furnishes them food for criticism.

Some are attentive. They lend a willing ear, as the apostle says, "Therefore we ought to give the more earnest heed," etc.; give our serious and undivided attention.

But, again, we must "take heed *what* we hear." Mark 4:24. Sweet music, delightful songs, enchant us. They make pleasant impressions and often contribute to our social enjoyment. And we know how our spiritual enjoyment is enhanced by hearing the beau-

tiful spiritual songs that are sung with the spirit and the understanding. Mournful cries, discordant sounds, produce unpleasant impressions. Yet we, in this life, hear a great deal of such sounds. Let us hope and strive for that eternal land where no discordant sound or inharmonious voice will ever be heard.

A great many Christians love to hear about the world and its pleasures. I have seen some of them give more heed to the silly chatter of some worldly-minded person than they did to the living words of Jesus. I feel sure that if any of us should hear a very wealthy person had left a provision in his will by which we might inherit a large fortune, we would give the most earnest attention to the news. More than that, we would not be content until we had inquired into the truth of the report, and if found to be true we would hasten to secure the fortune by complying with the conditions of the will. But here is God's will through His son Jesus Christ. In it there are many precious promises to His children—His heirs. A fortune not measured by dollars and cents, but infinite in value. Immortality, a home with God, with Jesus, and,

"Where our toils will be done,
And free grace be our story;
God himself be our sun,
And our unsetting glory;
In that world of delight
Spring shall never be ended,
Nor shall shadows nor night
With its brightness be blended."

And yet, with such prospects before us, how often do Christians neglect God's word and stay away from His institutions, to beguile their time in hearing the idle words of silly companions, or worldly matters that only serve to deaden the conscience and lure the unwary one to certain destruction.

"Take heed *what* you hear." Hear what Paul says to the Corinthians: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3. How did the serpent deceive Eve? By his speech, hence it was *what* she heard that wrought her ruin. And, oh, how often has that scene been repeated? Satan's emissaries come now with soft words and winning manners to entice the Christian into the participation of that

which is evil. "Take heed," brethren and sisters; the simplicity and purity of the Christian life is easily tarnished. "Resist the devil and he will flee from you." The world with all its charms can not compensate you for "all that is in the world, but lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:16, 17.

Again, the Christian must take heed lest he be deceived by the enticing words of man's wisdom. 1 Cor. 2:4; Col. 2:4. This watchfulness is more especially necessary now. The wisdom of man is being more and more glorified as the world advances. The wonderful achievements of the past twenty-five years in the arts and sciences have caused men to think more highly of themselves than they ought to think. In the Church they have ceased to hold to Christ the Head, and like the ancient builders at the tower of Babel, they are seeking by their own wisdom to construct a tower by which they hope to escape the destruction that is coming upon the world and reach Heaven in safety.

Be not deceived by their plans and devices. Divine wisdom is that which we must hear and heed. Let these tower-builders go their way; take no part in their societies, plans and schemes. They will all come to naught, and those who engage in them be punished for their daring presumption in exalting human wisdom to a par with divine wisdom.

We must hear the word of God. God has spoken to us. Why? In order that we may hear. He has spoken by His Son, of whom He said: "This is my beloved Son; hear ye Him." Again, Moses and Peter say: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." Deut. 18:15; Acts 3:22, 23. Jesus was that prophet, and we must hear Him or be destroyed. Note particularly that we must hear Jesus in "all things whatsoever" He shall say unto us. This is very comprehensive, hear all things that Jesus has said to us. But how am I to know what Jesus said? He sent his apostles into the world to bear His words to them. "All power is given unto me in Heaven and upon earth. Go, ye, therefore; teach the nations, baptizing them into the name of the Father, and

of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you to the end of the world." And that they might not be mistaken as to the "all things," Jesus promised them the Holy Spirit to bring his words to their remembrance (John 14:26) and to guide them into all truth. John 16:7-13. Now then, when we hear the apostles we hear Jesus and thus obey and honor the Father. "We (apostles) are of God; he that knoweth God heareth us; he that is not of God heareth not us." 1 John 4:6.

Jesus also said, "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me." Luke 10:16.

Now, we know *what* to hear: the all things taught by the apostles. Whatsoever is more or less, or different, cometh of evil and will produce evil. Jesus said to His apostles: "And you when you have done all those things commanded you, then say we are unprofitable servants, we have done only that which was our duty to do." And you, Christian friends, have you done all things whatsoever Jesus has commanded you? Do you take heed to hear Jesus and the apostles? Or are you lending willing ears to the opinions, speculations and devices of man?

"He that hath ears to hear let him hear what the Spirit saith to the churches."

Friendly sinner, will you hear the words of Jesus? He invites you to "come and be saved." Will you come? Jesus, through His apostles, tells you how to come. Will you obey Him? "He that heareth these sayings of mine and doeth them, is like a wise man." What "sayings" must you do? Those now taught by the apostles. Do them and Jesus says you are "wise," you build on the Rock, and when the storms of time are over you will find rest with Jesus, and a crown of immortality at God's right hand.

CHAPTER XVI.

Baptism.

Baptism is a New Testament word, all admit this. It is an ordinance, that is, something ordained that is to be administered by certain parties and submitted to by others. Here, again, all agree. Being a New Testament ordinance we must consult that book in order to learn what it is, who must submit to it, and what its value is. Again, all agree. Well, when we go to the New Testament, we must remember that there is no conflict or contradiction there upon this subject, and we must not interpret the Book in such way as to make it appear that God either spoke in ambiguous words or that He contradicts Himself. The first statement to which I call attention is from Paul. Eph. 4:5.

"THERE IS ONE BAPTISM."

This word baptism is used in the New Testament about twenty times; thirteen times it refers to the "baptism of John," three times (parallel passages) it is used figuratively by the Savior with reference to His sufferings, and four times it refers to the baptism "in the name of Jesus." These four places are Rom. 6:4; Eph. 4:5; Col. 2:12; 1 Peter 3:21. Here, then, are two baptisms, which we may style ordinances or commands, for we read of obedience to each of them. Among the religionists of today, that is many of them, there is more talk about the "Baptism of the Holy Ghost" than about these other two. Strange to say, there is not such an expression as "the baptism of the Holy Ghost" in the New Testament. "Ah, but the idea is there." Well, I am not sure about that. I know that John said of Jesus, "He shall baptize you with the Holy Ghost." Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33. And that Jesus restricted this promise to His apostles (Acts 1:5), and it was referred to once after fulfillment. Acts 11:16. Now John's baptism is called the "baptism of repentance." Were they baptized with repentance? Or in repentance? No. It is also called the "baptism of John." Were they baptized with or in John?

No. Well, the baptism of John was "with water," and it was not a baptism of water. Hence the proper expression is "the baptism with (Greek in) the Holy Spirit." There is but one expression in the New Testament that would suggest the idea of baptism of the Holy Spirit. In 1 Cor. 12:13, it is said, "For by one Spirit are we all baptized into one body," etc. Now, as the baptism administered by John is called "the baptism of John," so we might in this instance, say that the baptism administered by the Holy Spirit is the baptism of the Holy Spirit. But this baptism introduces us "into the one body," and in obedience to it "we are washed, we are sanctified, we are justified in the name of the Lord Jesus and by the Spirit of our God." 1 Cor. 6:11. This baptism of the Holy Spirit is then in the name of the Lord Jesus. From the foregoing it is evident that we have three baptisms spoken of in the New Testament. 1. The baptism of John "with water." 2. The baptism with the Holy Spirit which was to be administered by Christ. 3. The baptism "in the name of the Lord Jesus," which is administered by the apostles and by "the Spirit." Which one of these does Paul refer to in Eph. 4:5? It could not have been the "baptism of or with the Holy Spirit," for the promise was restricted to the apostles and was fulfilled, as recorded in Acts second. Being aware of the fact that this subject is not well understood, I will be more explicit. By reference to passages above cited it will be seen that Jesus was to baptize with the Holy Spirit. Just prior to His ascension we have this language: "And being assembled together with them (the apostles) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which you have heard of me." Acts 1:5. Then as explanatory of the promise he adds: "For John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." Following up the history of these apostles we find this record in Acts second chapter. "And when the day of Pentecost was fully come, they (the apostles) were all with one accord in one place; and suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." Peter, in commenting on this occurrence, said of Jesus: "Therefore being by

the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which you see and hear." The promise of the Father was "the Holy Spirit," and these apostles had heard of it from Jesus in John 14:15-17; John 16:7-13. In these passages Jesus said: "I will pray the Father and He will give you another comforter that he may abide with you forever." Peter says that Jesus received the Holy Spirit of the Father and gave it to the apostles, they received it, were filled with it, and this fulfills also the language, "you shall be baptized with the Holy Spirit." Here we have a baptism in which the administrator Jesus and the element, the Holy Spirit, are both invisible. True, the effects of the baptism were both seen and heard. The visible tongues like as fire was not the Holy Spirit, nor was the sound that filled the house, the Spirit, nor Peter's words spoken to the people; none of these nor all of them together were either the Holy Spirit or the baptism of the Holy Spirit. "They (the apostles) were all filled with the Holy Spirit." This was the baptism, and to an unbiased mind it is very clear that in this connection the word "baptized" is used figuratively. This is evident even when we take the various significations given to the word by the religious world. The Holy Spirit is not a liquid to be poured out, or sprinkled, nor in which to be immersed. Hence the phrases, "fell on," "pour out," "shed forth," "baptized with," are all figurative. The plain facts are also stated, God gave the Holy Spirit, they received it, and were filled with it. The mode will be considered further on. The effects of this baptism were not all visible. No, the Spirit was to be to the apostles "a comforter," a guide into all truth, was to speak to them, not of Himself, but of Jesus, and through them convince the world of sin, righteousness and judgment. There never was a case like this before, and but one similar to it afterwards. The case in Acts tenth, called by some "a baptism of the Holy Spirit," though not so called in Scripture, was the Pentecostian case in some of the features. What we call "inspiration" was an effect or result of the baptism with the Holy Spirit. By it they obtained power from on high. Luke 24:49; Acts 1:8. Power to know the truth; power to speak in different tongues; power to work signs and wonders; and power to bestow "the gift of the Holy Spirit." Truly, this was a wonderful baptism. It had for its administrator Him who is called "Wonderful," and the "Element" was the wonder-work-

ing Spirit of God. Where are the parties who now claim to be thus baptized in this age? What power comes upon them? Judging from the immediate effects that I have sometimes witnessed, I would say that it was principally lung power received, and this is manifested not in "speaking in different tongues," but generally in speaking nonsense.

The "one baptism" then, can not be the baptism with the Holy Spirit. Nor can it refer to John's baptism. For when Paul went down to Ephesus he found certain disciples there, to whom he said: Have you received the Holy Spirit since you believed? And they said unto him, "We have not so much as heard whether there be any Holy Spirit." And he said unto them, "Unto what, then, were you baptized." And they said, "Unto John's baptism." "Then," said Paul, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him, that is on Christ Jesus." "When they heard this they were baptized in the name of the Lord Jesus." Acts 19:1-5. From this we learn that John's baptism was no longer of authority; it had been superseded by "the baptism in the name of the Lord Jesus." Is it not beyond dispute that the Ephesians, to whom Paul wrote, would understand the "one baptism" to be that which was commanded "in the name of the Lord Jesus"? Paul's labors among them had begun (Acts 19) by teaching the superiority of the authority of Jesus to John in this very particular, viz., of baptism. We have certainly identified the "one baptism." The command to Christians is: "Whatsoever you do in word or deed, do all in the name of the Lord Jesus, Giving thanks to God and the Father through him." Col. 3:17. If, then, they are to carry on the work of "discipling" the nations, whenever they baptize any one, it must be done "in the name of the Lord Jesus." They can not administer "the baptism with the Holy Spirit," and if they baptize unto John's baptism, or any other than the one baptism, "in the name of the Lord Jesus," they disobey the divine command.

But let us investigate further. Going back to the tenth chapter of Acts we find the conversion of Cornelius and household recorded. Peter and six Jewish brethren are there and while Peter was preaching, the Holy Spirit "fell on" them that heard the word, and they spoke with tongues and praised God. Then Peter said (evidently) to the six brethren: "Can any man forbid

water that these should not be baptized who have received the Holy Spirit as well as we? And he commanded them (Cornelius and household) to be baptized in the name of the Lord Jesus." The element used in this baptism was water. We can be certain, then, that the "one baptism," "in the name of the Lord Jesus," is in or with water.

WHAT IS BAPTISM.

The next inquiry necessary to solve is, what is baptism? What act must be performed in order to fulfill the requirement of the command, "To be baptized?" In answer to this we have such expressions as these: "That the quantity of water is not material, a drop is just as good as an ocean." Again, "It doesn't matter how you are baptized so you have that which is signified by baptism." The reader will see at a glance that the point at issue is not touched by above expressions. What is that action? What does the word "baptism" mean? We have learned from the New Testament that it is "with water," whether administered by John, or by the apostles "in the name of the Lord," the action was the same. As to the quantity of water used, the meaning of the word will assist us in determining. In the absence of that meaning we must again resort to the Scripture and learn from the facts reported there in connection with baptism, whether little or much water was used or is necessary. It is said (John 3:23) that "John was baptized in Enon, near to Salim, because there was much water there." Now, if "a drop is as good as an ocean" for baptizing purposes, and "quantity not material," why should an inspired writer assign as a reason for John's baptizing at a certain place "because there was much water there?" And why should John have selected the river Jordan as the chief location for carrying out his mission? For, bear in mind, that John was sent to baptize "with water." John 1:33. His selection of the river Jordan was certainly not accidental, but deliberate and rational. There was "much water" there, and the people went out to him and were baptized by him "in the river Jordan, confessing their sins." Matt. 3:6; Mark 1:1-5. As to that which is signified by baptism, men differ widely. The very parties who advance such an idea when discussing the "mode," will deny the signification of baptism when that is under consideration. But no matter what that "something signified by baptism" is or may be, it cannot be obtained except through baptism, and this,

in my estimation, makes it more necessary for us to understand precisely what baptism is, so that we may be sure that we reach the thing signified by it. We are solemnly told that there are "three modes of baptism—sprinkling, pouring and immersion." Were it not that this form of speech had been crystallized into a creed, and is accepted by thousands of people, without question, it would not be necessary to examine it. The statement refutes itself. However, I will try to show plainly the absurdity of it. Verbs denote action, nouns give a name to the action. Baptize is a verb and denotes an action, baptism is a noun derived from the verb and names the action. Theology says that "sprinkling, pouring, and immersion are three modes of baptism." Common sense tells us that these words name three different actions and not three modes of one action. Besides this, nouns are not words of "mode," this office belongs to adverbs that are generally joined to verbs to qualify them. In this case there are no adverbs, hence the question is not one of mode but of fact as to what action is named by the word "baptism." But again, to further show the absurdity of the "three mode" theory, take these sentences: "I baptize you," "he baptized him," "go—baptizing them," "commanded them to be baptized." Now, in these instances did the administrator perform one act or three? It is absolutely certain that but one was performed. What is that one action called? Baptism. Now tell us what that action was? We don't care about the "mode" of it, nor just now about the thing signified by it, but we want to know what the thing itself is. This is the point that all advocates of the "three mode" theory will never fairly meet. They evade it. Why? Perhaps the danger to their craft leads them to imitate certain ones of olden time who protected their "profession" by blinding the minds of the populace and causing them to believe that their popular religion was in danger. So that the ancient cry of "Great is Diana of the Ephesians" is only changed to suit the advanced state of "civilization." The theologians now keep the people in ignorance of some of the fundamental truths of the gospel, and when fidelity to the word of God is insisted upon, they will cry out persecution, heresy, bigotry, water, salvation, etc., etc. They try to make it appear that we are attacking the truths of the New Testament, when we are only attacking their traditions. We doubt not these traditions rendered venerable only by age and the weight of some learned men's names, are sacred to them. But God has spoken, and we so venerate His

holy word that we will not cease to do all in our power to remove the false glosses, sophisms, and fallacies heaped upon it by a tradition-bound world. Let us now return to the sentences cited above. Substitute in lieu of baptize either the word sprinkle or pour. John said, "I indeed sprinkle you"; "he poured him"; "go—sprinkling them"; "commanded them to be poured." Can you sprinkle or pour a man? Can you sprinkle or pour a solid? No. Then is it not absolutely certain that these words can not express the action performed by the administrator? But he did baptize them and could not possibly sprinkle or pour them, hence neither sprinkling nor pouring is baptism. But it is said water was used and it would be proper to say, "I sprinkle water"; "he poured water." That doesn't help the matter at all, for if the words are convertible terms they can be substituted for each other in any sentence and make good sense. Take the last sentence above and use the word baptize instead of sprinkle and pour, and we have, "I baptize water"; "he baptized water." "Oh,—but—stop—it says "with water," and that certainly means that the water was applied to the man. Well, take the sentence, "I sprinkle you with water." While in common discourse such language is used, we all understand that it is the water that is sprinkled and not the man. We can sprinkle water because it is an element that can be scattered into parts, but we can not sprinkle or pour a man or a solid. Again, substitute the word immerse in every place in the New Testament where the word baptize and its derivatives occur and the sense remains complete; the construction is still grammatical, and no violence is done either to the laws of language or common sense. "I immerse him"; "he immersed him"; "go—immersing them"; "commanded them to be immersed." Why such harmony of construction and meaning? Because the English word immerse answers exactly to the Greek word baptize. So all scholars admit. But I will once more go to the New Testament and collate those facts mentioned in connection with baptism that point to it as immersion. The actions of both administrator and candidate must be considered in the light of reason. What they did is recorded. Why they did so can be explained in no other light than that such actions were necessary in order to obey the command "be baptized." We have already seen that John selected places for baptizing "because there was much water there," such as Enon, near to Salim (John 3:23), and the river Jordan (Mark 1:5; Matt. 3:6). Much water is needed for baptizing and much water

is needed for immersion. A few drops, or very little, is needed for either sprinkling or pouring. The people went out to John to be baptized by him. Mark 1:5. This was necessary. John had an appropriate place for the institution, hence they went to the water. See also Acts 8:36. Philip and the eunuch "came to a certain water." It is not necessary for parties to go to the water in cases of sprinkling or pouring. It is much more convenient in such cases to have the water brought and a very little of it will go a great way. Both preacher and candidate went down into the water (Acts 8:38; Matt. 3:16); and when the act was performed they came up out of the water. Did those preachers, guided by the Holy Spirit, commit an act of folly? Some people would have us believe that they did. If a few drops of water would have answered the purpose, then all of these persons acted irrationally. No sensible person would have done so, nor would they thus act now if it were not necessary in order to the main act, baptism. We next call attention to the statement of Paul (Rom. 6:3, 4, and Col. 2:12) that we are "buried in baptism and raised in baptism." Buried in immersion and raised in immersion. This is true. Buried in sprinkling? Buried in pouring? No, no. Yet I have heard an attempt made to escape the force of these plain statements by saying that, when we bury a corpse, we cover it up by sprinkling or pouring dirt upon it. These parties will dwell long and loudly on such burials, but they ignore, totally, the resurrection in baptism. Those to whom Paul wrote were not only buried, but "raised in baptism." Raised in sprinkling? Raised in pouring? Absurd, isn't it? The ingenuity that has been displayed to evade the force of above language, if exercised in the right direction, might have been productive of great good. Some other allusions are made to this ordinance, but I consider these sufficient to show any unbiased mind that scriptural baptism is immersion, and that it is folly to talk about "modes" of baptism, for there is one, and but one, baptism or immersion in the name of the Lord Jesus. Just a few words relative to the phrase "with water." Much sophistry is indulged in by partisans relative to this expression. They try to make it appear that "with water" shows the mode or manner in which the water is applied to the person. They forget that they have already settled the modes by their definition of the word "baptism." That is, they declare that there are "three modes" of baptizing—sprinkling, pouring, and immersion—and these words being words of

action will indicate how the water is applied without any additional words. But I deny that "with water" expresses mode or manner. It simply shows what element was applied. Take for illustration the sentences, "I sprinkle water"; "I will pour out my Spirit upon you." Here the things sprinkled and poured are "water" and "Spirit." As to the direction, destination, or object upon which the water and spirit should terminate, we can only tell by the addition of other words. "I sprinkle water upon you"; "I will pour out my Spirit upon all flesh." The phrases, "with water" and "in water" do not express mode nor do they indicate the subject, but do show what element is used. The Greek word "en" should in this connection be translated "in." We are baptized in water; baptized in the Holy Spirit. Remember then that there are not "three modes" of baptism, but just "one baptism," or more correctly, "one immersion," in the name of the Lord Jesus."

CHAPTER XVII.

The Kingdom of Heaven.

The Kingdom of Heaven was a subject upon which Jesus often discoursed. His principal parables were concerning the Kingdom. This method of teaching veiled the truth in the imagery of metaphor, symbol and analogy. And, notwithstanding the fact that the truth upon all those points symbolized has been plainly taught by the Holy Spirit through the apostles, there are many who seek the parables as the foundation for "doctrine" and "light," depending more upon the theological interpretation of them than upon the light given by inspiration. The conflicting theories which sadly divide the religious world relative to the Kingdom and entrance into it prove, either that the Bible is full of contradictions, or that the methods of study by which these theories have been formed are wrong. We do not believe that there are contradictory theories taught in the Bible. No; it is consistent, harmonious, and always true. The cause of division, then, is in man, and admitting the honesty of the various contestants, we locate the principal cause in not rightly dividing the word of truth. 2 Tim. 2:15. The deduc-

tions of human wisdom, obtained by erroneous methods of study, are accepted by the people generally, as the authoritative expressions of divine wisdom, and divisions are thus perpetuated.

This work is undertaken with the hope that what is written may vindicate the Word of God, and honor it above all the emanations of human wisdom, and also with the hope that the reader may find such assistance as will lead him or her into that light in which all must walk who desire fellowship with the Father and His Son, our Lord and Savior. 1 John 1:3-7.

The first item to which attention is invited, in dividing the Word, has reference to *time*. The fact is stated (Heb. 1:1) that God has spoken to man. The Bible contains a record of all that God deemed necessary for man's welfare. That which God spoke in "time past" is recorded in the Old Testament, and that which was spoken "in these last days" is recorded in the New.

"Time past" embraces all that period of time in which God spoke to the ancients by messengers up to the last prophet, 397 B. C. "Last days" is the period of time in which God spoke by His Son, and began about A. D. 30, and extended to A. D. 97, at which date Jesus gave his last revelation and commission to the churches through the Apostle John. Rev. 1:1; 22:16.

It is unnecessary here to further attempt to define the exact limits of the expression "last days." The contract made by the apostle, at the time he wrote, A. D. 61, is sufficient for our purpose, viz.: God spoke *anciently* by prophets, but now He speaks by His Son. This enables us to locate the time when Jesus spoke, and learn what He has spoken, and as what He spoke is God's last will to us, it is now binding upon us.

In "time past" God spoke through prophets: "Holy men of God spake as they were moved by the Holy Spirit." 2 Péter 1:21. Through them law, type and prophecy were given. That was a time of prophecy, and was followed by a time of fulfillment. There are many prophecies recorded in the Old Testament relating to the promised Messiah, and the kingdom to be established by Him. Have they been fulfilled?

Turning to the New Testament, we find Jesus speaking thus: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. For, verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. "And he said

unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Luke 24:44. As Jesus came to fulfill "all things" that were "written in the law and the prophets," concerning Himself, and as the New Testament contains the record of what Jesus began to do and teach until the day of His ascension (Acts 1:1); and of all He continued to do and teach through His apostles, that record will show the fulfillment of "all things." Among the "all things" prophesied concerning Jesus was the establishment of a kingdom, and Jesus, as son of David, the king thereof. If these prophecies concerning the establishment of a kingdom, and Jesus, as son of David, reigning therein, were fulfilled, the record in the New Testament ought to show it. If we find no record of such fulfillment, then some things written by the prophets concerning Jesus (Luke 24:44) were, either not fulfilled, or, if fulfilled, not recorded. To say that some things were not fulfilled is to say that Jesus failed to do what He said He came to do. This we can not for a moment consider. If we say that the prophecy was fulfilled, but not recorded, it would argue that both prophecy and fulfillment were of but little or no importance in the plan of redemption. We, therefore, conclude not only that the "all things written concerning Jesus" were fulfilled, but that a record of such fulfillment is to be found in the New Testament, and to this agrees the statements of both Peter and Paul. Acts 3:18, and Acts 13:29-33.

The four biographies, by Matthew, Mark, Luke and John, introduce to us Jesus as the long promised Messiah. They show how the prophecies were fulfilled in His birth, life, teaching, words, death and resurrection. Hence their histories embrace that period of time which we characterize as the time of the personal ministry of Jesus, the widest range of which is from His baptism to His ascension. Acts 1:22. As to those things which occurred in fulfillment of prophecy concerning Jesus, *after His ascension*, we must consult the Acts of the Apostles and the Epistles.

In our investigation of this, we examine, first, those things that Jesus "began to do and to teach until the day that He was taken up." What He did will show us how He, the Sent of God, confirmed the promises made to the fathers (Rom. 15:8), as that prophet through whom God should speak, and to whom they were to give heed. Deut. 18:15-18.

As the Sent of God, speaking as the Father taught Him (John 8:28), and working the works of the Father (John 10:37-38), and doing nothing of Himself (John 5:30), He is rightly called "God manifest in the flesh." 1 Tim. 3:16.

So, that to show anything established by Jesus, is equivalent to showing that God established it.

The teaching of Jesus is of the greatest importance. God speaks by His Son. There is a peculiarity about this teaching that does not attach to that of any other messenger from God. The greater part of His teaching, especially that concerning the Kingdom, was in *parables*.

It is not designed to here attempt an interpretation of these parables. While we believe they were intended to illustrate some feature or principle of the Kingdom, we also believe that the imagery in which they were clothed veiled that truth from the public mind, and yet was of such nature as to incite inquiry, and caused those who loved truth to seek for that which lay hidden in the Kingdom of Heaven, "the pearl of great price."

"The things concerning the Kingdom of God and name of Jesus" were veiled in parables, were "mysteries" during the time characterized as the personal ministry of Jesus. *Proof*: "And the disciples came to Him and said unto Him, why speakest Thou unto them in parables? He answered, and said unto them: because it is given unto you to know the mysteries of the Kingdom, but to them it is not given." Matt. 13:10-11. "And with many such parables, spake He the word unto them, as they were able to bear it. But without a parable, spake He not unto them; and when they were alone, He expounded all things to His disciples." Mark 4:33-34. These Scriptures show: 1. That the parables contained the "mysteries of the Kingdom." 2. It was not given to the general public to know them. The reason of this is stated in Matthew 13:15, Mark 4:12. 3. That privately, these things were "expounded" to the disciples, and only to them as they were able to bear it. 4. That "without a parable spake he not unto them"; that is, in reference to the Kingdom of Heaven. For, as much, then, as all his teaching in reference to the things of the Kingdom was in parables, we conclude that the time of parables was a time of mystery. The "things concerning the Kingdom of God and the name of Jesus Christ" were locked up in parables, and thus rightly termed "the mysteries of the Kingdom of Heaven."

Our next inquiry is as to the signification of the word "mystery." Does it mean something incomprehensible? It would appear so from the various conflicting theories concerning the Kingdom, and entrance into it, that are taught in the religious world. But it does not mean something incomprehensible. Its primary and leading meaning is, "a secret," something not made known, something unrevealed, not something unknowable.

As applied above, to the parables, it simply means that the things signified by them were secrets, which, though not perceived by the general public, could be understood when revealed or "expounded." The following from Paul corroborates this statement: "But, we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world into our glory; which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of Glory." 1 Cor. 2:7-8. See also Acts 3:17; 13:27.

The things concerning the Kingdom of God and the name of Jesus were veiled in parables, and were secrets during the time of Jesus' personal ministry. "None of the princes of the world knew them, or they would not have crucified Jesus." It is absolutely certain, then, that the time of parables was a time of secrecy as to the things of the Kingdom of Heaven. But the time of parables was confined to the personal ministry of Jesus; hence, during this personal ministry, the things concerning the Kingdom were secrets.

This time of mystery, parable, or secrecy was to be followed by a time of revelation, or time of plain speech. Toward the close of Jesus' ministry, He said to the apostles: "These things have I spoken unto you in parables, but the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father." John 16:25. Again: "What I tell you in darkness that speak you in the light, and what you shall hear in the ear that preach ye upon the housetop." Matt. 10:26-27. The darkness of parable was to be succeeded by the light of revelation, and what was told them in secret was to be proclaimed to the nations. When and how was this revelation made?

REVELATION.

Paul says relative to those things which were kept secret from the world: "God hath revealed them unto us by His Spirit, for the Spirit searcheth all the deep things of God." The "us" to whom

this was revealed were the apostles (1 Cor. 2:12, 13; Eph. 3:3-6), who were "the ministers of Christ and stewards of the mysteries of God." 1 Cor. 4:1. The "mysteries of God," or the "mysteries of the kingdom" were committed to them, not simply for their own benefit, but that they might make them known to all nations for the obedience of faith (Rom. 16:26), and "make all men see what is the fellowship of the mystery which from the beginning of the world had been hid in God." Eph. 3:3-10.

Jesus had said to the apostles, "to you it is given to know the mysteries of the Kingdom" (Matt. 13:11), and Paul explains this: "Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, explaining spiritual things in spiritual words." 1 Cor. 2:12, 13. True, Jesus has expounded many things to the apostles privately (Mark 4:34), but, as will be shown, they did not understand the nature of Christ's mission and reign until the Holy Spirit was given that they "might know them." This will appear more clearly by examining into this gift of the Holy Spirit and the work that was to be done for them when given.

The promise of the Comforter to be "in them," the apostles, was made. John 14:15-17. In same chapter, verse 26, Jesus says, when the Comforter, which is the Holy Spirit, is come, "he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

Again, in John 16:13-15, he says: "Howbeit when he the Spirit of Truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine and shall show it unto you."

When was the Holy Spirit sent to them? Jesus said He had to go away in order to send the Comforter (John 16:7), and after His resurrection commanded them to wait in Jerusalem for "power from on high." And in Acts 1:5-8, He said: "Wait for the promise of the Father, which you heard of me. For John truly baptized with water, but you shall be baptized with the Holy Spirit not many days hence. * * * But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and

unto the uttermost parts of the earth." Following up these apostles we find (Acts 2:1-4) a record of the reception by them of the Holy Spirit. They were all filled with the Holy Spirit and spoke "with tongues as the Spirit gave them utterance." Here was the beginning of a new era, the time of plain speech; the time when the hidden things were to be revealed; the time when the world was to be convinced of the righteousness of Jesus (John 16:8-11) and of the sin of unbelief. The Holy Spirit has come to earth to testify of Jesus (John 15:26) and to fully qualify the ambassadors of Jesus to explain "the things concerning the Kingdom of God and the name of Jesus Christ."

As one of the chief subjects of which Jesus spoke to the apostles was the Kingdom of Heaven, can we doubt for a moment that the Holy Spirit guided them into all truth concerning it? If a knowledge of the mysteries of the Kingdom is a part of "all truth," we must believe that these things were brought to their remembrance and fully revealed by the Holy Spirit, and that everything necessary for us to understand concerning them is to be found in apostolic preaching and writing from the date of their reception of the Holy Spirit (A. D. 33) till the close of Revelation. Let us then heed the testimony of the Holy Spirit and the apostles, and not go back into the darkness of parables and remain there groping around and stumbling over theological speculations in search of "the pearl of great price." Come to the light shed upon those secrets by the plain speech of the Spirit of Truth through the apostles, and by walking in this light we will not stumble.

To further elucidate the distinction between the time of mystery during the personal ministry of Jesus, and the time of revelation dating from the giving of the Holy Spirit on the first Pentecost after the ascension of Jesus, attention is invited to the following line of testimony:

When Jesus and His apostles were in the coasts of Cesarea Philippi, and Peter had confessed Him to be "the Christ, the Son of the living God," Jesus said to him: "Upon this rock I will build my Church, and the gates of hades shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven: whatsoever thou shalt bind on earth shall be bound in Heaven and whatsoever thou shalt loose in earth shall be loosed in heaven." Matt. 16:13-39. The power of "binding and loosing" was afterwards extended to all the apostles. Matt. 18:18. Here are two state-

ments of Jesus of great importance: 1. Upon this rock I will build my Church. 2. Unto thee I will give the keys of the Kingdom of Heaven. Was there any connection between "the keys of the Kingdom" and the building of the Church? Jesus seems to connect them, and a moment's consideration will show what that connection is. There is an allusion here to building a house. Literally, in building, we lay a foundation, then frame the material together upon this foundation. The apostles compared the Church to a building fitly framed together. Eph. 2:21; 1 Peter 2:4-5. But the Church could not be built until the foundation was laid, and that foundation was "the rock," or the truth that "Jesus is the Christ, the Son of the living God." This was one of the mysteries of the Kingdom, and until it was explained or revealed there could be no foundation upon which to build. The keys of the Kingdom then were evidently intended to unlock the mysteries of that Kingdom; bring to light that grand truth that Jesus is the Christ the Son of God; and by virtue of the authority vested in the Christ preach those things in his name, obedience to which would build men upon the one foundation.

Literally, a key is that which gives ingress to or egress from a house. Its metaphorical use is easily ascertained. Sometimes it is used to denote power, ability, authority. "Woe unto you lawyers, ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52. Here, the lawyers had taken away the means, power or ability, of acquiring that knowledge by which the people might enter into the Kingdom. This they did by filling the people with their traditions so that they shut their eyes and stopped their ears to the teaching of Jesus. Matt. 13:15. Thus the Pharisees and lawyers shut up the Kingdom. Matt. 23:13.

It was an ancient custom for the treasurers or stewards of a king to wear a key or keys as symbols of the station and work done by them, hence the expression "giving a key" or "keys" was equivalent to the bestowment of power or ability to act in certain offices or stations. In Scripture the word is also used to represent the exercise of power in certain stations. See Isa. 22:22; Rev. 3:7, to which we will refer again. See also 1 Cor. 4:1, The apostles were the stewards of Christ, appointed to act for Him. 2 Cor. 5:20.

In the promise to Peter official station or kingly power is not meant, for Jesus rebuked a desire for such "lordship" in His King-

dom. Luke 22:24-27; Luke 9:48. The leading thought in the passage is entrance into the Kingdom, hence to give the keys of the Kingdom was to give power or ability to clear away the mysteries that locked it up against the people. Following up the history of the apostles, we see nothing done by Peter that resembles the unlocking of the door of secrecy until we come to his speech on Pentecost after the reception of the Holy Spirit. In this speech the mystery concerning "the Rock" is cleared up, and Jesus is for the first time on earth proclaimed to the nations as "both Lord and Christ," and 3000 were that day built together upon that Foundation. To harmonize this statement with Ephesians 2:20, which says that we "are built upon the foundation of apostles and prophets, Christ Jesus being the chief corner stone," we must remember that the truth had to be supported by testimony. Prophecies fulfilled in Jesus would point him out as the promised son of David, but it required other testimony than this to prove him to be the Son of God. This resurrection from the dead was the consummating proof of this. Rom. 1:4-5. The apostles were "witnesses chosen before of God" to whom Jesus showed himself alive after His resurrection, being seen of them several times for the period of forty days. Acts 1:1-3. Luke says Jesus spoke to them during this time of "the things pertaining to the Kingdom of God." What was taught we can only gather from what they did. They were convinced now of His Messiahship, and obediently waited for the promised power from on high. Jesus ascended to the Father and was made "the chief corner stone," with His apostles as foundation stones; the Holy Spirit was given and the kingdom inaugurated. Then thousands were framed together upon this foundation, and other thousands are still being built upon it.

It is thus shown by two lines of proof that the personal ministry of Jesus was a time of secrecy, and that the apostles were appointed to reveal those secrets, and that the time of revelation began on the first Pentecost after the ascension of Jesus. Do not lose sight of these distinctions of time and the nature of those things belonging to each period respectively. Our next inquiry will be as to the nature of those mysteries.

MYSTERIES OF THE KINGDOM.

The phrase Kingdom of Heaven is used by Matthew, while the other historians use, principally, the phrase Kingdom of God.

There are two principal senses in which this phrase is used, easily determined by the context. The Greek word "basilera" means: "Royal power, kingship, dominion, rule, a kingdom."

1. Its first use in the New Testament means the reign of Heaven, equivalent to the reign of God. "Repent, for the Kingdom of Heaven has approached." It can be easily seen here that it is not the territory that approaches, but the reign; or the time approaches for the reign to begin of which the prophets had spoken; the reign of the promised Messiah. As to the territory over which that reign should extend, the Jews thought it would be the land of Canaan, but the Scriptures show that it was "Heaven and earth." Quite a difference.

2. The Kingdom is spoken of as an institution, a government, which men enter, of which they become subjects, and in which they enjoy certain blessings. As government means the administration of law, and law is the embodiment and expression of principles, we find the Kingdom of Heaven compared.

Before examining the various items included in these mysteries, attention is again invited to the fact that these things are in fulfillment of prophecy. In other words, the prophets had said that the God of Heaven would set up a kingdom. Dan. 2:41-44. That a son of David, according to the flesh, should be king of it. Isa. 9:6-7. That its principles would be in peace, mercy, and righteousness. Isa. 2:2-4; 9:6-7, etc.

It might be asked if these things, the mysteries of the Kingdom, were the fulfillment of prophecy; why were they still veiled in parables? Because the people were not prepared for the full revelation of the truth. This will appear more plainly as we proceed in the investigation. God works according to His own wisdom, and is not hurried nor retarded by man; and the divine wisdom having marked out the plan to be perfected for the redemption of man, through the suffering and glorification of His Son, worked all things according to the counsel of his own will (Eph. 1:11) in preparing and laying a solid foundation upon which to build His Church. If we examine the mysteries, we find there the prophecies, and when we show the mystery revealed, we show the prophecy fulfilled. Let us, then, examine into these mysteries:

1. The nature of the Kingdom was to leaven, to a pearl of great price, to seed sown in the earth, and that men must "receive the

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Kingdom as a little child," each parable illustrating some principle of the kingdom.

2. In some places, the word Kingdom or Kingdom of God, refers to the Heaven by inheritance of the saints, as in 2 Tim. 4:18. If care is taken these distinctions can be readily ascertained from the contexts.

As has been shown, the "things concerning" the approaching reign were "mysteries," and special attention is invited to "the things" that were thus locked up and not revealed until the Holy Spirit was given.

The Jews thought that it was to be an earthly, political government, a re-establishment of the old Jewish kingdom, with headquarters at Jerusalem, and the promised descendant of David sitting there as king. They believed the prophecies, that God would "set up a kingdom," and that a descendant of David should reign as king, but their interpretation of these prophecies was wrong, and their strong adherence to their false interpretations led them to reject and crucify Jesus.

Jesus said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence." John 18:36. One (if not the chief) of the fundamental principles of earthly kingdoms, is the establishment and enforcement of the power or authority by force of arms. They act upon the principle that "might is right." The kingdom of Jesus does not contain this principle, for his subjects are forbidden to use force to eradicate evil. Matt. 13:24-43; 2 Cor. 10:4-5. Its principles are thus set forth by Paul: "For the Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Spirit. And he that in these things serveth Christ is acceptable to God and approved of men." Rom. 14:17-18. This is spiritual service in the Kingdom of God. The subjects of this Kingdom are spiritual men. 1 Peter 2:5. The blessings are spiritual. Eph. 1:3. And the end to be obtained by faithful service to our King is eternal life in "the everlasting Kingdom."

To further show that the Kingdom of Heaven was to be a spiritual government, totally diverse from the political kingdoms of earth, attention is cited to the following: There are but three forms of government known to man, viz.: (1) Monarchy; (2) aristocracy; (3) democracy. There are various modifications of

each of these, which do not, however, alter its distinguishing trait. In a monarchy, the government is vested in a single person; in an aristocracy it is vested in a few persons, and in a democracy it is vested in the many. In all earthly governments, the maintenance of power is by force of arms, and the bulk of all legislation is for the support of the government.

Now, the New Testament plainly teaches that Jesus is the Head of an institution called "the Church of God," the "House of God," the "One Body." As Head, he is represented as having "all power in Heaven and earth," and all service of both men and angels is to be rendered Him. He is to be the Judge and Rewarder. The government, then, is vested in Him alone, and is, therefore a monarchy. But this government is administered for the benefit of the subjects; it condemns the very principle upon which earthly governments depend for their existence, and all its laws are addressed to the spiritual man, proposing thus to regulate and control the temporal affairs of this life by the higher and nobler nature of man educated in those spiritual laws. The principles of this kingdom, set forth in the parables and explained in the epistles demonstrate the folly of those who have no higher conception of Jesus and His Kingdom than to suppose that He is to come again to this earth and set up a political kingdom and reign with a "rod of iron" over the nations of earth. Jesus came once to fulfill the prophecies as to His Messiahship and kingdom, and will come again a second time to raise the dead, reward the righteous and punish the wicked.

But the Jewish idea of an earthly government was also entertained by the apostles. They did not understand the nature of the Kingdom until the Holy Spirit was given, as before shown. There was strife among them as to who would be the greatest in the kingdom. Luke 22:22-27; Matt. 20:20-24. When Jesus was crucified they lost their hope. They thus expressed themselves:

"But we trusted that it had been He which should have redeemed Israel." Luke 24:21. And, at the ascension of Jesus, they still asked: "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. It is further evident from the conduct of the first Jewish Christians, and of Peter, towards the Gentiles, that had the matter of "setting up the kingdom" been left to them, they would have sought to re-establish the kingdom of Judah, with Jerusalem as its capital. But, as foretold by Zechariah, "not by

might (army) nor by power (earthly power) but by My Spirit, saith the Lord of Hosts." The reign of Jesus, as both Lord and Christ, was inaugurated and announced by the Holy Spirit, sent down from Heaven. 1 Peter, 2:12.

2. The nature of Christ's mission was a mystery. Had the Jews known Jesus in His full character, they would not have crucified Him. 1 Cor. 2:8. They knew from the prophecies when the promised Messiah would be born. Matt. 2:4-6, and that He should be "the son of David." Matt. 22:42. But in spite of the prophecies fulfilled in Jesus, and the mighty works done by Him, they would not accept Him as the long-promised Messiah. They did not understand the nature of that promised one, for Jesus asked them, "How, then, doth David in spirit call him Lord, saying, the Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool? If David, then, call him Lord, how is he his son?" Matt. 22:43-45. They could not answer it. Nor was this mystery ever solved until revealed by the Holy Spirit through Peter. Acts 2:29-36.

The apostles who accepted Jesus as the promised son of David had no proper conception of His mission. This is shown by their general conduct, but more especially by their ideas of two of the fundamental facts of the gospel, which man must believe, and which the apostles always preached after "the beginning," viz.: "Christ died for our sins," and "was raised for our justification." 1 Cor. 15:1-4; Rom. 4:25. During the personal ministry of Jesus, they did not understand what "raising from the dead" meant. Mark 9:10. And when Jesus foretold His death and sufferings, Peter said: "Be it far from thee, Lord, this shall not be unto thee." Matt. 16:22. Neither did they believe in His resurrection till they saw Him after He arose from the dead. Luke 24:11. The language of Jesus, in John 8:28, is pertinent to this point: "Then, said Jesus unto them, when ye have lifted up the son of man, then shall ye know that I am He, and that I do nothing of myself, but as my Father hath taught me, I speak these things." See also John 2:19-26.

As already shown, the Holy Spirit was sent to the apostles to testify of Jesus, and to glorify Him. This He did to the apostle Peter, who explained to the Jews the power, honor, and glory conferred by the Father upon that Jesus whom they had crucified, and that all could be saved who "called upon His name." And that

David, being a prophet, foresaw the divine honor to be bestowed upon the risen Jesus, hence called him "Lord," and prophesied of His resurrection and coronation as king. From that date, the apostles' chief theme was "Christ and Him crucified," as the wisdom of God and the power of God to save the believer.

3. It was a mystery as to who would be the subjects of that kingdom. The Jews esteemed themselves the especial favorites of God by virtue of their fleshly descent from Abraham (Matt. 39; John 8:33), and according to the prophecies, they interpreted the kingdom that God had promised to establish as being composed of Jews, and for the benefit of the Jews. But Jesus said (Matt. 21:43): "The Kingdom of God shall be taken from you and given to a nation, bringing forth the fruits thereof." This means, in the light of apostolic comment, that, "they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:8. Hence, that other nation, who were to be subjects of the kingdom, were to be "children of promise," and not the Jews, according to the flesh. See Galatians, 4th chapter.

4. It was a mystery or secret as to when the kingdom should be "set up," or the promised "reign" begin. On account of the preaching of John and Jesus, that "the Kingdom of Heaven has come nigh," the Jews thought that the Kingdom of God should immediately appear." Luke 19:11. And this expectation seems to have animated the disciples even to the day of Christ's ascension: Acts, 1:6.

This item seems to be a mystery yet. Many claim that Jesus set up the Kingdom during His personal ministry, while others declare as positively that the Kingdom is not yet set up, but will be when Jesus comes again. Both of these classes are in error. The facts already set forth as to the mysteries of the Kingdom demonstrate the impossibility of its having been set up before those mysteries were revealed, and they were not revealed until the Holy Spirit was given, after the ascension of Jesus. And the revelation of those mysteries forever exclude that Jewish idea of an earthly political kingdom, and besides this, shows clearly that Jesus is a reigning King, and when he comes again will give up his power.

5. Entrance into the Kingdom was a mystery during the entire personal ministry of Jesus. Note the following: (1) "For I say

unto you, except your righteousness shall exceed the righteousness of the Pharisees, ye shall in no case enter into the Kingdom of Heaven." Matt. 5:20. (2) Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7:21. (3) "And said, verily, I say unto thee, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." Matt. 18:3. (4) "Jesus answered, and said: Verily, verily, I say unto thee, except a man be born of water and spirit he can not enter into the Kingdom of God." John 3:5.

These four statements are not four different ways of entering the Kingdom, for Jesus teaches that there is but one way. Matt. 7:13-14. Neither is reference made to different kingdoms, but to the one kingdom which was soon to be "set up." Now, if these things were explained or revealed during the ministry of Jesus, where is the record of it? It is not given. And to this day, those who go back to the personal ministry of Jesus and assume that the Kingdom was then in existence, and seek in that time the conditions of entrance into it, are as much in darkness as were those people against whom the Kingdom was "shut up" on account of their belief in and adherence to tradition.

SETTING UP THE KINGDOM.

God had promised through the prophets to "set up" a kingdom. Dan. 2:44. The Messiah, who was to be of the lineage of David, was to be king of it. 2 Sam. 7:16. It is admitted by those who believe the Bible that Jesus was the long-promised Messiah, of the seed of David. The proof of this, then, need not be cited. It is also admitted that Jesus was to be a king. Isa. 9:6-7; Luke 1:32-33. He Himself says He was born to that end (John 18:37), and the angel had declared that "the Lord God would give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

It is also certain that the Kingdom of Heaven of which Jesus spoke so much is that kingdom of prophecy, that of which Jesus was to be king. If, then, we show the kingdom to be in existence and persons serving in it, or show that Jesus is king and subjects are serving Him, we show the fulfillment of the prophecies.

Our first inquiry, then, shall be, is Jesus a king, and as a king seated on the throne of David?

In Isa. 9:6-7 we read: "For unto us a child is born, a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth and forever. The zeal of the Lord of hosts will perform this." It is admitted by all biblical men that this prophecy referred to Jesus. He was that son born. Luke 2:11; Luke 1:32-33. Was this prophecy fulfilled?

In Rev. 3:7 we read: "And to the angel of the church in Philadelphia write: these things saith he that is holy, he that is true, he that hath the Key of David, he that openeth and no man shutteth, and shutteth and no man openeth." Who is this that speaks? It is Jesus sending a message through John to the church. Rev. 1:1; 22:16. It is certain then that at that time Jesus was invested with that royal power signified by the metaphor, "the Key of David." This can signify no less than was expressed in the prophecy, "the government shall be upon His shoulder," and as the metaphor indicates, it was the power of David, that is, the power of a king. A similar expression occurs in Isa. 22:22. The "government" then is vested in Him, and as before shown where this is the case, the government is properly called a "monarchy" and the ruler of it a king.

Jesus then is king, and as king is seated upon a throne. "To him that overcometh I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. This throne is called also "the throne of God and the Lamb." Rev. 22:13. It is objected that this is not the "throne of David," that "the throne of David" was in Jerusalem, on earth, and as Christ never sat on it while on earth, He will come again and do so. This interpretation seeks to make "throne" simply a chair of state, something upon which David sat, and must serve as a seat for Christ when He comes again. Such puerile statements would be unworthy of notice but for the fact that some worthy people are deceived by them. Turn to 2 Sam. 7:16. It reads: "And thine house and thy kingdom shall be established for ever before thee: *thy throne shall be established for ever.*" Was this simply a chair of state? Establish a *seat* for Him to sit on forever! But read verse 13; it is there, "I will stablish the throne

of his kingdom for ever." Then read 1 Kings, 21:23, where it is called "the throne of David" and "the throne of the Lord." And in 2 Chron. 13:8, it is "the kingdom of the Lord in the hands of the son of David," and 1 Chron. 28:5, David himself calls it "the throne of the kingdom of the Lord over Israel." That is, Solomon was selected to reign as king, exercise royal power over the people of Israel. God gave the dominion, rule or kingdom to David (1 Sam. 15:28) and his promise fixes or establishes royal power in the line of David forever. Such is the force and extent of the expression to establish His throne forever.

Then Jesus, as a descendant of David, according to the flesh, was given that royal power which God had promised to establish forever in David's lineage, and this is the only sense in which Jesus sits on the throne of David. As the son of David, He is seated upon "the throne." WHEN WAS HE MADE KING? He was not made king on earth, but was rejected and crucified as "King of the Jews." After His ascension Peter declares (Acts 2:36), "God hath made that same Jesus whom ye crucified both Lord and Christ." "Christ" is an official title, equivalent to the Hebrew word Messiah. Literally the words mean "anointed." Anciently it was the custom to anoint kings and priests when they were set apart to the functions of their respective offices, and parties so anointed were regarded as "the anointed of the Lord." Jesus is "the anointed" of the Lord, Prophet, Priest, and King. Peter's language (Acts 2:25-36) gives us the testimony as to the exaltation of Jesus. He shows that David was a prophet, therefore knew God would raise up Jesus to sit on his throne (verse 30). Not raise up Jesus to go into Heaven and remain an indefinite period and come again to earth to sit on an earthly throne. No; earth was the scene of His sufferings, was the battle ground upon which He met the enemy and conquered him and all his dark forces, and God raised Him from the dead to the throne. "Therefore being by the right hand of God exalted," etc., "the Lord said unto my Lord sit thou on my right hand until I make thy foes thy footstool." That this prophecy was fulfilled and referred to Jesus, see also Acts 4: 25-30. Jesus, then, made King in Heaven, sends the Holy Spirit to inaugurate His reign on earth; to proclaim the fact that must affect the destinies of man forever, viz., that Jesus is "made both Lord and Christ."

2. That Jesus is a king and is now reigning, is proved by this:

After His resurrection He said: "All power is given unto me in Heaven and in earth." Matt. 28:18. The magnitude of this power is described by Paul as being "far above all principality, and power, and might, and dominion, and every name that is named not only in this world but also in that which is to come, and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:20-23. Can there be found an assemblage of words more expressive of kingly power than those above used? What words can man frame that will express more dignity and power to be possessed by Jesus when He comes again and sits on David's chair of state in Jerusalem? What power, honor, or glory, would He possess then that He has not now? But, it is objected, all things are not yet put under Christ; He is not reigning over a large part of mankind, and when He comes He will reign over them. This is an absurd objection, and flatly contradicts the Scripture. Jesus says "All power is given" to Him "in Heaven and in earth." Paul says, "all things are put under him," and in Phil. 2:5-9, tells what things, viz., "that at the name of Jesus every knee should bow of things in Heaven, and things in earth and things under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." There is but one single exception to this, and that is the Father himself. 1 Cor. 15:28. The rule, power, or dominion, is given to Jesus, and "He must reign till He hath put all enemies under His feet." 1 Cor. 15:25. The power of Christ is exercised to win his enemies (Col. 1:20-21), not to destroy them; when He comes again the wicked and rebellious who would not "bow the knee and confess Him" will be rewarded. 2 Thes. 1:8-10. When was he given to be head to the Church? Not until he had received that "name above every name"; and in above Scriptures Paul tells us plainly that this "name," power, or authority was given after His resurrection and ascension; then the Holy Spirit, as has been shown, proclaimed through Peter that "the rejected stone is become the Head of the corner." Acts 4:10-12; Acts 2:36. That is, Jesus rejected as King and Son of God is received by the Father as King and Son. See Heb. 1:5-8.

3. It is objected again that Jesus is not reigning over "the house of Jacob." This ancient house of Jacob was Israel. During the personal ministry of Jesus, He said to the Jews: "The Kingdom of God shall be taken from you and given to a nation bringing

forth the fruits thereof." Matt. 21:42-43. This rejection of the Jews and the adoption of another nation depended upon the rejected stone becoming the head of the corner. Jesus was that stone, and became the head of the corner as before shown. Acts 4:10-12. The rejection of Jesus by the Jews is in some way connected with the kingdom. If not, we can see no reason for taking the kingdom away from them and giving it to another nation. That connection we have shown to be the rejection of Jesus as king. All the promises and prophecies pointed to Him as king, as the promised son of David, but they would not acknowledge Him as such and crucified him. God made Him king, declared that His claims were just and right, and the Jews, the natural descendants of Abraham, were rejected, ceased to be God's "chosen people." Now, the people of God are called "the Israel of God," "a chosen race," "a holy nation," "Abraham's seed." Rom. 8:7-8; 1 Peter 2:9-10; Gal. 6:16.

4. The subjects of Jesus are commanded to do "all things in His name." Col. 3:17. No other name is given under Heaven among men whereby men must be saved. Acts 4:10-12. He is the author of eternal salvation to all who obey him. Heb. 5:8-9. Here, then, is power or government vested in one person, Jesus the Christ, the Son of God. That He has a government, all admit. He is head of it, and gave His code of laws through His appointed ambassadors, the apostles. 2 Cor. 5:19-20. •He now speaks to us from Heaven through that word, and many thousands gladly submit to His authority. Is such a government a kingdom? All the laws of language and the wisdom of men say it is, and the Scriptures clearly show that our conclusions are right, that Jesus is King and has a kingdom, and that the reign of Jesus began to be administered on earth, the first Pentecost after His ascension, A. D. 33.

5. Jesus will come again. The events connected with His coming show that He does not come to *receive* a kingdom but to deliver up the kingdom; that is, deliver up the power He now possesses. Note the following points:

1. He is to come in person. Acts 1:11; 1 Thes. 4:16.

2. Come "with the clouds of Heaven," "with all the holy angels," "with ten thousand of His saints," "with the great God," "in flaming fire." Rev. 1:7; Matt. 25:31; Jude 14; Titus 2:13; 2 Thes. 1:7-8.

3. Every eye shall see Him. Rev. 1:7; Matt. 25:32; Luke 21:35.

4. Comes with the voice of the archangel and the trump of God. 1 Thes. 4:16.

5. The dead shall be raised. 1 Thes. 4:16; 1 Cor. 15:23.

6. The living and dead be judged (2 Tim. 4:1), and the everlasting kingdom ushered in, the kingdom of glory, for then,

7. The saints will be gathered and glorified. Luke 21:17-28; 2 Thes. 2:1; Mark 13:27; Phil. 3:20-21; 1 Cor. 15:51-52; 1 John 3:2.

8. The saints will be caught up to meet the Lord in the air (1 Thes. 4:17) and be glorified. 2 Tim. 4:8; 1 Peter 5:4.

9. The wicked will be punished with everlasting destruction from the presence of God. 2 Thes. 1:7-10; Matt. 25:41-46.

10. The earth and all its works be burned up. 2 Peter 3:10; Heb. 1:11-12; Rev. 20:11; Rev. 21:1.

11. Then will be a new heaven and a new earth. 2 Peter 3:13; Rev. 21:1-7.

12. Death destroyed (1 Cor. 15:25-26) and *then* the end. Christ delivers up His reign.

Anyone desirous of knowing the truth, and who loves truth more than speculation, will learn from these Scriptures that no place will be found upon this sin-cursed earth for Christ, at His coming, to set up a kingdom, for His coming will mark the *end* of the times of the nations.

THE KINGDOM OF HEAVEN.

The claim is made that the Kingdom of Heaven was set up during the personal ministry of Jesus. This claim is based upon those Scriptures which speak of the Kingdom as if it were in existence. Such as Matt. 23:13, Luke 11:52, when persons are said to be entering in. The Kingdom, when inaugurated, would certainly have a king reigning and *subjects*. Now, John came to prepare a people for the coming of the Lord, but "He came to his own, and His own received him not." The people for a while heard John gladly, but soon turned back to their former teachers, the lawyers and Pharisees and Scribes. They shut their eyes and closed their ears to the truths Jesus taught, and He then spoke to them in parables. Those persons who accepted Him as a teacher sent from God, as the promised Messiah, though they understood not the nature of

His mission, were said to be "entering into the kingdom," because those who received Him to them He gave power to become the sons of God (John 1:11-13), which was equivalent to saying the power or privilege of entering the kingdom. Again, the Kingdom of Heaven was to be an entirely new order of things. Moses and his law were to be displaced by Jesus and the gospel. Animal sacrifices and the Aaronic priesthood were to be superseded by the blood of Jesus, and Him as High Priest. God did not make these changes abruptly, but sent Jesus to prepare a people to accept them willingly. This personal ministry, then, had this in view as one object, viz., to select and prepare certain ones who would accept any and all changes that Jesus proposed, and this He did through "the remnant" who accepted Him as the promised son of David. The elements of the kingdom, then, were there, but were in their crude state, and were brought together on the first Pentecost after the resurrection of Christ, and then took form and went to work. This teaching harmonized with all the Scriptures concerning the kingdom.

Another objection is made in this shape, and that is that Christ is now a High Priest, and will be a King when He comes again. In Hebrews, 7th chapter, we are told that Jesus is made a High Priest "after the similitude of Melchisedek." (1) "This Melchisedek was king of Salem and priest of the most high God." King of righteousness and peace (2) and a priest. Now, if Jesus is not both king and priest, where is the similitude? Two orders of priesthood are contrasted by the apostle, the Aaronic and Melchisedek. In the Aaronic, the priests were not rulers, nor lawgivers, but Melchisedek was a ruler and lawgiver, a king. This constitutes the chief difference between the two priesthoods. The king was a priest of the most high God, and did not receive this office by inheritance, nor have some particular period of life to begin and end his services at the altar, but was a priest all his life. Jesus, then, is High Priest according to this similitude. If He is not a king, not a ruler, the similitude fails. Hence, we say that Jesus, born of the royal line of David, is made both king and priest. His kingdom is one of righteousness. Rom. 14:17-18; Heb. 1:8.

As High Priest, He made *one* offering. Heb. 9:25-26. As High Priest over the house He is not continually offering sacrifices as earthly priests did. No; His offering was for *all time*, and when He comes again there will be no more "offering for sin" (Heb. 9:

28); that is, this offering for sin does not extend beyond the coming of Jesus. Men may obtain an interest in that offering as long as time endures, or until Jesus comes again; then He will punish those who have refused that offering or trampled it under foot.

"This man after he had offered one sacrifice for sins forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. 10:12-13. We have already shown what the sitting down at the right hand of God is, viz., exaltation to power and authority, and such power as was never given to any earthly potentate. So that this objection loses its force in the light of truth.

Many other Scriptures might be given to corroborate what has been advanced, but these are certainly sufficient to lead the honest inquirer to the belief and acknowledgment of that fundamental truth first proclaimed by the Holy Spirit sent down from Heaven, that Jesus is both Lord and Christ. Acts 2:36.

CHAPTER XVIII.

The Test of Christian Fellowship.

The importance of Christian fellowship can not well be overestimated. The prayer of Jesus (John 17:21) makes it an essential factor in the conversion of the world. The lack of it among the professed followers of Christ is the chief reason why their missionary efforts so far have been barren of any great results.

This failure to maintain Christian fellowship is largely due to the fact that men do not understand what it is, and not apprehending its nature, scope and intent, do not properly appreciate it. This is proven by the division of the religious world into so many separate organizations, or rather separate fellowships; for each organization has a fellowship peculiar to itself. Additional proof is found in the fact that there are as many separate tests of fellowship as there are religious bodies; hence so far as these bodies are concerned there is no such thing as the test of Christian fellowship. It is true that there is a kind of sentimentality, or feeling of toleration, professed by these bodies for each other, which is

erroneously called "Christian fellowship," and it is measured by a "test" called "orthodoxy." But this so-called fellowship and its test are subjected to as many colorings as there are partisan tests, thereby proving themselves as unsubstantial and void of practical good as a dream.

I claim no exemption from the fallibility that marks man's failures along this line. Nor do I, in any degree, impugn the motives of any one who may differ from me. I simply state facts—facts that even the casual reader of the New Testament may easily discover by contrasting its teaching upon this subject with the divided state of the professed Christian people. These are sad facts, yet they may be productive of good if we will learn from them the important lesson that, in the accomplishment of God's purpose the wisdom of this world is foolishness, and God's appointments are "the power of God, and the wisdom of God." 1 Cor. 1:18-23. I shall, then, humbly and in the fear of God present you what I conceive to be the scriptural teaching upon this subject, sincerely trusting that, if not exhaustive or even convincing, it may at least lead in the direction of that Oneness for which Jesus prayed. My first inquiry, then, is:

WHAT IS FELLOWSHIP?

The primary meaning of the Greek word, translated fellowship, is "participation in common." The meaning as given by Webster is, "companionship of persons on equal and friendly terms, partnership, joint interest." In Scripture it means a joint participation in the blessings, privileges, promises and duties of the gospel. But the nature of fellowship will be better developed by inquiring, in the next place,

WHAT IS CHRISTIAN FELLOWSHIP?

I might answer concisely and correctly that it is the fellowship of Christians. But this would not be definite and clear, owing to the ambiguous use of these words by the religious bodies of this age. My aim is to avoid ambiguity and at the same time be scriptural. Scriptural fellowship, then, is the participation by Christians in the privileges, promises, duties and blessings of the gospel. It is restricted to the members of the "one body" of which Jesus is head. In the popular sense there is a distinction between church fellowship and Christian fellowship. In the New Testament they

are the same. There is one body or Church. Eph. 4:4. Jesus is head of this body (Col. 1:18), and the members of it are Christians. Those who are called into the one body by the gospel (1 Cor. 1:9; Eph. 3:6) are called into fellowship with the Father, Son and Holy Spirit, and have "fellowship one with another" (1 John 1:7), "are members one of another." Eph. 4:25. Here, then, is Church fellowship, or fellowship restricted to the members of the one body. It is also Christian fellowship because the members of the one body are Christians. There are no Christians outside of the one body; therefore, Christian fellowship is restricted to the members of the one body.

The fellowship here contemplated is equivalent to the oneness for which Jesus prayed. "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one: as thou Father art in Me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20, 21. This oneness is oneness "in Christ." To be "in Christ" is the same as to be in the one body, or a member of the body. See Gal. 3:26-29; 1 Cor. 12:13-27. Oneness in Christ, then, is like Christian fellowship restricted to the members of the one body.

There can be no oneness or fellowship between those "in Christ" and those out of Christ any more than there can be communion between the light and darkness. See 2 Cor. 6:14-18.

The nature of this oneness is briefly stated: "As thou Father art in Me and I in Thee." This oneness was—

1. Oneness of mind. John 4:34; 5:19, 20-30, 6:38.
2. Oneness of speech. John 7:16-17, 8:28-29, 3:34.
3. Oneness in work. John 5:36, 10:25-37-38.
4. Oneness in love. John 14:31, 15:10.

This oneness of mind, speech, work and love was enjoined upon Christians by many precepts that the limits prescribed to me only permit reference thereto. See 1 Cor. 1:10; Phil. 2:2-5; Phil. 1:27; Phil. 3:16; Col. 3:17; John 13:34, 35.

These and many other Scriptures show that each member is to have his mind; judgment, will, affections, subordinated to the will of Christ, the Head, that his speech and actions will be such, and only such, as Christ, the Head, directs. The Head controls the body and each member of it. The best evidence we have that a member of the body of Christ is controlled, guided, and acts in

accord with the Head is that he "speaks as the oracles of God speak," and works as directed in the word. John 15:10. On the other hand, those who are controlled, guided or directed in their religious life by the traditions and commandments of men, Paul says, do not hold to Jesus, the Head. Cor. 2:19-23. My next inquiry is,

WHAT IS A TEST?

The word "test" is from the Latin "testa," a term applied to an earthen vessel or crucible into which metals were put for the purpose of refinement. It means a standard with which a thing is compared to prove its genuineness. Ground of admission or exclusion. See Webster. According to this definition I am to find the standard by which Christian fellowship is measured. But as we have shown that Christian fellowship pertains only to Christians, to the members of the one body, I must find the standard by which this fellowship is to be obtained. In plain words, a standard by which men and women are to be measured to determine whether they are Christians or members of the one body.

All bodies and societies, both religious and secular, have such standards. Each organization has its fellowship, and this fellowship is extended to no one until he obeys the standard of that body. Just so in the New Testament, Christian fellowship is restricted to members of the one body, hence one must be a Christian or, which is the same thing, become a member of the body in order to have this fellowship. The standard of measurement, then, must be such as will determine what makes a Christian or what makes one a member of the body of Christ.

As to maintaining fellowship in the body, and the standard by which measured, I will speak further on. In my search for the test of admission to fellowship in the body, I am cut off from every creed, profession of faith, discipline, or formulary that men have devised. For besides the antagonism of these standards to each other, they all lack the essential quality of authority. We want a test that will be accepted as authoritative. It must also be complete, perfect, and free from ambiguity. Such a test can be found only in the volume of inspiration. I can not think that Jesus would have prayed for the oneness of His followers and then left them without the means and motives by which that oneness might be secured. As Head of the body, the Church (Col. 1:18), He

gave all necessary instructions as to entrance into the one body, and life in it, hence the standard or test of fellowship is by His authority.

That He has all authority in Heaven and upon earth is plainly stated. Matt. 28:18; Eph. 1:18-22. This power was given to Him "that at the name of Jesus every knee should bow of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father." Phil. 2:10-11. Peter also declares that there is no other name given under Heaven among men whereby we must be saved. Acts 4:10-12.

These statements show that the name or authority of Jesus stands between man and salvation, between man and membership in the one body, and therefore between man and Christian fellowship. This being true, it follows that belief in, and obedience to the authority of Jesus will admit to membership in the one body, to salvation, to fellowship.

To believe in the authority of Jesus is to believe that He is the Christ, the Son of God. To obey His authority is to obey the specific things commanded in His name in order to entrance into the one body. See Acts 8:12. The "things" commanded in the name of Jesus stand between man and salvation. What are they? There are three sources from which to learn what these things are: First, the commission given to the apostles; second, the record of their preaching; third, the allusions in the epistolary writings to the things preached and obeyed in order to entrance into the one body.

By a careful examination of these three sources we find the following specific things required:

1. Belief that Jesus is the Christ, the Son of God. John 20:30, 31; Acts 16:31; Heb. 11:6.
2. Repentance. Luke 24:47; Acts 2:38; 2 Cor. 7:10.
3. Confession with the mouth of the Lord Jesus. Acts 8:37; Rom. 10:8-10.
4. Baptism for the remission of sins. Mark 16:15, 16; Acts 2:38; Acts 10:43-48.

The number of items is complete. We dare not add to, alter, or take from it. They must constitute a perfect test not only because appointed by divine wisdom, but because fully adapted to

bring man, soul, body and spirit under the authority of Him who alone can save him.

The only ambiguity about any of these items is because of transferring the Greek word "baptizo" into the English. The discussion of this item is foreign to our purpose just now. I only add that according to the voice of the scholarship of the world the word means to dip, to immerse, and should be so rendered.

Some confusion has also been created by most of the religious bodies perverting the order in which these items occur, and attaching to them a power and signification not warranted by Scripture, and by an almost unanimous denial by them of the scriptural statement that baptism is "for the remission of sins."

Reason, philosophy and theology seem to have exhausted their resources in vain attempts to answer the question, "What is baptism for?" The man of faith can easily answer it. "After that, in the wisdom of God, the world by wisdom (philosophy) knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. The preaching to be believed was commanded by Jesus. "Repentance and remission of sins should be preached in His name * * * beginning at Jerusalem." Luke 24:47. The Holy Spirit sent down from Heaven (1 Peter 1:12) preached through the Apostle Peter the beginning sermon at Jerusalem, declaring the authority of Jesus, and preaching, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Those who believed were baptized, and the same day three thousand were added. Acts 2:36-41.

Baptism is God's appointment to test the faith of those who seek to enter the kingdom. Take away from it the design of it, and it ceases to be a test of faith. Illustrations from Scripture upon this point are numerous. I cite but one. When thousands of Israelites were dying from the bite of the fiery serpents, God commanded a brazen serpent to be reared upon a pole, and the proclamation to be made that whosoever had been bitten should look and live. The record says that those who looked did live. What appropriateness was there in appointing such a means for healing them? From a human standpoint, none. From the divine standpoint, it was that the excellency of the power and glory might be given to God, and not to man, nor to man's devices. See Num. 21:8, 9; 1 Cor. 1:27-29. The belief of what God said led the bitten Israelite to obey, that is, "look." The power of God

healed him. He knew there was no saving efficacy in that brazen serpent; hence, when healed he gave the honor and glory to God.

So now, thousands are dying in sin. God in His mercy has provided a remedy, and through the proclamation of the gospel makes known how that remedy or salvation may be reached. Believers are commanded to "be baptized for the remission of sins." Those who gladly receive these words and obey them are saved. God's power saves them. And the saved man knowing that there is no saving efficacy in the water, gives all praise and honor to God through Jesus that he is saved.

I now advance to another phase of this subject. The existence in this day of so many religious bodies or denominations, each claiming to be Christian, each having its own standard of faith and practice, gives rise to some questions that never troubled the Church in apostolic times, so far as I know. One of these questions pertains to the reception and fellowship of those who come to us from other bodies, or from the denominations. What test shall be applied in such cases? Any congregation to whom application is made for its fellowship has the right to demand of the applicant proof that he or she is a Christian. If the applicant is from another congregation of Christians, the proof of his membership in the one body may be a written commendation as in Acts 18:27; Rom. 16:1. Or it may be necessary sometimes that unknown parties be vouched for by those who are known, as Barnabas did for Saul at Jerusalem. Acts 9:26-28. Those who come from the denominations should be measured by the test.

Demand of them the proof that they are Christians; not Christians in the popular, ambiguous style in which that word is used, but Christians in the New Testament sense. Sometimes applicants present themselves desiring fellowship with us, and claim that they are "satisfied with their baptism," and upon this plea some receive them to fellowship. To be satisfied with one's baptism is no proof that one has satisfied all the divine requirements. Faith seeks to satisfy God, not self. The congregation should then require the applicant to show that he had obeyed or satisfied all the requirements of the gospel; faith in Jesus, the Christ, repentance, confession of the Lord Jesus, and baptism for the remission of sins. Fidelity to the law of Christ and justice to the applicant require that this should be done. If they have satisfied these requirements of the gospel, they are members of the one body and entitled to

fellowship in it. If they have not, they should be taught the way of the Lord and exhorted to obey Him.

THE STANDARD.

The next point to consider is the standard by which fellowship in the one body is measured. In this, as in the other, the authority of Jesus is paramount. He is the Head of the body—the Church. Christians are members of the body. The will of the Head is the controlling and guiding power by which the members are to act. That will expresses the authority of Jesus, hence the injunction, "Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through Him." Col. 3:17.

All who have obeyed this authority, as we have before shown, are "in Christ," or members of the one body, and have fellowship one with another. As necessary to the preservation of this fellowship, Christians must continue to believe in and obey that authority. 1 John 5:13.

These principles are set forth in the following Scriptures: "If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1:6.

Light and darkness are contrasted. The former represents truth; the latter, error. Doing the truth is walking in the light; not doing the truth, or doing error, is walking in darkness. "God is light, and in Him is no darkness at all." All the light that radiates from God to drive away the darkness of ignorance cast upon man by the shadow of sin comes through Jesus, "the Sun of Righteousness." "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, but we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." 2 Cor. 4:6, 7. This light, "the truth as it is in Jesus," was committed to the apostles, and through them given to the world. "Thy word is a lamp to my feet, a light to my path," said David. How easy, then, to see that the word of Christ, that sanctioned by His authority, is the light by which we are to walk. To get beyond the light is to cease to be directed in our walk by the word. This is more plainly taught

in the following Scripture: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 9.

Three points are here made plain:

1. The doctrine of Christ is, so to speak, the boundary line, or circumference of a circle, within which fellowship is had with God and Christ.

2. He that abideth within this circle has that fellowship.

3. He that transgresseth, that is, goes beyond the teaching of Christ, has not that fellowship.

To abide in the teaching of Christ and to walk in the light are, then, equivalent. The teaching of Christ is that which He commanded His apostles to teach Christians. It is written; it expresses the authority of Christ; it is complete in all its requirements; and so plain that "the wayfaring man, though a fool, shall not err therein."

The requirements of this standard are thus classified: "The grace of God which brought salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world," etc. Titus 2:10-12. Sobriety, righteousness, godliness, duties to self, to our fellowmen, both saint and sinner, and duties toward God. Those embraced in the first and second classes are generally called moral duties, and those in the third class are embraced in "the worship and work of the Church."

To cite the specific things embraced in these three classes would necessitate transcribing a large part of the New Testament. It is sufficient to say that the apostolic teaching presents a perfect rule of "faith and practice," and all who abide in this teaching "have fellowship one with another." To abide in this doctrine is to walk according to the rule given, and all must walk according to "the same rule."

This is expressed by the apostle thus: "Nevertheless, whereto we have already attained let us walk by the same rule; let us mind the same things." Phil. 3:16. Let me emphasize and elaborate the thought here presented. All religious men have a rule by which they walk, but all are not walking by the same rule. A rule is the embodiment of principles in words. The speech and actions of men are the manifestations of those principles treasured in their

hearts, and the antagonistic speech and action among Christians demonstrate the fact that they are not walking by the same rule. "To walk in the light" is to walk by rule, the divine rule. To abide in the teaching of Christ is to walk in accord with that teaching. It is very plain, then, that all must walk by this divine rule in order to have fellowship one with another. A rule is, "A precept by which the thoughts and actions are directed, or according to which something is to be done."—Worcester.

As already stated, this rule is expressed or written in the New Testament. "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. See also 2 Peter 1:1-11; Col. 3:17.

A rule by which a man of God may be perfect must certainly be a perfect rule, and those who walk by its precepts do most certainly "walk in the light," and "abide in the doctrine of Christ."

This is further seen by the declaration that those who do not walk by this rule are "walking disorderly." "Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." Rom. 16:16. "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed." 2 Thes. 3:14.

"Now, we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." 2 Thes. 3:6. "A man that is a schismatic after the first and second admonition reject." Titus 3:10, and 1 Cor. 11:18, 19.

These Scriptures show that the word taught by the apostles was the rule of life for those brethren. Those who did not walk according to His teaching were classed as disorderly. Now, we have received the teaching of the apostles; we acknowledge its divine authority; hence, we must walk by this expressed rule in order to preserve fellowship. This is also taught in this Scripture: "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. To be led by the Spirit of God is to be led by the instruction given by the inspiration of the Spirit. Those who abide in the doctrine of Christ are thus led, and the fruits of the

Spirit (Gal. 5:22, 23) will be found in them, and wherever these fruits abound there you will see Christian fellowship.

The Spirit has given us a complete and perfect rule.

If all Christians walk according to this rule there is harmony, peace, fellowship. If there is a lack of fellowship, it is attributable to the following causes, or any one of them: 1. To walk after the flesh, and not after the Spirit. As to those who do this there is, generally, no disagreement. If when admonished they do not repent they are withdrawn from. 2. To willfully deny or transgress the teaching of Christ or His apostles. As a rule these, too, soon go to their own place. 3. To place a wrong interpretation upon the divine rule. And (4) to construct another rule based upon the silence of the Scriptures. The two last have been, and still are, productive of great evil in our midst. Christians may be honestly mistaken, but an honest mistake will be as destructive to peace and harmony as if willful. Wherever, then, we find disruption of fellowship, not attributable to immorality, nor a willful rejection of Christ's teaching, we may certainly conclude that some one has made a mistake—an honest mistake. One of the chief obstacles to the correction of mistakes—honest or otherwise—is pride.

It should not be so with us. We should imitate Jesus, and seek the honor that comes only from God. John 5:4. The two last causes above referred to have given birth to what is generally called "the law of expediency." So far as I know, Alexander Campbell is the first writer who used this expression and sought to show its application. As to its extent, he says:

"There are many things left to the law of expediency concerning which no precepts are found in the apostolic writings. * * * They are, then, in one sentence, those things or forms of action which it was impossible or unnecessary to reduce to special precepts; consequently, they are not faith, piety nor morality; because, whatever is of the faith of the worship, or of the morality of Christianity, was both possible and necessary to be promulgated; and is expressly and fully propounded in the sacred Scriptures. The law of expediency, then, has no place in determining the articles of faith, acts of worship, nor principles of morality. All these require a 'thus saith the Lord' in express statements, and the sacred writings have clearly defined and decided them. But in other matters that may be called the circumstantials of the gospel and of the

Church of Christ, the people of God are left to their own discretion and to the facilities and exigencies of society."—Christian System, page 97.

One point in this quotation deserves special notice: "The law of expediency, then, has no place in determining the articles of faith, acts of worship, nor principles of morality." This is certainly true. The teaching of Christ furnished us specifically with all these and any addition to any of them would be going beyond the doctrine of Christ.

But just here a mistake is made in determining what the "circumstantials of the gospel or Church" are. If Campbell is right in above quotation, these circumstantials can not refer to "articles of faith, acts of worship, nor principles of morality." Yet we know that under this "law of expediency" instrumental music has been added to the worship. The effect has been alienation, division, disruption of fellowship. Upon whom rests the responsibility of this disruption of fellowship? Suppose we apply the divine rule as a test. Why do you sing psalms, hymns, and spiritual songs in your worship? The answer is ready. The doctrine of Christ requires me to sing. Eph. 5:19; Col. 3:16. Why do you use instruments in your worship? Because the doctrine of Christ says nothing at all about their use. One practice is based upon what God has appointed, the other is based upon God's silence. One is obedience to a positive requirement, the other, not being required, can not be classed as obedience. Which is right? Which will meet the approbation of God? Jesus said, "The Father hath not left Me alone, for I do always those things that please Him." John 8:29. This He did by speaking and doing as the Father commanded. John 8:28; John 12:49, 50. To be like Jesus and please God we must do the things required of us, and not presume upon God's silence by adding expedients to help out His appointments. Jesus again said, "I can of myself do nothing." John 5:30. Shall we arrogate and exercise a prerogative superior to His? Certainly not.

But let us look at this question from another point. All will agree that whoever takes the New Testament rule and practices "that which is written" therein will certainly "abide in the doctrine of Christ"; "keep himself in the love of God"; "be walking in the light," and will have fellowship with the Father and the Son, and with every one who does the same things. But all this

can be done, and is being done without instrumental music, and without any of the various societies organized under the plea of expediency; hence, it follows absolutely that these things have no divine warrant, are not necessary to abiding in Christ, or walking in the light, and have no part whatever in the formation of Christian character, nor in the upbuilding of the Church.

Upon whom, then, rests the responsibility of disrupting Christian fellowship? By obedience to the divine rule we can abide in Christ without these things. The divine rule does not require them, does not authorize them. Those who introduce and practice them do so by a rule not given by inspiration, nor sanctioned by divine authority. We do not transgress the doctrine of Christ by opposing them. From these considerations it follows, conclusively, that those who introduce these things are alone responsible for the evil results. The only escape from this conclusion is for them to prove, first, that the law of expediency is included in the divine rule; second, that instrumental music and organization of societies are included in this law. Could this be done, I feel persuaded that every Christian would not only cease opposition to these things, but, regarding them as sanctioned by divine authority, would adopt them.

Those who plead this "law of expediency" think that Christians may legitimately adopt those forms of action they deem best calculated to produce a certain result, provided no specific directions are given in the divine record, and provided also, that their action violate no principle of the divine rule. Acting upon this basis, instrumental music and societies have been classed as expedients, and adopted in the worship and work. Such action, it seems to me, virtually declares that these expedients are of more value than Christian fellowship, and the law of expediency of more practical utility than the expressed will of Jesus in the New Testament. The only organization authorized by the Lord is the local congregation of Christians. The government of this body, and the purposes for which it is congregated, are plainly given. This is divine wisdom. Christians bound together by love, building themselves up on their most holy faith, the peace of God ruling their hearts; their daily life reflecting the simplicity, humility and fidelity of the Master, constitute a greater power with which to turn the world upside down than all the mighty ecclesiasticisms ever built up by Pope or Protestant.

God's appointments are all powerful to accomplish the end proposed. The world is to be converted to Christ. The Church is God's appointed instrumentality, and the gospel the means committed to it to do this. Combinations of men into societies to edify the Church and bring it individually and collectively to that standard of Christian character by which Christian fellowship is manifested will never succeed.

Organization, in political and commercial circles, carries with it the idea of great power. But so far as converting the world to Christ, organization has proven a failure, and will continue to fail because it is not God's plan of work. When Christians learn that "the wisdom of God and the power of God" are not to be found in organization, nor in money, but in the simple appointments of the gospel, they will then be prepared to take the world for Christ. Until they do learn this lesson their history will continue to be a record of strife, division and failure.

If Christians want organization in its simplest form, the Scriptures furnish us with the local congregation. Do they need money for the support of the ministry or the care of the poor? The divine rule tells how to get it, and furnishes the most powerful motives to induce liberality. Do they want the world converted? The divine rule teaches that, faithful men shall go preach the gospel, and not wait to organize societies and collect funds in order to send the preacher. Do they want Christians or congregations to co-operate in supporting some preacher while he labors in the field? The divine rule gives full instructions as to sending to the preacher that which is necessary to his support, and that, too, without organized effort. In short, the divine rule is "sufficient" for everything connected with our service to God. If Christians will all follow it the result will be wonderful.

I now conclude with this summary of facts gleaned from the word of God:

1. Christian fellowship is that oneness of mind, affection, speech, and action that must characterize the members of the one body, of which Jesus is Head.
2. The standard of measurement by which admission to this fellowship is obtained is in the conditions specified in the gospel of Christ.

CHAPTER XIX.

Money as a Factor in Religion.

"A place for everything and everything in its place" contains a lesson applicable not only to home and business, but also to religion. The Apostle Paul enjoins upon Christians that "all things be done decently and in order." The "all things" may be extended to include the works ordained of God that we should walk in, as well as our acts of worship. With this view of it, the inquiry is made, has money a place in religion?

This we answer affirmatively. The religion of Jesus does not propose to take men and women out of the world: "I pray not that thou shouldest take them out of the world, that thou shouldest keep them from the evil." John 17:15. Being in the world, then, Christians are to "use this world as not abusing it." 1 Cor. 7:31.

Money is of the world, belongs to this world, and its power is felt in every relation and station occupied by man. That that power is not always exercised for good is a fact potent to all, and we may go further and admit that the greater part of evil that afflict men socially, politically, and religiously, are traceable to money. This admission would only be an endorsement of what Paul says: "The love of money is the root of all evil." Just here, however, the religion of Jesus teaches His followers how to "use the world" and not abuse it, or, in other words, how to use money.

In giving man a system of religion, God did not change the existing order of things in the world, but gave a system by which man could extricate himself from the evil that is in the world, and being able to live in the world without being contaminated and perverted by it. If we found a man floundering in the water, in danger of being drowned, we would not stop to drain the water out of the river to save the man, but would throw him a plank, life preserver, or life-line, by use of which he could escape drowning.

That money was used in the apostolic church, we read: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the

things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any one had need." Acts 4:34-35. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul." Acts 11:29-30. "But now I go unto Jerusalem to minister unto the saints. For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." Rom. 15:25-26. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

These Scriptures establish the fact that money is a factor in religion. But the Christian is taught to use it as a means to a certain end, and not to regard it as the end to be sought-after. Men of the world seek after riches, and they trust in riches, because it gives them social and political power. Thousands of people, including some Christians, seek the friendship of men and women simply because they are rich, and a great many men and women exercise power as leaders in fashion, in politics, and in religion, for no other reason than the possession of wealth. All this is wrong.

It is worshipping mammon. It is honoring the creature more than the Creator. It is the perversion of the better qualities of the heart into a mean and sordid channel that leads to corruption and destruction. May God help all His children to make a proper use of money, is my prayer, and will be the subject of the next paper.

Those who have read the Scriptures already referred to understand that the poor saints are to be relieved, and this includes the widow and orphan. James 1:26-27. How much of this kind of work is done will never be known, at least in this world. I think, however, I am safe in saying that Christians are not doing their whole duty to these classes. Is there a poor saint needing the necessities of life near you? Or do you ever stop to think about them?

Some years ago, old Brother Arnot, of Hill county, a true man

of God, now gone to his reward, told me of a visit he made to Chicago. On his return he stopped off at a town in Missouri, not desiring to travel on Lord's Day. The next morning he inquired for the meeting place of the Christians, and having found it, went in to worship with them. They gave him a cordial welcome, and, as he said, gave him a deeper insight into working religion. After the supper and contribution had been attended to, the brother presiding proceeded to ask:

1. Are there any among us sick? Two cases were reported, and both reported as having all necessary attention from other members.

2. Are there any poor needing our help? Again, two cases of destitution were reported and brethren were appointed to go there and minister to their wants.

After this, absent members were inquired after, and two members were withdrawn from who had persistently refused to attend the Lord's Day worship. That congregation was spiritually alive, and was using its money as faithful stewards of the Lord. How is it now among the churches? How many in Texas ever inquire after the poor, the sick, the widow and orphan? The neglect of this duty has contributed very largely towards building up the worldly institutions whose chief attraction is the benefit or amount to be paid at the death of a member to his surviving relatives.

The Church was designed to be the grandest beneficiary institution on earth. Not that God proposed that the Church should support either man or woman in laziness, or idleness; but that each Christian should realize his or her responsibility as a steward of the bounties committed to their trust, and by a judicious dispensation of what we have, relieve those who have not. Unworthy persons sometimes impose upon the churches, but this should not lead us to suppose that all the poor are unworthy and cause us to cease our giving. No; let us have a rousing up all along the line. Let each congregation make special inquiry concerning the poor within their reach, and also as to the widows and orphans. And when you find them go to work in earnest and to relieve them, help them bear their burden by taking part of it yourself, and you will find your heart expanding with a new-born joy, that of being like your Master in ministering to the good of others.

In a country like Texas, where thousands of Christians own good homes and farms, and are what we call well-to-do in the world,

there should not be a poor saint, widow or orphan suffering for the necessities of life, and there would not be if each congregation in the State would do as that Missouri congregation referred to above.

But to conclude on this part of the subject. When money was sent by the disciples at Antioch to relieve those in Judea, it was sent to the elders, and by them distributed as there was need. The elders, being the overseers and leaders in the congregation, should take the lead in this matter. Bring the subject before them, show the necessity of doing as the Lord directs us and exhort them to individually and collectively be active in looking after "the poor saints, the widows and orphans." Exhort them to liberality in this direction, and not to shut up their affections and pockets because some unworthy person has been the recipient of their charity. There was a Judas among the twelve, and there were false brethren in the apostolic Church, and there may be such among the churches now. But this should not deter the faithful steward in making a diligent use of the talent committed to his care.

MONEY AND PREACHERS.

There seems to be much inquiry as to support of preachers, and some things are said that tend rather to strife than to edification. I write to offer some suggestions, and take as my text the language of Jesus in repelling the attack of the tempter: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. The life here spoken of is that which pertains to this world. Jesus does not say that "bread," or the food that sustains physical life, is not necessary, but that there was something else or something higher and better by which the life is sustained, that is, by every word that proceeds out of the mouth of God. To illustrate this, let us examine the Scripture to which Jesus appeals. Moses, speaking to Israel, said: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not

old upon thee, neither did thy foot swell these forty years." Deut. 8:2-4. The lesson is a simple one, and all may profit by it. We have some lessons to learn in this life. God "proves" us by letting us work the lesson out, knowing that it will be for our good. It will teach us to detach our affections from the world and its lusts and trust implicitly in our Father in Heaven.

Let us look into the New Testament for some light along here: "For the eyes of the Lord are over the righteous, and His ears are open to their prayers." 1 Peter 4:12. If you are numbered with "the righteous" be assured then your Father in Heaven knows all about your condition. But some perhaps, like the murmuring Israelites, are ready to ask, "How will this better my condition?" If you center your thoughts on your trials and afflictions, and fret yourself into a rebellious spirit you will not be benefited, but you must heed some more of God's word: "Let your conversation (conduct) be without covetousness, and be content with such things as you have: for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5-6. "Casting all your care upon Him, for he careth for you." 1 Peter 5:7. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." 1 Peter 4:19.

My brother, sister, are you suffering the privations of poverty? Do men speak evil of you, revile and persecute you? Your Father in Heaven is looking on, and He "careth for you." He will never leave you nor forsake you, so cheer up, and "cast all your care upon him." You all know what relief it is for us to tell our trials, sorrows and burdens to some friend or brother; then why not tell them all to your Father in Heaven?

To the preacher who goes faithfully and earnestly proclaiming God's word, the Scriptures above cited, with many others, are very comforting. If he suffers poverty there is a lesson in it. I fear that some do not study the lesson closely, for they growl at the brethren for their failure to support them, murmur at their hard lot, speak enviously of other preachers who seem to be well supported, and fail altogether to learn the lesson of humble dependence upon God. Let us study these points, brethren, and see if we cannot get nearer to God in all His ways.

Some one is, perhaps, now ready to ask, "What does all this have

to do with supporting a preacher?" I answer thus: "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? And who feedeth a flock, and eateth not of the milk of the flock? * * * Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:7-14.

CASH, CONVICTION AND CONSCIENCE.

In order that preachers may be supported while teaching the gospel, and widows and orphans have their necessities supplied, each individual Christian must organize a harmonious co-operation in himself of these three things: Cash, conviction and conscience. In this co-operation conviction appropriates the divine rule, conscience urges a faithful obedience thereto, and cash is sent out to do its work.

All failures on the part of cash must be traced to a failure in conviction. And any failure or lack of conviction is to be attributed to a failure on the part of the Christian to "look into the perfect law of liberty," to learn what his Lord and Master requires of him. Conviction is the firm persuasion of the verity of a fact, proposition, or truth. In this case it has reference to duty, and may be defined, the firm persuasion of the truth that, I am required to use my means, in the name of the Lord Jesus, to assist the poor and needy, to support the laborers in the word, and to care for the widow and orphan. More than this, I am taught that I must not place my affections on "the things of this world," that covetousness is idolatry, and that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Then by another look into the perfect law, I learn that exceeding great and precious promises are given to the Christian who is faithful to the Lord in the use of the talent given him. And this talent includes not only mental acquirements, but everything I may or do possess. How important, then, that each one study the Divine rule, look into the perfect law of liberty, desire the sincere milk of the word, abide in the doctrine of Christ and let the word of Christ dwell richly in us. If we do this, conviction is the result, and conscience will not fail to do its work. Yet, many Christians treat conscience very badly. They put conscience off from day to day just as a debtor often does his creditor. "Be easy now and I'll give some-

thing as soon as I am able." "Just let me succeed in this trade and I'll give liberally." "I can't spare anything now, I'm so much in debt." "I'll give something just as soon as I can spare it," etc., etc. We ought not to treat conscience that way, for there is danger of putting conscience to sleep or searing it so that it will not act, and when this state is arrived at, the individual may be a good church member here, but, the Bible being true, he will have no possessions in the eternal inheritance of the saints hereafter.

Let us then awake, brethren, and each one organize himself into a co-operative Christian by bringing into activity these three things: cash, conviction and conscience.

CHAPTER XX.

Where Was the Church in A. Campbell's Day?

A private letter from a brother states that certain parties are continually asking him the question, "Where was the Church in A. Campbell's day?" and asks for some information as to how to answer them. To assist him, and perhaps others, in stopping the mouths of gainsayers (Titus 1:9-11) I answer his question thus:

"Answer not a fool according to his folly, lest thou also be like unto him."

"Answer a fool according to his folly lest he be wise in his own conceit." Prov. 26:4-5.

Analyzing these two seemingly contradictory statements, we find:

1. The answerer must not adopt the methods of the questioner lest he be "like unto him"—a fool. In Scripture language, a fool is an unwise person, one who opposes truth by quibbles, sophistries, catch questions, etc., etc. The man of God, then, must not use the fool's methods in replying to him.

2. The fool must be answered according to his folly lest he be wise in his own conceit; that is, show that his own principles or methods leads to conclusions entirely different from those he professes to draw from them.

In doing this you expose the weakness of his methods and the evil motive prompting them.

With these preliminary remarks, let us now inquire, (1) who is it that asks the question at the head of this article? A general answer is, they are those who believe in the Church succession theory. (2) Unto what end or purpose is the question asked? Certainly it is not to prove their own theory true, for they assume the truth of the theory as a basis for their question. It is not that they desire to know where the Church was at any given time during the past eighteen centuries, for they claim to know where it was all along the ages. Inasmuch, then, as they claim to know where the Church was in Campbell's day, their design in asking the question is to entangle or confuse the party questioned. (3) The entanglement into which they think to draw the party is this: "The Church in Campbell's day taught thus and so, your teaching contradicts theirs; if you are right, they are lost; if they were right, you are wrong." Thus they assume another false position to accompany their false principle of Church succession, and that is, that the faith and practice of an individual or of a church is to be measured or determined by the faith and practice of the Church in A. Campbell's day.

The Church succession theory was begotten and born of Roman Catholicism, and those who fight Catholicism yet claim an historic succession of Churches back to the apostles' days are simply partakers of this Papal "folly." Then, in answering the question at the head of this article, do not partake of Papal folly by wandering around in history and tradition trying to find something that, when found, will be of no benefit to any living being of *today*.

As a rule, those who ask this question are "wise in their own conceit," hence the necessity of exposing the weakness and vileness of their methods. Suppose, then, we admit the truth of the Church succession theory, what does it prove? What does it prove for the Catholics? I answer, fully as much as it does for Baptists and all others who claim such succession—NOTHING. Knowing where the Church was at any given time during the past ages can not benefit us *now*, hence the necessity of bringing that succession down to today, so that if there be any blessing in it, we, of today, may reach it. Suppose, then, we have this succession brought down to us, does that alone prove that the Church is the "one body" of which Jesus is the Head? No one will so claim except, perhaps,

the Catholic. What, then, does succession prove. I answer: "Succession proves nothing." Indeed, succession is no part of the proof relied upon by intelligent persons to establish the identity of the Church of today with that of New Testament times. Succession proves nothing as to the faith and practice that will identify a Church with the apostolic Church. This all parties must admit. Those, then, who, assuming this theory as a basis, propound such catch-penny questions as above, are convicted of folly, and the principle they adopt of seeking to confute a doctrine by measuring it with the teaching of the Church in A. Campbell's day is unwise—or folly. 2 Cor. 10:12.

The questions of paramount importance to any and every individual are: *Where am I now?* Am I in the Church of Christ, or in some bastard society claiming to be the Church by virtue of succession? Some one would, perhaps, say, "How can I determine whether I am in or out of the Church, if I do not know where and what the Church is?" Well, how are we to determine this except by an appeal to the New Testament? This is an authoritative document. It emanates from the Head of the Church, and is confirmed unto us as the word of God that lives and abides forever. 2 Peter 1:21. This word we have, and by it we must stand or fall. By it our claims must be tested, and to it we make our appeal.

Before an examination of the New Testament as to "the identity of the Church," let us notice another supposed "entanglement." It is thus stated: "If it is not true that there has been a succession of Churches all along the ages from the days of the apostles to the present, then Dan. 2:44 and Matt. 16:18 have failed. But God's word cannot fail; therefore, there has been all along the ages, from the apostolic age to the present, a regular succession of Churches."

In this "entanglement" the theorist first interprets Dan. 2:44 and Matt. 16:18 to mean, "there shall be a succession of Churches forever." Second, he uses his interpretation as proof that there has been such succession. And, third, he uses the assumed fact of such succession to prove his interpretation. By this process he demonstrates his folly, not only by his sophistry, but, as will more fully appear, by the following:

Admitting the truth of his interpretation, and the conclusions drawn therefrom, I ask the theorist to please locate the Church, or tell me where it was at any given time from the sixth to the six-

teenth century. What will he answer. He will say, "Well, I can't exactly do that, because we have no perfect record of the Church's history during that period. You see, it is like this: Suppose there is a long tunnel through a mountain, and you see a railway train enter that tunnel, and after awhile you see it coming out of that tunnel on the other side. We can't see the train in its successive progress through the tunnel, or tell where it was at any given time, but we know it was somewhere in the tunnel, and has now come into the light. Just so with regard to the Church. For hundreds of years its history is clouded with darkness, and we can't exactly locate it, but now that it has come out of the tunnel (the wilderness), we can locate it."

Let us examine this reasoning. (1) How long was that tunnel? In plain words, when did the Church enter that dark period of history, and when did it come out of it? (2) How do you know that the "train" that went into the tunnel is the *same* one that came out of it? It must have had certain marks, features, or characteristics by which it could be known as the *same* train (or church) all through the tunnel and this side of it, for the marks or characteristics of the Church of Christ NEVER CHANGE. To know, then, that the Church that entered the dark period of history was the Church of Christ, its peculiar marks or characteristics must be known, and in order to know this all successionists of every kind and degree make their appeal, not to history, but to the New Testament.

It is useless, then, to enter into a controversy as to the length of the tunnel. It matters not whether it extends from the sixth to the sixteenth century, or from A. D. 50 to 1900, he who sees the train emerging from it will ask, "Is that the *same* train (church) that was made up by divine order and entered the dark period of history, on the other side of the mountain?" How can his question be answered? Only by having the divine order in his hand and learning from it the marks and characteristics by which to identify it.

So that it is again shown that "succession proves nothing," and the questioner is convicted of folly in asking a question which he admits cannot be answered on account of the imperfection and incompleteness of human records.

His folly is again apparent in this: All persons who believe in Christ, or who profess to believe in Him, also believe and declare

that Jesus established and built His Church on earth somewhere between the years A. D. 30 and A. D. 34; and that under the ministration of the Holy Spirit through the apostles from A. D. 33 to about A. D. 100, a perfect rule of faith and practice was given to the Churches, and that rule is embodied in the New Testament. They further believe and teach that the Church of Christ is now in existence on earth, and that it may be identified or known by an appeal to the New Testament for its distinguishing characteristics.

These things being universally admitted, the Church successionist is doubly convicted of folly: (1) Because, although claiming a flesh and blood succession of Churches from the apostolic age to the present, he admits his inability to locate the Church at any given time or place on account of the imperfection and incompleteness of Church and secular history. (2) Because, though we admit the truth of the theory, he declares that "succession proves nothing," that to establish "identity" we must appeal to the New Testament and not to history. (3) Because he stands convicted of seeking to cast odium upon an opponent by charging him with denying God's word. For, as above stated, it is universally admitted that the Church of Christ is now in existence, therefore all believe God's word to be true, but we deny the ability of these theorists to verify their interpretations of God's word as to a line of succession, and they confess their inability to do so.

It is thus shown that we of this age, this year A. D. 1900, having in our hands a standard admitted by all Christendom to be authoritative in all matters of faith and practice, must make our appeal direct to it, and not spend time and talent in fruitless searches through history for the Church of Christ.

WHAT SUCCESSION PROVES.

God "worketh all things after the counsel of His own will." Eph. 1:11. The Church established on earth was the "workmanship" of God (Eph. 2:16), hence must possess such characteristics as show the divine "handiwork."

"The heavens declare the glory of God and the firmament sheweth his handiwork." Ps. 19:1. Paul said he was made a preacher of "the unsearchable riches of Christ," that he might "make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and

powers in heavenly places might be (made) known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus." Eph. 3:8:11.

We thus have before us Creation and the New Creation testifying to the wisdom and power of God. Creation began with miracle. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. * * * For he spake and it was done, he commanded and it stood fast." Ps. 33:19. After creation comes the law of procreation or perpetuation. "And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth, and it was so." Gen. 1:11. See also Gen. 1:28.

Here then we have, in creation, life from God, but in order to reproduce or perpetuate that life we have the law of reproduction thus: Life, Seed, Life. The connecting link between all living and animate nature, and all individuals of every species, is the seed. This is the law of God for the reproduction of all animate nature, or in other words it is nature's law of succession.

This law manifests the wisdom, power, and goodness of God. The seed bears within it a germ of life and when planted in the soil will produce a plant, each seed after its own kind. It might be here said, that the germ of life in this seed may be destroyed and the seed become worthless. Then again, seasons are unpropitious and plants fail to bear fruit, and seed becomes scarce, or perhaps entirely lost, and famines are the result.

We read in Gen. 41 to 47 of a seven-years famine. During seven years there was a failure in nature's law of succession, but at the end of the seven years the seed that had been stored in granaries was planted and again grain was produced. The bridge across this chasm of seven years was the seed.

If the famine had lasted a thousand years and during that time the seed had been preserved in a granary, the result at the end of the thousand years would have been the same. I have read that, in searching among the ancient tombs of Egypt, there was found in one of them some small sealed jars. On opening them it was found that one of them contained wheat. This was sent to London and planted and produced wheat. According to the best chronology that pot of wheat had been buried in that tomb about three thousand years. Now, suppose that all other wheat seed had been lost or consumed, men would read of ancient crops of wheat, and

then declare that God's law of reproduction had failed, that here was one thing created for man that had been obliterated from earth. But lo, the tomb is opened and the seed which had been hidden so many centuries in midnight gloom is found, and as soon as planted in the soil produces fruit, thus verifying God's promise.

Now, does God work systematically in nature and leave His spiritual creation to haphazard laws? Certainly not. As shown by quotations above given, He works according to the counsel of His own will, and this too, in a systematic, orderly way. If it were not for the theological doctors God's spiritual laws would be easily understood and light would reign where darkness now broods.

The New Testament Scriptures give a record of the establishment of the Church of Christ. All who accept these Scriptures as the word of God agree that in them the divine characteristics of the Church are found, and to these Scriptures all appeal as an authoritative document on all matters of faith and practice.

All agree that Jesus is the founder, the Creator, the Head of the New Creation, called in the New Testament, the Church of the Living God, the Kingdom of Heaven. See Col. 1:16-18; 1 Cor. 3:11; John 18:36, and Matt. 16:18. Hence all statements concerning the New Creation that come from Jesus we must accept without cavil.

During the ministry of Jesus on earth He taught the principles of the Kingdom of Heaven in parables. In Matt. 13th, Mark 4th and Luke 8th chapters we find the parable of the sower and the seed, and an explanation of it. This teaching is so plain, and so forcible that all could easily understand it were it not for the traditions of men. Jesus here shows the manner in which His Kingdom shall be perpetuated, viz., by sowing seed. This seed is the word of God. Luke 8:11; Matt. 13:29. It is incorruptible, and lives and abides forever. 1 Peter 1:23-25.

The apostle James, speaking of the first Christians, said: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." James 1:18. Peter also says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

Now, admitting, as all believers of the Scriptures do, that the New Testament gives a record of the establishment of the Church of Christ on earth, the question is pertinent, how was the Church

to be perpetuated? What were the divinely ordained means for the perpetuation of this divine institution? Answer this question and you have God's law of Church succession.

And the question is readily answered by the Savior's parable of the sower and seed. The seed is the word of God. It has life in it, and is incorruptible. But seed must be sown, that is preached, and in order to produce fruit must fall into "good ground," good and honest hearts. Remember, too, that the law of God that every seed must bring forth or produce its own kind is just as true in the spiritual kingdom as in the kingdom of nature. The word of God, the seed of the Kingdom, mixed with philosophy, or tradition would not produce a Christian.

Now take the admissions of all historians as to the word of God during "the dark ages" and what do we find? We find that for hundreds of years there was a famine of God's word on earth. It was wrapped up in Hebrew, Greek and Latin manuscripts hidden away in monasteries, and the world knew but little concerning it. That which they did know was so mixed with tradition, superstition and philosophy, that it constituted only a bad counterfeit.

But finally, under the providence of God the Book was found and the art of printing being discovered, was given to the world. For several centuries, though, men seemed bewildered, and instead of sowing the seed of the Kingdom they would pile more brush on it to hide it from view.

In this century we have pulled away all the brush, trash, and debris piled on that word by theological doctors and have the pure seed to sow. Will that seed sown in good ground, produce a Church of God?

Every seed embodies in itself the characteristics which distinguish it from every other. An acorn produces an oak, but the characteristics of that oak must exist in the acorn, else they could not be produced. Just so with the seed of the Kingdom, the word of God. It contains all those essential characteristics that are necessary to the existence of a Church of Christ, and where that seed is sown in good soil there you will find a Church of God.

It is thus seen that the connecting link between the Church established by the Lord and His apostles is the seed, the word of God. From A. D. 33 to A. D. 1900 is a long period of time. But the seed is incorruptible and will produce the same fruit today in Texas that it did when first sown in the land of Judea.

Confirmatory proof of this can be given from the word of God, but I deem it unnecessary.

So then, friends, instead of going back through tradition and secular history trying to find some church at some date or locality that may bear some semblance to the Church of the New Testament, let us throw aside all superstition, tradition, history and philosophy and go to the word of God. There get the pure incorruptible seed, the gospel of Christ, and preach it so that honest hearts may receive it and "be born again."

As an illustration of this, note the fact that the Church of God at Corinth was established eighteen or twenty years after the Church at Jerusalem. Paul planted it by preaching Christ. Acts 18; 1 Cor. 4:15. But Paul did not get "the seed" from any man or set of men, he got it from Christ. Gal. 1:11-12. Now if we go to Christ, by going to His expressed will, and get the same seed, and sow it just as Paul did, will not the result be the same? Undoubtedly so.

Again, during the reign of Josiah, king of Judah (2 Kings 22), while workmen were repairing the temple they found the book of the law of the Lord. This book had been lost and great evils, innovations, idolatries, etc., had crept in besides a neglect of the things the Lord had commanded. The book was taken to the king and as soon as he read it he said: "Go ye inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

The king saw that they had departed so far from that which was written in the book of the law that they were legitimate subjects of God's wrath. Josiah was a good king and immediately began to do away with all those things that had been added to the service of God, and sought to restore everything according to that which was written in the book of the law. God commended him for this and did not visit any evil upon the people or kingdom in his day.

Every man now who fears God should tremble when he reads the New Testament Scriptures. The wrath of the Lord is certainly kindled against us because of the woeful departures from His word and the idolatrous innovations added to His service. Any one with a few grains of common sense can see the vast difference between

the Church of God as pictured in the New Testament, and the conglomerated mixture of sects and denominations of today. What, then, shall we do? Imitate the good Josiah. Take the book of the law of the Lord, and direct our service by it and it alone. Thus we may unite ourselves to God, and have His approbation here and hereafter.

I would like to say many other things along this line but think that I have said sufficient to show what God's law of succession is, and what our duty is, to take God's word as our man of counsel, our guide, and be ruled in all we say or do by it.

CHAPTER XXI.

A Church or Faction—Which?

The lesson was based upon Acts 24:1-22. The charges against Paul and his defense. By reference to *Firm Foundation* of January 15, 1895, fourth page, will be seen the accusation brought against us by "certain orators." This is my reply.

"But this I confess unto thee that after the Way which they call a sect so worship I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look for, that there shall be a resurrection of the just and unjust." Acts 24:14, 15, R. V.

The context shows that Judaising teachers, by an appeal to the religious prejudices of the people, had so enraged them against Paul that they sought to kill him. But he, being rescued by Roman soldiers, is brought before the governor, and his accusers are present, with one Tertellus, an orator. The charge is presented. This man is "a pestilent fellow, a mover of sedition among all the Jews throughout all the world, and a ringleader of the sect of the Nazarenes," and a profaner of the temple. Note this: these accusations, and all kindred ones, make no appeal to reason or judgment, but are addressed directly to prejudice, and seek to

convert by the weight of odious terms rather than "law and testimony." Paul, being allowed the privilege of defense, not only successfully vindicated himself from any wrong doing, but honored God by fearlessly confessing, and contending for, that Way which He had ordained.

From that time to this, there has been no lack of orators, like Tertellus, both upon the rostrum and in the pulpit, to accuse Christians of being pestilent fellows, movers of sedition, a sect and only "wearing the name for the prestige it gives them," while they themselves are walking in opposition to the Truth.

I shall not imitate this orator, but seek to follow the example of Paul. Before going to the Scriptures it is necessary to notice, briefly, the Restoration movement inaugurated in the early part of this century by B. W. Stone, Thomas and Alexander Campbell. These men of God were deeply pained to see so much strife, division, confusion and partyism among those claiming to be Christians. They earnestly desired to see peace, harmony, love and unity restored so that the Savior's prayer for the oneness of his followers might be fulfilled, and the world thus be convinced of the verity of His claims. They not only desired these things, but worked for them, and having seen that human creeds were divisive in their nature, they discarded all man-made creeds and systems, and went forth with the plea that, "Where the Bible speaks we speak; where it is silent we are silent." More than this, believing that, divine wisdom and love had given, in the New Testament, "all things that pertain to life and godliness," they determined that in all things pertaining to the work and worship of the Church, or as commonly expressed, "the faith and practice of the Church," they would confine themselves and all who sought fellowship with them, to a "thus saith the Lord," either in precept or approved apostolic example. As to opinions, things not written or not revealed, things about which God had not spoken, they would exercise charity. Each Christian holding such things as private property, and not seeking to teach, or urge them upon the church.

The efforts of these grand men were eminently successful. It is not strange either that this should be so, because they were walking in God's ordained way, using His ordained means, and their plea for a return to Apostolic Christianity, struck a responsive chord in the hearts of thousands who had felt the burden of man-made systems.

But, alas for human frailty. Success brought with it weakness. Numerical strength, talented preachers and editors, colleges and universities, brought these people into prominence before the world, but it was soon found that envy, jealousy, and the pride of human wisdom, had also crept into the church, and its glory is now dimmed, and its light greatly darkened, by internal dissensions which threaten to disrupt the body into rival sects.

It is not without some degree of shame that I present this true picture of the strife and alienation now existing among Christians, or those known to the world as "The Christian Church." Not that I am conscious of contributing in any way whatever to such a state of affairs, but I am ashamed to confess to the sectarian and infidel worlds, that brethren, whom we have loved and honored, even as "pillars in the church," and who are still accounted as "chief men" in the Christian ranks, are lending all their time, talent and influence to widen the breach among us, and thus bury the efforts to restore apostolic Christianity under the rubbish of human wisdom. This division is here in Texas, even here in our city. True, the alienation and non-fellowship is not complete as respects all the individual members of either congregation, yet it is a patent fact that there is no unity, no fellowship between the two congregations in this city, each claiming to be Christian. Such a state of affairs is wrong, nay, sinful. The apostle John says, "if we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. In the absence of fellowship it is conclusive proof that somebody is walking in darkness, and John further says, "if we say we have fellowship with Him and walk in darkness we lie and do not the truth." It behooves each one of us, then, to examine closely and carefully our walk in order that we may be found to be "in the light."

In the examination let us take care that our appeal be not made to popular opinion, or religious prejudice, but to reason and judgment enlightened by the Living Oracles. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. And as the apostle says: "We (apostles) are of God, he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." 1 John 5:6.

The first point to solve is the New Testament teaching as to the terms schism and heresy.

The word schism means division, and has reference more particularly to the state of mind or feelings. It occurs eight times in the New Testament. In Matt. 9:16, Mark 2:21, it is translated *rent*; in John 7:43, 9:16, and 10:19 *division*. It also occurs in 1 Cor. 1:10, 11:18, 12:25. These Scriptures show us conclusively that there should be no divisions in the Church, but all should be of the same mind and judgment, and have a care one for another.

The word *hairesis*, from which we have our English word, *heresy*, means literally a selection, a choice, and by implication a party, a sect. It occurs nine times, and should be translated in every place *sect*; thus, "the sect of the Sadducees," "the sect of the Pharisees," "the sect of the Nazarenes," "after the way they call sect." In this sense it means no more nor less than a party. As to whether the party or sect was good or bad, right or wrong, can not be ascertained from the word itself, hence we go to the epistles for apostolic testimony.

Here we find Paul saying to the Church at Corinth: "I hear that there be divisions among you, and partly believe it. For there must be also sects among you that they which are approved may be made manifest among you." 1 Cor. 11:18-19. Here we are taught that sects or parties result from the division or alienation of feeling. And more than this, where this alienation exists it will necessarily result in parties or sects, so that those who are approved of God may be manifested. But who are the approved of God? This is an important question, and I will note it particularly farther on.

Paul classes *sects* with works of the flesh (Gal. 5:20), and Peter says false teachers shall bring in damnable sects. 2 Peter 2:1.

When Paul was charged with being "a ringleader of the sect of the Nazarenes," he said, "after the way *they call* a sect so worship I the God of our fathers." Yes, *they* looked upon the body of Christians as simply another party among the Jews, and opposed it because of Paul's teaching in opposition to the law of Moses. Paul does not admit that Christians constitute a *sect* in the Christian sense, but that the way *they* called *sect*, so he served God. After this Paul not only condemned parties or sects in the Church, but warned Christians against those who caused them: "Mark them who *cause* divisions and offenses contrary to the doctrine

which you have learned and avoid them, for they that are such serve not our Lord Jesus Christ, but their own stomachs, and by good words and fair speeches deceive the hearts of the simple." Rom. 16:17, 18. How am I to know these men who cause divisions, so as to avoid them? Evidently by the divine rule given to us, The things that they teach which cause division are contrary to, or not in accord with, the things taught by the apostles. They do not speak according to the word of God (Isa. 8:20) nor do they "speak as the oracles of God speak," but out of the imaginations of their hearts and the pride of human wisdom they speak things for which they can give no divine warrant, hence should be avoided. On this point I introduce what A. Campbell has said:

"Every party in Christendom, without respect to any of its tenets, opinions, or practices, is a *heresy*, a schism—unless there be such a party as stands exactly upon the apostles' ground. Then, in that case, it is a sect just in the sense of the old sect of the Nazarenes, afterwards called Christians, and all others are guilty before the Lord, and must be condemned for their opposition to Christ's own party; whose party are we, provided we hold fast all, and only all, the apostolic traditions, and build upon the Bible, the whole Bible, and nothing but the Bible."—Chris. Sys., page 111.

To be approved of God, then, we must stand on apostolic ground; must speak as the oracles of God speak; must have a thus saith the Lord for all our faith and practice, in the worship and work of the Church. Here we take our stand, not dogmatically, but sincerely, humbly, yet boldly. If we are in error, not walking in the light, point out to us the error, and show us the light, and we will gladly walk in it.

I now ask your attention to some specific points in the divine rule that bear directly upon this question. There is one body or Church. Eph. 4:4. Christ is the head of this body (Col. 1:18) and Christians are the members of it. Eph. 5:10; 1 Cor. 12:27; Rom. 12:4, 5. I mean by the term Christian, a Christian in the New Testament sense, one who has believed and obeyed the gospel of Christ.

These members or Christians are to be "fitly joined together and compacted" (Eph. 4:16, 17), "knit together" (Col. 2:19), must have a care one for another (1 Cor. 12:25, 26), and are members one of another (Rom. 12:5). With such a body there is certainly oneness; not a denominational unity, nor indeed an *organization*

of any kind to bind them into a body, but it is a oneness of mind and judgment, oneness of speech, oneness of action. "Love one another," was the command of Jesus, and constantly echoed in the teaching of the apostles. Peace, harmony, unity prevailed, and he that would destroy such unity by introducing causes of division and offense is but following in the steps of the old serpent who introduced sin and its attendant evils into the Eden of our first parents.

The word *church* literally means an assembly. In the New Testament it is used in a general sense to include all those who have obeyed the authority of Christ, and is also applied to a local body of Christians, as "the church of God at Corinth." A church is an assembly of Christians, in any one place, who are ruled in all their faith and practice by the Will of Christ as revealed in the New Testament. No matter where you find a church of Christ you find the same characteristics, the same Head, and each member holding to that Head through the revealed Word, hence the same faith and practice. Thus the church at Corinth was an exact counterpart of the church at Ephesus, and thus it should be here. The church in Austin and the church in Waco should be of the same faith and practice, counterparts of each other; and where there are two or more congregations in one city, they should be exact counterparts of each other in faith and practice, and have love one for another. But here, in Austin, we find two churches, each claiming to be of the same body, and yet differing in faith and practice. The cause of this division in Texas (as elsewhere) is that certain leaders, not content to "hold fast all, and only all, the apostolic traditions," have gone beyond the word of the Lord, and formed among us various kinds of societies, such as "Foreign Missionary," "Christian Women's Board of Missions," "Y. P. S. C. E.," "Willing Workers," "Ladies' Aid Societies," "Lectureships," etc. All these societies are parties in the church, and in strict meaning of the word, are *sects*. Besides this, the worship has been secularized by the introduction of instrumental music so that Lord's day meetings appear more like religious theatricals than as devotional exercises paid to a Divine Being.

A church, then is a congregation of Christians, such as we have here, which meets regularly every Lord's day for worship, and "builds upon the Bible, the whole Bible, and nothing but the Bible." No church can exist without a creed. For the creed is that which gives consistency to it. It furnishes the truth to be

believed, the principles and laws by which it is to be governed, gives the body its name, prescribes its officers, and marks out all the duties incumbent upon it, both collectively and individually. Such a creed we have. Its author is Perfect, and the creed is perfect—the perfect law of liberty—given by inspiration, the New Testament Scriptures. As a church, we stand upon what Christ and the apostles taught: “If any man speak let him speak as the oracles of God.” 1 Peter 4:11. And strive to follow the apostolic injunction: “Whatsoever you do in word or deed do all in the name of the Lord Jesus, giving thanks to the Father through him.” Col. 3:17.

PART SECOND.

As a church we have no parties, no societies or sects among us. We reject such things, because:

(1) The society is a party, born of human wisdom, is a rival of the church, and thus dishonors God, who appointed the church to be “the pillar and support of the truth.” 1 Tim. 3:15. (2) The society has terms of membership which excludes from it many Christians; it is therefore destructive of unity and fellowship. (3) Its claims are dishonoring to God. The foundation upon which each of them is built is that the means ordained of God are inadequate or not complete, and they presume by human wisdom to supply the deficiencies of inspiration, and by their boasting make the society the light of the world. Inspiration tells us that it is by the *Church*, not by societies, that the manifold wisdom of God is to be made known. Eph. 3:10. (4) Lastly it can not be shown that it is the *duty* of any Christian to work in or with such societies. Duty and obligation are reciprocal terms. If God has ordained such things as duties every Christian is under obligation to work in them, but He has not spoken concerning them, hence they lie entirely outside of the line of duty.

Everything enjoined in the New Testament, either for the edification of Christians or for the conversion of the world can be done in the church, and by it without these societies.

In view of these things who is responsible for the division caused by the introduction of societies? Is it those who stand on apostolic ground and refuse to go into these devices of men? We have asked them to give some divine authority for such things, but *they can not do it*, and I am bold to say that not one advocate of any

of these societies can be found who will dare plead a "thus saith the Lord" for its existence.

According to our divine rule, each congregation, when fully set in order, has a plurality of elders and deacons. The elders to take the oversight of the congregation, teach it and attend to the discipline thereof. On the other hand the society advocates have the one man pastor system, a salaried preacher, who in many instances is the ruler of the church. While we believe that all faithful preachers of the gospel ought to be supported, we find no such thing in our Bibles as lectureships or mission boards supplying churches with pastors, or hunting up churches for poor "churchless preachers."

No, dear friends, God never called and sent preachers out to hunt churches where they might receive a good salary, but sent them to preach to the world and thus convert them to Christ.

As a church we follow implicitly the divine rule as to our worship. We read that after the Church was established in Jerusalem, "they continued steadfastly in the apostles' doctrine, and in the fellowship, and in breaking the loaf, and in prayers." Acts 2:42. Besides we have the apostolic injunction to sing psalms, hymns and spiritual songs with grace in our hearts to the Lord. Col. 3:16; Eph. 5:19.

We meet according to the divine example on the first day of the week to break the loaf in remembrance of Jesus. Acts 20:7; 1 Cor. 11:23-27. When we thus meet we study the word of God, pray, sing, and attend to the fellowship, or contribute of our means as we have been prospered.

We have no instrumental music, believing such to be an abomination in the worship of God. Music is not worship. God demands the homage of the heart and the fruit of our lips. It is not the concord of sweet sounds that pleases God, but the true and sincere devotion and praise which a contrite heart expresses in its song.

As to our contributions we follow the divine rule. We do not "take up a collection," pass no hats around, and never beg nor solicit money from the world. Nor do we give ice cream suppers, festivals, bazaars, etc., "to raise money for the Lord." The duty of giving of our means is plainly laid down in the New Testament and I can not believe that God's blessing attends any of these methods indulged in by society advocates in general.

As to the work of the Lord in converting the world our rule furnishes ample directions.

Preachers are selected and sent by churches to preach the gospel to the world. For their support God has ordained the means, and examples are given us both of individual help and contributions sent by the church to the preacher. All this can be done without societies, and all the money necessary to defray all the expenses can be raised without any appeals to the world, either by begging or setting before them appetizing suppers. As to membership in the one body or becoming Christians, we stand exactly on apostolic ground.

We believe and teach the responsibility of man. With Paul we say: "God hath appointed a day in the which he will judge the world," and in that judgment every man will be judged according to his works in this life. Believing that man is responsible, we preach to him the gospel, the Heaven-ordained instrumentality for his conversion, and teach him in the language of inspiration that he must do the will of God in order to enter the Kingdom of Heaven. Solomon says: "Let us hear the conclusion of the whole matter, fear God and keep his commandments for this is the whole duty of man." And Jesus says: "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven." Again: "If any man will come after me let him deny himself, take up his cross and follow me." These Scriptures are too plain to need comment. They settle the fact that man has ability to hear and do God's will.

Next we show him from apostolic teaching and example just what that will requires him to do. He must have faith, repentance, confession, baptism. As to each of these items we "speak as the oracles of God speak." Is that right? Is that standing on apostolic ground? Let us see.

(1) With regard to faith. "He that comes to God must believe that God is and is a rewarder of them who diligently seek him." Heb. 11:16. But how get that faith? "Faith comes by hearing and hearing by the word of God." Rom. 10:17. "In whom ye also trusted after ye heard the word of truth, the gospel of your salvation." Eph. 1:13. But what believe? "These things are written that you might believe that Jesus is the Christ, the Son of God, and believing have life through his name." John 20:30, 31; Luke 24:46, 47. But how about repentance? Jesus said repent-

ance and remission of sins should be preached in His name beginning at Jerusalem. Luke 24:47. It was so preached and from that day to this the apostles' words are true: "God now commands all men everywhere to repent." Acts 17:30. But what leads to repentance? The goodness of God leads to repentance. Rom. 2:4. Godly sorrow works repentance. 2 Cor. 7:10. Thus it is easy to see that by faith we learn of God's goodness in giving His Son that we might be saved. The cross of Calvary measures the depths of God's love to us and shows to man the enormity of sin. Jesus died for our sins." Believing in God's goodness promised through Jesus, we sorrow on account of our sins, and this works in us repentance, a radical change of the will. We have been out of harmony with God, our wills opposed to His will. We now will to obey Him in all things and the first fruits of repentance are seen in our confession and baptism. As to the confession we read: "Whosoever therefore shall confess me before men him also will I confess before my Father who is in Heaven." Matt. 10:32. This confession is to be made with the mouth. "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Rom. 10:8-10. As an example of how and when it is made we read from Acts 8:37. When the Ethiopian officer demanded baptism Philip said: "If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

As to baptism we read, "there is one baptism." Eph. 4:5. "And he commanded them to be baptized in the name of the Lord Jesus." Acts 10:48. A command is not obligatory upon those who have not the capacity to learn what the command is nor to understand the nature of an obligation. This baptism is then commanded by the authority of Jesus and those to whom given can obey it. If we wish to know how to obey it we read of "being buried in baptism wherein also we are raised." Col. 2:12. And the example of Philip and the eunuch (Acts 8) shows that both preacher and candidate go down into the water, and after the baptism come up out of it.

Then when questioned as to what this baptism is for, we answer: "He that believeth and is baptized shall be saved." Mark 16:16. "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." Acts 2:38. "And now why

tarriest thou, arise and be baptized and wash away thy sins calling on the name of the Lord." Acts 22:16.

Thus, dear friends, we prove by practice that "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:15.

And we say with Paul, after the way they call a sect so worship we the God of our fathers believing all things written in the New Covenant and have hope toward God, even as do those who charge us with heresy, that there shall be a resurrection both of the just and the unjust.

And believing that whatever God has ordained is right and as His servants, that we should carry out His will just as *it is written*, we repudiate all devices of men, whether gotten up as aids to the worship or to the work of the church, and stand squarely and solidly upon the truth of God without addition, subtraction or alteration. And as a church we are happy in knowing that we stand in full fellowship with hundreds of churches located in different parts of our broad land who are enlisted under the banner of Jesus to follow Him in all things just as He has given orders through His word.

In conclusion, permit me to call your serious attention to this lesson, that God, in all ages, has chosen feeble instrumentalities wherewith to accomplish great results and the reason of this is: "That no flesh should glory in his presence." See 1 Cor. 1:26-29. Man is enslaved by sin, guilty before God, and helpless to provide a remedy. God loves man and devises the simple means by which man is to be saved. But human wisdom steps in and tells us that these means are inadequate. We need more machinery, more plan, more organization, and straightway societies spring into existence. Preachers are sent by these societies, and are servants of the society, not of God, for they are not working in divinely appointed channels. But we are told that any plan that gives the gospel to the world and converts sinners is good and will be approved. How do they know this? All the lessons that God has given us in the Bible teach the contrary. They show that when God prescribes any plan or gives any directions, He will exact rigid adherence to His word. "I will be sanctified by them that draw nigh unto me and before all the people I will be glorified," is as true of God's appointments

now as when he smote Nadab and Abihu with death for introducing a strange element into the worship of the tabernacle. Lev. 10:3. But take one final case. Moses was a man honored by the Lord above all the men of the earth. Through Moses, God's mighty power was manifested in delivering Israel from the bondage of Egypt. But they were a rebellious people. As they journeyed through the wilderness they wanted water, and God told Moses and Aaron to go to the rock and speak to it. They went and Moses said: "Hear now ye rebels must *we* fetch you water out of this rock?" And he smote the rock and the water gushed forth and supplied Israel. For this offense God said to him, "Because ye believed me not to sanctify or honor me in the eyes of the people ye shall not bring this people into the land of their inheritance." Do you say it was a small offense? They did not give the honor to God. Yes, but some say the effect followed, the people were supplied with water. Yes, but Moses and Aaron were prohibited from going into the promised land on account of their offense. So now, men should take heed, lest the use of these man-made schemes whereby to supply the water of life to earth's perishing thousands be not the means of shutting themselves out of the everlasting inheritance.

I appeal, then, to you, Christians, to heed the lessons God has given. Have no fellowship with these devices of men; mark them that are constantly crying out for "organized work," society funds, mission days. They have not only forsaken the word of the Lord, but have also perverted the plea of our fathers in this Restoration. They do not stand where Stone, Campbell, Scott, Smith and others did on apostolic ground. They speak where God is silent; they have forced matters of opinion upon the Churches as methods of work; and their so-called mission work is chiefly to supply preachers with places where they can obtain a good salary.

You, individually, must give account to God. Be sure, then, that you honor Him by using the means ordained by Him, and following implicitly His holy word.

Dear, friendly sinner, God loves you; Jesus died for you. You need a Savior. Will you not come to Christ? Believe Him, obey Him.

CHAPTER XXII.

The First Day.

The duty of Christians to assemble together for worship necessarily implies three things: Time, place, and a willingness on their part to thus assemble. Frequently Christians make very trivial excuses for not attending worship. They seem to forget that the making of the excuse demonstrates their unwillingness to attend the appointments of God. They may satisfy their consciences by so doing, and even justify themselves in the eyes of men, but their indifference and neglect of those appointments that are designed to foster in them the divine principle of love will be followed by leanness of soul and a barren life.

Throughout the land the cry comes up, "The Church at this place is dead." Why is it so? It starved itself to death. It failed to "assemble together," consequently there was a failure in worship, in association, in study, in piety. Brethren, these things ought not so to be. I am persuaded, however, that a great many fail in these things because they do not appreciate properly the privileges granted to them, nor do they seem to understand their true relationship to God. "Ye are not under the law, but under grace." Rom. 6:14. The law provided for the keeping of days. The command under the law was, "Remember the seventh day to keep it holy." There was no command or exhortation to "assemble together" on that day. On the contrary, the law prescribed that they should stay at home. Under the system of grace we are released from the observance of days. The command now is, "Remember that Jesus Christ, of the seed of David according to the flesh, was raised from the dead, according to my gospel." 2 Tim. 2:8. Here is a fundamental fact, upon which we center our faith and hope. The Jews were to remember the Sabbath day as a memorial of their deliverance from Egyptian bondage. Deut. 5:15. We remember the resurrection as a declaration of the truth that Jesus is the Son of God; that He has power over death; that life and immortality are attainable through Jesus, and that we, too, shall conquer death, through the Lord Jesus.

For the benefit of some, I will consider more fully the language, "Ye are not under the law." The law of Moses is here meant, and they were not under that law, because it had performed its mission, and had been taken out of the way. Col. 2:14. Just here the Adventists and some others who still cling to Jewish customs tell us that there is a distinction between "the law of Moses" and "the law of God." The former they call the ceremonial law, and the latter the moral law; thus making two laws. They do this to avoid the force of those Scriptures that teach that the law is done away. For they say that it was only the ceremonial law that was fulfilled and done away; the moral law, or the law of God contained in the Ten Commandments, were never repealed. And as they were never repealed, the command is still obligatory upon us to "Remember the Sabbath day (the seventh) to keep it holy." The above I believe to be a fair statement of their position, as gathered from their books.

I reply that the distinction above made has no Scripture warrant whatever. The law—Ten Commandments and all other commands—contains statutes relating to health, government, cleanliness, sacrifices, etc., etc. It was given to the Jews, and to no other people. It constituted them a nation, or kingdom, with God as their king.

The Ten Commands, written upon tables of stone, were the foundation principles, the fundamental elements of the government. The fundamental truth of the gospel of grace is, "Jesus is the Christ, the Son of the living God." The law was binding upon all those who were in the kingdom or born of the flesh of Abraham. They did not obey it to become members of the commonwealth, but obeyed it in order to continue in it and enjoy God's favor. How different under the system of grace. A birth of flesh does not introduce one into the kingdom of Heaven. Faith is the ruling principle in this kingdom. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. This peculiar privilege is bestowed on those who are "born of God," and in order to be thus born of God a man must first believe in Jesus the Christ. John 1:11-13.

Under the law, the seventh day was appointed a day of rest. It was not a day of religious assembly—for worship—but one of inactivity, both with man and beast. Ex. 20:8-11. It was a sign between God and Israel. Ex. 31:13-17.

Please read the above Scripture, and there learn that the Sabbath day was to the Jew a sign, not of the creation, but, as expressed by Jehovah Himself, "That ye (Israel) may know that I am the Lord that doth sanctify you." That is, that separated them from out of the nations and made them His people. As a sign between God and the Jews, it would continue to exist as long as they continued under His law. They ceased to be God's peculiar people when they crucified His Son. They were rejected; cast away; and their law, with all its signs and shadows, went with them. See Rom. 7:1-4; 11:7-25.

One more thought will do for this article. Law describes certain actions as sins or offenses, and provides a penalty for their commission. Hence, the restraining power of the law is the penalty. The heart, represented by the Savior as the fountain whence proceeds all thoughts and actions, whether good or evil, can not be taught, trained, educated and restrained by the law. Paul teaches this lesson very forcibly in Romans, 7th chapter. There must be something stronger than prohibitory laws with severe penalties to reach the heart and bring the man into union and communion with God. Grace provides this power. It makes known (Titus 2:10-12) the mercy of God toward sinful man, and unfolds the mysterious connection between God and man, in the life and death of Jesus, and by his resurrection from the dead creates within us the hope of life eternal. His exaltation to God's right hand opens to us "a new and living way," by which poor fallen man may, though it be through sore trials, be crown'd with glory. Grace furnishes us facts—gracious acts done for us. It brings God very near to us, in the person of the tender and compassionate Jesus. We can accept Him as a brother, a friend, a Savior. Believing in Him, loving Him, our hearts readily receive the new and heavenly principles that He taught, and being thus filled with divine principles, our actions are in harmony with God's will. We obey because we love God and Jesus. We love them because we believe in them; that is, not only believe that they exist, that they are true, but that all they have said is true.

Remember, then, that "Ye are not under the law," that is, not under the law of Moses. Ye are under grace. "Stand fast, therefore, in the liberty wherewith Christ hath made us free." But liberty does not mean license nor lawlessness. There can be no genuine liberty without law, and we have "a perfect law of lib-

erty," which we must obey. James 1:24. We are freed from the observance of days. Gal. 4:10; Col. 2:20-23. But do not use this liberty as an occasion to gratify the flesh by neglecting to assemble with the saints for worship on the first day of the week.

We find in existence today a general custom among all professed Christians (with few exceptions) of assembling themselves together upon the first day of the week. Follow them to the assembly and you will find them engaged in singing praises to God, and to His Son Jesus and offering up prayers. Ask them why they chose this day rather than another, and they will answer that it is the resurrection day. That Jesus rose from the dead on the first day of the week; that subsequent to this the Holy Spirit descended from Heaven on the first day of the week, and by his inspiring influence inaugurated the Kingdom of Jesus on earth, and that the disciples of Jesus, after this, selected this day as an appropriate one upon which to assemble together and render divine homage to their King and Redeemer.

Some are not satisfied with this, and demand a command similar to the one that was given to the Jews. Others try to interpret the fourth command, "Remember the Sabbath day to keep it holy," in such a way as to apply to the first day, calling it the "Christian Sabbath." The error committed by all such is in not recognizing the truth of Paul's statement, that the Christian is "not under the law." We have already shown the Jews were commanded to keep a day holy to the Lord. It was to them a day of rest. We are not under such commands; no one day is to be esteemed above another. It is but a division of time, in which the Christian must work—must be active in the service of his Master. Paul teaches the difference between the law and the gospel in Galatians, 4th chapter. He therein shows the difference between the service rendered by a slave and that given by a son. The former goes to his task through fear of the penalty, the latter through love. The spirit of bondage is a slavish spirit, fear is its ruling element. The spirit of the gospel is the spirit of liberty, that with gratitude and affection renders willing homage to God. Paul said to the Galatians, "Ye observe days and months and times and years. I am afraid of you lest I have bestowed labor upon you in vain." Gal. 4:10-11. Take heed, brethren, that you do not fall into the same Judaistic practice.

But to return to our point as to the origin of the assembly on the first day of the week. It originated in the apostolic age among

those people called Christians. The first Christians were Jews. These people had a divine law, and at the time of the Savior were accustomed to assemble in their synagogues on the Sabbath day or seventh day to hear the reading of the law. They were strongly attached to their law, and to all their religious customs and festivals. Nevertheless, we see those who embraced Christianity giving up these things and teaching that they should no longer observe days or be bound by the law. How do you account for this change in their practice?

1. By the fact that Jesus rose from the dead on the first day of the week. This marked the day as the sign of a new life rather than of rest. To the followers of Jesus it was a day of joy, for in it He was restored to them, and their drooping hearts were once more filled with hope.

2. After the resurrection of Jesus two SPECIAL meetings of Jesus with His disciples are mentioned, both on the first day of the week. Note this: the disciples were assembled together, and on the first day of the week Jesus appeared in their midst. John 20:19. He then waits for another first day before He makes His appearance again. John 20:26. Would not these facts impress themselves deeply upon the hearts of those who loved Jesus? When we were together on the first day of the week, Jesus came to us. Does it not seem to you that He sought thus to impress more deeply upon their hearts His former words, "That where two or three are gathered together in my name there am I in the midst"? And further mark the first day by His personal appearances as the day for their gathering together?

After Jesus had given commands to the apostles and had been received up into Heaven, they tarried in Jerusalem, waiting for the promise of the Holy Spirit. When Pentecost was fully come they received the promised gift. Acts 2: Now, Pentecost came on the first day of the week. Here, then, was another notable occurrence to mark the day.

Just as in the work of creation, we read that darkness covered the earth, and the Spirit of God brooded upon the waters, and God said, "Let there be light, and there was light." The first day of creation marks the power and beneficence of God in commanding the light to shine out of darkness. So in this recreation, mental and moral darkness covered mankind, and, religiously speaking, they were in a state of chaos. The powers of darkness had pre-

vailed and all Heaven were in expectancy. Again God speaks, again the agency of the Spirit is used to bring order out of chaos and introduce light, the true light that drives away the darkness of sin, and gives life and love to poor benighted man. And this, too, on the first day of the week.

3. But I must hasten on. We find after this that Paul came to Troas with Luke and stayed seven days. "And on the first day of the week, when the disciples came together to break the loaf, Paul discoursed unto them, about to depart on the next day, and continued his discourse till midnight." Acts 20:7.

Here was an assembling together of the disciples on the first day of the week, and it is spoken of as of a general custom. The object for which they assembled is also distinctly stated; they "came together to break the loaf." This is an apostolic precedent, and as such has the weight of law with Christians. Paul says to the Corinthians: "Now, concerning the collection which is for the saints, as I ordered the churches of Galatia, so do ye. On the first day of every week let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be then no collections." 1 Cor. 16:1-2; Macknight's translation. Macknight has also this note: "From this passage it is evident that the Corinthian brethren were in use to assemble on the first day of the week, for the purpose of worshipping God. And as the apostle gave the same order to the Galatians, they likewise must have held their religious assemblies on the first day of the week." I cannot see how language can be plainer. For the benefit of some, I will say, that the word "every" is in the original Greek. Why the translators left it out of our common version I do not know. It is evident from these Scriptures that the first day of the week was the day used for the assembling together of the saints. How well it harmonizes with the spirit of the gospel and with the prophetic utterance of David. "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:22-24. The stone here spoken of as rejected was Jesus. He became the head of the corner—the chief corner stone of the spiritual temple of God. By His resurrection He was declared to be the Son of God (Rom. 1:4); by it He brought life and immortality to light. 2 Tim. 1:10. He was received up into

glory; proclaimed Lord of all to the people of Jerusalem, and his authority accepted and obeyed by three thousand. The day that marked all these notable events was the first day of the week. How appropriate, then, the language of David, "We will rejoice and be glad in it." What a fitting time for the saints to come together, not to keep the day, but to use it in those appropriate exercises that show our devotion to Him who redeemed us and brought us out of darkness into light.

Dear brethren and sisters, heed the admonition of the apostles, and forsake not the assembly of the saints on the first day of the week. Do not go, however, with a heavy heart. Remember that Jesus is there! Oh! what a joy to meet Him in person! No; you will never feel such joy if you do not love to meet Him now in His appointments.

CHAPTER XXIII.

Faith in the Design.

Although much has been written about "understanding that baptism is for the remission of sins," and "faith in the design of baptism"; yet, so persistently do our opponents misrepresent our teachings upon this subject, that it is necessary to write more. Hence I send forth this short tract, hoping that it may aid candid inquirers to understand fully not only "our position" upon this subject, but also that which is of more importance, the teaching of God's word.

1. The expression, "faith in the design of baptism" originated with our opponents and is used principally to create and foster prejudice. We often hear Christians spaking as follows: "I do not believe *in* baptism"; "I do not believe *in* prayer"; "My faith is not in prayer nor in baptism." Then they will add: "I believe that prayer, repentance and baptism are commands of Jesus, but my faith is in Christ." The idea is that our *trust* is in Jesus, not in *the things commanded*. When we speak of "faith in Christ," it implies that we trust Him, confide in Him, rely upon Him, for all the blessings of life. *In this sense we do not, and can not, have faith in ordinances of any kind.*

2. Having faith in Christ as above indicated, we believe every statement made by Him is true—is truth; more than this, we believe that what His apostles taught in His name is truth. Hence, when we read, “He that believeth and is baptized shall be saved,” and “be baptized for the remission of sins,” *we believe that baptism is for the remission of sins*. The belief of this Scripture is not “faith in the design of baptism,” but does show faith in Christ. To disbelieve or deny that baptism is for the remission of sins shows a lack of faith or confidence in Christ. In the above Scriptures the purpose, end, or design of baptism is clearly stated, viz.: “The remission of sins.” Now it is equally as misleading to say that we have *faith in the design* as it is to say that we have *faith in baptism*, or in any other ordinance. As said above, we have faith in Christ; we believe His word; we, therefore, believe that baptism is for the remission of sins.

3. Baptists and Methodists deny that baptism is *for the remission of sins*. Yet they teach and practice immersion; the former exclusively and the latter as one “mode of baptism.” The parties thus baptized do not believe that baptism is for the remission of sins, hence *the reasons* assigned by them for being baptized accord with traditional theology. Some among us accept these immersed persons into the fellowship of the Church and affirm that their baptism is “valid,” if they (the persons baptized) are “satisfied.”

Those who thus affirm assume the prerogative of setting aside the words of Jesus, “But in vain they do worship me teaching for doctrines the commandments of men.” Matt. 15:9. “Making the word of God of none effect through your traditions.” Mark 7:13. These immersed persons believe that God, for Christ’s sake, has forgiven their sins. This they profess prior to baptism, then they are baptized, some as a Christian duty, some to get in the Church, some to follow Christ’s example at Jordan, etc., etc.

“But,” says the apologist, “these people only make a *mistake* as to the *time when* God forgives sin.” Indeed! The Scriptures being true, their *mistake* is in making a false claim. When they make such a confession as above do *you* believe it to be true? Can you believe Peter’s statement (Acts 2:38), and at the same time believe the statement of him who says, prior to his baptism, that “God for Christ’s sake has pardoned my sins”? Again, the apologist says: “Oh! they are *mistaken* as to the *meaning* of the phrase ‘for the remission of sins.’” Well, why make such a mistake? I

answer, *because of their belief in tradition*. Just so long as they believe the denominational teaching that baptism is not necessary to salvation, that it is a human work, a duty, a door into the Church, etc., and that salvation is by *faith only*, just so long will they deny the Lord's teaching on this subject.

"But," it is said, "faith leads them to be baptized." Faith in *what*? Not faith in Christ, but faith in the CREED. How much tradition may be mixed with the words of Jesus and the truth yet remain uncontaminated? Can I believe the statements of the creeds that antagonize the words of Jesus and flatter myself that the mistakes I may make on that account will be overlooked? Will God accept the individual simply because of his *honesty* or *sincerity*? No. Honesty consists in doing what we believe to be right. But still the question to determine, and the most important one, too, is have we done the right things? All service that springs from the belief of tradition is "vain worship." Hence the necessity of not only "speaking as the oracles of God speak," but also acting or doing just what is commanded, no more, no less.

Has God spoken to man? We believe He has. Does the Bible contain His word? We believe that it does. Shall we hearken to God or man? "We ought to obey God rather than man." If we believe in God, let us exalt His word *in every requirement* above all that is said or written by man. He has not commissioned us to condone the faults or mistakes or weaknesses of men. To what extent His infinite mercy may cover up the imperfections of man we are not to speculate or theorize. Our duty is to "Preach the Word." We are to inquire, "What hath the Lord spoken?" "What is written in the law? How readest thou?" Luke 10:26.

4. I will now give what I consider positive proof from the word of God that man must believe that baptism is for the remission of sins.

Jesus commanded His apostles to "preach the gospel." Mark 16:15. He also said "That repentance and remission of sins should be preached in His name, beginning at Jerusalem." Luke 24:47. From these two Scriptures we get these items: (1) They must *preach*. (2) Preaching must *begin* at Jerusalem. (3) They must preach *the gospel and repentance and remission of sins*.

It is evident from these Scriptures that "the gospel" cannot be restricted to the *three facts* of Christ's death, burial and resurrection, but includes not *only* these facts, but also the commands and

promises. But, referring to the points above enumerated, I inquire, first, *why* were they to *preach*? In order that men might *believe*. Paul says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of *preaching* to save them that believe." 1 Cor. 1:21. Salvation is the end aimed at, but without faith "it is impossible to please God," or to be saved (Heb. 11:6; Mark 16:16); hence, preaching is an ordained means in order to produce faith. Just as John says, "These things are written that you might believe," so the record shows that the gospel or "the things concerning the kingdom of God" were *preached* in order that men "might believe."

Second, *what* must men believe? They must believe that which is preached, the gospel of Christ. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16. And this belief comes by hearing the gospel preached. Rom. 10:13-17.

Third, what is contained in that gospel preached to the world in order that they might believe? It will certainly be admitted that that which Jesus said "should be preached" is the gospel, the word of God. But Jesus said that "repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Did His word fail? Did the apostles fail to do what Jesus said *should be* done? No; there was no failure. Peter says (1 Peter 1:12), that they preached the gospel "with the Holy Spirit sent down from Heaven." Turning to the record in Acts, 2nd chapter, we learn how the "Holy Spirit was sent down from Heaven," and how repentance and remission of sins was first preached in Jerusalem in the name of Jesus. We also learn from Acts 15:17, that God made choice of Peter that by his "mouth the Gentiles should hear the word of the gospel and believe." Here we have the command of the Savior and the testimony of Peter that the gospel was preached to both Jews and Gentiles. It is also undeniable that according to the word of Jesus (Luke 24:47) and the record in Acts, 2nd and 10th chapters, that "repentance and remission of sins" was preached to both Jews and Gentiles "in the name of Jesus." The record also says that Peter's preaching in each instance was *believed*. It is conclusive, then, that they believed what Peter preached upon the subject of "repentance and remission of sins."

Turning, now, to the record we read what he preached on these
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points. "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." "To Him give all the prophets witness *that through His name*, whosoever believeth in Him shall receive remission of sins." These things were *preached* by divine command; in each case it is said some *believed* what was preached and obeyed. Is it necessary *now* that we *preach* "repentance and remission of sins? All answer, "Yes." Must we *preach* it as did the Apostle Peter in above cases? Most surely we must. Is it necessary for people to believe this preaching as did those to whom Peter preached? Yes. It will certainly be admitted that it is necessary to believe that remission of sins is in the name of Jesus. Now, can any one believe this (as preached by Peter) and *not believe that baptism is for the remission of sins?* Impossible! Can any one believe what Peter* preached by the command of Jesus, and at the same time believe the theory of the religious world that remission of sins or salvation is through "faith only"? Impossible! I submit, therefore, that in our teaching or preaching we must preach "repentance and remission of sins," as did Peter, and those to whom it is preached must believe it as did the first converts.

5. I now ask attention to Paul's teaching corroborative of above. "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them who diligently seek Him." Heb. 11:6. Without *testimony* we can have no *faith*, hence we must have some testimony that God is a "rewarder." This testimony is God's gracious promise of remission of sins. See Heb. 8:11, 12; Rom. 3:24, 25. As "all the promises of God are in Christ" (2 Cor. 1:20), this promise of remission or salvation is also in Christ. Col. 1:14; Eph. 1:7. Now, must I believe this? Yes.

Paul further teaches, just as Peter did, that this salvation is dispensed on earth "in the name of Jesus" through the preaching of the gospel. Rom. 1:16, and 10:13-17. Preaching the gospel is by him an ordained means to produce faith or the "obedience of faith." Rom. 1:5, 6; 16:26, and 15:15-20. This agrees with God's promise of "putting His laws into the minds and writing them in the hearts" of the people. Obedience, to be acceptable, must be from the heart. Rom. 6:17. Obedience consists in doing those *things* required of us in the gospel of Christ, as repentance, confession, baptism. But these things cannot be done "from the heart" without first being *in* the heart. They are "put in the

heart" through preaching or teaching. To be received in the heart is, in plain words, to believe the word of the Lord, or, as the Samaritans did, "believe the things concerning the kingdom of God and the name of Jesus Christ." Acts 8:12. Actions flow from the heart like a stream from a fountain, and we might as well expect to find sweet water flowing from a bitter fountain as to find a man obeying the gospel of Christ without first believing it, and man can not believe the gospel of Christ without believing that "baptism is for the remission of sins," just as Peter and Paul preached it.

6. We learn that vengeance will be visited upon the disobedient. 2 Thes. 1:8-10. Obedience, however, brings salvation (Heb. 5:8, 9); a right to the tree of life (Rev. 22:14); makes us servants of God. Rom. 6:15. As above shown this obedience must be from the heart, that is, it must be of faith or belief; for "whatsoever is not of faith is sin" (Rom. 14:23); and "without faith it is impossible to please God." Heb. 11:6. Hence, *action* not springing from faith would not be pleasing to God, and whatsoever does not please Him can not certainly be "valid." Now, baptism for the remission of sins is a part of the gospel, a part of the word of God, and must be preached. Then how say some that man can and does obey from the heart the gospel of Christ when he is baptized for any other purpose than that which is expressed in that gospel? We are told that only matters of revelation are matters of faith. Very well. Try this subject by this test. Baptism or immersion is a very common act and *naturally* has no religious signification whatever. In religion baptism has acquired an *ecclesiastical* signification that depends entirely upon the creed. Viewing it from this standpoint we are not surprised that so much diversity of opinion exists concerning its signification, for tradition is the fruitful mother of speculation and division. Turning from these to the gospel of Christ we find there, as a *matter of revelation*, that baptism is for the remission of sins. There is nothing in nature or philosophy that holds out any such idea as a connection between baptism and remission of sins, and orthodoxy generally *denies* that there is such a connection. Nothing like it had ever been preached before God sent the messenger John to proclaim the coming of the Messiah. And since Jesus came and has been invested with all authority in Heaven and upon earth, the command, "be baptized for the remission of sins," stands forth not

only as a *matter of revelation* to be believed but as a command to be obeyed.

One reason why so many deny that baptism is for the remission of sins is that they can not "see it." They try to reason from cause to effect and fail to see any natural or philosophical or moral connection between the two things. The creeds, however, in order to retain a semblance of obedience to God, retain baptism as a *duty* and give to it various significations, all, however, foreign to and unknown by the word of God.

He who believes in Christ and discards tradition, believes that baptism is for the remission of sins because Jesus said it. He does not stop to reason about the insufficiency of water to take away sins, nor argue about the non-essentiality of the ordinance, but, believing what is preached by the apostles, obeys from the heart the command trusting in Jesus for the fulfillment of all promises.

We should cease all this talk about "mistakes," "misunderstandings," etc., being overlooked and confine ourselves to what God has *spoken*. Remember that Nadab and Abihu made a mistake in offering strange fire before the Lord and thereby suffered death (Lev. 10:1-3); Uzzah made a mistake in putting forth his hand to stay the ark and he died (1 Chron. 13); the prophet of Judah made a mistake in hearkening to the message of the lying prophet and lost his life thereby (1 Kings 13); Saul, King of Israel, made a mistake in listening to the voice of the people and lost his kingdom and life. 1 Sam. 15. Then, my dear friends, do not rely upon mistakes to save you. The commands of the gospel are plain, simple, easy to be understood and obeyed. Jesus is able and willing to save those who obey Him from the heart. Be instructed, then, from His word, hearken not to tradition, shut your ears to the "voice of the people," and, humbly trusting in Jesus, obey Him. Then earnestly and constantly continue in well doing that you lose not your crown.

CHAPTER XXIV.

Questions From a Methodist Minister.

Elder J. W. Jackson.

DEAR SIR AND BROTHER: As you are regarded by your brethren as a representative man in your church, and as I am honestly seeking the truth, I write to you and submit a few questions which I hope you will answer as clearly and fully as it is possible for you to do.

I am a Methodist minister, but I feel that I am always open to conviction, and perfectly willing to accept the truth from any source, or from any church. If it can be proved that Methodism is wrong, and your church alone is right in the interpretation of Scripture, I am more than willing to renounce my church and join yours, when strong, clear and indubitable evidence is produced showing that your church is the only one that follows the Scripture for its guide in all matters of faith and practice.

Here are the questions which I submit to you to be answered in the *Firm Foundation*:

1. Is it not a fact, beyond doubt, that the church sometimes called the Christian church, or Church of the Disciples, also the Campbellite church, was organized about 1827 or 1828 by Alexander Campbell?

2. If you say no, then please tell us when, where and by whom that church was first organized.

3. Where was that church prior to Campbell's day? Where is it ever mentioned in history? Be very explicit on this point.

4. Please show the difference between the "progressives" and "non-progressives," or Firm Foundation members of your denomination.

5. Please give me the names of a dozen or more of the very best books that set forth, in the strongest light, the distinctive doctrines of the church to which you belong, so that I may honestly investigate these church questions fully and arrive at the truth.

Now, Brother Jackson, if you will publish this letter in full, and answer all these questions satisfactorily in the *Firm Foundation*,

and send me the copies containing your answers, I will be greatly obliged.

AN ANXIOUS INQUIRER.

It affords me great pleasure, always, to aid honest seekers for truth to throw off the shackles of bondage that bind them in servitude to the traditions and commandments of men, and lead them into that truth through which we enjoy the liberty that is in Christ Jesus. Accepting the foregoing letter as dictated by an honest and earnest desire to know the truth, I will endeavor to answer the questions propounded, not, however, as a "representative man," but as a lover of God's truth and an humble follower of the Lord Jesus. I can not insure my answers to be "satisfactory," yet I hope to sustain what I say by such evidence as should satisfy all honest inquirers.

We accept the Bible as the Book of God, meaning by this that in this book is recorded that which God has spoken to man. "It is impossible for God to lie"; therefore we never attempt to prove that God's word is true. If proven to be God's word, we accept it as truth. As God can not lie, it is a necessary conclusion that there are no contradictions in His word, but perfect unity, harmony, and consistency. I feel sure that "Anxious Inquirer" will agree fully to all this, and also realize the truth of the prophet's language: "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Isa. 8:20. In the light, then, of God's word, I desire, first of all, to correct a few errors in "Inquirer's" letter. Referring to the church of which I am a member, he uses the phrases "your church," "your denomination." I have neither church nor denomination. I am a member of, not of a church, nor of a denomination, but of the church. Looking at the religious world as it now is, and that, too, from "Inquirer's" standpoint, men may, and do, speak of "my church," "your church," "any church," "some church," and also use the word "denomination" as synonymous with church. But, when we turn to the New Testament, we find but one Being who said "my church." Jesus said: "Upon this rock I will build My church." Matt. 16:16. Paul speaks of "the church of God," "the churches of Christ," "the church," etc., etc. 1 Tim. 3:15; Rom. 16:16; Col. 1:18. And when speaking to the members he said: "Now ye are the body of the church, and members in par-

ticular." 1 Cor. 12:27. "We are members of His body." Eph. 4:15-16.

"Anxious Inquirer" will certainly agree that, if there is on earth today the "one body" or church of which Jesus is Head (Col. 1:18; Eph. 1:19-23), it is right to speak of it, and of its members, "as the oracles of God speak," and not according to the theological divisions produced by human lust, pride and bigotry.

Referring, then, to the first part of the above letter, I would modify "Inquirer's" demand to this extent, that when I produce "strong, clear and indubitable proof" that the church of which I am a member is the "one body," of which Jesus is Head, he will become a member of it by obedience to the conditions of membership required by the Head. Before I undertake to produce this evidence, I must notice another point. He says: "If it can be proved that Methodism is wrong, and your church alone is right, in the interpretation of Scripture, I am more than willing to renounce my church and join yours," etc.

Don't do any such thing, my friend, for we are not to be ruled and guided by the interpretation put on the Scripture by churches. That is the way denominations are formed and perpetuated. First, opinions and speculations erroneously called "interpretations of Scripture" are propagated; followers are gained, and the so-called interpretations are embodied in a creed, or articles of faith, around which a body soon crystallizes, and from that date on no man can become a member of that body without submitting to the "interpretation" the church has made; or, in plain words, subscribing to its creed.

Who gave Methodism, or any other church, the right to interpret the Scriptures, and then demand obedience to that interpretation in order to its fellowship? Jesus, the Head of the church, sent into the world twelve interpreters, and gave them divine assistance in making known His will to the world. As said above, God has spoken to us by His Son. The command is to "hear Him." Now, I can not conceive that a God of love, truth and justice would speak to man in such ambiguous, mysterious and incomprehensible terms that there must be either a spiritual interpreter provided or a miracle performed upon man to enable him to understand his duty. No, God created man. He knows his utmost capacity and ability; and knowing these, has, in His infinite wisdom and mercy, adapted what He has spoken to man's understanding. More than

this, each one of us must answer for himself. Rom. 14:12. The right, then, to read, learn and know God's will is an individual one, and such is the power, harmony and simplicity of that word that all honest seekers for truth can find it and obey it, and thus enter into fellowship with God and with one another.

It may be, though, that "Inquirer" uses the word "interpretation" to signify the collation and combination of scriptural texts in order to establish some point of doctrine. But even here great wrong is often done by both church and individual; for, as a rule, the doctrine is first formulated and then proof sought for to sustain it. It is right and legitimate, in studying a subject, to collate all that is said concerning it, and from the Scriptures thus collated we can surely understand what God has spoken on that topic. In this investigation I shall be careful not to "interpret" Scripture in such a way as to make it contradict itself.

Let us now return to the last language quoted above. He says: "If Methodism is wrong in the interpretation of Scripture," etc. This language naturally prompts the inquiry, what interpretation has Methodism put upon the Scripture? "Anxious Inquirer," being a Methodist minister, and doubtless well instructed in that interpretation, could contrast the answers I give with that interpretation and decide for himself as to which he would accept. But we desire to help others throw off the bondage of human philosophy, and will, therefore, give our readers both sides; that is, Methodist interpretation and the faith and practice of the church of which I am a member.

Before presenting this contrast in my answers to "Inquirer's" questions, it would be proper to inquire, what is Methodism? And by what right does Methodism require obedience to her interpretation of Scripture?

WHAT IS METHODISM?

In answering the question, What is Methodism, I am necessarily compelled to look beyond the meaning of the word itself for a definition. In all the annals of religious sects, I doubt whether there can be found such another anomalous feature as this, that the name by which a large and popular body of religionists are well known; one, too, in which they glory and to which they tenaciously cling, has nothing in it indicating origin, nature or doctrine. Every system—religious or secular—has its method, and any system fol-

lowing a regular order or method might in that sense be called Methodism. But the system we are examining means far more than its name implies.

In the Discipline of the M. E. Church South, edition of 1879, is a "Pastoral Address" signed by eight bishops, and dated from Louisville, Ky., May 25th, 1874. In this address, page 322, they say:

"In these facts we have abundant evidence of the continued power and presence of the Holy Ghost in our ministrations, and that the boon of Wesleyan Methodism, as we received it from our fathers, has not been forfeited in our hands. Regarding it as the purest existing type of Christianity, and as a priceless heritage of doctrine and discipline committed to our keeping, we rejoice to believe we retain it in all its essential features."

Here Methodism is modified by the word Wesleyan, evidently referring to John Wesley, the originator of the system. For note that these bishops say they received this system from the fathers, and they regard it "as the purest existing type of Christianity," "as a priceless heritage of doctrine and discipline."

Who were the "fathers" here alluded to? Evidently those who planted Methodism in America. John Wesley and a few associates while at college, Oxford, England, determined to assemble together for a more diligent study of the Bible, and a more rigid compliance with its requirements. On account of the promptitude and exactness of their lives they soon obtained the nickname Methodists, and the name clung to them as an appellative, and was soon adopted or accepted by them. The first society in England was formed in 1729. After this, Mr. Wesley, in 1736, visited America and remained about one year and a half, then returned to London. After his return to London he was converted through his association with some Moravian ministers. History of M. E. Church by Nathan Bangs, D. D., vol. 1, pp. 41, 42. In 1743, "he drew up those rules which have continued to be the general rules of the societies both in Europe and America, to this day, with one small exception." Page 43. The articles of faith and forms of prayer were also given by Mr. Wesley and adopted by the conference which met at Baltimore, December, 1784, which also dates the organization of the Methodist Church in this country. Besides these facts, which are taken from the history above quoted, a Methodist book, I quote also this from Thos. O. Summers, D. D., Commentary on

The Ritual, published by the M. E. Church South, from the preface, page 7:

"When the Rev. John Wesley resolved to organize the Methodist Episcopal Church in America, he judiciously abridged and revised for its use the Liturgy and Ordinal of the Church of England * * * Two editions of Mr. Wesley's prayer-book were published for the American church, and it was ordered to be used, in connection with extemporaneous services, all over the Connection. But in consequence of the pioneer character of the church—the sparseness of population in many places—the difficulty of getting the book into circulation, and of using it where there were few or none to make the responses—"the Sunday service" gradually went into desuetude.

"The bishops then took all that part of the book which refers to the administration of the sacraments, matrimony, the burial of the dead, the ordinal, and Articles of Religion, and bound it up with the Discipline, and its use was made, and is still made, obligatory upon the ministers of the church."

These extracts show us who the "fathers" are from whom this system was received, and that these fathers formulated the system from the teachings and practice of the Church of England. Were these men inspired of God, or empowered by the Lord Jesus to bind upon men a system of "doctrine and discipline"? Certainly not; yet this is just what they did. The highest claim in above extract from the bishops' pastoral letter for their system is that Methodism is a "type of Christianity." True, they thought it "the purest existing type of Christianity," and if we admit their claim, the fact still remains that Methodism is not Christianity, but only a type of it. As to the differences between the two, we only emphasize one at this point. Christianity was given to the world by inspired men, sent into the world by the Founder of it, the Lord Jesus Christ. These men speak as follows: "All Scripture given by inspiration of God is profitable for doctrine for correction, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. 1:13. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2. "Therefore, brethren,

stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." 2 Thes. 2:15. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered to the saints." Jude, 3.

These quotations could be multiplied, but it is not necessary to do so. The apostles were inspired, and they received of the Lord that which they delivered to the world. 1 Cor. 11:23; Gal. 1:11-12. The doctrine they taught, the worship they inaugurated, and the discipline, both individual and congregational, they established, constitute the system of Christianity because it is built upon Jesus the Christ as the Foundation. This system is complete in all its parts, perfect in its adaptation to the end to be attained, and to all who accept it as it was "once delivered to the saints," it is "the wisdom of God and the power of God" unto salvation.

Methodism is a system of doctrine, worship, and discipline, originated by uninspired men, hence lacks the wisdom and power of God. The twenty-five articles of religion set forth in the discipline were formulated by Mr. John Wesley, hence lack divine authority. It is thus seen that Methodism is a system of religion claiming to be a form of Christianity, and that the interpretation it puts upon Scripture is embodied in Articles of Religion, twenty-five in number, given to it by Mr. John Wesley, an uninspired man.

On the other hand, the system of religion I believe in and practice is Christianity itself, because my brethren and myself accept only those things delivered to us by inspired men, and practice only such things as are sanctioned by the authority of the Lord Jesus, the Founder of Christianity.

Before closing this article, it is well to note as a matter of history, that the Methodist Episcopal Church South, of which "Anxious Inquirer" is a member, dates no farther back than 1845. The general conference of the M. E. Church in 1844 adopted a "Plan of Separation," and recommended that a convention for carrying out this plan should meet at Louisville, Ky., May 1, 1845. The prime cause of this separation was the subject of slavery, of which it is unnecessary to speak further just now. As to the action of that convention, I quote from Discipline of 1847, page 10:

"The convention met, delegates having been formally appointed in pursuance of this recommendation; and after a full and minute

representation of all the facts in the premises, acting under the provisional 'Plan of Separation,' declared by solemn resolution, the jurisdiction hitherto exercised by the General Conference of the Methodist Episcopal Church over the conferences in the slaveholding States entirely dissolved, and erected the said annual conferences into a separate ecclesiastical connection, under the style and title of The Methodist Episcopal Church South; the first general conference of which was held in the town of Petersburg, Va., on the first day of May, 1846.'

Now, I ask "Inquirer" to look at this matter reasonably. The Lord said, "Come, let us reason together"; it is therefore right that we use reason, and we should make a right use of it also.

"Your church" is an ecclesiastical system originating in human wisdom; its formulary of doctrine and discipline was given you by uninspired men; and the highest claim your bishops make for your system is that it is "the purest existing type of Christianity." Now, does not reason teach you that system or method is simply a uniform practice, and practice is but the embodiment of principles which we receive by faith? Inspired men preached the gospel and inaugurated Christianity. They placed on record all that was necessary to perpetuate that system. By faith we imbibe these heavenly principles and put them in practice by obedience to inspired rules. Which, reckon you, will meet the approbation of God in the day of judgment, he who accepts articles of religion and clings to an ecclesiastical organization given by uninspired men, or he who accepts only that faith and clings only to that system given by the inspired apostles? Think on these things, and in our next we will advance to the interpretations made by Methodism.

METHODIST INTERPRETATION.

Having found that Methodism is a system of "doctrine and discipline," formulated by uninspired men, this article will present a few samples of the interpretation that it puts upon the Scripture. First, we endorse and commend the following from the Fifth Article of Religion:

"The Holy Scriptures contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or thought necessary or requisite to salvation."

If the Scriptures contain "all things necessary to salvation," can not you, my friend, "read therein" these "all things"? Of what use is your book of "doctrine and discipline" while you have the Holy Scriptures wherein to read the all things necessary to salvation? Is it not possible that your book of discipline contains some things that you not only can not read in the Holy Scriptures, but can not even prove thereby? Perhaps your bishops before quoted can answer this. Note what they say:

"In addition to the instituted means of grace, the Methodist Episcopal Church South, is amply supplied with those which are denominated prudential—which, though they claim no express scriptural sanction, have been adopted and authorized by our church as eminently calculated to promote a growth in grace. Among these are the class-meeting, the love-feast, and the church conference." Discipline 1879, pages 325-326.

All things necessary to salvation can be read in the Scriptures, or proved thereby, yet your bishops admit having added certain things for which there is no scriptural sanction, and yet claim that they promote a "growth in grace." The Scriptures read thus: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:16. Again: "But grow in grace, and in the knowledge of our Lord and Savior." How? "As new-born babes desire the sincere milk of the word that you may grow thereby." 2 Peter 3:18; 1 Peter 2:2. Besides this, these "prudential" means of grace are additions to the word of God. Please read the following as to such additions: Deut. 12:32; Prov. 30:5, 6; Rev. 22:18.

But I wish to show you more clearly the difference between the statements of inspired men and uninspired. Just a few examples will suffice.

UNINSPIRED.

"The Son * * * was crucified, dead, and buried to reconcile the Father to us." Art. 2.

"Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort." Art. 9.

INSPIRED.

"God was in Christ reconciling the world unto Himself." 2 Cor. 5:19.

"Ye see how that by works a man is justified and not by faith only." James 2:24.

"Baptism is not only a sign of profession, and mark of difference whereby Christians are distinguished from others that are not baptized, but it is a sign of regeneration or the new birth. The baptism of young children is to be retained in the church." Art. 17.

"He that believeth and is baptized shall be saved." Mark 16:16.

"Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Acts 2:38.

"Go teach all nations baptizing them." Matt. 28:18-20.

Are not these samples sufficient to show you that "the fathers" from whom "your church" received their articles of faith, though ever so honest, were weak, erring men, and failed to speak "as the oracles of God speak"? My dear sir, the salvation of my soul is of too great importance to me to risk it upon a system of "doctrine and discipline" given by uninspired men, especially when I find their statements in such direct conflict with the word of inspired, as are those given above.

Your discipline states that all things that are necessary to salvation may be read in the Scriptures, and the apostle Peter says: "According as His divine power hath given to us all things that pertain to life and godliness through the knowledge of Him who hath called us to glory and virtue, whereby are given to us exceeding great and precious promises that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:3-5. We have these "all things," let us therefore use them in God's appointed way and we will have no need to add "prudential" means of grace in order to our spiritual growth. I sincerely hope that "Inquirer" and all others who read these articles may fairly weigh the points thus far presented. The system of religious faith and practice called Methodism is doubtless as good as any system devised by uninspired men. It has had a wonderful growth, and its adherents, counting all its branches, number several million. Men who are accounted wise, pious and talented give their willing service to its advocacy, and hundreds of zealous preachers seek to extend its borders. But it is as true in the spiritual kingdom as in the natural that "a stream can not rise higher than its fountain head." Methodism as a system is the product of human wisdom, and the interpretations it places upon Scripture, embodied in its Articles of Religion are a legacy from the scholastic theology of the Middle Ages.

"Hath not God made foolish the wisdom of this world?" 1 Cor. 1:20. Yes, and all such systems are doomed to destruction. Do you think God will permit you to devise plans and systems for Him, or add to those means He has given, because you think such additions work well and promote growth in grace? He said anciently: "I will be sanctified in them who come nigh me and before all the people I will be glorified." Lev. 10:3. And this He does by exacting from man obedience to that which He has ordained. No substitution, alteration, addition or subtraction is allowed; hence, the absolute necessity of reading in the Holy Scriptures those things necessary to salvation and a diligent, earnest and faithful performance of them. If you do this you will be the Lord's servant and not the servant of a system originating with fallible men.

QUESTIONS.

1. "Is it not a fact, beyond doubt, that the church sometimes called the Christian Church, or Church of the Disciples, also the Campbellite Church, was organized about 1827 or 1828 by Alexander Campbell?" No; it is not a fact. Alexander Campbell neither "organized" nor "founded" a church. To organize a church we understand to be, the selection of, and congregating together into a body, men and women, and bestowing upon them all of those functions by which the life of the body may be maintained, and also those by which it may increase or be perpetuated. Just as John Wesley did when he gave to "the fathers" the formulated system of "doctrine and discipline" by which Methodism is sustained and perpetuated. Alexander Campbell devised no plan or system of "doctrine and discipline," but from the date of his obedience to the gospel, in 1811, sought by tongue and pen to convince men that "the Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Was he not right in so doing? If you say no, you condemn your own discipline; if you say yes, you condemn your entire system. Which will you do?

2. "If you say no, then please tell us when, where and by whom that church was organized."

The Church of God was organized about A. D. 33, in the city

of Jerusalem, on the first Pentecost after the resurrection and ascension of Jesus the Christ, by "the God of Heaven."

In the divine history of that church it is called the "One Body." Eph. 4:5. Certain elements are absolutely necessary to constitute a body, thus: Head, members, Spirit. These must be fitly joined together in order to life. The divine record says, Jesus is "the head of the body, the first-born from the dead." Col. 1:18. While Jesus was on earth the Father gave Him certain ones to be with Him. John 17:6. These He taught while on earth, and after His resurrection commanded them to go to Jerusalem and wait for the promise of the Father, or for power from on high. Luke 24:49; Acts 1:5-8. This promise was the Holy Spirit whom the Father would send. John 14:15-17, 26; 16:7-13. Jesus ascended from the earth, and the apostles waited in Jerusalem for His promise to be fulfilled. In Acts, second chapter, is an account of the fulfillment. Jesus had ascended to the Father, and been made Head of all things. Eph. 1:19-23. The members, chosen before of God, are in the proper place, and the Holy Spirit is sent to them, thus fitly joining together the elements of the body, and supplying it with the necessary functions to make increase of itself. For, then and there, they began to act. They spoke as "the Spirit gave them utterance," and proclaimed salvation to whomsoever would call upon the name of the Lord, that Jesus whom they had crucified, but whom God "had made both Lord and Christ." This one body so organized was supplied with the law of life, and that law, God's word, "lives and abides forever." 1 Peter 1:23; Rom. 8:2.

Now, note particularly the difference between Alexander Campbell and John Wesley. Thos. O. Summers, D. D., who was a prominent Methodist, says: "When the Rev. John Wesley resolved to organize the Methodist Episcopal Church in America, he judiciously abridged and revised for its use the Liturgy and Ordinal of the Church of England." Wesley then organized the Methodist Church in America. How? By furnishing the organic law of its existence, the "system of doctrine and discipline," which now gives it life, and without which it would cease to exist as a religious system or denomination.

When A. Campbell determined to obey the gospel, he read the "all things necessary to salvation" in the Scriptures and obeyed what he found there written. He organized no Church, but united

with others who obeyed the same gospel, and in their religious faith and practice they discarded all speculations and opinions of men, and were guided by what they read in the Holy Scriptures.

Campbell originated no new doctrine, gave no rules, gave no system of Church discipline or government. He found his doctrine plainly expressed in the Scriptures, and for all rules by which to govern self, or for the government of a congregation of Christians, he appealed to the Scriptures given by inspiration of God, which Paul says are "profitable for doctrine, for correction, for reproof, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17.

Campbell organized no Church, but became a member of the "one body" of which Jesus is Head by obeying the law of the Spirit of life.

It is not surprising that men nurtured up under denominational influence will cling to the forms and doctrines by which denominational lines are perpetuated, or, perhaps, like Luther, Calvin, and Wesley, breaking away from the chains which bound them, they manufacture others to bind upon succeeding generations. Lutheranism, Presbyterianism, and Wesleyism or Methodism are evidences of the weakness of man. Campbell did not follow the mistake of those men. He believed in the all-sufficiency of the word of God as a rule of faith and practice, and earnestly opposed all creeds and man-made systems. He read in the Scriptures that God had spoken to man, and that He would, in the Judgment, reward man according to his works. This caused Campbell to realize his individual responsibility to God and to further realize that his eternal destiny depended upon the conformity of his life to God's word. This thought should arouse you to action. Will you be judged by the Book of Discipline given by John Wesley? In "that great day" will men be judged by the various and conflicting creeds of the denominations or by the will of God expressed in the New Testament? Certainly by His own will, revealed by the Holy Spirit, and sealed by the blood of Christ. Go, then, my friend; believe it, and obey it.

3. "Where was that Church prior to Campbell's day? Where is it ever mentioned in history? Be very explicit on this point."

I shall endeavor to speak so clearly on this point as to leave no plea for a misunderstanding.

The motive prompting these questions is to be found in the the-

ological doctrine of "Church Succession," or, as some others now call it, "Church Perpetuity." As to what is meant by these expressions depends entirely upon the religious standpoint from which it is viewed. Each particular denomination so interprets the doctrine as to place itself in direct line of descent from the New Testament Church. Each line differs from every other, and yet all depend upon the same testimony for proof of their claims. The result is confusion worse confounded, and the foul stigma is fastened upon the Church of God of having given birth to a horde of sects, who bite and devour each other. They are conscious of the fact that they lack those essential features and characteristics by which their kinship to the Mother Church must be established, which are given only in the divine record; hence, their appeal to history for some line connecting them with the Mother Church. But where is the man in all the land who would risk his salvation upon any one of these succession lines, or even upon all of them taken together?

I find no promises in God's word to the Methodist Church, nor to the Baptist Church, nor Presbyterian, Lutheran, Episcopal, etc. But that, "Christ loved THE CHURCH and gave Himself for IT that He might sanctify IT 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 should be holy and without blemish." Eph. 5:26-27. He is the Head of the body, the Church. Col. 1:18. "For we are members of His body," etc. Eph. 5:30. Are you a member of that "one body"? ' You must be to have kinship and unity with Christ. Eph. 4:15-16. If you say "Yes," what is your proof that you are a member of the "one body"? Do you depend upon a line of succession traced on the pages of uninspired history? "All the promises of God are in Christ yea, and in Him. Amen." 2 Cor. 1:20. Are you "in Christ"? If so how do you prove it? Will all the lines of succession taken together constitute evidence sufficient to prove that you are "in Christ," a member of the "one body"? No. And there is not a man in Texas simpleton enough to depend upon such testimony. No; the appeal for evidence of acceptance with God is to His ever-living word. By this we stand or fall, and not by the record of fallible men.

Why, then, do some preachers make such an ado about the doctrine of Church Perpetuity? Simply to blind the people as to the

defects in their doctrinal system, and sometimes to create the impression that they (the preachers) are very wise. I have heard men assert dogmatically that "their Church had a well established chain of historic succession back to the days of the apostles," who, if their soul's salvation depended upon it, could not call by name a single Church history. They had perhaps read some of the modern trash on Church Perpetuity, nick-named history, and predicated their faith on that instead of upon God's word.

We do not concern ourselves about the uninspired history of the Church. What reading I have done along that line has shown the truth of the wise man's saying: "God made man upright, but they have sought out many inventions." The man of faith who reads history will grieve over the weakness and folly of men, but he may also find encouragement through their failures. For when he sees the mighty efforts put forth through the organizations of human wisdom come to naught, he remembers the word of the Lord: "But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, * * * that no flesh should glory in His presence." 1 Cor. 1:27-29. The divine record tells us of the establishment on earth of the Church of God, and it gives us in plain terms the characteristics which marked it as a divine institution of which Jesus is Head. All, of every name and creed, say that that Church is in existence now. Does Anxious Inquirer believe this? If so, how will he prove it? Suppose, my friend, some gentleman in your town were to come to you and say: "Sir, I have been reading the New Testament, and I find that Jesus invites all who want to be saved to come to Him. Now, I want to be saved. I believe in Him, and want to obey Him and become a member of His Church."

You would say to him: "I am glad to see you concerned about your soul's salvation, and if you come to church Sunday, I'll open the doors of the Church and receive you according to our Discipline."

He replies: "But I see nothing of that kind in the New Testament. I understand that your Church is the Methodist Episcopal Church, South. I don't want to be received according to its Discipline, but I want to become a member of the Church of Christ according to His word."

What would be your next step? Shall I tell you? You would

call him a "Campbellite," and leave him. But he is in the right, even according to your own Discipline: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." He has read all things necessary to salvation, and wants to obey them. Will not his obedience to them put him "into Christ," "into the one body," "into salvation?" You can not say it will not, yet if you admit that it will, you are compelled to renounce Methodism.

But, for your benefit, and also others who may have thought that there was some spiritual power in this succession theory, I ask consideration of the following:

1. The word of God is the seed of the kingdom. Luke 8:11; Matt. 13:19. It is an incorruptible seed (1 Peter 1:23), and lives and abides forever.

2. In apostolic days men had to receive this word in their hearts and understand it to bring forth fruit. Matt. 13:23. Were begotten by it. James 1:18; 1 Cor. 4:15. Were born again of it. 1 Peter 1:23. It was God's power to save those who believed it. Rom. 1:16; 1 Cor. 15:1-3; James 1:21. Men got their faith by hearing the word of God. Rom. 10:17. Were built up and obtained an inheritance among the sanctified by it. Acts 20:32. Were made members of the body of Christ by being sanctified and cleansed with the washing of water by the word. Eph. 5:26. Now we have that same word of God of which all these things are predicated. That word is addressed to us now, and our salvation depends upon how we treat it, and does not depend upon Church Succession, whether such be true or false.

That word teaches us that "without faith it is impossible to please Him (God). For he that cometh to God must believe that He is, and is a rewarder of them who diligently seek Him." Heb. 11:6. How does faith come? "By hearing the word of God." Rom. 10:17. The misfortune of this age is that men and women hear the interpretations put upon Scripture by the Churches and follow them instead of hearing and following God's word.

It seems to me that any reasonable person can see that those who accept the word of God and act upon it, just as did those in the divine record, stand upon the same Foundation, Jesus the Christ, and are members of the one body, of which He is Head. To have

fellowship with God, the Son, the apostles and with one another, we must "walk in the Light." 1 John 1:5-7. That light is the light of the glorious gospel of the Son of God. 2 Cor. 4:3-7. And according to your own discipline, we can read in that gospel "all things necessary to salvation." The great difference between us being that you read and follow the interpretations of your Church; I read and follow the Scriptures as they speak. In the day of judgment, which will meet approval, those who follow the so-called interpretations of wise men, or those who accept God's word as it reads, and follow it?

Had John Wesley acted upon the fifth article of your Discipline, Methodism would not have been born, for that article cuts off the interpretations that he gave, and upon which he organized the Methodist Church. Alexander Campbell came out of the mist of creeds and acted upon the principle contained in above article, and now all who love God and would prove their fidelity to Jesus will act upon the same principle. Read the all things necessary to salvation in the Holy Scriptures, and follow them earnestly and diligently.

SECOND LETTER FROM THE METHODIST MINISTER.

I wrote to Anxious Inquirer, and sent copies of the *Firm Foundation* containing my answers, and he wrote as follows:

MY DEAR BROTHER: Your letter of recent date reached me several days ago, and I would have answered sooner, but have waited for the papers you promised to send me. I received three issues of the *F. F.* this morning, and read your answers to my queries with intense interest. I am glad that you have undertaken to answer my questions, and hope you will continue to answer until you are satisfied that you have answered them all correctly. I am intensely interested on all these matters, and repeat that if the faith and practice of the Methodist Church are unscriptural, and this can be proven by the Bible, and then you can prove that the Church to which you belong is the right one, I will leave ours and join yours. I suggest that in attempting to refute the teachings of our Church that you be very careful not to misrepresent us. I have never read a book or paper yet that was written against us that did not misrepresent us and do us very great injustice. I hope you will present the very strongest arguments you can in refutation of Methodism, and in defense of the teachings of your denom-

ination. I will weigh them all and compare them carefully with the Bible, and if you can show me wherein we are wrong, I will not hesitate for a moment to change my views and accept, with all my heart, the doctrine of your Church. Do your very best. Bring forth your strongest arguments, then if you lead me into the truth, you will be my life-long friend and benefactor. Yours in the bonds of a soul-saving gospel.

ANXIOUS INQUIRER.

DEAR SIR: I publish your letter that I may, in addition to my replies to your questions, invite your particular attention to the strongest and safest position upon which any man can stand with reference to his service to God and the salvation of his soul.

First, I assure you that I have no desire to misrepresent Methodist teaching, and should anything in what I have written appear to you a misrepresentation of your teaching, please call my attention to it and furnish me the necessary correction.

I am glad that you avow such interest in this investigation. It is an encouraging sign of a nearer approach to the word of God to see men occupying prominent positions in the denominations honestly and earnestly seeking for the "truth as it is in Jesus." This is certainly a commendable determination. We can not afford to shut our eyes to the light of truth, no matter how contrary it may be to our preconceived ideas. Neither will it do to deceive ourselves by worldly-wise arguments, for these serve only to draw us away from God's word. The question of right and wrong, truth and error, stands between each individual and God, and it should be answered by the individual in the light of God's word and his own responsibility? Denominational standing, worldly reputation, speculation and traditions of men should weigh with us as nothing when considering the subject of our own salvation. What would it profit a man to be an honored member of a large and strong body of religionists and have a reputation for wisdom, piety and eloquence, and yet find himself among those to whom Jesus will say: "Depart from me, ye workers of iniquity, I never knew you"? If the "wonderful works done in the name of Jesus" (Matt. 7:22) was not a sufficient plea to win the approval of Jesus, how think you it will be with those whose chief plea now for identity with Jesus is based upon "the doctrines and commandments of men"? "In that day" when, in obedience to the voice

of the archangel, the great host of the dead come forth and stand before "the great white throne," what a clamor there will be! The books will be opened, and the dead, both small and great, will be judged out of the things written in the books, according to their works. Rev. 20. What books? The Methodist Discipline? Philadelphia Confession of Faith? Westminster Confession, etc., etc.? If not, why not? If your faith and service to God is regulated by your Discipline, then that is the book you should desire to be judged by. You certainly would not consent to be judged by the Baptist Confession of Faith, nor would they consent to be judged by your Discipline. But God will not thus accommodate those who follow creeds. His word will be that by which all are to be judged. John 12:48. That which God has spoken by His Son, and which was confirmed to us by those who heard Him, will be that by which our eternal destiny will be determined. The great question, then, will not be, "Have you honestly followed the interpretation of Methodism, or Baptistism, or any other ism?" but, "Have you obeyed the word of the Lord?" How will your works compare with that which is written in the New Covenant, of which Jesus is Mediator? This being true, demonstrates the folly of men in regulating their service to God by the precepts of men. See Isa., 29:13-19.

The strongest, safest, and wisest course, then, that any man can pursue is to follow honestly and implicitly these words of Jesus: "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock." To have Jesus call you "wise" is of infinite more value than all the commendations of earthly friends or the worldly-wise. But who are the "wise"? Those who hear the sayings of Jesus and do *them*. Not hear and do something else—some interpretation put upon them, but "do them." What about the strength and safety of those who thus do the sayings of Jesus? His house fell *not* when the storms beat upon it. So, my friend, the man who turns away from the formularies of faith constructed by men, and will hear the "sayings of Jesus and do them," occupies the strongest, safest and wisest position for time and eternity. Any one desiring to occupy this position can, for himself, read "the sayings of Jesus" in the Holy Scriptures. God has spoken by His Son to us concerning "the great salvation," and the things that Jesus has spoken are confirmed to us by His apostles. Heb. 2:1-4. Jesus

told them to "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned." Mark 16:15-16. The apostles confirm "this saying" of Jesus. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one who believes." Rom. 1:16. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Acts 2:38. "To Him give all the prophets witness that *through His name*, whosoever believeth in Him shall receive remission of sins." "And He commanded them to be baptized in the name of the Lord." Acts 10:43-48. "Whoso looketh into the perfect law of liberty and continueth therein being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." Jas. 1:25. "Blessed are they that do His commandments that they may have a right to the tree of life and enter in through the gates into the city." Rev. 22:17.

Now, without entering into an enumeration and discussion of specific points of "your faith and practice," we reject the entire system. It is fundamentally wrong, being the product of uninspired men, and your faith and practice regulated by such a system can not be right. The Church of which I am a member accepts no guide, creed, formulary, or system other than that given by inspiration. Every item of our faith and practice we can and do read it in the language of inspiration, and thus enjoy a liberty forever denied to those whose faith and practice are measured by a creed or discipline given by uninspired wisdom. Trusting that you will see the difference between following Jesus and following men, and determine to be of those who build on the Rock, I am, your friend,

J. W. J.

QUESTIONS RESUMED.

4. "Please show the difference between the 'progressives' and 'non-progressives,' or Firm Foundation, members of your denomination."

As already explained, those with whom I hold fellowship are not a "denomination." We are simply Christians, members of the "one body," the Church of God, having no "organization" other than a congregation with elders and deacons, as taught by the word of God. These congregations are not bound together by any other

tie than that prescribed in the Word. Their union, communion and fellowship are maintained by "walking in the light as He is in the light."

But to the question. Those of our brethren called "Progressives" have made the same mistake that Methodism did. In addition to the means of grace given by divine inspiration, they have added those called "prudential," or "expedients," among which are included the pastorate, instrumental music in the worship, all sorts of societies and conventions, and unscriptural means for raising money. It would be quite interesting to note the differences between the "Progressives" and Methodism, as well as their points of similarity, but for the present I will leave this for Inquirer's meditation and ask him to note the following: Honest men practice what they believe to be right, hence the practice is simply the embodiment of faith or of principles imbibed by faith. Faith comes by hearing the word of God, and we believe and teach that "all Scripture given by inspiration of God is profitable for doctrine, for correction, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16. The word of God we believe to be "the law of liberty," "the doctrine of Christ," that word by which we are to live and by which we are to be judged. Believing these Scriptures, we dare not go beyond them by adding any thing devised by human wisdom. We believe in walking by the rule given by inspiration. Phil. 3:16. Our Progressive brethren have adopted another rule by which to walk, called by them "the law of expediency." This law once adopted is loose enough to give rein even to the "prudential graces" of Methodism. The error committed by them we regard as fundamental, and if persisted in will simply place them on a par with Methodism, a sect among sects. Just now they have an opportunity given them to repent and return "to their first love," and many of them are doing so. I confess that I have no hope of seeing their leaders give up their law of expediency; the system they have inaugurated under this law, they say, "works well"; just the argument your ministers advance in favor of the "mourner's bench"—"it works well." But we advance to the last question:

5. "Please give the names of a dozen or more of the very best books that set forth, in the strongest light, the distinctive doctrines

of the Church to which you belong, so that I may honestly investigate these Church questions fully and arrive at the truth."

The "distinctive doctrines of the Church to which I belong" are most clearly and forcibly set forth in a book called the New Testament, in which are twenty-seven books, written by such inspired writers as Luke, Paul, Peter, James, John, Matthew, Mark and Jude. Shortly after the establishment of the Church in Jerusalem, A. D. 33, Luke says of those who had obeyed the gospel, "And they continued steadfastly in the apostles' doctrine," etc. This we try to do, and to that end we not only study the writings of these inspired men, but we follow the injunction of Paul to Timothy: "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word^s of truth." 2 Tim. 2:15.

These inspired writers tell us that the gospel was to be preached to sinners, and Luke has given a record of the conversion of several thousand men and women. By studying these conversions, and preaching to sinners just as they did, we are continuing in apostolic doctrine, and when they obey from the heart the doctrine thus preached to them, they have the assurance of God's word that they are freed from sin. Rom. 6:17-18.

Then these writers give instruction to the saints of God, telling them how to live so as to secure the crown of life. Do not, in your investigations, make the mistake of applying those things written to Christians by parties who have not obeyed the gospel. But more particularly to the proper division of the word. While there is a line of unity that runs through the twenty-seven books of the New Testament, there is a difference which you must understand in order to clearly perceive the beauties of that institution of which Jesus is Head.

The four writers, Matthew, Mark, Luke and John, give us the biography of Jesus. The incidents they record, beginning with His birth and ending at His death on Calvary, happened "under the law." That is, the Law of Moses was in force until taken out of the way by the death of Jesus. Col. 2:14; Eph. 2:14-15.

After the death, resurrection and ascension of Jesus, the Church was established in Jerusalem (Acts, 2nd chapter), and the apostles began work preaching under the commission given them prior to His ascension. This Church was a *new* institution, something entirely different from both Judaism and Paganism. For Paul

says: "For he is our peace who hath made both one. and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of the twain one new man, so making peace." Eph. 2:14-15. In the next verse he calls this "new man" "one body," and in the nineteenth verse "the household of God." The middle wall of partition between Jews and Gentiles was the Law of Moses. As long as it remained in force the Jew was under obligation to obey it, and as long as he obeyed that law he could not be made one with the Gentile. Such association and fellowship as is contemplated in the "one body" could not be effected without first doing away with the antagonism and enmity existing between the two parties. The first step in removing this antagonism is to abolish that which caused it, the Law of Moses. Jesus did this. He fulfilled the things written in the law concerning Him, and "took away," "broke down," "abolished" it. Then it became necessary to have a new will or law, and Jesus gave that. Read Heb. 10:6-10. "He took away the first that He might establish the second, by the which will we are sanctified through the offering of the body of Christ once for all." By this new will, the gospel, both Jews and Gentiles are called into the one body and made partakers of the promise in Christ. Eph. 3:3-6. It was first preached by "the Holy Spirit sent down from Heaven," using the apostles as mouthpieces. 1 Peter 1:12; Acts, 2nd chap.

In this new institution, the Church of God, men enjoyed "better promises," had a "better hope," were delivered from bondage and introduced into liberty. Gal. 5:1. And all its subjects had the promise of the spirit. "Because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying Abba, Father." Gal. 4:6. As long as the law was in force, no such promise was given, and of course no such gift received. "This only I would learn of you, received ye the Spirit by the works of the law or by the hearing of faith?" Gal. 3:2. As long as the law was in force the Jews were under obligation to do the "works of the law," but they could not receive the Spirit through these works, hence did not receive is as long as the law stood. The law was in force until the death of Jesus, hence up to that date this promise was not received and enjoyed. After His ascension, when the Holy Spirit was sent to the Apostles, you see and hear the fulfillment of a prophecy and a promise of the Spirit.

Connect these links together and you have the means in your reach of becoming a member of the Church of which Jesus is Head, and through the spirit of His Son, crying Abba, Father.

The books that our brethren in modern times have written are not accepted by us as rules of faith and practice, nor do they attempt in any way to formulate articles of religion or forms of government for their brethren. They try to follow the apostolic injunction and write unto "edification, exhortation and comfort," and all appeals for matters of faith or morality are to the express word of God. I now conclude these articles, hoping that Anxious Inquirer will examine them honestly. And if there be yet any trouble in the way preventing his acceptance of the word of God in lieu of the interpretations of Methodism, I invite him to write concerning them. Let us reason together. We are standing on a very narrow slip of time, and eternity is very near to us. Let us try to appreciate the force of these words: "And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." 1 John 2:17. You can not do that will and remain in Methodism, and you can not remain in Methodism without being constantly reminded by the Fifth Article of Religion in your Discipline that you are living in constant violation of both God's will and the Discipline: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." If you and your brethren believe this, I exhort you to "come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

METHODIST MINISTER REPLIES.

After answering Anxious Inquirer's questions, I addressed him a letter, asking that he write his conclusions as to what I had written, and received the following from him:

MY DEAR BROTHER: Your letter of recent date was received in due time, but I have waited to get the copy of the *F. F.* containing your last editorial in answer to my questions. I have not received it up to this writing. Please send it to me at once, as I am anxious to see it.

You ask me to write you my conclusions, after reading your article. Will say in reply that, as I have other questions to propound to you, I prefer to withhold my conclusions until all the evidence is in, or until you have answered all my questions. Then, if you desire, I will write you my conclusions on the whole matter. I now ask you a question about the mode of baptism. I again assure you that I am perfectly honest and sincere in all my investigations, and that if you can prove by the word of God that immersion alone is scriptural baptism, I will not only believe it, but I will submit to immersion myself, and will never practice sprinkling or pouring again while I live, and call it baptism.

I am tremendously in earnest about this matter, and hope you will bring forth your very strongest arguments on this subject.

Our Savior says: "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17. Now, I say, with all the intensity of my soul, that if it can be proved by the inspired word of God that nothing is baptism but immersion; that the salvation of my soul depends upon being immersed, and that there can be no salvation without immersion, then I must and will submit to the will of my Lord and Master and gladly obey His will. But remember, my brother, that it is clear, positive, indubitable evidence that I call for; not guess work, imaginary proof, or supposition, or mere human assertions. Show me a plain, positive "thus saith the Lord," that nothing else will satisfy God but immersion, and I will surrender at once, and be immersed. You need not refer to Wesley, Clark, Barnes, Summers, Stanley, Mosheim, Schaff, nor any other human authority, but give me inspired testimony, proving immersion to be the only scriptural baptism, and this will satisfy me. I will not let prejudice, human philosophy, or tradition keep me from seeing and believing the "truth as it is in Jesus."

ANXIOUS INQUIRER.

I have no objection to continuing this investigation, nor to giving Anxious Inquirer ample time in which to make up his mind and state his conclusions. I am especially glad, too, that Inquirer realizes the tremendous importance of the subject he now proposes for investigation. The reiteration of his honesty was unnecessary, but as he has made it, I would remind him that an honest heart is one that is "free from fraud, guile, or deceit," and will not seek

to evade the force of testimony. Remember the difference between the fishermen of Gallilee and the Pharisees. The latter saw, in the miracles of Jesus, evidence proving Him to be in league with Beelzebub; while the former accepted the same evidence as proof that He was sent of God. "Clear, positive, and indubitable proof" is given that Jesus is the Christ, the Son of God, yet there are men who reject this testimony and declare Christ an impostor. In the case before us, however, I accept Inquirer's profession of sincerity as true, and our readers will expect from him that open, free and candid treatment of the testimony adduced that is implied by such a profession. But once more. Honesty not only deals fairly and uprightly with testimony adduced, but will also be just in its demands, and I feel sure that Inquirer will agree to this, and modify the demand he makes so as to agree with his expressed honesty of purpose. For instance, he desires me to prove "that nothing is baptism but immersion"; that the salvation of his soul "depends upon being immersed"; "that there can be no salvation without immersion."

Logically, scripturally, and honestly, I am not required to prove a negative. I affirm that baptism is immersion, and will produce "clear, positive, and indubitable proof" to sustain the affirmation. If Inquirer believes that sprinkling or pouring is baptism, he should so affirm, and I will deny it. I will also affirm and prove that baptism "in the name of the Lord Jesus" is in order to the remission of sins or salvation. If Inquirer believes in some way of salvation without baptism in it he should so affirm, and until he states some affirmation I withhold my denial. I want to know exactly his position before I say whether I deny or not.

Now, it seems to me, that if I prove that baptism is immersion, that it is a command of the Lord Jesus Christ, and that it is in order to salvation or remission of sins, I will have done all that an honest heart would demand. It may be, though, that I shall, while presenting the evidence to sustain the affirmations above made, also present some testimony against those negative positions to which Inquirer is known to hold. In this way we will find from the Divine record that the only course of life that will "satisfy God" is briefly summed up in this inspired statement: "Let us hear the conclusion of the whole matter, fear God and keep His commandments, for this is the whole duty of man." Ecc. 12:13.

J. W. J.

MODE OF BAPTISM.

Inquirer wanted information as to "the mode of baptism," and desired proof that "immersion alone" is baptism, but the real question to be answered is: "What is baptism?" Can this be answered in such a "clear, positive and indubitable manner as to satisfy the demands of an honest heart?" I believe it can, and will endeavor to do so.

1. As to the word "baptism." This is not an English word, but is transferred from the Greek into the English. The Greek word "baptisma" occurs twenty-two times in the New Testament, and is derived from the Greek word "baptizo," which occurs seventy-five times. Seeing that both words are transferred, not translated, an honest heart would inquire: "Are there any Greek-English dictionaries which give the translation of these words into their English equivalents?" I answer, "Yes; many of them." Then why not settle this controversy by appealing to the testimony of these Greek scholars? Their testimony is "clear and positive," and unanimous, that "baptizo" means to dip, to plunge, to immerse, and "baptisma" means immersion. "Oh, but it is not indubitable!" No, for it is impossible to produce "indubitable" testimony to those who are predetermined not to accept it. But honest seekers for truth, like Anxious Inquirer, will attach great weight to the testimony of lexicographers and accept their translation of these words as readily as they do the words "belief" and "salvation." All seekers, however, have not the opportunity of consulting Greek dictionaries, and having become wedded to the common version, they want clear and positive proof from it as to the action of baptism. This, too, can be furnished. As honest persons, then, let us "search the Scriptures" for the truth as to baptism.

Inquirer will agree with me that baptism is a noun derived from the verb baptize. The verb expresses an action, something done, and the noun names the action. We read in Scripture: "I indeed baptize you"; "he baptized him." Here an act was performed, and the name of that act is baptism. Now, if the word baptize means "to sprinkle, to pour, to immerse," the noun baptism must mean "sprinkling, pouring, immersion." Thus, we have one verb expressing three different yet specific actions, and one noun naming three diverse actions. This is absurd. For example, when Philip baptized the eunuch, what did he do? "He baptized him." Substitute the meaning of the word for the word itself, and we

have "He (sprinkled, poured, immersed) him." And it logically follows that when any one is commanded to "be baptized," as Peter did the Pentacosteans (Acts 2:38), it is equivalent to "be sprinkled, poured, immersed." But how can one word represent three such diverse actions? It can not, except in ecclesiastical traditions derived from the Romish Church.

Verbs express action, nouns name that action, and adverbs qualify the action expressed by the verb; that is, they are words of "mode." It is erroneous, then, to speak of "the mode of baptism," unless you mean by such language that it should be done "decently," "scripturally," or "solemnly." We want to know what the thing, the action, called baptism is, being assured that all who believe in the Lord will always perform it with due regard to "mode," or with propriety and due solemnity.

2. I will now introduce the testimony of those to whom the divine command to baptize was given. In this testimony we will consider the actions of the administrator, and the candidate, the place at or in which baptizing was done, and the references to baptism by inspired writers.

John was sent of God to baptize (John 1:33), and the witnesses, Matthew and Mark, thus testify:

"And were baptized of him in Jordan," Matt. 3:6.

"And Jesus, when He was baptized, went up straightway out of the water," Matt. 3:16; Mark 1:10.

"And were all baptized of him in the river of Jordan," Mark 1:5.

These witnesses, and Luke also, state that John was preaching in the country near the Jordan, that he preached "the baptism of repentance for the remissions of sins," and multitudes of people went out to him and were baptized. The statements thus far show that both preacher and candidates sought a place where the command could be obeyed, and the record says it was done "in the river Jordan," and in the case of Jesus that He "came up out of the water." Why did they go to the river? Why go down into the water? The only answer an honest heart could give is that these actions were necessary in order to the performance of the act called "baptism." As corroborative of this, I introduce another witness, John. He says: "John was baptizing in Enon, near Salim, because there was much water there"—John 3:23. Why was John baptizing there? "Because there was much water there."

Can you doubt this testimony? Water was necessary in order to baptize, "much water" was necessary; hence, the reason for going to the river Jordan, and to Enon, near to Salim.

Another witness, Luke, thus records the actions of a preacher guided by the Holy Spirit: "And as they went on their way they came to a certain water, * * * and he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him." Acts 8:36-38. Here both administrator and candidate "go down into the water." Why did they act in this manner? Because it was necessary in order to carry out the command to "baptize"; no other sensible reason can be given, and honest persons will surely not say that Philip, under the immediate guidance of the Holy Spirit, performed a senseless action. So far, then, we learn that water, much water, was necessary for baptizing; that the parties went to the water; and both administrator and candidate went down into the water; and after the baptism both came up out of the water. So far, all the testimony is "clear, positive and indubitable." No "guess-work" nor comment, but inspired testimony.

3. We now quote Paul's testimony: "Buried with Him (Christ) in baptism, wherein also ye are risen with Him through the faith of the operation of God who raised Him from the dead." Col. 2:12. It is clear and positive that Paul, here and in Rom. 6:34, speaks of baptism as a burial and resurrection. "In baptism" we are buried and raised. The analogy is complete. Jesus was buried and was raised up, the candidate is buried and is raised up, and the inspired witness says of the latter that the burial and raising up is "in baptism."

Again, Paul says: "Let us draw near with true hearts, in full assurance of faith, having had our hearts sprinkled from an evil conscience and our bodies washed with pure water." Heb. 10. All honest persons understand the apostle to refer to baptism, for in this ordinance water is used, and it is the only ordinance connected with the Christian system in which water is used. It is clear, then, and positive too that "in baptism" the body is washed, and coupling this with the previous statement, we readily see that the body is buried in the water and raised out of it, the action answering perfectly to the English word immersion.

Now, let us return to the idea entertained by some that baptism means sprinkling, pouring, or immersion. Inquirer can not deny

that baptism is commanded "in the name of the Lord Jesus." No matter, then, what the word means, man must obey it. If baptism is the name of one act, then that act alone will fill the requirement. If two or more acts are included in that meaning, then the command is not obeyed until the full meaning of the word is complied with. It follows, then, that an honest person, who believes that the word means sprinkle, pour, immerse, will honestly comply with all three actions. How can we accept the statement that a person is conscientious in believing that baptism means sprinkling, pouring, immersion, and see him practice only one of these actions—sprinkling?

I now present a summary of what we have learned from the Scriptures:

SCRIPTURAL BAPTISM REQUIRES—

1. Water.....Matt. 3:11; Acts 10:47
2. Much water.....John 3:23
3. Going to the water...Mark 1:4-5;
.....Acts 8:37
4. Going down into the water...Acts 8:38
5. Burial.....Rom. 6:4; Col. 2:12
6. Raising.....Rom. 6:3-4; Col. 2:12
7. Body washed.....Heb. 10:22
8. Coming up out of the water...Acts 8:39
9. Administrator handles the subject and
not the element.....Acts 8:39; Matt. 28:19

SPRINKLING AND POUR- ING REQUIRE—

1. Water.
2. Little water.
3. Water brought.
4. No.
5. No.
6. No.
7. No.
8. No.
9. Administrator
handles element instead
of subject.

Now, it is certain that an honest heart, who believes in Jesus the Christ, would be perfectly satisfied that he had obeyed the command to be baptized when he had filled all of the above requirements, and could not be satisfied with less. Let some honest-hearted person test these requirements with the three actions: sprinkling, pouring, immersion. He will find that sprinkling and pouring require water, but does not require "much water." How would this sound: "John was sprinkling (or pouring) in Enon near to Salim, because there was much water there." Sprinkling does not require going to the water, nor going down into it. But some conscientious person desirous of following implicitly the examples of Scripture might go to the water, and down into it with the administrator. Would it then do to sprinkle or pour water on them and call it baptism? No, for you can not say "buried in sprinkling or pouring, wherein you are raised," neither is the "body

washed" in sprinkling or pouring. Besides this, by using the words sprinkle and pour, we would have scriptural phrases changed thus: "I sprinkle you"; "he poured him"; "and he commanded them to be poured"; know ye not that so many of us as were poured into Jesus Christ were sprinkled into His death"; "By one Spirit are we all sprinkled into one body," etc., etc. Honesty, then, compels us to relinquish these two actions, so we try the other, "immersion," and find that it meets every requirement. More than this: substitute immerse and immersion for baptize and baptism in every place the words occur in the New Testament, and the sense is complete. The reason of this is that immerse is the exact English equivalent of the Greek word *baptizo*.

With this I "rest the case," adding, though, this much: that nowhere in God's word, from Genesis to Revelation, can any command be found for sprinkling or pouring water alone on man, woman or child as a religious ceremony. Nor is there any example in the divine record where water alone was ever sprinkled or poured upon man, woman or child as a religious ordinance. Baptism, or immersion, is a New Testament institution, and, as above shown, by taking all the circumstances mentioned in connection with it, an honest heart can arrive at a definite and positive understanding of it.

CONCLUSIONS.

Having presented scriptural testimony as to the action of baptism, I shall expect Anxious Inquirer to deal with it honestly. He can not reject the testimony, because it is inspired testimony; moreover it is direct and positive. Besides this, there is, on his part, no counter evidence; that is, not a line of Scripture can be produced to favor the supposition that "baptism" means "sprinkling" or "pouring." No; not one. Commentaries and dictionaries are excluded by his own demand, but even should an appeal be made to these, they would only corroborate the conclusion arrived at, that baptism is *immersion*.

It now devolves upon me to consider his next statement or requirement, viz., "that the salvation of my soul depends upon being immersed, and that there can be no salvation without immersion." Relative to this I repeat what I have before said; that I am not logically, scripturally or honestly required to prove a negative. I will affirm, though, that baptism, in the name of the Lord

Jesus, is in order to the remission of sins, or salvation. If I sustain this affirmation by scriptural testimony, I think it will be equivalent to showing Inquirer that "the salvation of his soul depends upon being immersed." The first item I call attention to is, that baptism is a command. "Repent and be baptized." Acts 2:38. "And he commanded them to be baptized in the name of the Lord Jesus." Acts 10:48. A person who is incapable of understanding or realizing the obligation of a command can not obey it. Infants and idiots can not understand the obligations of a command and are not, therefore, held accountable for non-performance. Inquirer, as a Methodist minister, has doubtless administered what he calls baptism to many infants, and perhaps the only baptism he ever had was of the same kind, "infant baptism." He can see without any further testimony that such a baptism is not obedience. More than this, there is not a person living, Inquirer included, who received what is called "infant baptism," who can honestly claim any *conscience* of baptism, either as a command or duty. Baptism and conscience are connected by the apostle Peter. 1 Peter 3:21. Has an infant any conscience in baptism? None whatever. How can one of this kind testify that he has "obeyed the Lord"? He has no consciousness of the thing done, and depends entirely upon the testimony of others as to his having been "baptized." But such testimony is as worthless in the court of Heaven as in our own courts. "We testify that which we know," said Jesus, and it is true as to our own acts, "we testify that which we know." We know we have been baptized and can so testify; infants who have been baptized (so-called) can not so testify.

I now invite attention to this Scripture: "For God sent not His Son into the world to condemn the world but that the world through Him might be saved." John 3:17. "Might be saved" expresses the possibility of salvation to "the world," but restricts that possibility by the phrase "through Him," that is, through Jesus. And the statement is exactly equivalent to this: Jesus came into the world in order to its salvation. Jesus stands between the world and salvation, and "whosoever" reaches salvation must do so "through Him."

But how through Him? He is not in the world now, but at the right hand of God in Heaven. 1 Peter 3:22. What he did while on earth was in order to the salvation of man. "Though He were

a Son, yet learned He obedience by the things which He suffered, and being made perfect He became the Author of eternal salvation to all them who obey Him." Heb. 5:8-9. It is absolutely certain that if we are saved is must be through the perfected Jesus seated at God's right hand.

But how does Jesus dispense salvation? Peter, speaking of Jesus before the council in Jerusalem, said: "Neither is salvation in any other, for there is none other name under Heaven given among men, *whereby we must be saved.*" Acts 4:12. Here we have "the name of Jesus" standing between man and salvation. It follows then that if man is saved he "must be saved" "through the name of Jesus." This Peter asserts in another place thus: "To Him give all the prophets witness that, *through His name*, whosoever believeth in Him, shall receive the remission of sins." Acts 10:43. This shows too that "the name of Jesus" is given under Heaven among men in order to their salvation. That name was given to Him, says Paul, "that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-10. The "things in earth" are those who need salvation; those in danger of perishing; those for whom Jesus died, "every man." To confess the name of Jesus and obey it they must first have some knowledge of it; hence "the name was given under Heaven among men" in the proclamation of the gospel of Christ. This explains how it is that when "the world by wisdom knew not God it pleased God by the foolishness of preaching to save them who believe." 1 Cor. 1:21. The name of Jesus is given among men, "whereby we must be saved"; through the foolishness of preaching those who believe are saved; therefore, the preaching must include "the name of Jesus whereby we must be saved."

The record of facts in the divine history shows this to be the truth. Jesus told the apostles, prior to His ascension, "that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Luke 24:47. In the second of Acts, Peter first proclaims "the name of Jesus" by showing the fulfillment of prophecy in the resurrection of Jesus and His exaltation, and testifying by the Holy Spirit that God had made that same Jesus whom they had crucified both Lord and Christ. This must be the course of every true preacher of the

gospel. For how can a man believe in the name of Jesus unless the testimony be given showing that He is invested with "all power in Heaven and upon earth"? And note particularly that this name is given in earth, given among men, preached as we have shown in the gospel of Christ, that men should believe in it. I now advance a step further. Inquirer will agree that the whole is equal to the sum of all its parts. Again, it requires all the parts to constitute the whole. This is true as to the name of Jesus; that is, it includes all things preached or commanded in the name of Jesus. The *things in His name* preached to "the world" just as truly and necessarily stand between the world and salvation as does the name of Jesus. After men become Christians, children of God, that "name" binds them still. "Whatsoever ye do in word or deed do all in the name of the Lord Jesus giving thanks to God and the Father by Him." Col. 3:17.

We have seen that through preaching those who believed are saved; that the name of Jesus is preached; that repentance and remissions of sins must be preached in His name; and that in thus preaching Peter preached, "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins"; "to Him give all the prophets witness that, through His name, whosoever believeth in Him, shall receive the remission of sins," "and He commanded them (those who believed) to be baptized in the name of the Lord Jesus." The divine record also shows that those who believed the preaching obeyed the name of Jesus. Those who gladly received the word were baptized; "and when they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ they were baptized both men and women."

Now, as an honest seeker for salvation would you stop short of those things preached by the apostles in the name of Jesus? If that name was "given among men" in order to salvation can man be saved without believing in it? "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18. Can you believe in the name of Jesus and not believe the things preached in His name? Certainly not. If you believe that He has that name and yet do not obey the things preached in His name can you be saved? Jesus has commanded immersion for the remission of sins; have you obeyed it? He is the Author of salvation to them who obey Him; so that if you want that salvation of which He is Author,

the great salvation, salvation from sin, you must obey Him. Is there a way of salvation besides this? If so, it is not given in the name of Jesus.

But I will conclude this by giving some corroborative testimony from a different standpoint. The apostle Paul, writing to Christians, says: "If any man be in Christ Jesus he is a new creature; old things are passed away, all things are become new." 2 Cor. 5:17. Can you be "in Christ" without believing in and obeying the name of Jesus? Jesus said: "Go teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28:19. Paul says we are "baptized into Jesus Christ," "baptized into His death," "baptized into one body," and "as many of you as have been baptized into Jesus Christ have put on Christ." Now, my friend, does salvation depend upon "the name of Father, Son, and Holy Spirit," "the death of Christ," "putting on Christ," "being a member of His body," "of His flesh and of His bones"? You must say it does, and the inspired record shows clearly and positively that baptism puts the believer into all these and thus places Him where His sins are remitted "through the name of Jesus." Again, the last commission given through John on the Isle of Patmos gives this strong language: "Blessed are they that do His commandments that they may have right to the tree of life and may enter in through the gates into the city." Rev. 22:14. Can language make it plainer that doing His commandments is in order to the right to the tree of life and to entrance into the city? Can any one have that right without doing His commandments? Is not baptism one of His commands? It is, and a very plain one. If you don't get "into the city" will you be saved anyhow? You must do His commands to enter into it, and as baptism is one of His commands, baptism stands between you and the tree of life, between you and entrance into that city. It would be wise then for you to delay the matter no longer, but do as Paul did when Ananias told him to "arise and be baptized and wash away thy sins, calling on the name of the Lord," and he "arose and was baptized." "Go thou and do likewise."

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CHAPTER XXV.

The Saloon Curse.

A short time since I received a letter from a brother stating that an election would soon be held in the county in which he lived on the local option question, and that there were Christians in the county who were going to vote the "anti" ticket and thus aid the whisky men in replanting saloons in a local option county. The brother also requested that I give a "lesson along this line," which I would have done before this but for the press of other things upon me that caused me to overlook the date of the proposed election, which at this writing is past. I comply with the request, however, hoping that what I write may yet contain a lesson by which not only Christians, but those who are not Christians may profit.

The rule of life by which the Christian should measure his words and actions teaches plainly and forcibly that "no drunkard shall inherit the Kingdom of God." 1 Cor. 6:10; Gal. 6:21. This is a short sermon, only eight words, but, oh, how full of dreadful import! They shut out every ray of hope for the slave of appetite, and leaves him to the dreadful realities of that "outer darkness where there is weeping and wailing" forever. Is this not enough to cause a Christian to shun whisky drinking, and not indulge an appetite that soon becomes a master and carries his slave to perdition? But this is not the only incentive to cause the Christian to govern himself, and bring himself, soul, spirit and body, to the practice of that sobriety, righteousness and godliness enjoined in the Word.

The highest aspiration of the Christian is, or should be, to be like Jesus, his Master; to follow His example. Along this line there must be not only denial of self, but an earnest desire to work good to others. Selfishness has no place in the Christian life. We must bear one another's burdens, and so fulfill the law of Christ; we must have a care for another; love one another, as Christ hath loved us. The Christian who is thus fulfilling the law of Christ

will never put a stumbling block in the way by which a weak brother may be destroyed. Some men have no appetite for liquor, and often such men boast of their abstinent principles and speak disrespectfully of those who have the appetite for it and indulge it. I have known men to fight hard against the appetite for drink, and finally fill a drunkard's grave through the influence of Christians, who not only failed to help them struggle against the appetite, but even placed the temptation to their lips. My whole soul rises in indignation at the thought of such conduct. Years ago I lost a friend, one who was dear to me, and with whom I had pleaded and prayed for years. He had been raised a Christian, and in early life was devoted to his Christian duties. Entering the army while but a youth, he was led away and acquired the pernicious habit of whisky drinking. It clung to him, and caused him many troubles. Finally, through my efforts and the earnest pleadings of his own father, he quit drinking and for two years touched not a drop. But in an evil hour, at the solicitation of a "friend" and a professed Christian, he took a drink of liquor. It aroused the old appetite, and before night he was drunk, and while in that condition was induced to gamble by another friend (?), who raised a quarrel with him, and finally killed him. The courts of the country cleared him. I thought then, and still think, that it was a foul assassination. The murderer went free; the false friend, who put the bottle to his lips, went free; and sadness and mourning filled the hearts of wife, children, father, and friends. How often is this sad story repeated all over the land?

"We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." There are some who need to be "saved with fear pulling them out of the fire." Christians must not, because they can not, according to the law of the Lord, pile the fagots around the weak brother or weak man of the world, who is being consumed by the fire of appetite. Put the fire out, if you can; take away the fuel that causes it to burn. By so doing, you win a soul from death, and please the Lord.

But some may object, especially those who seem to be influenced by a political principle or policy, that every man has a right to drink what he pleases, and that this being a free government, every man has a right to sell whisky under such restrictions as the law imposes. I do not believe either of these assertions. The Christian's right to drink liquor must be measured by the law of the

Lord. It is not as I please, but as it pleases the Lord; hence as a Christian I will not drink that which may cause the destruction of my brother or of my fellowman. More than this, as above said, I will seek to please the Lord in having a care for my fellowman. Jesus took into consideration our weakness, our helplessness, and came down to us to raise and strengthen us. So should we consider the weakness of men, their proneness to give way to this appetite for drink, and help them to fight against it. We certainly can not help poor, weak, human nature by multiplying the temptation to indulge the appetite. Then, as a voter, the Christian should think of these things, and act in the premises according to the principle embodied in the example of Jesus. Let his action be in the direction of strength for the weak, salvation for the lost.

But just here the other objection comes in. The Christian voter is under obligations to his "party," and the leaders of the party have denounced local option laws as an invasion and destruction of "rights," and Christian voters, generally, regulate their votes by party principles rather than by the law of the Lord. If it is right for Christians to vote, and those who do this think they are right in so doing, then they should vote as Christians. The law of the Lord is perfect, and the Christian is pledged to an implicit obedience to that law. In that law we read from the lips of Jesus: "Render, therefore, unto Cæsar the things that are Cæsar's; and unto God the things that are God's." There is a service due by Christians to civil governments, and many Christians think that that service includes voting, holding office, etc. Suppose this is true, it will yet be admitted that if "the things" to be rendered to Cæsar conflict with those "things" to be rendered to God, the Christian must not obey man, but God. See example, Acts, fourth chapter. This being true, necessitates, as said above, that they vote as Christians; that never for one moment must they lose sight of the grand object of the humiliation and death of Jesus; that it is their right, their God-given privilege, their solemn duty, to act for the good, the purification, the salvation of their fellowmen. I feel sure that the Christian who will earnestly look into "the law of liberty," and imbibe therefrom that spirit of condescension, compassion and self-denial that characterized the Son of Man in working for the good of others, will not only govern his own appetites, but will, in every way authorized by the Lord's law and example, help his fellowmen by his voice, pen, and vote.

But I must stop, hoping that those brethren who will participate in the affairs of government may consider the suggestions herein given and "whatsoever you do in word or deed, do all to the glory of God" and the salvation of your fellowman.

CHAPTER XXVI.

What Evidence Have You?

The majority of people who claim to be Christians, are, I believe, honest in their profession, and are practicing those things which they believe to be right. Their honesty, however, is no proof that what they believe and practice came from God; for if honesty be a proof of the divine origin of one's "faith and practice" Protestantism, Catholicism, Mormonism and all other isms, would stand upon an equal footing as approved of God. While honesty does not prove the verity of that which is believed, it is, nevertheless, absolutely necessary in order to serve God acceptably. It was the honest heart, only, that brought forth fruit to perfection. Luke 8:15.

Men, then, may be perfectly honest in seeking after signs, because they are practicing that which they believe, and they believe as they have been taught. And the religious teachers or leaders have affixed certain signs to their systems, or claim certain things as God-given signs, as proofs of their system, creed, or faith and practice as God-given.

Such teachers make two great mistakes. 1. They mistake the purpose for which signs were given. Signs, wonders, and miracles constituted divine testimony to prove that certain ones were "sent of God" and were authorized to speak a message in His name. In this way the signs "confirmed the word"—that is, confirmed it as God's word. "It is impossible for God to lie," therefore, no proof is ever necessary to prove that what God says is truth. Prove that God said it, that it is God's word, and it is true.

The sign seekers, however, were determined not to view the works of Jesus in this light, though He was willing to rest His claims upon this divine testimony: "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me,

believe the works, that ye may know that the Father is in Me and I in Him." John 10:37-38. They wanted a sign from Heaven to prove the truth of what Jesus said, and ignored the numerous signs that proved that the Father sent Him, and this being proven, His word was necessarily true.

So in modern times, leaders have promulgated creeds, confessions of faith and systems of work, which they teach "in the name of the Lord," and when their practices are called in question they attempt to prove their system to be divine, instead of taking that word, that system which has already been divinely given and confirmed, and boldly saying "thus saith the Lord." To be consistent and scriptural all such leaders should prove by signs that God is in them, that He sent them, then their word would be accepted as truth.

Second. In the second place, having mistaken the purpose for which signs were given, they felt that their systems must have such divine approval, hence sought for signs to that end. And they found them, but not as they claim. Instead of signs given in approval God sent them strong delusion that they might believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Thes. 2:9-12.

Many of these delusions are in our land, and many honest people are deceived by them into the belief of a lie, for anything that antagonizes the truth of God is a lie.

Men do not like to be told that their systems are lies, and their signs delusions. Think us very uncharitable to speak in this manner. But if they will reflect for a moment they will see that our position is the correct one, and the only correct one. God's word is truth. It has been confirmed to us as His word; as the word that must live and abide forever. The word that is to instruct, guide, control, and console us in this life and give us an abundant entrance into the everlasting kingdom. And it is that word by which each individual is to stand or fall in the great day in which God will judge the world by Jesus Christ. We do not have to prove God's system to be true. No, that is not our business, all that we have to do is to teach just what "God hath spoken in these last days by His Son." Not teach the opinions of learned men about these things, but as Paul told Timothy, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." 2 Timothy 2:2.

Nor do we have to seek after signs. No, we want no signs. We

have God's testimony. If man will not accept God's testimony as to his salvation, but turns to seeking for signs, he may be assured that he will find the sign, and lose his soul. Do not, then, make the mistake of rejecting God's testimony for the traditional signs that self-constituted leaders have desired as proofs of God's favor. I believe that God saves man just as it is taught in the gospel: "He that believeth and is baptized shall be saved." Baptism is a matter of knowledge with me. I know I have been baptized. God's people were to have a "knowledge of salvation through the remission of their sins." Hence the plain teaching to inquiring believers, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." God commanded an act, one cognizable by the senses, one of which all who obey it have a knowledge, and to that act He affixed the design remission of sins, salvation from sin. Is God's word true? Yes. Are you saved? Have you a knowledge of it? If you answer "yes," will you tell me how you obtained that knowledge of salvation? If you have not a knowledge of salvation can you truly claim to be one of God's people? "Examine yourselves whether ye be in the faith." Discard sign seeking, it is a delusive practice. Leave signs to the superstitious and follow Jesus. All His appointments are in wisdom and power, and the man who implicitly follows them will succeed. The world may laugh at you for your simplicity, and worldly-wise Christians will call you an old fogey, and perhaps a "do-nothing," because you do not keep pace with them in their devices, but let not these things discourage you. God honors those who honor His word. Things may not move on as fast as we think they should, but do not fret about that. Jesus Christ, the Captain of our Salvation, is at the helm, and if we only obey His orders we will get into the heavenly port. Do not be deceived by the wonderful activity of the societies. Three-fourths of that activity is for selfish ends, to build up the society, not the church, and their sign seeking for divine approval will fall as far short as did the Pharisees.

One of the greatest consolations one can have in this life, and one, too, that comforts, strengthens and buoys up the soul as we draw near the boundary line between this and the heavenly rest, is that God approves our course, and this every Christian can have by a constant, earnest, and faithful obedience to that which is written.

May God help us to be more faithful in learning these things, and in "abounding in the work of the Lord."

CHAPTER XXVII.

"Taking Membership."

In some localities trouble has arisen in congregations on account of the common practice of "Taking Membership," as it is called. Some brethren argue that a Christian is a member of the Church of Christ by virtue of his obedience to the gospel, and that his membership in a local congregation depends upon his place of residence and his "assembling together" with them, no ceremony of any kind being necessary thereto.

Others think that when Christians move into the neighborhood of a local congregation they should present themselves to the congregation and "take membership." By this expression some mean that the party or parties presenting themselves should give evidence that they are Christians and express their desire of uniting with that congregation in the worship and work of the Lord. If the evidence presented is accepted by the elders the practice, in some congregations, is to extend to the parties "the right hand of fellowship"; in others the right hand is given by the elders in the name of the Church; and in others the simple announcement is made to the congregation that Brother or Sister A. is a member of the one body in good standing, and now casts his or her lot with us, and is commended to the love and fellowship of the congregation.

I have been asked to write on the subject, and I do so with some reluctance, fearing to add fuel to a controversy that is not unto edification. Nevertheless, I'll say my speech and then give way to others who may have studied the subject and have something to say.

First. Membership in the one body does not necessarily give membership in a local congregation. If it did then my local membership would be in every congregation in Texas, which is an absurdity. A local congregation is an assembly of Christians in some given locality, as at Austin. This congregation was formed by a number of Christians agreeing to assemble together at a certain time and place to carry on the work and worship of the Lord. This agreement or declaration on their part was absolutely neces-

sary to the formation of the local assembly. Residence in or near the locality did not give one a membership in this local body, for it frequently happens that Christians living in or near the local congregation will not assemble with it, and others who live at quite a distance or in some other locality will unite with it. It is certain that membership in the one body entitles a Christian to all the privileges and blessings and associations of that body, and imposes upon him all the obligations growing out of those privileges. Among the obligations imposed is that of "assembling together" for worship and work, and strange as it may seem, Christians claim all the rights, privileges and blessings while they ignore the obligations. Hence, we often find, as in this city, Christians living near a local congregation who never meet with it. When spoken to about their duty of co-operating with the congregation they will say: "My membership is in Tennessee or Kentucky," or "I am only here temporarily and will not put in my letter till I locate permanently." Some of these "trunk Christians" stay several years in one locality and are still undecided about their "permanent location." Their letters abide in their trunks and they abide in disobedience, and if they don't repent their permanent location will be outside of the great assembly who abide with Christ forever.

When Paul visited Jerusalem after his conversion, the record says: "He essayed to join himself to the disciples, but they were afraid of him, and believed not that he was a disciple." But after Barnabas testified as to his conversion to Christ they received him. Acts 9:26-28. Congregations are often imposed upon by unworthy characters, and should demand of parties presenting themselves for membership some evidence of their membership in the one body. Again, when Apollos "was disposed to pass into Achaia, the brethren wrote exhorting the disciples to receive him." Acts 18:27. A church letter, as it is called, is not a certificate of membership in a local congregation, but rather a commendation, or letter of introduction, such as was given to Apollos.

The general looseness among the churches relative to "taking membership," and not taking it is a great hindrance to the progress of the truth. Those Christians who, living near a congregation, fail to "take membership" with it are derelict in duty. Sometimes their conduct is such as to bring shame and reproach to the cause they profess, and the world, making no distinction between

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members and stragglers, blames the Church for keeping in its fellowship persons who walk disorderly.

The duty of assembling together means more than "going to meeting." It means co-operation, or co-partnership in the worship and work of the Lord. The Christian who realizes this obligation and appreciates the benefits to be derived from this association and co-operation will not hesitate to present himself or herself for membership in the local body with such evidence as is necessary to show that he or she is a Christian. As to the ceremony or form of reception, I think that the declaration by the elders of the desire of the party, accompanied with the statement that satisfactory evidence has been given of his or her standing in the body, at the same time exhorting the brethren to extend to the party their hearty good will and love, is sufficient. As to "giving the hand of fellowship," I have no objections, only let it be done "decently and in order."

Are you identified in the work and worship with the Church in your locality, or are you waiting to "permanently locate?"

CHAPTER XXVIII.

Added to the Lord.—Acts 2:47.

There has been a great deal of controversy about this verse. From a careful examination of several writers as to the proper translation I am inclined to accept the one given by the *Diaglott*: "And the Lord daily added those being saved to the congregation." This statement includes three thoughts, first, the *class* that were "added," those being saved; second, the *fact* that the Lord added them to the congregation or church; third, that this addition was going on daily. As to *why* they were added, or *how* the addition was made *this passage* is silent. Baptists, generally, try to make this passage teach that the people were saved and then added to the Church by baptism, therefore salvation precedes baptism. Others (and among them some of our own brethren) place great stress on the expression "the Lord added," understanding thereby that the Lord adds in some mysterious way all believers to his invisible or mystical body—the Church. All such theories do violence to the

truth. Let us see. What *class* of persons "should be saved" (as in common version), or "are being saved?" I answer, *believers*. "Believers were added to the Lord." Here again the language indicates *the class* of persons who are added, but does not say one word about the *how*. This agrees with the whole Scripture teaching. John says that those who believe on him receive power (or privilege) *of becoming sons* of God. John 1:11-12. "Whosoever believeth *should not perish*." John 3:15. "Believing *might have life* through his name." John 20:31. "To him give all the prophets witness, that *through his name*, whosoever believeth shall receive remission of sins." Acts 10:43.

These Scriptures show conclusively, I think, that *believers* as a *class* have the power to become sons; to obtain life; shall receive remission of sins, and of *this* class it is said they were "added to the Lord," or as in Acts 2:47, "such as are being saved." Are not believers "being saved?" Are they not in light of above Scriptures, in the way of salvation? Most undoubtedly they are. The next question is, does "added to the Lord" and "added to the Church" mean the same thing? The Church is presented to us under the figure of a *body* of which Jesus is *head* and Christians are *members*. See 1 Cor. 12:13-27; Eph. 4:15-16. Now, can a person be a member of the body of Christ and not be "added to the Lord?" Or can a person be added to the Lord and not be a member of His body, the Church? Both of these questions must be answered by *no*. Paul says that "God hath set the members in the body as it hath pleased Him." Then, if God "sets" or places or adds the members to the body, we must conclude that it is done *right*, and as all spiritual life is represented as coming from Jesus (1 Jno. 5:12), the one who *has him*," is in Scripture language, "added to the Church" or "added to the Lord." There is but *one* adding; he who is *scripturally* "added to the congregation" is "added to the Lord."

The word church is not in the original in Acts 2:47, but evidently implied. For take the Scripture above quoted, "believers were the more *added to the Lord*," and we must admit that "adding to the Lord," and "adding to the Church" are equivalent expressions or admit that a believer may be "added to the Lord" and not be a member of his body or Church and *vice versa*. The next question relative to the passage is this, were they saved *before* they were "added," or were they saved in being added? The passage does not

tell us. Hackett, a Baptist commentator, says of the Greek verb in this place: "*Tous sodzomenous, those who are saved, or, more strictly, are becoming saved* from day to day, since the present tense denotes a process going on. * * * The expression implies a certainty resulting, not so much from God's purpose, as from human conduct. The doctrine is that those who embrace the gospel adopt the infallible means of being saved." *Hackett on Acts, in loc.* Luke's record, then, places prominently before us as a *fact*, a *certainty*, that these were daily *additions* to the Church.

The *how* they were added is not indicated, but his previous record from verse 36 to 41 will show the *how*. The *class* of people is indicated by the phrase "those who are becoming saved," or as in *Diaglott*, "those being saved." Not those who *had been* saved, or who *are saved* (before being *added*). It is objected here, that many persons become members of the Church, or are "added to the Church," who are discovered to be "false brethren," "unconverted," "yet in their sins." So that we must draw a line of distinction between being "added to the Lord" and "added to the Church." To my mind this objection is easily removed in two ways. One may be "added to the Lord" and "fall away from his steadfastness" and become a *false brother*. See 1 Tim. 1:19-20.

In the second place there is a vast difference between "becoming a member of the Church," or "joining the Church," and "the Lord adding to the Church." Men and women are constantly "joining the Church," being incorporated into the congregation, "received into fellowship."

But are they "added by the Lord"? How determine this? We must see from the divine record *how* the "Lord added to the Church" or how "God set the members in the body" and, so far as we are concerned, that must be our standard of appeal and decision. The Lord worked by the apostles. See Acts 14:3; Acts 19:11; Rom. 15:18-21. This fact is clearly set forth in Romans that God worked by Paul to make the Gentiles obedient and that this was through preaching the gospel of Christ, the power of God unto salvation to those who believe it. Is a man added to the Lord when made obedient? Or is he added before he obeys? If God wrought miracles by the *hands* of Paul to save people from their *physical* diseases and disabilities, could He not exert His power for the salvation of man from sin by *the mouth* of Paul? Yes. Did he do it? Yes. Paul says that he preached the gospel; that he

spoke in words taught by the Spirit of God (1 Cor. 2:12-12); that the gospel is the power of God to save the believer (Rom. 1:16-17); *preaching* is the manner of applying or using the power. 1 Cor. 1:20. God is ALL-powerful. He can direct or use His power in or through any channel that *pleases Him* and to any end. We are shut up to what He has revealed to us on this matter and have no right to speculate or theorize as to what God *can* do or perhaps *may* do, hence I accept it as conclusive now as when spoken by the prophet Isaiah: "For as the rain cometh down and the snow from Heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, *but it shall accomplish that which I please and shall prosper* IN THE THINGS whereto I sent it." Isa. 55:10-11.

Has God sent His word to the world? Jesus said to the Father: "As thou hast sent me into the world, even so have I sent them (the apostles) into the world." Why send them? "Go preach the gospel to every creature." Is the gospel of Christ God's word? Yes. Did He send it for any purpose? He did, for to say that He did not have a purpose, design or end in sending it is to attribute foolishness to God. What is that purpose, or end? "He that believeth and is baptized shall be saved. He that believeth not shall be damned." This ought to be final with any one who professes to accept the Bible as coming from God. I accept it and pray that I may not be betrayed into going beyond or stopping short of what that Word requires.

But I have gone far beyond what I intended to write, and close with these additional thoughts. Life is in the body, if not it is a corpse. If a limb is severed from the body it can not long survive. It loses what vitality it had and no longer being connected with the source of life dies. If a limb or member is grafted into a body it will obtain its life from the body. All life, spiritual or eternal, is in Jesus Christ the Son of God. 1 John 5:11. To obtain or be a partaker of this life man must be united to Him. This is expressed in Scripture language by the phrases "added to the Lord," "added to the Church" which is his body. Col. 1:18; Eph. 1:19-23. In being "added" the *power* of the Lord is exerted through the preaching of the gospel of Christ to make the people *obedient*, and when by faith those people gladly, from the heart, obey that gospel, they

are "added to the Lord," hence "in Christ"; "added to the Church," hence a member of his body and saved.

CHAPTER XXIX.

Sermon on Dancing.

Hear instruction and be wise and refuse it not.—Prov. 8:33.

Prove all things; hold fast that which is good.—1 Thes. 5:31.

God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.—Gal. 6:14.

A careful consideration of the relations we sustain toward God and our Savior, as revealed in His holy word, will unfold to our minds much of that knowledge which is able to make us wise unto salvation, dispel error, lead us into truth, and prepare us for an entrance into that inheritance incorruptible, undefiled, that fadeth not away, reserved in store for all who love and obey the Lord Jesus.

"If ye love me, keep my commandments," and, surely, if we love Him we will obey the injunction. "Search the Scriptures, for in them are the words of eternal life, and they bear witness of the Anointed One."

In order, then, that we may obey our Savior's commandment, and also the apostolic injunction to "add to our faith, knowledge," we enter into this investigation.

Mankind sustain but two relations toward God. They are either saints or sinners, godly or ungodly, righteous or unrighteous; "aliens from the commonwealth of Israel and strangers from grace," or "citizens of the household of faith," "adopted sons," "without God and without hope in the world," or those who have fled for refuge to lay hold upon the hope set before us," which hope we have as an anchor to the soul, both sure and steadfast."

The maintenance of a positive relation toward God, or compliance with His commandments, constitutes the saint or the state of righteousness; and being in a negative relation, or the disobedience

or neglect of divine law, constitutes the sinner or state of unrighteousness.

Love to God is the bond of union, and it leads us unto all obedience, which is holiness. Sin, produced by pride, severs this bond, causing spiritual death, or separation from God, the end of which is eternal separation from the presence of God. Sin is not a material or tangible substance, but is moral evil, and has reference to the moral or spiritual nature of man. It consists in action against God's laws, and in inaction, or neglect of duty. "Sin is the transgression of the law." 1 John 3:4. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. A scriptural definition of sin is, the violation or omission of a known duty to God.

As man is either saint or sinner, so these relations characterize him as the follower of one of two opposing leaders; or as the subject of one of two kingdoms, entirely opposed to each other in every respect.

"If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. "My kingdom is not of this world." John 18:36. "Who hath delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son." Col. 1:18. "For we wrestle not against flesh and blood [only], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

The above passages, besides many others we might adduce, fully establish the fact of the existence of these two kingdoms; their antagonism in principles and practices; and the nature of the warfare carried on between them.

Each of these kingdoms has its king, laws, customs, usages, subjects and "weapons of warfare." Man must be subject either to the one or the other.

Time and space will not permit me to enter into as full an explanation of these two kingdoms and their distinctive characteristics as the subject deserves. I propose merely to notice the main features of each with such special illustrations as will enable the candid inquirer to discern the good and the evil, and so let knowledge guide his zeal, that he may be found walking blameless in all the ordinances and commandments of the Lord.

The kingdom of the world first demands our attention. Its head is satan; the prince of the power of the air; the father of lies, and one who is opposed to all truth and righteousness. He is head, not as commanding or forcing disobedience to God's laws, but as being the origin of sin—the Tempter, the Seducer—who, through the lust of the flesh, the deceitfulness of sin and the intoxicating pleasures of the world, leads captive the hearts of men.

The following passage, though addressed to Christians, fully illustrates what is said above: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course (custom) of the world, according to the prince of the power of the air; the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in time past in the lust of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." Eph. 2:1-3.

The supreme law of this kingdom is rebellion against God. Those who live in violation of or in opposition to God's laws are called rebels, or rebellious. "We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments." Dan. 9:7.

Of the moral nature of this class of persons, we read, "An evil man seeketh only rebellion." Prov. 17:11.

But rebellion is a general term, and includes within its scope many customs and usages peculiar to the kingdom of Satan, and which are designated in Scripture, the things of this world; the course of this world; the things of the flesh; the lusts of the flesh; rudiments of the world; pollutions of the world, etc.

The Christian is forbidden the indulgence of those things which are implied in the above expressions. What do they mean? What specific actions do they prohibit? Some professed Christians regard them as forbidding certain nameless, indefinable actions; and think that so long as they do not perform those actions specifically prohibited, they rest within the pale of Christ's law.

We do not understand them to mean those duties or labors necessary for the sustenance of our lives or the well-being of society. They do not refer to the laws of government under which we live, for we are taught to "be subject to principalities and powers, to obey magistrates, to be ready to do every good work." Neither can these expressions refer to any law, custom, precept or example in

accordance with the will of God. Referring as they do to our words, actions and thoughts, they must be such as, in the mind of our Savior and His apostles, should be avoided by the Christian.

"Out of the abundance of the heart the mouth speaketh." "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Words and actions are the fruit of the heart. If the heart is right with God, then will the words, actions and thoughts correspond. Pure waters flow only from pure fountains.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."

Can we present our bodies a living sacrifice, holy, acceptable, have our minds renewed according to the will of God, and at the same time be conformed to the world by indulging in its follies, vices and wicked pursuits? Impossible. We can now define these expressions as implying any word, action or thought opposed to the tenor of God's laws, either in letter or spirit. The works of the flesh, which the Apostle Paul says are manifest—the love for wealth, ambition, praise of men, and those fashionable amusements, dancing, theaters, operas, circuses, and such like, all come within the scope of things forbidden.

all grouped together!

We come now to the question proposed, "What amusements are permissible to the Christian?" Or, it has been asked, "How far can a Christian participate in 'the things of this world' and not transgress the commandments of God?"

I ask, seriously, does not the latter question imply the lack of that love, whose center is God, and whose circumference is humble obedience? Should the Christian inquire, What can I leave undone of my Master's will and yet secure to myself his blessings? Should not the language of his heart rather be,

"Nearer my God to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer my God to thee,
Nearer to thee!"

Those who live for the world and its pleasures, and who seem to care more for its smiles than for the approbation of the Savior; and to dread its frowns more than they do the just retribution to be visited upon them for their sins, should remember the solemn words of the Lord Jesus: "Many will say unto me in that day, 'Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?' Then will I say unto them, Depart from me ye workers of iniquity, for I never acknowledged you. Not every one that sayeth 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

But the question has been asked, and I shall interpret it as having been prompted by a conscience desirous of being informed clearly as to the line of duty prescribed for the Christian professor. First, then, I notice that amusement (which is the cause of the present investigation, and) which seems to be regarded by some professors of religion as a "very graceful, fashionable and harmless recreation."

I will not consume time in considering a so-called argument advanced in its favor, viz., "that dancing is not as bad as many other things openly permitted to the Christian." This is childish and unworthy of consideration; yet I would like to hear from these reasoners how they can justify one evil by another? They admit the evil in question, and seek to justify their participation in it by the indulgence of others in something more heinous. This is wonderful logic! but it will not answer, for every one is to be judged according to the deeds done in his own body, and not those done by some one else. If they are Christians, it is their duty to name the "many other things done" that are worse than dancing, in order that the evils may be corrected, and the cause of Christ suffer no reproach. It is admitted by worldlings that it is wrong for Christians to dance.

Dancing is mentioned in the Old and New Testaments about twenty-six times. From a careful examination of these passages, together with Dr. William Smith's Bible Dictionary and Religious Cyclopedia, Article Dance, I obtain the following information:

"It was a religious act, both in true and idol worship. Ex. 15:20. It was practiced exclusively on occasions of national festivities and great victories. Ex. 32:19; Judges 21:22-23; 1 Cor. 10:7. It was performed on such occasions by only one of the sexes. Judges

11:34. It was performed usually in the day time, in the open air, in highways, fields, etc. 1 Sam. 21:11; 29:5. Men who perverted dancing from a sacred use to purposes of amusement were deemed infamous. 1 Sam. 18:6; 30:16. No instances of dancing are found upon record in the Bible in which the two sexes united in the exercises, either as an act of worship or as an amusement. 2 Sam. 6:14-16; 1 Chron. 15:29; Ps. 30:11.

There are no instances on record of dancing for social purposes except the "vain fellows" alluded to by Michal, the irreligious families alluded to by Job, and that of Herodias, which terminated in the death of John the Baptizer. Ps. 149:3; 150:4; Isa. 13:21. I should perhaps include under the last item the dancing alluded to in the parable of the prodigal son, but the point to be illustrated here is the joy of the father for the restoration of his son, which is fitly represented by the feast, the making merry with music and dancing. Luke 7:32; Matt. 17:17; Lam. 5:15; Jer. 31:4-13; Eccl. 3:4. The use of this figure to illustrate the joy of the occasion does not constitute an approval of the dancing itself. Luke 15:25. Besides, the dancing here spoken of was totally different from the modern dance. Job 21:11.

Dean Trench remarks here: "It would be alien to the manners and feelings of the East to suppose the guests themselves engaged in these diversions; they would be but listeners and spectators, the singers and dancers being hired for the occasion." Notes on Parables, p. 415.

Altogether, then, the evidence adduced is entirely opposed to a recognition of dancing as a harmless amusement. So long as it was an act of religious worship, well and good, but when perverted from its proper channel, and indulged for social purposes, it was sinful. Prayer is an appointed element of worship, but if perverted from that use or office for which it was designed by God, and indulged in through mockery, or merely for the gratification of self, it becomes sinful.

Dancing was also regarded by the Romans as the worship of the body, and was considered sacred. This sentiment is contained in Virg. Bucol. v. 73, and is thus alluded to by Servius: "That it is well in religion to dance, for this reason, because no one would wish but that the larger part of our bodies should feel religion." The same sentiment may be said to be contained in the Psalms, where David says, "All my bones shall say, Lord, who is like unto thee?"

The incorporation of the dance into religion, as an act of worship, seems to have been for two reasons: 1. From a desire on the part of man that his veneration should be expressed by the whole body. 2. Emotions of the heart, whether of grief or joy, generally find expression in gestures, so dancing was regarded as the expression of joy.

After the reign of David, dancing, as a religious act, fell into disuse, and was only practiced for a short time after the Babylonian Captivity, and then only at a national festival. It still continued, however, and so continues even to this day among heathen nations, to form an important part of their religious ceremonies.

Dancing is found among the Indians, but only as a religious or warlike exercise. They engaged in dances when preparing for war, or when satiating their vengeance upon some poor captive at the stake, and the sexes never danced together. Can we not safely say that dancing for social amusement, as now engaged in, was unknown to the ancients, and that it seems to be but a refinement upon the same exercise as formerly practiced by idolatrous nations in their orgies and Bacchanalian mysteries?

"The word 'paizein,' to play here (1 Cor. 10:24), refers to those lively dances which occurred at heathen festivals. [Comp. Ex. 32:18 ff.] And many of these dances, as is well known, were directly designed to provoke the most licentious passions—dances of which many of those now practiced are the direct lineal descendants." Lange's Com. on 1 Cor., p. 198.

Can the modern dance be classed among religious acts? If so, it must be of a religion that binds the soul to a service of sins. Can any possible plea be advanced in its favor on account of morality? Can any one show the benefits the Christian may derive from it physically, morally or intellectually?

On the contrary, self-indulgence, sensual gratification, are stamped upon it too plainly to be mistaken; and the Christian should class it where it properly belongs—among the "pollutions of the world"—from whose contaminating contact he should keep himself, and remember that God is spirit, and He desires those who worship Him to do so in spirit and in truth. "But," says one, "the Christian must have some amusement, some recreation; and though God requires obedience from us, He permits us to enjoy ourselves socially by making use of what we find around us in the world. Moreover, some of your preachers and pious members admit that

they can see no harm in the mere movements of the body in dancing, if performed at home, or considered in themselves."

The above seems to be the stronghold of all who favor this fashionable pastime, but as an argument really has but little weight or bearing upon the main question. Judging the motives from the movements of the person dancing, we could not say that the movements of the body, whether in the ballroom or at home, public or private, were intended to convey to an observer a moral or intellectual impression, or even a sensible one; but that self was the chief personage in view, and animal pleasure the chief end in view.

If these movements are not sinful; if the motives which prompt them are not morally evil; if they form a part of that living sacrifice we are enjoined to offer to God in our bodies; if they are holy and acceptable unto God, then there is no harm in them.

But the Christian does need recreation, and we use the term as embracing every species of bodily and mental refreshment. Recreation embraces a most important part of human life. There is no burden, no labor or duty imposed upon man but demands a correspondent recreation. Just as the powers of the body need relaxation and recuperation, so the powers of the mind need some cessation, some turning aside from the daily routine of study and labor, that they may be invigorated and return with new zest to the performance of their various duties. Sleep invigorates and refreshes the body. How sweet is the night of calm repose after a day of fatiguing toil! With renewed strength we enter upon the labors of the day, thanking God for His love in providing for us periodical seasons of rest and refreshment. Just so, the mind oppressed with cares, anxieties and the many duties of life, needs relaxation. We must then bring recreation within the scope of religion, but we must be sure to assign it to its proper position. We must make it subordinate to the end to be attained by the Christian life.

Sleep, indulged in too freely, becomes hurtful and fails in producing those effects for which it was intended; and recreation carried into excess or improperly indulged, degenerates into sinfulness, idleness, neglect of duty.

One important thing to be taken into consideration, during hours of recreation, is time. Man's life at best is but a span. How fleeting the years and how vast the eternity which they unfold to us! "Life is the time to serve the Lord," and as our years are made up of hours and minutes, we can not be too careful of them, for once

past they can never be recalled; their record is made, and eternity alone can unfold the result.

Recreation must be partaken of by the Christian with a view to God's glory. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." If in eating and drinking we can glorify God, then it follows that in other bodily and mental acts of refreshment we can also glorify Him. The Christian should be actuated by this sentiment in all things; the language of his heart should be, "I have chosen the service of Almighty God. To please Him I have determined to give up all things contrary to his laws, and to devote myself, soul, body and mind, to Him; therefore, in taking recreation, I shall take it as being subservient to the object in view, and not merely because it gratifies me."

Recreation should at all times be such as is sanctioned by the Scriptures and is not opposed to the will of God. It should be such as would not place us in a position to forget even for one moment the duty we owe to God. Christ taught His disciples to pray, "Lead us not into temptation." Shall we, then, for our own gratification, place ourselves in a position in which we may be seduced from the path of righteousness? If the circumstantial of any amusement are such as effectually to preclude secret prayer, the realization of God's presence, and the thought of the Lord's passion, to us such amusement is forbidden, though the Scriptures may be silent upon it. Recreation indulged, in proper channels, would always enhance the happiness of the individual. How much more noble would it be for the youth of the present age to pass their leisure moments, not in follies, vices and shallow pursuits, which clog the sense, clog the brain and steep the soul in sin, but in improving their minds; storing them with useful knowledge; preparing for the realities of life; and more than this, making that preparation without which their presence at the judgment bar of God will be one of confusion and shame.

The study of nature (gleaning from her widespread book some knowledge of her various subjects, such as birds, flowers, shells, trees, etc.), presents a never failing source of refreshment. One of the saddest conditions of the human creature is to read God's word with a veil over the heart; to pass blindfolded through the wondrous story of redeeming love and grace; "who, having eyes, see not, and ears, hear not" those things which so nearly concern their eternal welfare. And is it not also truly a pitiable condi-

tion for one to pass through the world—God's book of nature—and see above thousands of beautiful stars, around him beautiful flowers, magnificent sunsets, and a thousand other glorious objects, and never feel in his heart even a passing interest in them? Let us read the words of our Savior, "Consider the lilies of the field," and study Nature, the pure work of God, which will enable us to admire the wisdom of the Creator, and the love of the Father in the providential care exercised over His creatures.

In proportion as our minds and bodies are refreshed, so should our zeal be renewed in the service of God. Our bodies are the spiritual temple of the living God, the dwelling place of the Holy Spirit. We should then be holy at all times, even in hours of recreation; "be fervent in spirit, rejoicing in the Lord."

Recreation, then, precludes the idea of indulging in any pastime enervating in its effects. The mind should be thoroughly informed. Conscience would then lead us into that line of duty conducive to our happiness, and to the fulfillment of our duties to God and man. But if unwilling to serve God according to His appointments, if our wills still remain in rebellious pride, opposed to that restraint necessarily enjoined upon us by Him, we should tremble; for it is a fearful thing for the disobedient to fall into the hands of the living God. (See Thoughts on Personal Religion by Goulburn, article Recreation.)

I come now to the question of Christian liberty. God has given to man the supremacy of the world, and to the Christian permission to use those things in nature which will contribute to his happiness.

Perhaps too much license is assumed in participating in the sinful pleasures of the world by an improper application or understanding of the term "liberty," as used by the apostles.

This term is employed to signify a moral state or condition, including a deliverance of the intellect from the dominion of ignorance and error, of the heart from the reign of evil passions and propensities, and of the will from the galling tyranny of vicious habits.

The word is used in this sense by the poet, when he says:

"Free is the freeman whom the truth makes free,
And all are slaves beside";

and also by the inspired penman in the declaration that, "where the Spirit of the Lord is, there is liberty." It is this three-fold

freedom of intellect, heart and will; this harmonious and perfect development of all the god-like faculties of the soul, which constitutes "the glorious liberty of the sons of God." And we rejoice for this "liberty—wherewith Christ has made us free," because having been "the bondmen of sin, yet we have obeyed from the heart that mold of doctrine into which we were delivered," and "are now made free from the law of sin and death, by the law of the Spirit of life in Christ Jesus."

Christian liberty cannot exist without laws, which must emanate from Christ, the head of the Church. The very idea of liberty suggests the existence of law, for without law anarchy, confusion and strife would prevail. Civil liberty is the object of human legislation, and in order to the attainment of this secure enjoyment of rights, good laws and good governments must be founded upon the principles of justice. We conclude, then, that it is true in religious as well as in civil liberty, that the greatest amount of liberty is enjoyed by those persons for whose benefit the most expedient and salutary laws are enacted. Let us not then use this liberty by abusing the privileges we enjoy, and bring ourselves again in bondage to sin. Our happiness consists in strict conformity to the will of Christ, and self-denial should characterize the Christian's conduct during his whole journey through life. The sinner's happiness consists chiefly in fulfilling the desires of the flesh and catering to the appetites of the body; self-indulgence characterizes him.

I will now briefly consider the kingdom of Christ, remarking, however, that what has been said of dancing refers alike to ALL of the popular amusements of the day. It was selected, not as being the worst evil in the train, but as being one of the most fascinating temptations presented to young Christians, to draw them away from Christ.

Parents, the fault lies not so much in the youth who give way to these temptations, as it does in us for adopting the amusements of the world instead of providing for our children such recreation as would not only contribute to their enjoyment, but also to the moral development of heart and mind.

But to return to the kingdom of Christ. Christ is King, "and He is the head of the body, the Church, the beginning, the first born from the dead." Those who have obeyed from the heart the gospel of Christ, are His subjects. The Church is the vineyard of

the Lord, and we are called into it as laborers, and not idlers. The injunction is, "Watch and pray!" not watch and play.

The duties we owe to our Redeemer, to our brethren, and to mankind generally, are so plainly stated that all who read them can not err, unless willfully blind.

"Justice and judgment are the habitation of His throne." Infinite justice, guided by unerring wisdom, and clothed in the habiliments of love, mercy and truth, has given to us a perfect, a complete system of laws, by obedience to which we may enjoy, to the full extent of earthly enjoyment, Christian liberty.

Let us consider for a moment the nature of those laws under which we live. The word law, as used in the Scriptures and by writers generally, has many significations. "It is used to express a definite commandment, laid down by any recognized authority, either human or divine." In the Scriptures, when used without limiting words, it generally refers to the expressed will of God; but in nine cases out of ten, to the Mosaic law. When used with the article, as by Paul, it refers to the Mosaic law, or to the Old Testament Scriptures. Paul also uses the word to express any manifestation of law, acting upon the will of man by compulsion or by the pressure of external motives. Dr. Smith's Bible Dic. in loc.

It is understood by many to mean a "commandment enforced by coercive power." But that it has other significations is evident from a consideration of the root-words from which it is derived.

The Hebrew word is derived from a root signifying to point out, and so to direct and lead; it lays more stress on its moral authority as teaching the truth and guiding in the right way. The Greek root signifies to assign or appoint, and relies on its constraining power as imposed and enforced by a recognized authority. Ibid.

I infer, then, that the laws of Christ are those commandments, precepts, exhortations, examples and approvals which proceed directly from Him or from His delegated ambassadors, the apostles. This term further includes those precepts or admonitions which are obtained from the plainly implied meaning of the sacred text.

Laws are either general or particular. A general or generic law often includes many specific items not expressed, because so plainly implied. Specific laws could not be given to regulate every question arising from local circumstances, prejudice, opinion or depravity; as they would have so extended the system, and so multiplied

the volumes necessary to contain them, that but few persons, if any, could ever hope to possess, or even to read them. These general laws are so adapted to the moral nature of man, by the Searcher of Hearts, as to fully accomplish, as means, the end or object for which they were given, viz., the restoration of man to the image of his Maker, and the enjoyment of eternal happiness hereafter.

A close examination of these laws will evidence the fact of their being fully adapted to all our wants. A duty enjoined upon us as clearly forbids the performance of some vice or evil, opposed in nature to the duty enjoined. A vice prohibited necessarily implies the performance of the opposite virtue. Laws given requiring the performance of certain actions or the observance of certain elements, whether in worship or conduct, demands exact fulfillment, without addition or alteration.

"If ye then be risen with Christ." This language addressed to Christians, has evident allusion to the time when by the obedience to the law of pardon they were freed from sin and put on the Lord Jesus. "Therefore we are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, so we also should (rise to) walk in newness of life," "for we are all the children of God by faith in Christ Jesus, for as many as have been baptized into Christ have put on Christ."

We then renounced our allegiance to the prince of this world and enrolled ourselves under the banner of the cross, henceforth to war a spiritual warfare as faithful soldiers of Christ. We were entirely separated from our past lives, "for the time past of our lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings and abominable idolatries." But now we are dead to this past life, separated from it, and should be so exclusive from their immoral practices that "they would think it strange that we run not with them to the same excess of riot, speaking evil of us." We should be a peculiar people, a royal priesthood, a holy nation; should walk in newness of life, having new desires, new aspirations, new joys, new hopes, living in a new sphere of action, in which we recognize ourselves as humble dependents upon the will of God, and yet heirs of eternal glory, if we continue faithful to the end.

"Let us, then, set our affections upon things above, where Christ sitteth at the right hand of God." He is our Savior, having

redeemed us from the curse of the law; our Peace, having by His death made reconciliation for the sins of those who believe Him; our King, who being exalted to the right hand of God, and crowned with glory and honor, is able to reward all faithful subjects with the crown of eternal life; and He is our Life, for the life we now live we live by Him; all the benefits we enjoy, all the spiritual blessings, the gracious promises, and the blessed hope of a resurrection from the dead to a life of eternal bliss in the New Jerusalem are by Him and in Him.

"Without faith it is impossible to please God." God in His great benevolence has addressed His revelation to the noblest faculty of man—the moral sense. We must exercise the means within our power ere we can expect extraneous aid. Accepting then the word of God, and it alone, as our guide, let us lay aside every doubt, and relying upon it in all points, render obedience, though it may conflict with some of our cherished plans of worldly aggrandizement or worldly pleasure.

In further illustration of the operation of general laws, we cite a few examples. "Without holiness no man shall see the Lord." Then, if we wish to see Him, to dwell where He is, to be like unto Him, we must put away from us everything that is incompatible with the state of holiness. Here all that contributes to bring us into a state of holiness is enjoined, and all that would detract from that holiness forbidden.

Again, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Every action, word and thought should have the sanction of the Lord Jesus, and thanks be given to the Father of Mercies for all the privileges and blessings we enjoy. Anything done or said not sanctioned by the authority of the Lord Jesus, and in performance of which we can not thank God, is clearly forbidden. Temptations will present themselves, sinful thoughts obtrude upon our minds, but by using those weapons so successfully wielded by our Exemplar against the arch enemy, we too will be enabled to rise above the temptation. "The weapons of our warfare are not carnal, but mighty through God to the pulling down strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The word of God, that LIVING POWER, is an effectual weapon for

warding off the blows of satan. Use it, never forsake it for expediency, or for any cause whatever. Again, "A new commandment I give unto you; love one another, even as I have loved you." Hatred is clearly forbidden, and all those concomitant states of the heart—envy, prejudice, ridicule, sarcasm, etc., certainly can not exist in conjunction with such love as we are enjoined to have for one another. Love one another with pure hearts fervently. Brethren in correcting errors should remember that ignorance, if not willful, is to be pitied, not blamed; to be instructed, and not ridiculed. Love should rule and guide us in all things.

The only question remaining to determine is, how can we as Christians attain to that state of holiness which will secure to us the blessings of eternal life? The Apostle Peter says to his Christian brethren, "And besides this, giving all diligence, add to your faith courage; and to courage, knowledge; and to knowledge, temperance, and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love; for if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Is this not sufficient? Do we not yet realize that we have no continuing city here; that we are dead to the world and all things in it, and, "our life is hid with Christ in God"? "We walk by faith, not by sense." Feeling, or mere animalism, is not made the source of either Christian knowledge or enjoyment. Faith is the principle of our enjoyment, and obedience the means. Faith in God's word, or moral knowledge, is the source from whence flow our spiritual joys. Obedience to his precepts, springing from a lively faith, ennobles the soul; "lifts from earth our low desires"; implants within us aspirations which soar above the low and groveling things of the world, and are not even damped by the certainty of approaching death; but by faith they pierce through the dark gloom of the valley of the shadow of death, and, mounting on high as if on angel's wings, they behold the Lamb of God seated upon the throne

of righteousness and peace in the glorious city of the New Jerusalem, and they realize that "our light afflictions here worketh for us a far more exceeding and eternal weight of glory, for we have a building of God, a house not made with hands, eternal in the heavens."

Let us so live that when our earthly pilgrimage draws to a close, we may, with Christian Paul, exclaim, "I am now ready to be offered up, and the time of my departure is at hand. I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love His appearing."

May God bless and keep us in his ways, now and forever. Amen.

CHAPTER XXX.

Church Succession.

In every discussion on "Church Identity" this subject is brought forward and much valuable time consumed to no purpose but to bewilder the minds of some and hide from them the true issues. For this reason, and because "Church Succession" is paraded before the world as a Bible characteristic, I shall give it some consideration.

First, I will give what some Baptists say about it:

"All well-informed Baptists are agreed in the belief that we, as a people, have continued from the time of Christ until the present. In other words they hold and teach the perpetuity of the Church of Christ. They believe that the Baptist succession exists; that there has been no period of time since the death of Christ when Baptists have not existed." Baptist Succession, by D. B. Ray, p. 15.

I would remark just here that the "perpetuity of the Church of Christ," and "Baptist succession," are two separate and distinct things. Mr. Ray in above quotation makes them identical. Neither of them are true in the sense which he uses them. Perpetuity means to continue without cessation, hence can not properly be

predicted of a body of people. Ray assumes what no Baptist has ever yet proven, viz., that there were Baptist churches during the apostolic age. I will now give a quotation from Vedder's History, page 41:

"Some Baptists have been betrayed into a similar search for proofs of antiquity, misled by the idea that such proof is necessitated by the promise that 'the gates of hades shall not prevail against' the true church. If then, they reason, Baptist churches are true apostolic churches they must have existed from the days of the apostles until now without break of historic continuity. This exaggerated notion of the worth of antiquity, as a note of the true church is strengthened by the theory of baptism held by some Baptists, namely, that no one is baptized unless he is immersed by one who has himself been immersed. This is to substitute for the apostolic succession of 'orders' which the Roman church boasts, an apostolic succession of baptism. The theory compels its advocates to trace a visible succession of Baptist churches from the days of the apostles to our own, or to confess that proof is lacking of the valid baptism of any living man."

This writer, though a Baptist, says that no such church succession as claimed by some Baptists can be traced. In the preface to his history he has this to say: "In cases not a few the author has not been able to adopt certain views that his critics have pressed. Even in these cases, however, the criticism has been helpful, since it has led to re-examination and the confirmation of opinions already expressed. Particularly is this the case regarding that feature of the history that has been most sharply condemned—its treatment, as lacking historical proof, of the hypothesis that there is an unbroken line of Baptist churches from the present time back to the apostles. It would have been a great pleasure to make the hypothesis one's own, and to construct the book along these lines. It is, however, the misfortune or the fault, as the reader pleases, of the author to have been born with an inveterate tendency to look at both sides of a question and weigh the facts well before deciding. His mind is so constituted that it refuses to reason after this fashion: The eternal fitness of things demands that the facts should be thus and so; therefore they are thus and so; but if unfortunately they are not thus and so, we will so distort them by concealing this, and magnifying that, as to make them appear to be thus and so. This may do for romance; it will possibly pass muster for pole-

mies; it is not the way to write history." I will now show that the Graves-Ray-Jarrel wing of the Baptists have adopted the theory of baptismal succession, alluded to by this historian and therefore they have to construct a "romance" in which they so distort the facts of history as to make it appear that there is such a thing as Baptist succession.

J. R. Graves says: "That without scriptural baptism there can be no Christian Church, and consequently no scriptural ministers and no scriptural ordinances." *Old Landmarkism*, p. 138.

Note that he makes everything here depend upon "scriptural baptism." Now, who can administer scriptural baptism?

"It is the inalienable and sole right and duty of a Christian Church to administer the ordinances, baptism and the supper." Page 51.

On page 10 of preface he says: "Can an unbaptized man administer baptism? Reason said no; and I found no example of it in the New Testament after a church had been organized. Soon the question with me assumed a proper form: Has any organization save a scriptural church the right to authorize any one, baptized or unbaptized, to administer church ordinances? I decided this by God's word, in the negative; and subsequently this additional question came up: Are immersions administered by the authority of a scriptural church with an unscriptural design valid? Such immersions I also decided by the clear light of the Scriptures to be null and void."

On page 57 he tells us the Scriptures design of baptism thus:

"None but Christians should be baptized and thus added to the church. I mean a person should give satisfactory evidence that he has been regenerated in heart, made a new creature in Christ, before he is baptized. All human societies, and by this test they may infallibly be known, baptize and add to the church in order to save. Baptists do it because they believe the subject is saved."

The foregoing quotations show that Graves' idea necessitates a perfect chain of what he calls "scriptural churches" from the first church planted by the apostles to the present day. If the chain is broken, away goes his "scriptural baptism."

This is also D. B. Ray's idea as will be seen from the chain of baptismal succession he gives on page 60.

"The oldest Baptist church in America is the one now existing,

with her original articles of faith in Newport, Rhode Island; and she was planted by Dr. John Clark before Williams was baptized.

"He received his baptism in Elder Stillwell's church in London and that church received hers from the Dutch Baptists of Holland—sending over a minister to be baptized by them. These Baptists descended from the Waldenses, whose historical line reaches far back, and connects with the Donatists, and theirs to the apostolic churches."

From the various quotations given thus far, we learn that church succession with the Baptists is a regular and continuous chain of churches linked together by scriptural baptism, from the days of the apostles to the present. Destroy this chain and there can be no such thing as valid baptism, in their theology. On this point, hear what Vedder says: "It is also beyond question that for fully four centuries before the Reformation there were bodies of Christians under various names stigmatized by the Roman Catholic Church as heretics, who professed nearly—sometimes identically—the faith and practice of modern Baptists, and with whom we have a demonstrable historic connection. But a period of a thousand years intervenes, in which the only visible church of unbroken continuity was the Romish Church, which had far departed from the early faith. How is it possible to trace during this time a succession of Baptist churches?" Page 45. The only way they do it is by writing a "romance" and distorting historic facts into Baptist fiction, as does Ray and Jarrel. Let us now hear what Dr. Armitage says in his history about this theory of succession:

"The attempt to show that any religious body has come down from the apostles an unchanged people is of itself an assumption of infallibility and contradicts the facts of history." Preface, p. 3.

In introductory chapter, page 1, he says: "Little perception is required to discover the fallacy of a visible apostolical succession in the ministry, but visible church succession is precisely as fallacious, and for exactly the same reasons. The Catholic is right in his theory that these two must stand or fall together; hence he assumes *ipso facto* that all who are not in this double succession are excluded from the true apostolic line. And many who are not Catholics think that if they fail to unroll a continuous succession of regularly organized churches, they lose their genealogy by a break in the chain and so fail to prove that they are legitimate apostolic churches. Such evidence can not be traced by any church

on earth, and would be utterly worthless if it could; because the real legitimacy of Christianity must be found in the New Testament and nowhere else."

Again on page 3: "This church succession figment shifts the primary question of Christian life from the apostolic ground of truth, faith and obedience, to the Romanistic doctrine of persons and renders an historic succession of such persons necessary to administer the ordinances and impart valid church life."

In speaking of this succession of persons or of ordained ministers or of churches he says that the "attempt to race" such a succession, "is in" itself an attempt to erect a bulwark of error. * * * The idea is the very life of Catholicism. * * * Robert Robinson has well said: "Uninterrupted succession is a specious lure, a snare set by sophistry, into which all parties have fallen. And it has happened to spiritual genealogists as it has to others who have traced natural descents, both have woven together twigs of every kind to fill up remote chasms. The doctrine is necessary only to such churches as regulate their faith and practice by tradition and for their use it was first invented." Armitage, page 2.

PRINCIPLE ADOPTED BY BAPTIST HISTORIANS.

I will now give quotations to show the principle adopted by some Baptist historians in constructing a line of succession.

Mr. Benedict says, page 51: "I shall not attempt to trace a continuous line of churches, as we can for a few centuries past in America. This is a kind of a succession to which we have never laid claim; and of course we make no effort to prove it. We place no kind of reliance on this sort of testimony to establish the soundness of our faith or the validity of our administrations. But the more I study the subject, the stronger are my convictions that if all the facts could be disclosed a very good succession could be made out." Ray, Jarrel and others say they have discovered those facts and they have constructed a succession, not a good one, however, in spite of Armitage, Benedict, Vedder and the facts of history.

But let Mr. Benedict tell us what kind of a succession he alludes to. "My first object has been to ascertain among the mass of heretical materials in different ages, a people who were worthy of the Christian name, and then to see what portion of them by a fair con-

struction, could be claimed as supporters of the principles which the Baptists approve, and which would rank them under that head if they were now alive." Page 50.

Mr. Benedict after giving a list of the various bodies of dissenters, in ancient times, including those relied upon by Ray and others to make out their claim of succession, says that in his opinion the names given them were "of a general character, like that of dissenters and nonconformists in England, and applied to all who agreed on some cardinal points while they differed from each other as to faith and forms." And that "this exposition gives all parties at the present time an equal chance to search among them for their denominational friends. Page 60. The reader must remember that among all the names given to these ancient bodies of people, that of Baptist never occurs. It belongs to modern times as I shall show in this investigation.

Here is what Dr. Armitage says: "But a Baptist proper in modern parlance is one who rejects the baptism of babes under all circumstances, and who immerses none but those who personally confess Christ under any circumstances; and those who are properly immersed upon their faith in Christ, we have a right to claim in history as Baptists to that extent but no farther." Page 283.

What the doctor calls "Baptists" in "modern parlance" may be rightfully claimed by Christians now. The main characteristics by which all these historians trace a line is the rejection of infant baptism and the practice of "believer's baptism." Any body of people anciently possessing these two marks, is claimed as a spiritual progenitor of the Baptists.

But as we have seen, they are divided in sentiment as to tracing a continuous succession of Baptist churches from the apostles' time to this date. Faithful historians claim that those ancient bodies were Baptists in so far as they repudiated infant baptism and practiced believers' baptism, to that extent and no further, as Dr. Armitage says, but men who are determined to construct a succession will go "further" and claim such bodies as Baptist churches, suppressing other features which would contradict their theory. They write romance instead of history.

I will now give some quotations that show the modern origin of Baptists. I quote from "Historical Vindications: A discourse on the province and uses of Baptist history," by Sewall S. Cutting. This discourse was delivered before two Baptist historical societies,

one at Newton, Mass., the other at New York, and was published by their request.

On pages 13 and 14, Mr. Cutting says: "I propose to offer some remarks on the province and uses of Baptist history, and if I dwell somewhat disproportionately on a single branch of the former of these topics, it will be from my desire to direct your attention to questions relating to the rise of our denomination which seem to me to have been studied less than they deserve." (Note that this man is not afraid to speak of "the rise of our denomination." He does not deal in "romance" but in facts of history. And how true it is that a few men claiming to be historians totally ignored "the rise of our denomination" and "studied" more to make it appear that the origin of "our denomination" is "hid in the remote depths of antiquity.") But Mr. C. continues: "By Baptist history I mean history with the restrictions implied by that epithet, taken in its ordinary sense. In that sense the epithet is modern, belonging wholly to the period or the Reformation and the times succeeding." (Mark what follows.) "There are those who regard it as the chief and distinguishing province of Baptist history to trace the stream of our sentiments from their primal fountain in the churches of the apostles, down through successions of organized communities to the Baptists of modern times. I have little confidence in the results of any attempt of that kind which have met my notice, and I attach little value to inquiries pursued for the predetermined purpose of such a demonstration."

"The past opens her testimonies not to those who approach her in the spirit of dictation, and to serve the ends of sect or party, but to those who come in a docile temper to accept her lessons, whatever they may be. It is a more legitimate task to search for the good seed of the kingdom, wheresoever or howsoever scattered in the lapse of ages, whether manifesting itself in individual minds distinguished by faith and genius, in sects struggling to restore the primitive economy and hunted and destroyed as heretics, or mingled with the mass of evangelical germs which never perished in the great apostasy; and to note how that seed, when the Reformation came to the church like vernal suns and airs to the teeming, waiting earth started into rank and even unhealthy growth. This is preliminary to Baptist history. It explains how and why there came to be a Baptist denomination, and hence a history with that epithet. In that sense it is within the province of Baptist history,

but it is not that history itself, American history falls back upon English and English in its turn upon Continental and this again upon Roman, Grecian and Asiatic; but when in the forces and events of these anterior periods, American history has accounted for its existence, and character, its province becomes peculiar and restricted. It is so with Baptist history. It falls back upon the anterior periods with which it is linked, of which it is the offspring; but having in this way accounted for its rise, and explained its character, it becomes distinct and substantive, and belong exclusively to modern times."

On page 36 he speaks of the formation of an English Baptist Church in 1607, by John Smyth. This church claimed the right to institute baptism among themselves and had much discussion with the Dutch Anabaptists upon that subject. On page 37 he says of these parties: "The return of this church from Holland in 1611 may be accepted as the date of the permanent establishment of distinct Baptist churches in England." Armitage, page 454, agrees with this. On page 50 he says that the first Particular Baptist Church was established in 1633 in London and this, he says, "may be regarded as fixing the epoch of our own distinct denominational life."

After the establishment of the Particular Baptists, they increased rapidly and on page 41 he says they were "charged with being Pelagians, Socinians, Arminians, Soulsleepers and the like." Now according to the logic of Ray and Jarrel those Particular Baptists were a set of heretics, for these two luminous logicians argue that because our enemies charge us with teaching water salvation, therefore we do teach it.

But the charges thus made against those Baptists caused them to come together (seven churches represented) in 1643, and publish their confession of faith, "the first issued by the Particular Baptists and the type of all which have since followed," says Mr. C., page 51. On same page, and page 42: "From this confession and from contemporary controversial works, the productions of men of learning and ability it is clear that the founders of the denomination demanded only a consistent and completed reformation—the restoration of evangelical faith and of apostolic order." Again on page 53: "It was the aim of our progenitors to restore the order of the apostolic churches, and so to bring back the power of primitive Christianity. 'I believe and know' said Hubmeyer, 'that

Christendom will not receive its rising aright, till baptism and the Lord's supper are restored to their original purity." In that faith, seeking a perfected reformation, our fathers labored."

A few reflections, and I close this article. That which gave rise to the Baptist denomination was the desire to restore primitive Christianity. It was a laudable desire and strenuous efforts were put forth in that direction. Yet this same Baptist body turns persecutor and villifier when Campbell, Stone, Smith, Scott and others rise up and declare that it is their "aim * * * to restore the order of apostolic churches and so to bring back the power of primitive Christianity."

Some marked differences exist between the procedure of those first Baptists in their effort at restoration and that of Campbell and his co-laborers. The General Baptists first sprung into existence 1607-11, and published their creed. They were Arminian in doctrine and believed in a general atonement. The Particular Baptists, or Calvinistic Baptists, believed in a particular atonement. Hence the names General and Particular Baptists. The latter body also published a creed. Thus these bodies bound themselves by worldly wisdom so that their efforts to restore the order of the apostolic churches were abortive. The creed became, and still is the authoritative exponent of doctrine and the ground of fellowship. The Baptists now claim the Bible as their only rule of faith and practice, and yet the claim is constantly disproved by the divisions among them on account of the creed. Campbell and his co-laborers adhered faithfully to the principle of action adopted, viz., to have no creed but the inspired record.

I will now give an extract from Mr. Cutting, relative to the name, Baptist:

"Distinguished by the restoration of the rite to its primitive form and significance, they naturally took the name of the rite as their true and lawful designation. They called themselves first, 'The Baptized,' and then, 'The Baptists' [p. 108]: In this country, the title, 'Baptized Congregations' or 'Baptized Churches' was preserved in minutes of the Philadelphia Association long after the name Baptist had come into common use [p. 108]. The title 'Baptists,' so far as I can judge, is of uncertain date. I find it first in the Brodmead records [p. 109; this was A. D. 1640]. Once a member amongst the Baptists appears on the title of a book or pamphlet published in 1655, which is my earliest trace of the

name [p. 109]. The earliest use of this title in the Philadelphia Minutes appears under the date of 1712" [p. 110].

The Baptists of this country are very indignant because we refuse to be called by the name of Campbell and claim the divine right to wear the Bible names given to the children of God. "Misery loves company," and so does wrong. They called themselves Baptists from the name of the ordinance, baptism, and now try to make some people believe that they derive the name from John the Baptist. This title was given to John because he was a baptizer, an administrator of baptism to others; they called themselves Baptists because they were immersed, rather than sprinkled; they had restored the rite to its primitive form and significance, as they claimed. But let us hear from Mr. Cutting again, about creeds: "I think we were the earliest of the dissenting bodies of England in the issuing of confessions; and from the first, our confessions have been not only significant of our doctrinal unity, but a condition of acceptance in our fellowship. The separation from us, in this country, of the Old School Baptists on the one hand, and of the Free Will Baptists on the other, and the falling away of the Campbellites or Reformers, are conspicuous signs of established and authoritative doctrines in our communion; and signs as real may be found, likewise, in the doctrinal examinations at every ordination, at every church-recognition, and even at the reception in our churches of candidates for baptism" [p. 85]. As said in the foregoing, the great mistake made by these reformers was the formation of a creed. No body of people can exist as a body without a creed. It is the creed that gives life, form, nature, power or authority. Jesus, the Head of the Church, gave it, through His apostles—a full and complete creed—embodying everything necessary to the worship and work of the church and the individual. This creed is the expression of His will; and is an authoritative document as to doctrine, ordination, church-recognition, and the reception of members.

The Baptists claim to hold to Jesus as Head of the Church; but how can they establish such a claim when they are guided and controlled by an authoritative creed the production of uninspired men? A man or a church holds to Jesus the Head only as he holds to His word. Paul speaks of some as not holding the Head, being vainly puffed up by the fleshly mind, and fully explains his meaning, thus: "Wherefore if ye be dead with Christ from the rudi-

ments of the world, why as though living in the world, are ye subject to ordinances (touch not, taste not, handle not; which all are to perish with the using) after the commandments and doctrines of men." Col. 2:19-22. That he is talking about doctrines and commandments that regulate man's religious life, his service to God, is too patent to need proof. It is also plain that all those who are thus led by these worldly-wise documents, do not hold to Jesus as the Head.

Again, Jesus prayed for all those who believe on Him through the apostles' word, that they might be one. John 17:20-21. Creeds are but formulated opinions as to the meaning of the apostles' words. Harmless, perhaps, when first entertained and expressed, but when adopted and set forth as the doctrine,—as doctrine of the apostles—they become hurtful. Men and women crystallize around them, propagate them, and in contending for them antagonize the divine creed and oppose that unity Jesus prayed for.

Creeds have always proven to be divisive. The boasted doctrinal unity of the Baptists will not bear investigation. We know that they are hopelessly divided among themselves, and all on account of doctrinal differences. For the present I leave this part of the subject, reminding the reader that the churches of Jesus Christ in the apostolic age were governed by the divine creed, and that Baptists are governed by a creed from uninspired men, first published in 1643, improved and republished in 1689. The New Hampshire Confession of Faith is generally held by Baptists of this country.

I wish now to notice again the principle adopted and acted upon by some Baptists in tracing a line of succession back to the apostles:

First, the Catholic theory—that ministerial authority is necessary to validate all the acts and ordinances of the church; hence their theory of the transmission of apostolic authority to the popes.

Second, the Baptist theory—that valid or scriptural baptism depends upon a proper administrator, hence their theory of baptismal succession.

We have also seen that Baptists, in order to make out a regular line of churches, select two characteristics, viz., repudiation of infant baptism, and the immersion of believers; and wherever they find an ancient sect that held these two points, they claim them as Baptists. By these two points they attempt the construction of a through line from the apostles to the present day. Besides the

boastful utterances of these genealogy-builders, they often quote A. Campbell as a witness that there were Baptists all through the ages.

"From the apostolic age to the present time, the sentiments of the Baptists and their practice of baptism have had a continual chain of advocates, and public monuments of their existence in every country can be produced." *McCall Debate*, p. 378. Any one can see from this quotation that it does not affirm a succession of Baptist churches; nor does it say what peculiar sentiments were thus perpetuated.

But I wish now to give some Baptist quotations as to the true succession: "If every church of Christ today were to become apostate, it would be possible and right for any true believers to organize tomorrow another church on the apostolic model of faith and practice, and that church would have the only apostolic succession worth having—a succession of faith in the Lord Jesus Christ and obedience to Him." *Vedder's History*, page 440.

In commenting upon the establishment of the first Baptist Church in America by Roger Williams, in March, 1639, Mr. Benedict says [p. 450]:

"As the whole company, in their own estimation, were unbaptized, and they knew of no administrator in any of the infant settlements to whom they could apply, they with much propriety hit on the following expedient:

"Ezekil Holliman, a man of gifts and piety, by the suffrages of the little company was appointed to baptize Mr. Williams, who in turn baptized Holliman and the other ten.

"Any company of Christians may commence a church in gospel order by their own mutual agreement, without any reference to any other body; and this church has all power to appoint any one of their number, whether minister or layman, to commence anew the administration of gospel institutions."

Alluding to the doctrines of church succession and church infallibility, Dr. Armitage says:

"The twin doctrines were born of the same parentage, and the one implies the other, for a visible succession must be pure in all its parts; that is, infallible. If it is corrupt in some things no logical showing can make it perfect. Truth calls us back to the radical view—that any church which bears the real apostolic stamp,

is in direct historical descent from the apostles, without relation to any other church, past or present." Page 2.

On page 3: "Men are born of God in regeneration, and not of the church. They have no ancestry, in regeneration, much less are they the offspring of an organic ancestry. The men who composed the true churches at Antioch and Rome were 'born from above'; making the gospel, and not the church, the agency by which men are 'begotten of God.' * * * Pure doctrine, as it is found uncorrupted in the word of God, is the only unbroken line of succession which can be traced in Christianity. God never confided His truth to the personal succession of any body of men; man was not to be trusted with the custody of this precious charge, but the King of the Truth has kept the keys of the truth in His own hand. The true church of Christ has ever been that which stood upon His person and work."

On page 9, he quotes from Dr. Ripley, a Baptist, thus: "A church that came into existence yesterday, in strict conformity to the New Testament principles of membership, far away from any long-existing church or company of churches, and therefore unable to trace an outward lineal descent, is a true church of Christ. * * * While a church, so-called, not standing on the apostolic principles of faith and practice, and yet able to look back through a long line up to time immemorial, may have never belonged to that body of which Christ is Head."

Those Baptists, who boast of succession, also claim this theory as a church doctrine and a Bible doctrine, and quote a few passages of Scripture and interpret them to suit their theory. In thus doing, they have received some comfort from Bro. Burnett, of the *Messenger*, who seems to be as badly mixed on this question as are Ray and Jarrel.

Burnett takes the position that "the Church continued in unbroken succession from the apostles to the Mennonites, and thence through the Old Baptists to Alex. Campbell."—Burnett in *Messenger*, Oct. 18, 1893.

Bro. Burnett says, truly, there was no Baptist church in the world until the sixteenth century.—Ray-Burnett debate, p. 15. Those churches then formed were Primitive or Particular Baptists, from whom the Baptists of America are descended. But when Bro. Burnett was hard pressed by Ray on account of the admission "that in the days of Alex. Campbell the Kingdom of Christ, or a part of

the Kingdom, was wearing the name Baptist" (Idem., p. 15), he says: "Then, for the twentieth time, we reiterate, Christ never founded the Baptist church upon the rock, and there was no Baptist church in the world before the sixteenth century. Christ founded His Church (the Church of Christ) upon the rock, and in course of time it apostatized; and in the sixteenth century a part of it sectized around the name Baptist church, and that church began. Before the apostasy there was no Baptist church, and when the apostasy ceases there will again be no Baptist church."—Ray-Burnett debate, p. 76. These statements of Bro. Burnett are as hard to reconcile as are the "mysteries of Baptist grace." His "unbroken succession," according to his own statements, is of an apostatized church in the days of A. Campbell. What next? But I will notice the Scriptures relied on to prove this continuous succession theory.

1. "In the days of these kings the God of Heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." Dan. 2:44. This is interpreted by the successionists to mean that, the Kingdom of Heaven should continue in existence without any break or cessation, or apostasy. Others, defining kingdom and church as synonymous, interpret the passage to mean a continuous, unbroken line of churches of apostolic faith and practice. When we deny their interpretations of this Scripture, they charge us with being infidels. I believe that prophecy, but deny the theory built upon it.

(1) "Shall never be destroyed," does not mean church succession, nor do these words taken with the others, "shall stand forever," imply that there should be no break, chasm or apostasy. For proof of this, I cite the promise to David. 2 Sam. 7:12-16. God said to David that his son should reign after his death, and "he shall build a house for my name, and I will establish the throne forever. * * * And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." See also 1 Kings 2:2-5; 8:25. "Now during the reign of Jehoiakim, king of Judah, the prophet Jeremiah spoke the word of God to him and to the people of Judah and Jerusalem, 'Because ye have not heard my words, behold I will send and take all the families of the north,' saith the Lord, 'and will bring them against this land, and against the inhabitants thereof, and against all these nations,

and will utterly destroy them, and make them an astonishment and a hissing and perpetual desolation. * * * And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years.'” Jer. 25:1-11. Now read 2 Chron. 36 and see the fulfillment of this prophecy and the apparent overthrow of the throne of David. Turn now to Jer. 29:10 and read the prophecy concerning the restoration, and then read the books of Ezra and Nehemiah, which give a history of this restoration. In this we have an illustration that exactly accords with the facts of history concerning that kingdom set up in Jerusalem A. D. 33. Though in the latter case Jesus, the King, still reigned; His subjects were taken captive, were “in the wilderness” of human inventions. His word was supplanted by theological dogmas and vain traditions, and gross darkness veiled the spiritual sky and shut from sight the glorious light of the gospel of Christ. Even after the restoration, under Ezra and Nehemiah, “the tabernacle of David” was cast down, and God’s people were enslaved and ruled over until finally the Lord Jesus, of the seed of David, was raised from the dead and enthroned on high. In His coronation and the establishment of His kingdom, we find a fulfillment of the prophecy to raise up and rebuild the kingdom of David. Amos 9:11-15; Acts 15:15-17.

Once more, relative to this kingdom: In the seventh chapter of Daniel, speaking of the horn that had eyes and a mouth that spoke great things, he says: “I beheld, and the same horn made war with the saints and prevailed against them, until the Ancient of Days came; and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.” Here was a power that should make war with the saints and prevail—“shall wear out the saints”; and they were given into the power of this enemy until a time and times and the dividing of a time; and after this they possessed the kingdom. Now apply all this to the Kingdom of Christ, as I believe it does, and where is the continuous, unbroken succession of churches? “Oh! the church was hid in the wilderness.” Yes, and every man that starts out on a hunt for the church in the wilderness, gets lost in the bewildering fogs of tradition.

2. Another passage is brought forward to support the theory. Jesus said, “Upon this rock will I build My church, and the gates of hades shall not prevail against it.” Matt. 16:18. Admitting

(for the sake of argument) that "it" refers to the church, what does it prove? "Church succession," says one. No, that would contradict Dan. 7:23-24 and Rev. 13:7. In these passages there is a power that prevails over the saints, wears them out, overcomes them; but in the above verse, "the gates of hades shall not prevail over it" certainly does not mean church succession, or succession of any kind. The "gates of hades" is the power of the unseen world—death. Death shall not prevail over the church. Why? Because Jesus has conquered death and now has the keys of death and hades. Rev. 1:18. As He conquered both and was raised to glory, so the church, though it go into hades, shall come forth to glory.

I can not think, however, that "it" refers to church. Jesus says, "I will build my church." Two thoughts here. First, He, Jesus, would be the builder; no power should or could prevent Him. Second, the building of the church. The second depends upon the first. If anything could prevail against Jesus, it could also prevail against His building the church. So that the true idea seems to be that "it" refers to "rock." What does Jesus call rock? I answer, The truth that Peter uttered, "Thou art the Christ, the Son of the living God." This truth was under trial at the time of this conversation, and though revealed to a few, Jesus commanded those few not to tell it to any man. Matt. 16:20. The supreme trial was not yet come—that trial that should eventuate in full testimony as to the truth and power of Jesus. He died, went into hades, and was raised from the dead, and did build His church. See Peter's language, Acts 2:25-28, quoting the prophecy of David and applying it to Jesus.

These are the strongest passages used by the theorists, and we see that they give no support to their continuous, unbroken succession of apostolic churches.

With some it is a serious and puzzling question as to how to prove "church identity" if church succession be denied. I ask, rather, what does church succession prove? Suppose a church can prove its historic connection, step by step, through the ages with the apostolic churches, does such a connection prove it to be the Church of Christ? I answer, No. It must still be measured by the divine measure, the apostles' teaching—the TRUTH—and if it is not standing in this Truth, it is an apostate church.

Let it be noted, however, that there is a succession. We believe and teach that the God of Heaven did, in fulfillment of the word

He spoke by Daniel, set up a kingdom, in the days of the Roman Empire, A. D. 33, and that that kingdom is now in operation on earth. Between then and now we have no need to puzzle our brains seeking, through the records of uninspired men, for links whereby to prove our connection with that kingdom. We have the Word of God, the incorruptible seed of the kingdom, and with it can bind the two periods of then and now together, though the difference between them should be 3000 years instead of 1860.

In the New Testament history—Acts of the Apostles—I find the record of the planting of two churches that had no visible connection with each other: one at Jerusalem; the other at Corinth, about twenty-one years later. That each of them was a Church of Christ, all will admit. That at Jerusalem was planted by the apostles, as recorded in Acts, second chapter; the latter, planted at Corinth by the Apostle Paul. Acts 18.

But how did Paul plant that church? I answer, by sowing the seed of the kingdom into honest hearts that produced fruit. He preached the gospel of Christ to them, and thus laid the foundation in that city for a Church of Christ. "Other foundation can no man lay than that which is laid, which is Jesus the Christ." "According to the grace of God given unto me as a wise master-builder I have laid the foundation. That he did this by preaching the gospel to them, and they were built upon that foundation by obedience to that gospel. See 1 Cor. 3:6; 4:15; Acts 18:1-11.

Paul did not get the gospel from men, but by a revelation from Jesus. Gal. 1:12. In asserting to these Corinthians his divine call as an apostle, he does not base his claims upon "scriptural baptism," but said: "My speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power, that your faith might not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4. Neither does Paul seem to put much stress upon a "proper administrator" of baptism, for he says, "I thank God I baptized none of you but Crispus and Gaius. And I baptized also the house of Stephanus; besides I know not whether I baptized any other." The reason why he thanked God for baptizing so few is thus given: "Lest any should say that I baptized in my own name." Paul placed great stress on preaching the gospel, "for," he says, "Christ sent me, not to baptize, but to preach the gospel"; not as an administrator of baptism—no, any disciple could do that—and these facts in Paul's case show conclusively

that valid or scriptural baptism does not depend on the administrator. He preached the gospel, hence he preached baptism, for they were baptized in consequence of hearing and believing that preaching. Acts 18:8.

Now these two churches were of the same faith and order, both Churches of Christ, and yet no earthly or historic connection. Yet they were linked together, and that link that bound them the TRUTH—the gospel of Christ.

Here, it seems to me, is a solution of the whole succession muddle. Suppose that now, a man of faith, taking the gospel of Christ goes out into the world and preaches it. He goes to the same source that Paul did—to Jesus—and gets the pure, unadulterated, incorruptible seed of the kingdom. When preached, honest-hearted men and women hear, believe and obey it, and thus are gathered out of the world into one body. Will not such a body be a Church of Christ, just as truly as was the one at Corinth? If not, why not? And if such a body is a Church of Christ, will it not be linked to that at Jerusalem and at Corinth? It certainly will, because its faith is in the power of God, and not in the wisdom of men. A. Campbell and his co-laborers did not find the church or kingdom by looking into sectdom. On the contrary, they found there creeds, traditions and superstitions, the remnants of the scholastic theology of the dark ages, all opposed to the authority of the Head of the Church. They turned away from these things and went to the fountain of inspiration in search of Truth. They found it and preached it, and churches sprang up all over the land, fashioned after the divine model.

In 2 Cor. 3:14-16 Paul, in speaking of the Jews and their misconception of the Scripture, says: "But even unto this day, when Moses is read, the veil is upon their heart. But when it shall turn to the Lord the veil shall be taken away." Just so it was with the so-called Christian world in the days of the Campbells, and is so now to a great extent. The veil of human wisdom, as expressed in the various creeds, was upon their hearts. The bright sun of righteousness, though shining in brilliant splendor, added no ray of light to their way. The veil was there, and the people would have it remain, thus excluding the light. But when men turned their hearts to the Lord, when they put all their dependence in Him and His word, lo, the veil was taken away. You can not find the Kingdom of God nor the Church of Christ, by hunting

amongst creed-veiled churches and denominations, and if they wish to "see the Kingdom of God," they must turn to the Lord.

Inasmuch as some persons are loud declaimers upon this subject I will add another thought; The successionists tell us that, "If the kingdom was destroyed before Alex. Campbell was born, the Bible is false." T. R. B. in Mess., Oct. 18, 1893. They seek, by such presumptuous language, to create the impression that all who deny their theories believe that the kingdom was annihilated. In this they are mistaken, as I have already shown. To destroy, does not mean, to annihilate. For instance, Jesus says, "Destroy this temple, and in three days I will raise it up." "Oh, no," say the succession builders, "if it is once destroyed, it can't be raised; it is annihilated." "But He spake of the temple of His body." John 2:19-21. According to this, Jesus was "destroyed" three days and three nights and lived again.

One meaning of the word destroy as given by Thayer is, "to loose what is compacted or built together; to break up; demolish." As has been shown in these articles, the kingdom of David was thus broken up, though not annihilated; and the admission—forced by the facts of history—that the church apostatized, demonstrates the truth that the compact between it and Jesus its King as loosed; they had departed from the faith, and the kingdom was thus "destroyed."

But when they read thus far they will tip-toe on the words "shall never be." In answer to this we show them that both in the Old and New Testaments, God's shalls and shall nots, spoken with reference to His institutions, and man's enjoyment of them, are conditional. This is demonstrated in the history already given of David's kingdom. Now, God never promised to preserve any man or body of men who would not serve Him with all their heart. That which came from God, which He gave through His Son, and was confirmed by His apostles, the ever living Truth, the gospel of Christ, God has preserved. It has never died. Hidden, neglected, forgotten, yet God watched over it and brought it forth pure and bright from the rubbish that human wisdom had piled upon it for centuries. Jesus said, upon one occasion, "whosoever liveth and believeth in me shall never die." Tell me, ye succession builders, do you believe this? If so, explain it according to your theory. You can not? No, but the solution is plain. We say sometimes of a Christian man, "he is dead," but the Savior said of him, "he

shall never die." Who is right? Undoubtedly Jesus is right, and the man is not dead. But the body, that which the man used here as a temple, is dead and returns to dust. When Jesus then spoke the above words He knew that there was something in what we call man that never dies; though to our eyes, to the world and its eyes we say he is dead; the body is dead. Just so with regard to the Kingdom or Church of the living God. There is something about it that never dies—that is indestructible.

When God set up His kingdom on earth, it was inaugurated amongst men by the Spirit of Truth. The body began its operations according to the will of the Head of the Church as soon as the Spirit of Truth was breathed into it. For some years inspired men were custodians of the Truth, but finally, by God's will, it was written. That truth is imperishable. Now, look at the figure presented. Church after church died; thousands and thousands of Christians perished in the persecutions waged against them by Pagan Rome, but did the truth die? The church went into apostasy; did that kill the truth? No. But it needs not to continue this line of thought. We have today the same Spirit of Truth that vivified the church in the days of the apostles. John says: "We (apostles) are of God; he that knoweth God heareth us (apostles); he that is not of God heareth not us. Hereby know we the Spirit of Truth, and the spirit of error." 1 John 4:6. The apostles spoke truth, and he who will be guided by the Spirit of Truth must hear them.

The spirit of error was working, even in the days of Paul, and he speaks of some to whom "God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." In the same connection he speaks of some who perish "because they received not the love of the truth that they might be saved." 2 Thes. 2:8-12. Jesus said: "You shall know the truth and the truth shall make you free." Having, then, this truth, as pure as when given from Heaven, let us do as did the first Christians—hear it and heed it; believe and love it; obey it and walk in it; and thus the church will be ready to welcome her Lord and Master when He comes to take her to the prepared mansions.

CHURCH IDENTITY.

I now desire to present some thoughts on the subject of Church Identity. The divided state of the religious world has given rise to many erroneous ideas relative to the church. We have some sensational preachers who play "hail fellow well met" with all parties, and advise people who claim to be converted under their preaching to "join some church," or "join the church of your choice." Perhaps some of those converts may stop and think, "Why so many churches and such antagonism and rivalry between them? Why can not the preacher tell us to 'join the church,' and let us all work together and live together just as we have done in this meeting?" If these questions were propounded to one of those preachers, they would cause his theological bile to give vent to some non-Christian sentiments. But how is a thoughtful person to decide this question and "join the right church"?

He must first know that the Bible is not responsible for all this division. It condemns division, and enjoins peace, love and unity upon all the followers of Christ. Learning this from the word of God, he is bound to conclude that such a multiplicity of bodies results from the different interpretations and constructions put upon the word by men. They can not ALL be right. Which one, if any, is right? "To the law and the testimony"—the divine standard. The word church—"ekklesia"—means literally, "gathered together in one place," or "called out into one place," "an assembly." It has, primarily, no religious signification, but is used in speaking of a mob (Acts 19:32); and of a deliberative council (Acts 19:39); also in speaking of the assembly of the saints. It occurs about 112 times in the New Testament. Descriptive words united to it, or the context, will always tell us when the Church of Christ is spoken of. We know that men and women associate themselves together and thus form a society, body, institution, or church—such as Alliance, Temperance, Masonic, and other societies. These societies are distinguished from each other by the principles which they believe and practice; for the same body of men and women may today be called an Alliance, tomorrow a Temperance society, and on Lord's day a church. Why this difference? It lies in the difference of their faith and practice, and this difference of faith and practice springs from the difference of principles which are embodied in the constitution or creed

of each particular organization. It is creed, then, that gives life, form, nature, name, principle and work to the body. This is true with regard to churches. The New Testament is a divine creed, embodying everything necessary to the formation and preservation of the church. In other words, the New Testament tells us plainly the characteristics of the Church of Christ.

A characteristic is that which marks character—a particular or peculiar mark by which one thing is distinguished from another; an essential feature, without which the thing could not exist.

As I have shown in preceding articles that Church succession as popularly contended for is not a Bible characteristic, I shall just dismiss it.

Referring back to the definition given to the word Church, we note that people called out into one body are addressed as the Church of God. 1 Cor. 1:1-2. "Now ye are the body of Christ and members in particular." 1 Cor. 12:27. In order that such a body may exist, or be formed, three things are necessary: 1. The authority or power by whom or to whom gathered. 2. The call, embodying motives to influence action, and full directions as to what actions are necessary. 3. The belief of and obedience to the call, thus forming a "body," or a church. Without these three features, there can be no church or body. Paul says, in Eph. 4:4, "There is one body"; by body, he means Church. Eph. 1:23. Hence, there is "one Church," and but one. Of this body, or Church, we read again: "But speaking the truth in love, grow up into Him who is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:15-16. Who constitute the body? Men and women, the saints of God. 1 Cor. 12:27; Eph. 5:30. As the one body they are fitly joined together, not simply joined to the Lord (1 Cor. 6:17) but joined together and compacted. How does this Scripture agree with the popular idea, that the Church of Christ is made up of all the good Christians found in the various denominations extant? Are these parts, one Baptist, one Presbyterian, one Methodist, one Catholic, etc., joined together, compacted, or in unity? No. But further, each joint—member—is, by "effectual work," to supply its share toward this compactness, in order that the body may increase or grow in godliness and love. Do

these dismembered parts of the body of Christ, scattered here and there throughout the religious sects, supply any effectual work for the unity or compactness of the body? No, but they are full of zeal for party, and all their effectual work serves to antagonize the very thing Christ died for—and prayed for—the unity and compactness of the one body. I will now give the essential features of this One Body:

1. Jesus, the Christ, the Son of the living God, is the Head of the Church.

Proof: Col. 1:18; Eph. 1:19-23.

As corollaries to this, the Church is to do all things by His authority. Col. 3:17. And no sinner can be saved except through that authority. Acts 4:10-12 and 10-43.

To those who desire to prove the beginning of the Church's existence on earth, this mark also furnishes solid proof. As He is the Head of the Church, and all things in it must be done in His name, it follows as a necessary conclusion, that the Church could not act in His name before Jesus was given that name, and was given to be Head over it. Paul tells us in Phil. 2:5-9, that this name was given Him after His ascension, and in Eph. 1:19-23, that He was given to be Head over all things to the Church after He received this name. Turning now to Acts 2:36, we find where He was first proclaimed Head, and Acts 2:33, the first command ever given in His name for the remission of sins. Hence that occasion fixes, beyond cavil, to all believers, the beginning of the church or the beginning of the administration of the Kingdom of God in the name of Jesus. As head of the Church, He has all power in Heaven and earth (Matt. 28:18); and this power was given to Him in order that men should obey Him (Phil. 2:5-9); and men should obey Him because He is the author of eternal salvation to all who obey Him. Heb. 5:8-9. But how shall people obey Him unless they believe in Him? And how shall they believe in Him unless they hear of Him? And how shall they hear except some one fully authorized be sent to them with a proclamation that sets forth plainly all these items? See Rom. 10:8-17. Jesus did send His apostles fully qualified to prove their mission, and commanded them to call sinners out of the world into the one body, that they might enjoy His blessings.

This brings us to the second feature:

2. Preaching the gospel of Christ is the ordained means for calling or gathering men and women into a Church.

Proof: Mark 16:15-16; Luke 24:47; 1 Cor. 1:21; Eph. 3:3-6; 1 Thes. 2:14; etc.

3. Faith, repentance, confession with the mouth of the Lord Jesus, and baptism for the remission of sins, are the conditions of membership in this one body or church.

In other words, these things must be done or obeyed in coming out of the world into one body, and are fully set forth in the gospel.

Proof: Faith required. Mark 16:15-16; Acts 16:31; Heb. 11:6.

Repentance. Luke 24:47; Acts 2:38.

Confession: Phil. 2:10-11; Rom. 10:8-10; Acts 3:37.

Baptism. Mark 16:15-16; Acts 2:38, and 10:48.

If these three essential features are found to exist in a body, is it not to that extent a Church? Yes. Is it not also to that extent a Church of Christ? Yes, undoubtedly so.

In preaching the gospel, the motives are presented by which God influences man to action. Love—God's love—is the fountain from which these motives flow. We might say that all motive power is embodied in Jesus; as God gave His Son that the world through Him might be saved. But motives must be seen, heard, believed, in order to influence. What Jesus did for us, manifested His love to us. The cross measures the depth of God's love for man. That Jesus must die for man, shows us the enormity of sin. The promises of Jesus to accept and save all who will come to Him—all these are proclaimed to move man to come. God compels no man to serve Him or His Son. "If any man is WILLING," says the Savior, "let him deny himself, take up his cross and come, follow me."

If a Church of Christ can exist or be formed without these three features, will some kindly tell us the how?

But then there are other features that mark the character of the institution thus formed or called together, and they are important ones, too, and show whether or not the body thus formed draws vitality from Jesus. I will simply give these points, waiting for a future time to develop them.

4. Assembling together on the first day of the week to break the loaf, study the word of God, and for prayers, praise, and the contribution.

5. The appointment of properly qualified persons as overseers and deacons in every congregation, for the teaching of the word and the proper administration of discipline.

6. The law of life to individual Christians, and that by which to obtain forgiveness.

7. The name by which called and the names the members are entitled to wear.

It is thought by some, and so argued, that the name does not signify much. We admit that it does not to those who can trace a line of succession through a long list of names, such as Donatists, Novatians, Waldenses, Mennonites, etc., etc., and make them spell out Baptist every time. No, to them, "there's nothing in a name." Nor do we think that calling a man a Christian will make him one. By no means. The Church is rightly called the Church of Christ, because Jesus the Christ is Head of it. His followers are rightly called Christians, because they believe in, obey and follow Him. The name does not give character, but is given because of the character or nature possessed. Those who wear names derived from ordinances or offices, as do the Baptists, Presbyterians, and others, show their carnality by so doing. These names are divisive, because they indicate the peculiar doctrines of the party wearing them, and show also that they are antagonistic to Christ. For if any one of these bodies possessed the marks of the Church of Christ, why should they object to being called by His name? They prefer an historical name to a New Testament one. No wonder they pride themselves on historical lines, for therein lies all their glory. We glory in the Lord, in His word, and humbly strive to be counted worthy servants, not only by holding to His name, but by living according to His word, maintaining a character that accords with the name—anointed one of God.

Now, reader, take your New Testament in hand, and having found in the New Testament the features herein set forth, see if you can find a body of people who now have them. I am a member of such a body. We, believing in Jesus, the Head of the Church, preach just what He authorized by His apostles, and those who obey this gospel are by their obedience incorporated with us—become a member of the body. There is no "joining the Church," but there is obedience to the Lord, which makes you a member of the Church—one of the body.

Here I close this series of articles, hoping that I have at least

succeeded in stirring up the minds of our readers to a more careful study of the truth. Let us remember, that while we are restoring things to primitive order, that God's people should be a "peculiar people." Separated from the world, we must practice sobriety, righteousness and godliness. Strive after holiness of thought, word and life. Praying the Lord to help us attain these things, so that we may be ready when summoned to meet Him, I am, your brother in hope of eternal life.

CHAPTER XXXI.

When Forgiven.

A great deal of discussion has been had as to whether forgiveness of sins take place before or after baptism. The main point in the discussion is one of fact, and is generally overlooked. Is the person forgiven or not? If forgiven, God has not left him without an assurance of it, and if assured of forgiveness he can certainly tell when he is forgiven. But there are many who claim such an assurance from God before they obey Him in baptism, and others deny their claim, and thus discussion is engendered. Let us examine the subject.

Salvation is either conditional or unconditional. If unconditional, that is if a man is not required to do anything in order to forgiveness of sins, it makes no difference, so far as the solution of this question is concerned, whether he is baptized or not, or whether he believes, repents or confesses. If God out of His own sovereign grace bestows forgiveness of sins when He pleases and to whom He pleases, without any conditions, He would be a respecter of persons. And this the Scriptures emphatically deny. Acts 10:34. God respects character, but character can not be formed without complying with conditions, hence conditions are required of man. To say that salvation is unconditional is the same as to say that it is without conditions, and this means not only that man must not do anything, but that he can not do anything in order to the forgiveness of sins, and that God saves him irrespective of character. This supposition not only contradicts the

Scriptures, but makes nonsense of them, and degrades both God and man.

If salvation is conditional there are some things man must do before he is forgiven, and no man can tell from the record when he is forgiven without first ascertaining what he must do. This ought to be apparent to every mind, for God does now speak directly to man. He has spoken to man, and of those things spoken all that was necessary for us to know has been written by inspiration. All that we know of God's will or purposes concerning the salvation of man is a matter of record, it is contained in the New Testament and can be easily learned.

The conditions required of man do not procure or produce salvation, like cause and effect. Neither do they move God to change His mind because he is unchangeable. James 1:17. Nevertheless, they are necessary in order to the forgiveness of sins. 1. Because it is the will of God, His counsel expressed and confirmed to us, that it should be so. 2. Because the conditions required bring the sinner to God. They change the man in his attitude towards God. So that when the conditions are complied with, man is changed and this change is called conversion, born again. He is now in a state where his sins are forgiven and he is assured of it by the infallible testimony of God's word.

But what are the conditions that man must comply with in order to be forgiven of sins?

We are said to be saved by the Father (1 Tim. 4:10), by Jesus (Eph. 5:23), by grace (Eph. 2:8), by the life of Jesus (Rom. 5:9-10), by the gospel (1 Cor. 15:1). But in all this there is nothing said of what we must do. They speak of the divine agents, and the instrumentalities used by them in order to man's salvation. They are all absolutely necessary and are found co-operating in the salvation of man. We are looking for things to be done by man. Reading further we find that man is saved by or through faith (Eph. 2:8); that repentance is unto salvation (2 Cor. 7:10); that confession with the mouth of the Lord Jesus is unto salvation (Rom. 10:8-10); that baptism saves us (1 Peter 3:21; Mark 16:15-16). Now, these things pertaining to the Kingdom of God and name of Jesus Christ, are preached in the gospel of Christ. Man must do them. Now, the question with me is this: I find that baptism, a command in the name of the Lord Jesus, is connected with salvation thus: "He that believeth and is baptized shall be saved."

This is the language of Jesus. It is truth. Can I from this passage claim any assurance from God of salvation before baptism? No, God will not contradict His Son. Again, I find: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Does this Scripture contradict the one quoted above? No, there is perfect accord between them. Can I in the light of this Scripture claim remission before obeying the conditions, "repent and be baptized"? If so, where does the assurance of pardon come in? Reader, if you are one of those who claim an assurance of pardon, read the second of Acts, if you please, and tell me when and how those to whom Peter gave the command received the assurance of sins forgiven. I say it was not until "they gladly received his words and were baptized."

But space forbids extending this examination to other cases, and I will close this article with one more thought.

All will agree from the language of John 3:16-17 that God gave His Son in order that the world might be saved. Jesus stands between the world and salvation. His life of humiliation, His death were necessary in order to remission of sins or salvation. Luke 24:47. Being raised from the dead and seated at the right hand of the Father He was given "a name," that is power, or authority, in order to salvation, and Peter tells us that no other name is given under Heaven amongst men whereby we must be saved. Acts 4:10-12. The name of Jesus is in order to salvation, and it is given in order to salvation. How given? "Thus it is written and thus it behooved Christ to suffer and rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24:47. To preach the name of Jesus and His name given under Heaven among men are the same, but to preach the name of Jesus is to preach the things He commanded, hence, these things were preached in order to salvation. Was repentance preached? Yes. Is it in order to salvation? Yes. Why so? Because given in the name of Jesus as a condition for man to obey. See Acts 2:38, Acts 10:48. Have you obeyed "the name of Jesus"? If not, what assurance have you of remission? His "name" stands between you and "be saved." And His "name" includes whatever is commanded in His name. Baptism is preached or commanded in His name, it is therefore certain that baptism stands between you and salvation. Think on these things and with full faith in

Jesus and sincerely repenting obey from the heart the "name of Jesus," and then you can rejoice in full assurance of sins forgiven.

CHAPTER XXXII.

Apostasy.

Many persons honestly believe that when one becomes a Christian, is once saved, that they can not be lost, can not fall away or apostatize. On the other hand, others believe and teach the possibility of falling away, that as long as man lives here there is danger of his being seduced from the right way, and of being finally lost.

In trying to settle this question, we must not seek to array one Scripture against the other, but endeavor to harmonize them. Many writers and speakers seem to be satisfied if they can only get Scriptures to sustain their ideas, losing sight of the fact that they make the Bible contradict itself, and thus furnish the infidel another argument against Christianity.

In this investigation, I will first show that man is a responsible agent. Very few, perhaps, will deny this, nevertheless a few points relative to it will not be amiss.

My first argument to prove man's responsibility is, that man has a conscience. I am not concerned at all as to what conscience is, nor how we get a conscience, but as to the fact that we have one. We know this, and further, we know how conscience works. It testifies to the inner man the nature of an action, that it is right or wrong; good or bad. If the contemplated action is right, and we do it, conscience bears witness that our action is right and pleasant—good feelings are the result. But if we do wrong or refuse to do right, the same witness testifies that our action is wrong, and unpleasant feelings are the result. But how can conscience testify that any action is right or wrong without an appeal to some authoritative standard? I say authoritative, for conscience must recognize the authority that gives the standard; in order to be positive in its testimony. The supreme standard of right and wrong is the will of God, this expressed to us in the law of God. But law is a

rule of action given by authority, and in the divine government it is given to regulate our actions.

Unpublished law can have no authority, hence as Moses said: "The secret things belong to the Lord our God, but the revealed things belong to us and to our children that we may do all the works of this law." Deut. 29:29. This language implies choice on the part of man, choice whether he will or will not do the words of the law thus made known. This freedom is absolutely necessary in order to man's happiness. If I am compelled by a power to do that which I do not like to do, or do not wish to do, conscience will testify that my course of life is wrong, my feeling will be unpleasant and myself unhappy. Again, the law making power has fixed a penalty to the violation of the law, and a reward is promised to the obedient. Can I choose between the two? My very soul shrinks from the idea of punishment; must I go on and receive this punishment in spite of all that I can do? No, it is not thus that God deals with man. His word calls upon man to choose between life and death, obedience and disobedience, blessings and cursings. Deut. 30:15, 20; 1 Kings 18:21. But what good can a choice between reward and punishment do unless man has the ability to gain the one and shun or escape the other? None whatever! This agrees with the word of God. The rule of action given us marks the extent to which our ability must go. God will not require an impossibility of us. But here comes in the popular theory that we are not able of ourselves to do that which is required. If not, then we must have a power given us that we do not possess naturally, and this power must necessarily come from God, because the devil would not give man the power to do God's will. If God does not give this power and man is unable to do what He requires of him and is lost, whose fault is it? Not the man's, for he desired to do right, be saved, but was unable to do what God required. The fault then would be in withholding the power that would have carried man to salvation, and God is charged with damning a man because He failed to supply him with the necessary means of salvation. Besides this, if it were true that God did give this extra power, or ability, to every one that desired it, it would still make him a partial God and man a machine. We are compelled, then, to discard such God-dishonoring ideas and teach man that he has the ability to do what is required of him. We find that God is the supreme power or authority to whom man must account for his

manner of life here. Rom. 14:12. The will of God is the infallible authoritative standard by which we are to be judged, and according to which our actions are to be regulated. Man can not plead ignorance of this will. It is published, and he has access to it. On man's part we find a perfect freedom of choice as to what he will do and where he will go, and coupled with this the capacity to understand and the ability to do whatever may be required of him. Then "let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment and every secret thing whether it be good or bad."

The fact cited in the last quotation made that there is a judgment to come in which there will be a distribution of rewards and punishments, shows that man is the arbiter of his own destiny. Because, if he is not free to choose between reward and punishment, the law is a cheat in holding out rewards or inducements that can not be realized. Again, if man is not free to do or not to do those things by which reward is gained and punishment avoided, he is a mere machine, a thing with no more life, action or power, than a plow, clock, or locomotive.

These are absurd notions, and contrary not only to God's word, but to common sense. Nevertheless, many men are clinging to an old tradition that, legitimately considered, leads to such conclusions. Let us remember, then, that man is not driven by force or necessity, but that he acts from choice, and has the power or ability to do what is required of him. Jesus said: "If any man will come after me, let him deny himself and take up his cross and follow me." Matt. 16:24. Again to the Jews He said: "How often I would have gathered thy children together as a hen doth gather her brood under her wings and you would not." Luke 13:34.

Seeing, then, that man is responsible for what he does, we can determine his relation to the divine government. "Sin is the transgression of law." 1 John 3:4. Therefore to him that knoweth to do good and doeth it not, to him it is sin." James 4:17. Going beyond the law of God, that is, doing things that are forbidden and not doing things that are commanded, constitutes sin. Man is a sinner, then, by wicked works, not by his inherited nature. Col. 1:21. He is alienated from the life of God through the blindness of his heart (Eph. 4:17-19), and this blindness is caused by the god of this world. 2 Cor. 4:3-4. Because of man's alienation from

God, because of his dire necessity, God pitied him and provided a plain, simple, yet powerful plan by which to rescue him from corruption and restore him to the favor of God. This is revealed or made known to us in the gospel of Christ. "The grace of God that brings salvation has appeared to all men." Titus 2:10; Rom. 16:25-26.

But why should God reveal His will to man? He is not willing that man should perish (2 Peter 3:9), but willing that man shall come to the knowledge of the truth. 1 Tim. 2:4. The truth believed and obeyed will make us free from sin. John 8:32; 1 Peter 1:32. But obedience is of no value unless it is voluntary. Man must be willing to obey God, hence motives are presented to him to induce him to turn from sin to holiness, from satan to God. Here we are met with the popular tradition that God draws the sinner to Himself by some powerful and mysterious work of the Spirit operating directly upon the sinner's heart. The language of Jesus is quoted to sustain this: "No man can come to me except the Father who sent me draw him, and I will raise him up the last day." John 6:44.

Long and loudly they dwell upon the fact that God draws the sinner to Jesus, but they fail to show how this drawing is done. According to their theory, it is a dragging or a pushing by a force that can not be resisted, hence their doctrine destroys man's willingness and often forces one who earnestly desires to be a Christian to become a mere partisan and find a home in some "orthodox church."

Jesus explained the how of this drawing. "It is written in the prophets and they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father cometh to me." John 6:45. Here you have it. God teaches, man hears, learns, comes. How does God teach man? As an illustration, I refer you to Exodus 4. The children of Israel were in bondage in Egypt. God determined to save them and give them an inheritance. They were ignorant of this; how did they hear and learn? God selected Moses, and when he was unwilling to go, God gave him Aaron, his brother, saying: "Now therefore go and I will be with thy mouth and teach thee what thou shalt say. * * * And thou shalt speak to him (Aaron) and put words into his mouth; and I will be with thy mouth and with his mouth and will teach you what ye shall do. And he shall be thy spokesman unto the people, and he shall be to

thee instead of a mouth, and thou shalt be to him instead of God.
* * * And Moses and Aaron went and gathered together all the elders of the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses and did the signs in the sight of the people. And the people believed, and when they heard that the Lord had visited the Children of Israel and that he had looked upon their afflictions, then they bowed their heads and worshipped."

Could anything be plainer than this? There is no "mysterious operation" here, but something clear as the noon-day sun. God gave words to Moses; Moses spoke them to Aaron and Aaron spoke them to the people. They heard and learned, and the effect of their hearing and learning is seen in their following Moses and Aaron out of Egypt. "Thou leddest Thy people like a flock by the hand of Moses and Aaron." Ps. 77:20.

Let us apply this illustration. God sent His Son into the world to redeem man from the bondage of sin. Man is in ignorance of God and of the blessings in store for him. Unable to deliver himself, Jesus comes, and selects mouthpieces, the apostles. In order that these apostles might not err in their message, Jesus promised the Holy Spirit to them "to bring all things to your remembrance whatsoever I have said unto you." John 14:26. The prophet had said that God should be the teacher of man. Isa. 2:1-2 and 54:13. Paul says that God now speaks by His Son. Heb. 1:1. Jesus says: "As my Father hath taught me I speak these things." John 8:28. "My doctrine is not mine, but His that sent me." John 7:16. "For I have given them (the apostles) the words Thou gavest me and they have received them." John 17:8. Then Jesus sent these apostles out to teach. "As Thou hast sent me into the world even so have I also sent them into the world." John 17:18. The apostles were commanded "to teach the nations," to "preach the gospel to every creature," to "preach repentance and remission of sins in the name of Jesus beginning at Jerusalem."

But they were to wait in Jerusalem for power from on high (Luke 24:49), with the assurance that they would receive power after the Holy Spirit came upon them. Acts 1:18. They received the Holy Spirit (Acts 2:1-4), and began teaching the word committed to them. This is how God teaches. Jesus said to His disciples: "He that heareth you heareth me; and he that despiseth you despiseth me, and Him that sent me." Luke 10:16.

He, then, that would come to God must hear the apostles and learn of them. "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain in Godliness, from such withdraw thyself." 1 Tim. 6:3-5.

The Lord Jesus will be revealed from Heaven in flaming fire taking vengeance upon those who know not God and that obey not the gospel. 2 Thes. 1:8. My dear reader, if you do not "know God," if you have not "obeyed the gospel" of Christ, go to the apostles, learn from them the measure of your duty and then be not a forgetful hearer of the word but a doer of the work in order that you may be blessed. James 1:21.

But let us advance a little. We find men and women who recognize their accountability to God and have obeyed the gospel, or obeyed that which they believe is the gospel. Our Baptist friends, while disclaiming all connection between works and salvation, insist most strenuously on obedience to what they teach as gospel. In their practice they recognize the responsibility of the sinner, and urge upon him the necessity of obedience. But, as soon as they can persuade one to obey what they teach, or as soon as the sinner can be persuaded to believe that he is saved and can not be lost, they rob him of all individuality, all responsibility.

Does man lose identity when he becomes a Christian? Does he lose his responsibility and become a mere machine? We must answer both these questions by an emphatic no. The doctrine taught by Baptists and some others that "it is impossible for a person who is once saved to fall away and be finally lost," not only contradicts the word of God, but stultifies common sense in treating a Christian as a machine or as an irresponsible combination of flesh and blood pushed on to eternal salvation by the power of God alone.

The contrary of this is true. The Christian must "work out his own salvation with fear and trembling." Phil. 2:12. But why fear and tremble if there is no possibility of his falling away? Why must he work? Because it is the law of Christian life. Paul exhorts the Christian to "abound in the work of the Lord for as

much as ye know that your labor (work) is not in vain in the Lord." 1 Cor. 15:58.

If the salvation here spoken of was already ours, and we could not lose it, what necessity is there for the exhortation to work for it? But how must I work? "For it is God who worketh in you both to will and to do of His good pleasure." Phil. 2:13. "To will" precedes the "doing"; this demonstrates the fact that the Christian service must be a willing one. If it is a willing service, man is not a machine, does not act from compulsion, but is still a responsible creature.

Another prominent feature in this Scripture is that the work done is in accordance with God's will. Eph. 1:11. If God works in us both "to will and to do," He certainly will not work in us "to will and to do" that which contradicts His will expressed to us. It is certain that the things taught and done by men that contradict the will of God expressed to us in His word are not from God. But how does God work in us in order to cause us to will and to do? "For this cause also thank we God without ceasing, because, when ye received the word of God which ye received of us, ye received it not as the word of men, but as it is in truth the word of God which effectually worketh in you that believe." 1 Thes. 2:13.

This explains how God works in us. It is not a mysterious process; it is not a compulsory one; nor is it a direct work by the Holy Spirit; but God works in us to will and to do by His word—the word of truth. Notice, however, that this effectual work is only in those who believe.

Many Christians do not work, are not willing to work because they lack faith in God's word. They are very much like God's ancient people, the Jews. When by the power of God, they had been saved from bondage and led to the borders of the promised inheritance they rebelled against God and were turned back to wander in the wilderness until their carcasses should fall by the way.

So we see, brethren, that they could not enter in because of "unbelief." "Take heed, brethren, lest there be in you an evil heart of unbelief in departing from the living God." Heb. 3:19. Those Jews believed in God (Ex. 4:30); they had evidence of His power present with them day by day, but they did not believe that they could go and possess the land. (See Numbers 14.) They were afraid of the difficulties in the way. The giants, the high walled

cities, were obstacles that they felt unable to cope with. They forgot God's promise to give them the land and the command to them to go and possess it.

So now Christians redeemed from bondage are frightened at the combinations of power brought against them, and their hearts fail them. They do not believe God when He says, "The weapons of our warfare are not carnal but mighty through God (that is, by His appointment) to the pulling down of strongholds, the casting down of imagination and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4-5.

Those Jews fell by unbelief; so Christians fall by unbelief.

FINAL PERSEVERANCE.

The advocates of that peculiar doctrine known as "the final preservation of the saints" rely mainly upon one class of Scriptures for proofs, and these are generally disconnected from the context and a meaning given them that makes void the word of God.

The class of Scriptures indicated above is that which treats of the promises of God. Some indeed go farther and rely upon some texts that refer to the power of God as the efficient cause that prevents the loss of one who had once been purged from sin. They interpret the promises of God in an absolute, unconditional manner, and speak of the power manifested in preserving us in such a way as to make void the responsibility of man.

The promises of God, whether to saint or sinner, are conditional. By this I mean that there are certain requirements made of man that must be done in order to the reception and enjoyment of the promises, and that the doing or not doing of these conditions is left to man's free choice.

This has been already proven, and will appear more clearly as we proceed in the investigation. The first Scripture, and one of the strongest cited by them, is Rom. 5:9-10: "Much more then, being justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life."

The apostle here presents an antithesis that is intended to strengthen the faith and confirm the hopes of the Christian. The

sinner is justified by the blood of Christ, reconciled to God by the death of His Son. The Christian "shall be saved from wrath through Him, shall be saved through His life." Hence we have two classes, the sinner and the saint, two salvations, one past, one in the future, two causes, the death of His Son—the life of His Son. Now how does either of these causes operate to the salvation of man? Conditionally or unconditionally? We answer that it is conditionally. Please remember that any thing required of man in order that he may be justified or saved, is a condition. "Whom God hath set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." Rom. 3:25.

The sinner can not be justified without faith. Again it is the sinner who must be reconciled. He is alienated and an enemy in his mind by wicked works. Col. 1:21. His mind or heart must be changed. To this end the "word of reconciliation is preached" to him (2 Cor. 5:18-20), in order that by hearing he may have faith. Rom. 10:17. But what degree of faith is it that justifies or reconciles? A perfect faith will do this. A faith that does not act is dead—it is faith alone, and is like a barren tree that produces no fruit. How is faith perfected? "Seest thou how faith wrought with his works and by works was faith made perfect." James 2:22. No matter how we view this subject, we are compelled to admit that it requires a perfect faith in order to justification, or in order to be called the friend of God. We obtain our faith by hearing the gospel preached, how do we perfect it? By obedience. The fruits of faith, or the works by which it is perfected, are repentance, confession, and baptism, and when thus perfected the sinner is justified or reconciled. In all this we see man's freedom of choice, his freedom of action. "Ye are my friends if you do whatsoever I command you." John 15:14. Abraham was called "the friend of God" after he had done what God had commanded. James 2:23. So we are called the friends of Jesus after we do what He commands.

Having been reconciled Paul says we shall be saved by His life. This salvation is eternal and is to be obtained at the resurrection. It is future, "a salvation ready to be revealed in the last time," and Jesus is "the author of eternal salvation to all who obey Him." Heb. 5:9. Certainly then we shall be saved by His life if we are obedient Christians. "We must seek for honor, glory and immor-

tality by a patient continuance in well doing. Rom. 2:6-8. I have already showed how our well doing is brought about, so that we see no support whatever in this Scripture (Rom. 5:9-10) for the unscriptural dogma of the impossibility of falling from the grace of God.

As a confirmation of the principle above set forth, of the conditionality of the promises of God whether to saint or sinner, I cite you to the promise made Abraham (Gen. 22:19): "And in thy seed shall all the nations of earth be blessed." The seed here promised was Christ (Gal. 3:16), and the blessing through Him the salvation from sin. Was this blessing to be given unconditionally? It appears to be absolute and no condition expressed when it was made; we have "shall be blessed" here just as we have "shall be saved" in the commission or in Rom. 5:9-10. But there are conditions, and we find them when we permit the Bible to explain itself. The Apostle Peter, speaking to the Jews at Jerusalem, said: "Ye are the children of the prophets and of the covenant which God made with our fathers saying unto Abraham in thy seed shall all the kindreds of the earth be blessed. Unto you first God having raised up His Son Jesus hath sent Him to bless you in turning away every one of you from his iniquities. Acts 3:25-26. This shows how the blessing is to be obtained, "in turning every one away from his iniquities."

Acts 3:19 shows how they were to be turned. "Repent and turn that your sins may be blotted out"—something to be done—conditions required of man and the blessings given only to those who obey. In addition to this read Ezek. 33:1, 16, wherein the principles of divine government are set forth. "As I live saith the Lord I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

Notwithstanding this, God says to the wicked "thou shalt surely die." Is there no help, no remedy, no condition by which he may live? Yes. "When I say unto the wicked, thou shalt surely die, if he turn from his sin and do that which is lawful and right he shall surely live and shall not die." On the other hand, God says, "When I shall say to the righteous he shall surely live, if he trust to his own righteousness and commit iniquity all his righteousness shall not be remembered, but for his iniquity he hath committed he shall die."

To ignore these principles and attempt to build up a theory of

the impossibility of falling away from the grace of God, is to dishonor God and make His word of none effect. It confirms man in a listless, do-nothing sentimentalism which they imagine is religion, thus deceiving themselves. It stultifies common sense by presenting as an article to be believed that man can do nothing and must do nothing in order to his being saved. From such traditions may the Lord speedily deliver us.

CHAPTER XXXIII.

Conversion.

There is a great difference between the popular ideas of conversion and the teaching of the New Testament. All religionists have a theory of conversion which they teach and in proof of which they will quote Scripture. They evidently believe that conversion is a Bible doctrine. I start out then with this admission from all, that conversion is taught in the New Testament. This is certainly correct, and I am glad that we can all agree so far. Our first inquiry shall be as to the meaning of the word. "Conversion" occurs only once in the New Testament (Acts 15:3), but the original Greek work occurs about forty times. The old English word "convert" does not express the meaning of the original, as well as the word turn, and you will find that the Revised Version gives this translation wherever the word occurs. Instead of "repent and be converted" we have "repent and turn" (Acts 3:19); "and a great number believed and turned to the Lord." Acts 11:21. Do we agree still? Remember then that the word conversion means turning, and the above Scripture (Acts 3:19) is sufficient to show that man is commanded to turn. This is further proven by James: "Every good and perfect gift is from above and cometh down from the Father of Lights with whom is no variableness neither shadow of turning." James 1:17. Man then must do all the turning.

What class of men must turn? Some people say there are but two classes of men, the elect and the non-elect. These classes, they say, are fixed by the unalterable decree of God from all eternity, so that neither class can be increased, diminished or altered. How

can any one believe such a doctrine and at the same time preach to them that they must "be converted" or "turn to the Lord"? If their destiny is fixed by the decree of God, from all eternity, no amount of turning that they can do in time, will or can alter that decree or change their relation to God. Yet the gospel commands them to "turn to the Lord that their sins may be blotted out." If they do not turn in obedience to the gospel they will be lost; if they do turn they destroy the decree of God. Is the gospel contrary to the decree of God? No, it is the fulfillment of it. Eph. 3:3-6. Hence whatever decree or purpose God may have had in eternity relative to the destiny of man, He fulfilled and revealed it in the gospel, and it teaches plainly and forcibly that man must "turn to the Lord" in order to be one of the "elect." It is gratifying to know that the great progress made in the knowledge of truth as it is in Jesus, is gradually leading the people to abandon such God-dishonoring dogmas as the one alluded to above, one that if true, would make God contradict himself or prove the whole system to be a farce. It is plain that the class that must turn is "the sinner." Paul was sent to the Gentiles: "To open their eyes, to turn them from darkness to light, from the power of satan to God, that they may receive the forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." Acts 26:18. Some men are in darkness, under the power of satan and under condemnation on account of their sins. This is the class that are commanded to turn. But WHY should men turn? The answer to this question is clear. "Repent and turn that your sins may be blotted out." Acts 3:19. "Turn them from the power of satan to God that they may receive the forgiveness of sins." Acts 28:18. See also Matt. 13:15; Mark 4:12. This settles several things:

1. It shows that conversion or turning and forgiveness of sins are two different things.

2. That conversion or turning precedes and is necessary to the forgiveness of sins.

3. That conversion or turning is something that man must do, and forgiveness of sins is something done for him, when he turns.

I shall next inquire as to those things that precede the turning. Jesus speaking of a certain class, said of them: "Lest they should see with their eyes, and hear with their ears, and understand with their hearts and turn and I should heal (their sins be forgiven, Mark 4:12) them." Again, "A great number believed and turned

to the Lord." Acts 11:21. "Repent and turn that your sins may be blotted out." Acts 3:19. Here are certain things that man must do. "See and hear," "understand," "believe," "repent," and "turn." Please note these different things; it does not say that either believing or repenting is turning, nor does it say that a man is turned when he believes and repents, but he must believe, repent, and turn. It is true that in one sense we may say of man that his mind is turned or his heart is turned, using the word figuratively to express a change of mind and affections. This would not be incorrect for in every case of turning to the Lord, there is necessarily first a change of the mind from ignorance to knowledge, and a change of affections. I will notice this more particularly further on. Let us note, to what man must turn. "Except ye turn and become as little children, ye shall not enter the Kingdom of Heaven." Matt. 3. How can a man become as a little child? I answer, by being born again. Peter addressing some who had been born again called them "new-born babes." 1 Peter 2:2. Being born again takes a man into the Kingdom of God. John 3:3-5. Conversion or turning also takes a man into the Kingdom. Matt. 18:3. This agrees with passages already quoted: "They turned to the Lord," "turn them from the power of satan to (the power of) God." When any one "turns to the Lord" he "becomes as a little child," is "born again," is in the Kingdom of God, in Christ, his sins are blotted out and he is an heir of God. Paul said that the Thessalonians "turned from idols to serve the true and living God." God is in Christ (2 Cor. 5:17), hence to turn to God is the same as to turn to the Lord or Christ. Again, we learn that when Jesus was exalted to the right hand of the Father there was given him "a name or authority above every name that at the name of Jesus every knee should bow, of things in Heaven and things in earth, and things under the earth. And that every tongue should confess that he is Lord, to the glory of God the Father." Phil. 2:9-11. Peter says there is no other name given under Heaven whereby we can be saved. Acts 4:10-12. Jesus had said that "repentance and remission of sins should be preached in his name beginning at Jerusalem." Luke 24:47. In that first preaching which was done by the Apostle Peter we find men commanded to do certain things "in the name of Jesus Christ." They were wicked persons who had rejected Jesus and crucified Him, they had been under the power of satan and acting as his agents. Now did they turn to the Lord before

they obeyed the command that was given them by the apostle? In order to serve the living and true God they must serve Christ. See Rom. 14:17-18. In serving Christ they had to make a beginning, they must yield to or obey His authority. Men who are under the power of satan are those who obey the dictates of the flesh satan puts forth through the lusts of the flesh and the various temptations surrounding us. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death or of obedience unto righteousness." Rom. 6:16. Paul here represents men as obeying sin. In Rom. 5:21 he also represents sin as reigning or ruling, and Jesus says, "whosoever committeth sin is the servant of sin." John 8:24. We must conclude, then, that to be under the power of satan is to be under the power of sin. Now, man must be turned from the power of sin to the Lord—that is, place himself under the power of the Lord. How does sin retain a power over man? Paul answers this: "To whom ye yield yourselves servants to obey, his servants ye are whom ye obey." Can a man turn from the power of sin without ceasing the practice of it? No. But suppose he ceases to sin, will that release him from the power of it? *Not altogether.* A man may renounce his allegiance to one power, cease even to serve him, but *that act* does not put him under another government. In this case man might cease to sin, still his guilt remains; he is not saved. He must go on and turn to a power that can remove his guilt or pardon it, and which can preserve him from the evil power he has just turned from. He must yield himself in obedience to the Lord.

We cannot become servants of Christ without obeying Him, and we consummate that obedience in that act that is expressed by the word "turn." What is that act? It must be something that will express the authority of Jesus. The apostles leave no doubt as to what the act is. Note: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Acts 2:38. Here we have *repent* and *remission of sins* exactly in the same order as in Acts 3:19. But in one place we have "be baptized," in the other "turn," thus:

repent	and	be baptized	for the remission of sins,
repent	and	turn	that your sins may be blotted out.

Who can doubt that the act of turning is here equivalent to "be

baptized"? Or, in plain terms, baptism is that act by which or in which men "turn to the Lord." Some other Scriptures will confirm this. We are "baptized into Jesus Christ." Rom. 6:3; Gal. 3:26-27. Is a man turned to the Lord until he is *in Christ*? Certainly not. Well, he is not *in Christ* until he is "*baptized into Christ*," and baptism is an act of obedience to the authority of Jesus. When we yield ourselves in this act of obedience to the authority or power of Jesus, we become His servants, are in His kingdom, and we have His word that all our sins are forgiven. See also Acts 10:48 and 22:16.

I will now return and consider those antecedents more closely. Will a man turn to a person, thing, or course of life that he never heard of? Impossible. Then, to turn to the Lord men must *hear* something about Him. Again, will a man turn away from a course of life to a different one unless he can be made to *believe* that his former course is prejudicial to all his interests, and that the one offered is full of good? No. Can a man obey a command that he does not understand? Certainly not. The very essence of the new life in Christ is that "all shall know the Lord, from the least to the greatest." Heb. 8:11. Hence the necessity for man to "see and hear" and "understand." But *how* is this accomplished? By what *power* is man turned so as to be blessed? I answer, that it is by the "power of God"; that God puts His laws into man's mind and writes or impresses them upon his affections, so that he may render an intelligent and willing obedience to them. Heb. 8:5-12. And this is not done in some mysterious way by an abstract work of the Spirit. But God has, through His Son, plainly revealed the whole matter in the gospel. God does not send the Spirit, either with or without prayer, to turn man, but just as Peter told the Jews, He has sent His Son Jesus to bless you in *turning every one of you away from your iniquities*. Acts 3:23. This was after the exaltation of Jesus; after the descent of the Holy Spirit on Pentecost; after 3000 had turned to the Lord. Acts 2:42. How was the turning done? Peter preached to them and showed them what they had to understand and do. They yielded obedience to it and thus turned to the Lord. Acts 3. The apostle Paul was sent to turn men from the power of satan to God. Did he do this? Certainly. How? By using the means given him, "the power of God," the gospel of Christ. Rom. 1:16. He preached the gospel and "*showed them* * * * that they should repent and turn to God,

and do works meet for repentance." Acts 26:20. What did he show them? He caused them to "see and hear," "opened their eyes"—that is, their minds (Eph. 1:18), taught them the truth. 2 Thess. 2:13. "Faith comes by hearing the word of God." Rom. 10:17. "By faith we understand." Heb. 11:3. In preaching the gospel Paul would show the sinful condition of man; that he is lost, under condemnation and utterly helpless to extricate himself from the toils and snares of sin; that while thus polluted with sin God, in His infinite love, gave His Son to die for us. That Jesus humiliated Himself in becoming a man, a servant; suffered the reproach of the cross, the pangs of death and the horrors of the grave, to break the power of the evil one, that had for so long held sway on earth. That Jesus had conquered sin, death, the grave and now offered to all who would serve Him forgiveness of sins and an heirship to eternal life. Is there any mysticism here? No. Man hears, believes, and believing in the goodness of God that promises mercy to the penitent, he is thus led to repentance. Rom. 2:4. Then, as already shown, he turns to the Lord in "obedience" to His authority. Reader, have you turned to the Lord? Or are you now clinging to some idol that only leads you farther away from Him? Remember, that nothing sinful can enter the New Jerusalem, and if you would enter there, you must have your sins forgiven here. Jesus will do this if you turn to Him. There is *no shadow* of turning in God or in Jesus, *you must turn*. Yes, believe and turn to the Lord; repent and turn that your sins may be blotted out and be welcomed as an heir of God.

"Oh! turn you! oh, turn you, for why will you die,
When God in His mercy is coming so nigh?
Now Jesus invites you, the Spirit says come,
The brethren are waiting to welcome you home."

CHAPTER XXXIV.

Our Creed.

F. F. Co.: Will you please give, in your paper, a copy of the creed of the Christian church or churches? Did not Alexander Campbell write out articles of faith for these churches? Is each church a separate body, and, if so, what do you do when a church gets wrong? What body or head do they have to appeal to to be set right? The Methodists have their conference, the Baptists their associations, but I do not understand your practice in this respect. Was not A. Campbell the founder of what is generally called the Christian Church? Do you not think a man can serve God acceptably in any church? Please give us some light upon these things, and oblige an

EARNEST INQUIRER.

We will endeavor to comply with Inquirer's request and give such light as will enable all who read to learn the truth as it is in Jesus, so that they may walk in the light as He is in the light, and thus have fellowship with each other and be cleansed from all sin by the blood of Jesus. 1 John 1:7.

In treating upon the subjects contained in the foregoing inquiry I will, first, note that one relative to the founder of what is called "the Christian Church."

It is an axiomatic proposition that every institution on earth must have had a beginning. More than this, it must have had a *founder*. Many worldly institutions, and some religious ones can be readily traced to their beginning, and when the time and place of their birth is thus located it is not very difficult to show who were their founders. But should such darkness exist as to the origin and founder of a church as is claimed by some for their respective churches, it demonstrates clearly that they are not identified with the church of the New Testament, for it originated in light, and its founder can be easily pointed out.

Before proceeding further let us understand fully what is meant

by the founder of an institution or church. It is one who establishes or organizes it; who lays the foundation or basis upon which it is built. A church is an association of men and women united together by faith in some principle, truth or fact, proposed to them as a basis of their faith and hope. He who gives or originates this foundation truth is rightly called the founder of the church.

In view of these things we deny emphatically that Alexander Campbell was the founder of *any* church. He was the member of a church, rightly called the Church of Christ, and was an earnest, zealous worker in it, but not a founder or originator. Let us illustrate this matter. In the Old Testament we have a history of the deliverance of Israel from Egyptian bondage, and of the law given at Mt. Sinai through the Mediator, Moses. That law or covenant had ordinances of divine service, a worldly sanctuary, and divinely appointed priests to officiate in these things. Heb. 9:1-7. After Israel was established in Canaan, the land of their inheritance, a place was chosen for the name of God to be there, viz., Jerusalem. 2 Chron. 6:6. There the temple was built according to the divine pattern furnished to David. 1 Chron. 28:11, 12. After the reign of Solomon, the kingdom was divided into the Kingdom of Judah, and the Kingdom of Israel. The former retained the throne of David and its kings reigned in Jerusalem. The latter had various families of kings to rule over it, all more or less wicked, and finally the kingdom was destroyed and driven into captivity. 2 Kings 17:6-41. There were some good kings reigned over Judah and some very wicked. Under their reign the service of God was polluted and perverted, and idolatry was generally prevalent throughout the kingdom and even in Jerusalem. During this time, however, there was a semblance of worship kept up in the temple at Jerusalem. At last King Josiah mounted the throne and during his reign the high priest said to Shaphan the scribe: "I have found the book of the law in the house of the Lord." The scribe carried it to the king and as soon as he "heard the words of the book of the law he rent his clothes." He said, "great is the wrath of the Lord that is kindled against us, because our fathers have not harkened unto the words of this book to do according to that which is written concerning us." God informed Josiah, through a prophetess, that because his heart was tender, and devoted to the service of God, the wrath should not come upon Judah during his lifetime. Then Josiah went to work earnestly to get rid of the evil things that had

so polluted the service to God and to restore that service according as it was written in the book of the law. So successful was he that it is written of him: "And like unto him was there no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses, neither after him arose there any like him." Read 2 Kings 22 and 23. Now, did Josiah establish or found a new religion? Did he originate the passover? "For there had not been such a passover as the one kept by him from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."

No, he did not originate it, but simply commanded them to "keep the passover unto the Lord your God, *as it is written* in the book of the covenant."

God had established or founded this kingdom, given it the law and its worship, but they had apostatized and polluted the worship by heathenish additions thereto. Josiah was a reformer, or restorer, not a founder. He had God's book of the law and with all his heart sought to correct evil and restore the worship as it was written therein.

Just so with Alexander Campbell and the godly men who were associated with him. They found God's book and therein learned that God had spoken authoritatively by His Son. Heb. 1:1. Searching diligently the words thus spoken they saw that, while the religious world made a great show of serving God, they had grossly perverted the gospel by human tradition and the commandments of men. Strife, discord, division, existed where peace, love, unity should reign. Human opinions crystallized into creeds were propounded as authoritative doctrines. In the midst of this confusion and darkness Alexander Campbell, breathing the spirit of the living oracles which taught him "to speak as the oracles of God" (1 Peter 4:11), and to do all things whether in word or deed, in the name of the Lord Jesus (Col. 3:17), simply called upon the people to turn away from humanisms of all kinds and follow the Lord Jesus in all things *as it is written*. He originated no new doctrine, but adhered with unwavering fidelity to the doctrine of Christ as written in the New Covenant. He was not, then, a founder or originator, but a follower of Jesus, the Founder of the Church of the living God. He wrote no creed, because he found one already written, more full, complete, perfect, and authoritative

than any that could emanate from human wisdom, because it was given by inspiration. In all his teaching and writing he never presumed to formulate one single item for either the faith or discipline of his brethren, but ever contended for the supreme authority and all-sufficiency of God's word in all matters pertaining to our service to him.

Having shown that Alexander Campbell can not be called the founder of a church, or of that church of which he was a member, we now consider the New Testament Church and its Founder.

As shown before, every institution must have a *time* and *place* of beginning. The only knowledge we have of the origin of the Church of God, is obtained from the word of God. It is a divine institution, the only one stamped with the authority of God, and sealed by the blood of Jesus. God may, *perhaps*, tolerate some human institutions, in the form of earthly governments, but I can not think He ever looks with favor upon any religious institution originated or organized by men through human wisdom, or upon traditions or creeds.

The first we read of the Church in the New Testament is from Jesus. In Matt. 16:13-20, a most important conversation is recorded. Jesus asked His disciples, "Who do men say that I, the son of man, am?" After their reply, he again asked, "But who say ye that I am?" Peter replied, "Thou art the Christ, the Son of the Living God." Jesus then said, "Upon this rock I will build my Church." To build is to fitly and appropriately frame together. Eph. 2:19-22. Jesus says He will build it, and that it shall be built upon a solid foundation, viz., "Rock." In Eph. 5:25 we read, "Christ loved the Church, and gave Himself for it," etc., but how did He thus give Himself for it? Eph. 2:15 explains the matter. "Having abolished in His flesh the enmity, even the law of commandments, contained in ordinances, *for to make* in Himself of twain (Jews and Gentiles) *one new man*, so making peace." This shows that "the new man," or Church, could not be made or built while "the enmity" existed between Jews and Gentiles. That had to be removed, and to do so, the law of commandments, which occasioned it, the law of Moses, had to be taken out of the way, and this was done *at the cross, or by the death of Jesus*. Col. 2:14. The law of Moses was then in force till the death of Jesus, and was taken away or abolished by that death, in order that He might make or build "one new man" or Church, and that "He might rec-

oncile both (Jews and Gentiles) unto God *in one body*, by the cross, having slain the enmity thereby."

These Scriptures show clearly that Jesus did not fulfill the promise to "build" the Church prior to His death on the cross, but that that death still pointed forward to the making of that "new man," which He had called "my Church."

In Eph. 1:19-23 we learn of some important things that took place after the death of Jesus. God "raised Him (Jesus) from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fullness of Him that filleth all in all."

1. There is no account here given of the scenes that transpired between the resurrection and ascension of Jesus. But a reference to the histories of John and Luke show that, though Jesus remained on earth and showed Himself by infallible proofs to the disciples, He built no Church, but left the apostles with a command to go to Jerusalem and there begin preaching "in His name." Luke 24:47. And in order that they might preach in His name, He commands them to wait for power, which they shall receive *from heaven* (Luke 24:49) after the Holy Spirit, once promised to them, comes upon them. Acts 1:5-8.

2. After His ascension He is given a name above every name, invested with power above all powers except the Father (1 Cor. 15:27), and all things in Heaven, in earth, and under the earth put under Him, or His rule. See also Phil. 2:5-9. Now, during His personal ministry on earth all things were not put under Him, for then He was made lower than the angels (Heb. 2:9); He suffered poverty (Luke 9:5-8); hunger (Luke 4:2); thirst (John 19:28); was tempted in all points as we are (Heb. 4:15); and was scourged and put to death (John 19:1; Acts 2:23). Now angels are under Him, and commanded to worship Him (Heb. 1:6); He is to suffer no more (Heb. 25:28): and has the keys of death and Hades (Rev. 1:18). Having thus been invested with all power, He is given to be the Head over all things to the Church. Head, that is, ruler, builder, lawgiver, friend, protector, judge. As Head, all things in the Church must be "in His name" or by His author-

ity; as Head, there is no other name or authority given under Heaven, among men, whereby we must be saved. Acts 4:10-12.

3. But when, where and how was this name given among men? We left the apostles waiting in Jerusalem for promised power to begin preaching in the name of Jesus. In Acts second we have the account of the giving of the Holy Spirit to these apostles; the coming together of the multitude, and their astonishment at what they saw and heard, for they heard these apostles speaking in many languages, and saw on their heads a luminous appearance, resembling the human tongue. Peter preached on that occasion, and having explained the miracle as the fulfillment of prophecy, he preached unto them Jesus. He gave the facts of His life, approved of God, his death by wicked hands, His resurrection by the power of God, in fulfillment of prophecy, His ascension and exaltation to power, summing up thus: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom you crucified, both Lord and Christ." Here was indeed a wonderful proclamation to fall upon Jewish ears. What, that Jesus, who, but a few days before had been scourged, spit upon, reviled, mocked, buffeted, and ignominiously crucified between two thieves, now exalted to the right hand of God? Now made both Lord and Christ? Yes, the rejected stone is made the head of the corner. Acts 4:10-12. The foundation is laid in Zion. Is. 28:16. That is, Jesus is proclaimed to be the Christ, the Son of God. He is the Anointed of God, anointed above all his fellows (Heb. 1:9); Prophet, Priest and King, and declared to be the Son of God by this resurrection from the dead. Rom. 1:4. God laid the foundation in Zion. It is the Rock upon which the Church is built. When we look at it as to its origin, plan, preparation, and framing together, from Foundation to Head Stone, it is appropriately called "the Church of the Living God." And when we look at Jesus, the Foundation, and the Head, and realize that all faith and hope derive their vitality and sufficiency from the truth, "Jesus is the Christ, the Son of the Living God," we appropriately call it the Church of Christ. Rom. 16:16. And as the proposition above was a *new* one, one that originated in the divine mind, and was developed in the life of Jesus, and as no other foundation can be laid (1 Cor. 3:11) for the Church of God, we must conclude that all religious institutions built upon any foundation differing from it, are no part of the Church of God, and those who build them

are not colaborers with God. We have thus found the time and place of beginning, and the Founder of the New Testament Church, and as it is the institution in which man may enjoy God's favor, let us be careful to be built into it, and not be found in any of those institutions who rejoice in being called by names not found in God's word, and are governed by human creeds instead of by the divine.

As we have before stated, Alexander Campbell wrote no creed. True, that he wrote a great many books upon religious subjects, but he never, for one moment, thought to make anything that he wrote an authoritative rule, to be followed by any one. A creed may be truly defined as a summary statement of the faith of those holding to it. It sets forth the fundamental principles and doctrines which give consistency to the body of people subscribing to them. And these principles and doctrines mark that body as a distinct and peculiar one, hence we may truly say that it is the creed that gives form, government, doctrine, practice and name to the body. Campbell wrote no creed, because he found one already written by inspiration, viz.: the New Testament, and those who are stigmatized as Campbellites (but who repudiate all sectarian names) have no other creed than the New Testament. Do not mistake us here. We believe the *whole* Bible to be God's book, but the Law contained in the Old Testament, called in the Scripture the Old Covenant, is not binding upon us. There is, *now*, but one Mediator between God and man (1 Tim. 2:5), the man, Christ Jesus, and He is the Mediator of the New Covenant (Heb. 8:6), which is established upon better promises than the Old Covenant.

Christians are not under law, but grace. Rom. 6:14. The power of the law was in the penalty annexed to it, the power of the gospel is in the motives implanted in the heart. Law only reaches the heart through fear of the penalty annexed to it. Gospel begins with the heart, implants there heavenly principles, and through these corrects and controls the actions of man. The "better promises" of the gospel are that our sins are blotted out; remembered no more; that we are heirs of God, and have the promise of eternal life, for a life of faithful service.

Now, I propose to show that this creed is an all-sufficient one; and to this end will use this Scripture: "Nevertheless, whereto we

have already attained *let us walk by the same rule*, let us mind the same things." Phil. 3:16.

A *rule* is that which prescribes or marks out a course of life which we must lead, or, in other words, prescribes the things we must *do*. The problem of life and salvation is to be solved. To many it is a great mystery, yet God has graciously given a Rule by which it can be successfully worked, by even the humblest capacity. But shall we agree to have the *same rule*? Suppose a teacher gives a problem in "interest" to his scholars. One works it by the rule of three, another by the rule for the reduction of fractions to a common denominator, and another by the rule given for that class of problems. They all get "answers," but they are different. Only *one is right*. Just so with regard to salvation, here and hereafter. God has given one rule, it is perfect, simple, and when followed, the result is always right. Any addition to, subtraction from, or variation of, that rule is simply working by another and different rule from that which God has given, and the result, however pleasing to man, will not be in accord with God's purpose.

It is evident, even to a casual observer, that the religious world is not walking by the *same rule*. The creeds and confessions of faith, devised by the wisdom of men, can never solve the problem of salvation. We must adopt the Rule given by Jesus, the Author of eternal Salvation. Heb. 5:8-9. There is no salvation here for man except *through His name*. Acts 4:10-12; Acts 10:43. All things in the Church must be done *in His name*. Col. 3:17. He is the Head of the Body, the Church (Col. 1:18), hence His will expressed to us by the Holy Spirit through the apostles must guide us in all our service to Him.

The above language was addressed to Christians. "Let Us walk by the same rule." Unfortunately for the unity of the body and for their own salvation, many Christians in this age heed not the rule given by Jesus. They seem to interpret this *walking* as a carving out, or making of, a new road or pathway in which to travel. True, the word shows that we are to advance, progress, increase or grow, but the Rule given shows clearly just how and what this progress is. We walk *in* a "new and living way," one already marked out for us, and turn not either to the right or to the left to dally with the by-laws, carved out by human wisdom. The things prescribed in the divine rule for us to *do*, constitute the way in which we must walk. Do not make a mistake just here:

Some imagine that, because they don't do that which is evil, or that which is forbidden, that they are all right. They boast loud and long that they *don't do* certain things. They don't swear, don't gamble, don't get drunk, don't approve of instrumental music in the worship, don't work through societies, etc., etc. In fact, they are purely and wholly Negative. Ask them what they *do* and the answer is a blank. They forget the Rule. It teaches that *wise* men did something; they built on the Rock. Matt. 7:25. Doing the commands of God gives right to the tree of life. Rev. 22:14. Doing God's will admits into the kingdom. Matt. 7:21. Only those who have *done good* are admitted to the resurrection of life. John 5:28-29. And those only are blessed who, on looking into the perfect law of liberty, *do* the things contained therein. James 1:25. You see, my dear friends and brethren, that we must have something *positive* about us, we must do those things enjoined in the Rule, or we can never hope for eternal life.

Along this line, a fatal mistake is often made. Some Christians and some not Christians think that if a certain thing is not specially forbidden they are privileged to do that thing. No other argument is necessary to refute such an idea than this: the doing of such things would be walking in your own way, and not in the way prescribed. It would be presumption on your part, and show that rather than occupy your time and talent in doing the things enjoined, you are searching out inventions of your own. Jesus said to his disciples once: "So likewise ye, when ye have done *all those things which are commanded you*, say we are unprofitable servants; we have done that which was our duty to do." Luke 17:10. Do you not think that it would keep you constantly engaged if you would do the things required? Yes, and Solomon says, that to "fear God and keep His commandments is the whole duty of man." Eccl. 12:13. It is absolutely certain, then, if a man does his "whole duty," he will never be troubled about things "not forbidden." His constant inquiry will be, "What hath the Lord said? What does He require me to *do*?"

Others are troubled, and often led away from the path of rectitude by that deceptive saying, "there is no harm in it." Many a noble soul has been carried down to the darkness of a drunkard's grave by that saying. And today, the peace and unity of many churches have been destroyed by the hurtful devices of men, introduced under the specious plea, "there is no harm in them."

Organs, fiddles, bazaars, fairs, etc., are all supported by these two pleas. Discard them, friends and brethren. They came from satan, and no true minister of the gospel, no true Christian, will ever use them. We seek for those things that have *good* in them, and those things that are commanded, and pray the Lord to deliver us from things that have no other recommendation than the satanic plea that they are not forbidden, or that there is no harm in them.

In applying the divine rule, we must recognize the distinction therein made between "the world" and "the Church." Those in the world are represented as in sin, under condemnation, and the gospel must be preached to them in order to gather them into the Church. Eph. 3:3-6. Those who go out to preach or teach must be careful to observe the injunctions of Scripture: "If any speak, let him speak as the oracles of God." "The things thou hast heard of me among many witnesses, *the same* commit thou to faithful men, who shall be able to teach others." "But, though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached, let him be accursed. As I said before, so say I now again, if any man preach any other gospel unto you than that which ye have received, let him be accursed."

That which is to be preached is given, viz.: the gospel of Christ. The parties to whom it is to be preached, the world, sinners, and the purpose, or end, for which it is preached, is also stated. "For after that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God by the foolishness of preaching to save them that believe." "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one who believeth."

Our Rule recognizes the responsibility, or accountability of man, hence we believe that he has the capacity to hear, understand and do what God requires of him.

Do we all work by *the same* rule in preaching to sinners? If so, there would, today, be more unity and harmony among professed Christians. But the orthodox world, by their creeds, traditions and practice, say that the sinner cannot believe the gospel or obey God's commands acceptably until he is first regenerated or quickened by the Holy Spirit. Many honest persons believe this, and wait long years for this operation of the Spirit, and oftentimes such people die, waiting for something God never promised.

The theory of Total Hereditary Depravity, as taught by popular theology, degrades man to the level of the brute creation, and charges God with folly and injustice. This is true for the following reasons:

1. God has spoken to man. Heb. 1:1. Of all that He spoke, He had so much as was necessary for man's instruction and guidance in the divine life, *written*. 2 Tim. 3:15; John 20:30-31. As God created man, and is all-wise, He knows all about man's capacity to understand and ability to do what is required. In what He has written, we have "exceeding great and precious promises" (2 Peter 1:3-4) and commands. Rev. 22:14. Besides these, the wrath of God is revealed against all unrighteousness (Rom. 1:18), and the fact stated that all who do not obey the gospel will be punished. 2 Thes. 1:8-10. Now is it supposable that a wise God would be guilty of the folly of speaking to an animal, promising it remission of sins, commanding it to perform moral acts, and threatening it with punishment for disobedience? No, God speaks to man, because he knows that man has the capacity to hear and understand His words, and the ability to act upon them.

2. "God is love," and "so loved the world" that He sent His Son into the world, *that the world, through Him, might be saved*. John 3:16-18. But man cannot be saved without faith (Heb. 11:6; Mark 16:16), and he cannot have faith unless he understands what God says to him. Heb. 11:1-3. And according to the doctrine of Hereditary Depravity, the man can neither understand nor do what God says, unless God sends the Holy Spirit and quickens him. God knows this, yet withholds the Spirit and punishes the man for something he could neither understand nor do. What a monstrous doctrine. Discard it, friends, and hearken to God's words. They are given by the Holy Spirit, and confirmed by signs and wonders. Heb. 2:4. The God of love and mercy will never require more of you than you are able to understand and do, but you can understand and do all He requires, and your soul's eternal welfare should so interest you as to cause you to learn these requirements and delay not to do them.

In preaching to sinners, we find in our Rule examples given that we may follow. See Acts. Studying these, we find that men are required to: (1) Believe that Jesus is the Christ, the Son of God. (2) Repent. (3) Confess with the mouth, the Lord Jesus. (4) Be baptized in the name of the Lord Jesus for the

remission of sins. Relative to each one of these requirements, our Rule is very clear and yet orthodoxy contradicts it. Let us note some things in which they differ.

"Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and is a rewarder of them that diligently seek Him." Heb. 11:6. To be "without faith" is to have no faith. Those who have no faith are under condemnation. It is important, then, that we should "obtain faith" (2 Peter 1:1) in order to please God. How do they obtain faith? Orthodoxy says, "it is the direct gift of God; pray for faith; God gives faith by His Spirit." But what says the divine rule? "Faith comes by *hearing*, and hearing by the word of God." Rom. 10:17. "God made choice among us of me, that by my mouth the Gentiles should hear the word of the gospel and believe." Acts 15:7. "These things are written that ye might believe, etc." John 20:31. Paul and Barnabas went into the synagogue at Iconium, and "*so spake* that a multitude, both of the Jews and of the Gentiles, believed." Acts 14:1.

The above Scriptures, and others also, show what is to be believed, viz.: that Jesus is the Christ, the Son of God. That is, He is the anointed One of God. Anointed Prophet, Priest, King. Believing this, disposes us to receive with meekness and joy all He teaches, obey His authority and rejoice in the assurance of salvation. But orthodoxy again says, that "salvation is by faith only, or faith alone." The divine rule says: "Even so, faith, if it hath not works, is dead, being alone." "Ye see, then, how that by works a man is justified, and not by faith only." James 2:17-26. As faith, then, must show itself, in order to be taken account of, we must look further in the Rule for the signs of life.

The next thing required of man is repentance. "Stop," cries orthodoxy, "you've got it wrong; repentance precedes faith." We don't have it *our* way, but simply preach according to our divine rule. We know that orthodoxy, being built upon tradition, has its repentance come first, but as we care nothing for the rules of orthodoxy, we adhere to the divine rule. A few thoughts as to the order of these two things may not be amiss.

Repentance is a change of will. Man's will controls his actions and leads him contrary to God's will. But he is commanded to repent, that is, change his will, bring it in harmony with God's

will. This man does, when he fully and firmly resolves, determines or purposes to obey the will of God. Action or obedience follows repentance; called "the fruits of repentance," and these acts or fruits will be in accord with God's will.

Now look at the man who has thus repented. What induced him to change his will? On what foundation is his repentance based? There is no repentance, nor, indeed, can there be any, without a foundation upon which to predicate it. See Heb. 6:1, 6. Paul says the goodness of God leads to repentance. Rom. 2:4. But what goodness? His love and mercy, as portrayed in the gift of His Son, and preached to sinners. When this is believed there is then some ground upon which to predicate repentance. Those who do not believe in the goodness of God, as manifested through Christ, do not repent, and they can never be influenced or induced to repent until they do believe this.

Again, men are commanded to repent, and as a reason for this command, the judgment is presented, in which rewards and penalties will be awarded by Jesus. Acts 17:30-31. Will any man recognize the obligation of the command, unless he believes in Him who gives the command? Do you suppose that the fact of a judgment to come can influence a man who does not believe the gospel? Let us, then, speak as the oracles of God about these matters, and urge men to repentance by presenting the motives that so richly abound in the gospel, that he may believe them and thus be influenced to bring his will into harmony with God's will.

The next step is confession. Nearly all religious bodies demand some kind of a confession of those who seek admission into them. Some confess that God, for Christ's sake, has pardoned them. Some profess that they are happy and feel that God has forgiven them, etc., etc. The divine rule teaches that all who seek membership in the one body must confess their faith in Christ. "With the mouth confession is made unto salvation." "If any man confess me," said Jesus. Matt. 10:30. Mark this: The confession shows whether the party has been properly prepared for obedience. If men are properly taught they will believe the right things and their confession will indicate this. When a party comes demanding baptism or admission to the Church, and in response to our demand for a confession they say, "God, for Christ's sake, has forgiven me," we know that they are not speaking as the oracles of God, and we know that they have been improperly taught—their

faith is wrong. Let us, then, adhere to the divine rule and always demand faith in Jesus, the Christ, the Son of God.

We next come to baptism, but here again we meet much controversy and contradictory teaching. Adhering to our Rule, we will speak of it simply as the oracles of God speak, and this ought to satisfy every believer.

1. Baptism is commanded in the name of the Lord Jesus. Acts 2:38; Acts 10:48.

To be baptized, we must go to the water, and administrator and candidate both go down into the water. Acts 8:36-39.

In baptism there is a burial and a raising up. Rom. 6:3-4; Col. 2:12. A great many who profess to take the divine rule will perform what they call baptism upon babes, who can know nothing of God or His will. Our rule says baptism is the answer of a good conscience. 1 Peter 3:21. Babes have no conscience, therefore are not legitimate subjects of baptism. Again these parties bring water to the party to be baptized, thus reversing Bible order, and they sprinkle or pour the water on the candidate. Then it is no burial, no raising up, no "washing of the body" (Heb. 10:19-23) in this, all contrary to the word of God. Hence, to discard all such theological talk and walk exactly according to the Divine Rule, will unite us to the Lord.

The Rule commands persons to "be baptized for the remission of sins." Acts 2:38; Acts 22:16. Orthodoxy says "be baptized because of the remission of sins." Which is right? If we must follow the Divine Rule as to the action of baptism, must we not also accept the design or end, as therein stated? Then why is there so much debating about these points among those who claim to be believers of the Bible?

Denominational pride is a cause of much evil. The principles and practices of "our denomination" are set against the plain and simple truth of God, and the sayings of our "good and wise men" are quoted rather than the sayings of Jesus and His apostles.

But I have given you thus far, my friend, sufficient to show how to apply the word of Truth, the divine rule of life, and I trust you will do so.

CHAPTER XXXV.

Where to Have We Attained?

In the various occupations in which men are engaged there is a periodical examination of the business as to its financial standing. Account is taken of stock on hand, money in bank, outstanding obligations and of surrounding prospects. In this way each business man can determine what progress has been made, and determine whether or not it would be profitable to continue the business.

It often happens, however, that loose business methods are followed and parties deceive themselves as to the status of their business. Sometimes persuading themselves that they are on the high road to success and prosperity where in fact they are in danger of sudden bankruptcy. While others, on account of their loose ways of business, are filled with fears of failure and starvation. Such looseness, with the attendant self-deceptions above mentioned, beget habits detrimental to the success of either party. In the former the belief that this business is prosperous and "bound to succeed," there is begotten a desire to "widen out" socially and financially, and often such prodigality is indulged as to hasten the collapse or total ruin of the man. In the latter the belief that ruin "stares him in the face" begets a penurious habit that cramps both social and business relations and often brings the party to the end so much dreaded.

The lesson patent in all this is that prudence, forethought and strict business methods should be exercised by all and in all avocations.

This principle will apply to the life of the Christian. We may regard life, the Christian life, as a business, in which the capital stock invested is the soul, or it may be compared to a journey. The latter being a more familiar figure, we will use it instead of the former. Life is often said to be "a journey from the cradle to the grave." This is natural life, but the Christian life is not limited by the grave. "Having, therefore, brethren, boldness to

enter into the holiest by the blood of Jesus by a new and living way, which He hath consecrated for us through the vail—that is to say, His flesh; and having an high-priest over the house of God, let us draw near with true heart, in full assurance of faith, having (had) our hearts sprinkled from an evil conscience and our bodies washed with pure water.” Heb. 10:19-22.

The apostle Paul, in writing to some who had been traveling in this new and living way, says: “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things.” Phil. 3:16. This is an exhortation to them to first consider the point reached. Whereto have you attained? How far have you progressed? Let us stop and “take stock,” or see, if possible, the exact point we have reached in our travels toward the heavenly land.

Life is full of deceptions. There are many deceivers entered into the world, and Christians too often deceive themselves. There is often more danger of self-deception than in being deceived by others. We flatter ourselves that we have arrived at a good degree of piety, and “thank God that we are not as other men” religiously. How often do we see this manifested in this day. Men and women have grown strong intellectually. “We have the truth and we know it.” “Knowledge puffeth up” is as true now as in apostolic times. Instead of having compassion upon the ignorant a domineering, Pharisaical (Luke 18) spirit is manifested. This kind of a spirit shuts up both heart and purse, and stifles all efforts to send the gospel to the poor and ignorant, and the individual who has reached this point is in great danger. Paul said he had “no confidence in the flesh,” and when he was “strong then he was weak.” Those who rely upon social surroundings, possession of worldly wealth, attainment of literary and Bible knowledge to the neglect of the divine principles of humility, mercy, judgment and love are in danger of eternal damnation. They are self-deceived.

There are others whose minds are wholly taken up with what they call their trials. Nothing goes right with them. They find the cloud in every bright sky, and the thorn on the rosebush is that which first catches their eye. Such characters are valueless. Their whole soul, mind and strength are centered on self, and they talk and act as if happiness consisted in being miserable and making everybody with whom they associate miserable.

Some one might think these pictures overdrawn, but they are

mistaken. I have known just such characters. It might be suggested, then, that a medium course between the two would be the proper ground to occupy, but I think not. There is no middle ground in either case. Both of these points are reached by a failure to deny self and a lack of confidence in the promises of God.

The true point to be reached by the child of God is the fixed purpose to do God's will. Determine that whether health or sickness, riches or poverty, worldly prosperity or failures, life or death, in all things and at all times, the will of God shall be the rule of life. He who has reached this point will study to inform himself of that will, and will, in all conditions of life, be content, realizing that "all things work together for good to them who love God, who are the called, according to His purpose."

This was the principle that actuated Jesus. He said: "My meat is to do the will of Him who sent me and to finish His work. For I came down from Heaven not to do my own will, but the will of Him who sent me." "I do always those things that please Him." "I can of mine own self do nothing, as I hear, I judge, and my judgment is just, because I seek not mine own will, but the will of the Father who sent me." It is enough for the disciple that he be as his Master, and in order to please the Father as a son he must, in this particular, be like Jesus, the son of God, our Master.

The Apostle Paul was a notable example in this respect. Well educated, occupying a prominent position among his brethren, the Jews, zealous of the law and the traditions of the fathers, persecuting the Church with fiery ardor, were traits that pointed him out as of more than ordinary talent and standing. Yet soon we find his condition altered. He is looked upon as an outcast, as the offscouring of the world, punished five times by forty stripes save one, thrice beaten with rods, once stoned and left for dead, weary, hungry and in dire poverty, forced to labor with his own hands to sustain himself and those who labored with him. What a change! Loss of social position in the world, reduction to poverty and persecution, and for what? Because of the fixed purpose he had to do God's will.

That purpose had led him while ignorant of Jesus to persecute his followers, but just as soon as he learned the will of God, knew Jesus as the Messiah, his purpose led him to do all things according to His will. "This one thing I do," he said, forgetting the

things that are behind. He was not afraid of being called a "one-ideaed man," "a crank," or "a hobbyist." He had one chief idea, one prominent, fixed purpose, and it moulded his thoughts, guided his actions, and expressed itself in all he said or did. "Forgetting the things behind." His affections did not dwell upon the things lost, for those he counted but dross, that he might win Christ. He did not sit down and bewail his sad lot in having to be imprisoned, scourged and stoned, but if he thought of them or spoke of them, thanked God he was counted worthy of suffering such things for Jesus, who had suffered so much for him. He had perfect confidence in the Lord, so that he could confidently tell others of his glorious promise: "Let your conversation (conduct) be without covetousness and be content with such things as ye have, for He hath said, 'I will never leave thee nor forsake thee.' So that we may boldly say the Lord is my helper and I will not fear what man shall do unto me." Heb. 13:5-6.

Paul had many afflictions, but with every affliction that comes upon us there is a lesson to be learned. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." Heb. 12:11. Now compare this with 2 Cor. 11:7-10. Here he says, "A thorn in the flesh" was given him "lest I should be exalted above measure," and though he prayed earnestly to be relieved of it, the Lord would not grant his request. "And he said unto me, my grace is sufficient for thee: For my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake! for when I am weak then I am strong."

In all the afflictions that come upon us now, let us have this unbounded confidence in the Lord, and we, too, can say with Paul, "When I am weak, then I am strong."

But on the other hand, when prosperity abounds, when we are blessed with abundance of this world's goods, with many friends, good health, and all things seem to be full of joy to us, shall we forget God? Let us see some of the injunctions of Scripture on this line. Moses, in telling the children of Israel of the land of plenty, into which they were going, said: "Beware that thou forget not the Lord thy God, in not keeping His commandments, and

His judgments, and His statutes, which I command this day. Lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up and thou forget the Lord thy God which brought thee forth out of the land of Egypt, from the house of bondage. * * * And thou say in thine heart, my power, and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth the power to get wealth." Deut. 8:11-19.

Worldly prosperity begets forgetfulness of God, the giver of every good and perfect gift. Hear Paul's charge: "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come that may hold upon eternal life." 1 Tim. 6:17-19.

Let us heed these lessons. If God has blessed us with an abundance this year, be thankful for His rich gifts, and as faithful stewards of His bounties lay up for ourselves a good foundation for the future by a liberal and provident use of our means "in the work of the Lord." If we have trials and afflictions, "let us be exercised thereby." Learn the all-important lesson that these afflictions work for us a far more exceeding and eternal weight of glory by teaching us to not fasten our affections upon the temporal things that pass away, but upon the eternal things to which we are fast traveling.

If we have attained to that point that "with full purpose of hearts we will cleave unto the Lord," then we will, like Paul, forget the things that are behind and press forward, along the line, for the prize of the high calling of God as it is in Christ Jesus. And to do this we must "walk by the same rule, mind the same things." That rule is the law of liberty into which if we look and continue in it, being not forgetful hearers, but doers of the things therein taught, we will be abundantly blessed in the doing. James 1:21.

If you have not reached this point let me exhort you to feed upon the sincere milk of the word that you may grow, and that you may soon learn to put all your trust in the Lord, and not lean upon the flesh nor upon the friendship of the world.

CHAPTER XXXVI.

"Divorcement and Marriage."

The loose estimate placed upon the ties and duties of the married state, and the ease and speed with which such ties can be dissolved by the courts of the country, have a tendency to demoralize society, and to a great degree make void the commandments of God. For these evils are not confined to the world. They have invaded the Church, and the cause of Christ, in some instances, has thereby been scandalized.

We have thought that so far as the law of divorce related to the Christian, there was almost unanimous agreement among Christians. But once in a while some scribe discovers, as he thinks, an important point not heretofore noticed, and the whole ground is fought over again. We do not seek to provoke further controversy or a renewal of an old one, but rather to show the proper application of Scripture.

In examining this subject, we should not fail to note the contrast between that which Moses suffered the children of Israel to do, and that which Jesus taught. "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." What was the "it" that was not so from the beginning? It was this, the power of divorce or putting away a wife was not given to the husband. But Moses suffered the husband to put away the wife. Deut. 24:1-4. This law does not specify any particular cause or causes to justify the husband's action, hence to a great degree the wife was under the power of the Jewish husband.

But God, who instituted marriage "in the beginning," speaks to us by His Son, saying: "Whosoever shall put away (divorce) his wife saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced (except for fornication) committeth adultery." Matt. 5:32. Here the divine power that created the marriage state prescribes one cause that will justify a divorce. He who can not see this is blind, indeed.

As a rule, those who write on the subject dwell principally upon one phase of it. Admitting that divorce, in general, is a great evil, the serious question to be considered is, how to correct it? What is the cause and what is the remedy? A little thought along these lines will lead to the conclusion that the basis of the evil lies in the faulty training of our children, and the remedy must begin its application by a restoration of family government, according to gospel principles.

Suppose that it were true, as some contend, that the marriage tie is indissoluble in any case, or for any cause, and that our civil governments should so declare in our statutes, would that remedy the evil? "It would stop divorces," you say. Yes, and multiply the very evils you design to correct, whoredom and adultery. "Oh," it is replied, "it would cause people to think more seriously of the obligations of the married life, and they would be more cautious in selecting life companions." Not so. There would be just the same reckless haste or fancy-struck young people marrying as before, the same disregard for everything but the one idea, "getting married."

I fully agree with the Protestant interpretation of the Savior's language, that there is one cause that justifies divorce, and no evidence has been adduced to cause a change of mind in this particular. On the contrary, the Catholic argument, and others reasoning from it, are both defective, which I will now attempt to show.

The basis of the argument is this language of Jesus: "What therefore God hath joined together, let not man put asunder." To shorten argument, I admit that this teaches that *man* has not the authority to dissolve the marriage bond. God gave the law of marriage to man "in the beginning." By this two, male and female, are made one flesh. They enter a new state, and sustain to each other new relations, which are regulated by the law of marital relations.

The law of marriage does not contemplate a dissolution of the bond, nor does it contain any provisions regulating the marital life. The law of birth does not contemplate a cessation of life, but simply gives life, brings one into a new state or sphere, wherein life must be perpetuated by the law of life. Men do not die because they are born, nor are they born that they may die, but are born to live. Just so the marriage law contemplates only the union of the two into one new state. But God is the Author of the mar-

riage institution and the law regulating it. And though man is forbidden to put asunder, by legislation as Moses did, what God has joined, yet God has, through His Son, given a law by which the dissolution of the bond is justified.

In the sermon on the mount, we find the following:

"It hath been said whosoever shall put away his wife, let him give her a writing of divorcement." The law of Moses said this. It was very broad, and gave great power into man's hands. But in contrast with this law, not explanatory of it as is argued, Jesus says: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matt. 5:31-32.

I believe this law of God, for Jesus spoke in the Father's name, is just as universal as the law of marriage. It speaks of divorce, that is, the loosing or undoing of the marriage bond, for the Greek word translated "put away" means to loose, to set free, to undo, to divorce, to repudiate. The prohibition of divorce is qualified by an exceptional clause. The force of this clause seems to bear very heavily against the Catholic position, and in turn the Catholics, and many others, bring their heavy guns to bear against it.

First, we are told that the language is "ambiguous," that is, of doubtful meaning, and that the exceptional clause had no other force than that of allowing a *separation* without dissolving the marriage bond. But Jesus is talking about divorce, and the exception certainly qualifies His statement so that the force of it would be, one may divorce his wife on account of fornication. But it is claimed that even in this case the subsequent clause "whosoever shall marry her that is divorced" shows that the marriage tie is not loosed. It is strange to me that any one who understands the force of language cannot see that the exceptional clause which qualifies the putting away of the wife also qualifies the subsequent statement. For we cannot accuse Jesus of saying in one breath that the marriage tie is undone, and in the next that it is still binding. So, then, we must understand the language as justifying divorce for the one cause mentioned.

But some think that in Matt. 19:3-12, and Mark 10:2-12, they find that Jesus explains first, the force of the law of Moses, in which explanation this exceptional clause occurs. Their idea is that this was the true meaning of the Jewish law. If so, then the

Jews had one cause which justified the putting away of the wife, and if the tie was dissolved among them for that cause no valid reason can be given why this law and explanation should not now stand as God's law of divorce. But as before said, Jesus was not simply explaining the force of Jewish law. In the beginning of His ministry He had drawn the contrast sharply, as above shown, and in these latter passages He simply reiterates the statement made in Matt. 5:31-32. The law is just as true for Jew as for Christian, and for any man as for either of them.

But some think that the private conversation with the disciples after His encounter with the Pharisees reveals the exceptional clause by leaving it out. The exceptional clause is left out by Mark, but not by Matthew, and the order in which the events are mentioned are not the same in both places. Putting both together, it does not appear that there was a repetition of the language to the disciples, but what they said and His reply to them had reference to the entire teaching as given to the Pharisees.

I have no plea whatever to make in favor of those divorces granted by the courts of the country on the various pleas of desertion, incompatibility of temper, cruel treatment, etc. Christians should, in all their marital relations, be governed by the law of the Lord. If there be a separation between husband and wife for any cause, except that of fornication, the law of the Lord provides that they remain unmarried, they are not divorced. I understand that divorce for the scriptural cause severs all relationship between the parties, and I see nothing in the law of God to prevent the parties marrying again.

The relation of husband and wife is a created one. God instituted it, and has specifically laid down the duties of both husband and wife to each other. Now God speaks and says there is one cause that will justify the severance of that tie or relationship. And when the parties are divorced for this cause, the relationship of husband and wife ceases. They are no more to each other than before they married. The law of power that creates relationship can certainly give a law or laws regulating the continuance or duration of that relationship. This is true of the Christian who is "joined to the Lord," it is true of the marital relations of all Christians. The ties of the marital state having been dissolved, the parties are at liberty to marry just as any other single persons do. In opposition to this Rom. 7:2-3 is quoted: "For the woman

which hath a husband is bound by the law to her husband so long as he liveth, but if the husband be dead she is loosed from the law of her husband," etc. But when a woman has been scripturally divorced she has no husband, and this law (?) could not apply to her. He who had sustained that relation to her is not her "husband." She is loosed from him by the power of God, or in accord with divine law.

But Paul is not here treating of divorce nor giving a law in relation to it, and it is a perversion of Scripture to so use it. All he says of the husband and wife here, and the ties of the marital state, is an illustration used to show the Jews their relation to the law of Moses that had been abrogated. In 1 Cor. 7:10-11, Paul is not giving a law governing divorce. It is not whether a man shall "put away" his wife or the wife her husband, but whether one or the other shall "go away." In the Church at Corinth, Christian husbands had infidel wives, and Christian wives had infidel husbands, and the question arose whether the believing wife or husband should continue to live with the unbelieving husband or wife, or separate. Paul tells the believing wife not to go away from her husband, but if she does go away to remain unmarried. The cause of leaving is not the immorality of the husband, but his want of faith, and by continuing with her husband she may win him to the truth. 1 Cor. 7:16. Besides, if she decides that a lack of faith is just cause to pronounce her husband "unclean," that is, unworthy of her association, she must, on the same grounds, pronounce her children "unclean." But now they are "clean," and so all men are pronounced "clean." Acts 10:28. On the other hand, if the unbelieving wife or husband depart, go away, voluntarily desert, "let him go, a brother or sister is not under bondage in such cases."

Whatever may be the exact force of the latter expression, it does not affect the law of the Lord that there is one justifiable cause for dissolving the marriage bond, and when such bond is severed the parties are no longer husband and wife.

In conclusion, I again ask that Christians, especially the teachers and preachers, look more deeply into this subject. Strike at the root of the disease. If you want to see the system of divorce now in force in our government revolutionized and made to conform to the scriptural teaching, you must first revolutionize yourselves. You claim to have the primitive faith, or the faith deliv-

ered by Jesus and the apostles; make good your claim by having the primitive *practice*. Parents must apprehend the obligations devolving upon them and train their children up in the nurture and admonition of the Lord, and this means a great deal more than to teach them faith, repentance, confession and baptism, and "joining the Church." Let us study these things and practice them, thus light will be reflected upon the world from the Church. Again, I say, let us cease so much arguing and contending about the *symptoms* and strike at the root of the disease.

MISCELLANEOUS NOTES.

"I marvel that ye are so soon removed from Him that called you into the grace of Christ into another gospel. Which is not another, but there be some who trouble you and would pervert the gospel of Christ." Gal. 1:6-7.

ANOTHER GOSPEL.

The actions of these Galatians seemed to be a matter of wonder to Paul. Those actions consisted in (1) removing from God; (2) turning to "another gospel." It is God who calls men into fellowship with His Son. 1 Cor. 1:9. To be called "into the grace of Christ" is certainly equivalent to being "called into the fellowship of His Son Jesus Christ, our Lord." To remove from God is to turn from Him, and this they did by turning from the grace of Christ into which they had been called unto another gospel. If that to which they now departed is another gospel, or rather a perversion of the gospel of Christ, it follows conclusively that "the grace of Christ" is the gospel of Christ. So, that these parties in turning away from the gospel of Christ, turned away from God.

But why was Paul surprised at their action? Because when he preached to them they received him as an angel of God, even as Jesus Christ. Gal. 4:14-15. They had joyfully received the gospel which Paul says is the power of God unto salvation. Rom. 1:16; 1 Cor. 15:1-14. They had been made free by this gospel, but were now being entangled in the traditions and teachings of men. Gal. 4:9. They had run well at first, but through "false brethren" had turned away from the truth, unto another gospel.

Paul says, however, that it is not another gospel. No. No good news in that system to which they had turned; no power in it to save; but it is a perversion of the gospel of Christ. It is well to note here a perverted gospel is condemned by whomsoever preached. Gal. 1:8-9. Because such a course not only dishonors God by claiming His authority for their perversions, but it perverts men from God. It may delude men, persuade them that they are saved and cause them to rest satisfied with what they have. Just so, some "quack doctor" may deceive a consumptive and cause him to rest content with the nostrums he administers and when the poor patient, in his false security, thinks he has found a specific for his disease, he dies. But what was the perversion of which Paul speaks?

It was the perversion of the principle and means of justification. No system of religion can promise more than salvation. If it promises less, no man would embrace it. Man will believe and practice that which promises to give him salvation and secure him in it. That which justifies, saves. In other words, the means by which man is justified, is the same as that by which he is saved. Obedience to the principle or means that justifies, obligates man to obey the entire system. This leads us to observe that the doctrine of justification is a foundation doctrine. Take justification out of the gospel of Christ, and what would be left? Condemnation and no hope to escape the punishment for sin. Pervert the principle of justification and you destroy him who depends upon the perverted doctrine.

How had these parties perverted this means? "False brethren" taught here as in Acts 15, "except ye are circumcised after the manner of Moses ye can not be saved." Circumcision, then, was preached as a means of justification, and Paul testifies that those who are circumcised are debtors to do the whole law. "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law. Ye are fallen from grace." Gal. 5:2-4. This is plain teaching. These Galatians, seduced by false justification or salvation by submitting to circumcision. This means of justification obligated them to do the whole law and those who had obeyed it had "fallen from grace." Christ had become of no effect to them. This lesson is a fatal

blow to the doctrine of "the final perseverance of the saints," as taught by the Baptists. Some of the Galatians were in the grace of Christ and had fallen from it. It was by their own act in seeking to be justified by means that Christ had not ordained.

"So we see that they could not enter in because of unbelief." The parties here referred to were the children of Israel. They had been redeemed from Egyptian bondage and were brought near the border of the promised land. Chosen ones, twelve in number, had gone into the land and spent forty days looking at it. On their return ten of the number gave an evil report of it and thereby discouraged the people, so they cried out, "We be not able to go up against this people for they are stronger than we." Caleb, however, sought to encourage them, and said, "Let us go up at once and possess it, for we are well able to overcome it."

**RESULTS OF
UNBELIEF.**

But the children of Israel murmured against Moses and Aaron, and wanted to make a captain to lead them back into Egypt. Then God turned them back to wander in the wilderness. They never entered that "goodly land," and the reason of it was their "unbelief."

Moses had said to them: "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged." But they rebelled against the commandment of the Lord and their carcasses fell in the wilderness.

We learn here that to rebel against the commandment of God is the same as unbelief. Those Jews were not accused of not believing in the existence of God. But they did not believe His word, His command. Some may seek to excuse them because of the evil and discouraging report made by the ten spies, but all such excuses are invalid. God had demonstrated His truth and power by visiting and redeeming them from bondage and had promised to bring them into the land and give it to them. They believed the spies and thus rejected God.

How is it with those who have been redeemed from bondage by the Lord Jesus? How many have murmured on account of the dull and tiresome routine of a Christian life, and longed to return to the gayeties and follies of the world? How many are there who

are discouraged through the fear of failure? Has not the Lord promised that "where two or three are gathered together in my name there am I in the midst"? Does this promise extend to this age? If so, do Christians believe it? Many seem to disbelieve it for they make no exertion to "gather together in the name" of the Lord.

The Lord has made some great and precious promises "to him that overcometh." See Rev. 2:7-11, 17, 26, 27, and 3:5, 12, 21. In this warfare there are giants and walled cities to be overcome, but the Lord of Hosts is our Captain and "the weapons of our warfare are mighty through God to the pulling down of strongholds, and casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4-5.

Now, brethren, the promised inheritance is just ahead of us; shall we go in and possess it? A high-walled city, "the beautiful city of God," is there, and there, too, we shall see God and the Lamb and dwell evermore in their presence. But the way to that city is beset with labors, trials, and temptations. The enemy of God and man is never idle, but brings all his power to bear to prevent man from attaining an entrance into that everlasting city of God. Shall we say that we be not able to overcome these things, and go back to the world? "The pleasures of sin" are very alluring, they promise much enjoyment, and many are deceived thereby. The glitter of gold attracts others and they sell their souls to the god of mammon for a mess of pottage. But there are thousands of faithful soldiers who, like Caleb of old, will say, "we be able to overcome," and with sure and unfaltering step they march forward in obedience to the "Captain of our salvation," the Lord Jesus.

Yes, each Christian warrior should be able to say as did the apostle Paul, "I know how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me." Phil. 4:12-13. If we will rely upon Christ always and in everything, success is certain, but when we lose sight of Christ and trust in man's wisdom we will certainly fail. The lesson is fruitful and profitable. Study it well and apply it.

"No Christian can, without grievous sin, withdraw his fellowship from his brethren for any act of theirs which is not sinful. Nothing is sinful unless it be evil in itself or forbidden expressly by the law of the Lord. Most of the things urged as occasions for dividing churches, and on account of which some are withholding their support from and denouncing their brethren, are neither forbidden by the Scriptures nor evil in themselves.

**WHO IS
RESPONSIBLE?**

They who divide churches over such matters are guilty of grave sin in rending the body of Christ without cause."—*Courier*.

Self-justification seems to be as much a primary law of human nature as self-preservation. Indeed, the preservation of one's reputation as an upright servant of God demands that he justify himself in his course. But just here there is danger of falling into a Pharisaic error. Jesus said of them, "Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15. The controlling desire, and the chief motive, in such justification is, the approbation of men. To appear to the world as learned, pious, zealous leaders they make a show of wisdom, and display great activity in "good works," and, verily, they have their reward. The world looks on and applauds. "See what grand *conventions*; what numerous *societies*; what learned men and women; what wonderful pledges and plans for converting the world. Truly this is a great people! a pious and zealous people!" Such is the course of the Digressives, and such their reward. Like their prototypes, the Pharisees, they succeed in deceiving men, "but God knoweth their hearts." The specious sophistry that is quoted above stamps the author of it as a Pharisee; as one seeking to cover up truth and delude the people into the pleasing notion that they can serve God acceptably by walking in their own ways. The fellowship of Christians in Texas has been disrupted. This is a fact. It is also a fact that the division was caused by the introduction of instrumental music in the worship and the formation of all kinds of societies through which to do the work of the Church. Now who is responsible for this disruption of fellowship? The *Courier* as the mouthpiece of the Digressives assumes the very attitude towards those who oppose these things that is presented by the Pharisees in the New Testament. But the cloak of sanctity in which it has robed itself when looked

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at through the gospel lens is seen to be nothing more than a robe cut from the same web that furnished the garment for the mother of harlots.

Rome denounced all who opposed her decretals as heretics and when she had the power, she burned these heretics for daring to have a mind of their own. Just so these Digressives denounce those who oppose their decrees, resolutions, and plans, as heretics, and we have not the least doubt that they would use the strong power of the secular law to put us down if the opportunity to do so presented itself. We have, several times, been threatened by them with "the law." This is the *spirit* that breathes in them, the very spirit that has animated the opposers of truth in all ages. But we call special attention to the attempt, in above quotation, to throw the blame of disruption upon those who oppose the things before mentioned and to justify those who introduce such things.

"Nothing is sinful unless it be evil in itself, or forbidden expressly by the law of the Lord." The Jesuits of Rome never, in all their wisdom, concocted a more pernicious statement than this. The ingenuity of satan is displayed in it, and the unthinking and unwary are liable to be deceived thereby and thus be drawn away from the simplicity that is in Christ. 2 Cor. 11:3.

By what law, rule, or standard are we to decide whether or not "a thing is evil in itself"? The things referred to are *actions*; things done by moral agents, and as the parties doing those things are members of a community bound together by the law of the Lord, their actions must be tested by that law. That law teaches plainly that Christians must *walk by the same rule*. Phil. 3:16. To do this they must *walk by faith*. 2 Cor. 5:7. And when they seek to introduce some action, custom, or thing into the worship or work of the Church *that is not prescribed*, it is sinful, "for whatsoever is not of faith is sin." Rom. 14:23.

According to Digressive logic, however, an organ has "nothing evil in itself," therefore its use in the worship is legitimate, and those who oppose such use are committing sin by such opposition. Neither is instrumental music "expressly forbidden," therefore it is right to use it. Let us try this logic. Infant baptism has "nothing evil in itself," neither is it "expressly forbidden," therefore all babies ought to be baptized. The mourners' bench has "nothing evil in itself," and is not "expressly forbidden," therefore it is right and proper to use it. We might extend this wonderful

logic of the *Courier* to many other "things," but these are sufficient to show the necessity of having a standard by which to decide as to the evil there may be in a thing. For it might be that a thing, or an action, that has no inherent evil in it may, when considered in their relation to the law of the Lord, be declared evil or sinful. There is neither good nor evil in the organ itself, it is the use made of it that constitutes the sinful act. There is evil in the formation of any kind of society, in the church, because such society is a schism or faction, and expressly forbidden. The true servant of the Lord does not seek to justify himself by such logic. He reads thus: "For the Kingdom of God is not meat and drink, but is righteousness and peace and joy in the Holy Spirit, and he that in *these things* serveth Christ is acceptable to God and approved of men." Rom. 14:17-18. He does not inquire what things are *not prohibited*, but what things are *required*, what things must we do? You may be sure that when a man seeks to get Christians to follow any practice, or do anything, and can not support it by any better arguments than "it is not expressly forbidden," "there is no harm in it," "it works well," that man is a good agent of the adversary of man, and in an enemy to the truth of God. Do not be deceived, but remember your walk is to be one of FAITH. "Faith comes by *hearing*, and hearing by the word of God." You can have no faith as to anything pertaining to the service of God where He has not spoken. In this respect "whatsoever is not of faith is sin." Do not presume upon God's silence. "The logic of silence" is the logic of presumption. It is well marked and every advocate of it should be avoided as a disturber of the peace, an enemy of the Lord. Mark that man that comes to you seeking to lead you off into societies, bazaars, the use of instruments in the worship. Note his logic: "These things are not expressly forbidden"; "they are not evil in themselves," therefore it is right to use them. Yes, mark them, and withdraw from them, for they are the dividers, the disturbers, and innovaters.

God is presented as "the Father of our Lord Jesus Christ," and as a Father Paul mentions the fact, has a "family in Heaven and earth." Of that part of the family in Heaven we need not speak. That part, of it on earth are called "the children of God," "sons and daughters," "heirs," and when considered in the aggregate, "the body of Christ," "the Church of God."

**ACCESS TO
THE FATHER.**

To be a member of this family is to enjoy certain privileges not granted to aliens. Among these there is no greater than that which is expressed by the words, "access to the Father."

Paul, speaking of the Lord Jesus, says, "In whom we have boldness, and access with confidence by the faith of Him." Eph. 3:12. "In Christ" expresses our relationship to the Father. Out of Christ man can not approach God "with confidence." He must then, in order to have access to the Father, come "into Christ."

Paul states this conclusion in this manner: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 4:1-2. And again in Eph. 2:18, after stating that Jesus had broken down the middle wall of partition between Jews and Gentiles, "that he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby," he says, "for through Him we both have access, by one Spirit, unto the Father." Eph. 2:13-18.

Putting these Scriptures together we find that the divine means provided to give man access to God are Jesus, the Spirit, the gospel, and on man's part, faith. As "no man can say that Jesus is the Lord but by the Holy Spirit," it was necessary that the Holy Spirit be sent to chosen men through whom he might give such testimony as would enable all who believed it to say that Jesus is the Christ, the Son of God. This was done on the first Pentecost after Christ's death as recorded in Acts, second chapter. Prior to that time access to the Father could not be obtained by Christ through the Spirit, but since that time all who have access to the Father do so by faith in that gospel which was preached by the Holy Spirit sent down from Heaven. 1 Peter 1:12.

This agrees with the statement found in Heb. 10:18-22: "Having therefore, brethren, boldness to enter into the holiest by the

blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." In the old tabernacle worship God's presence was manifested in "the holiest," into which the high priest alone was permitted to enter once every year. But when Jesus died the veil that separated the holy place from the holiest was rent in twain, signifying by this that the bar to God's presence should be removed, and a new and living way be provided by which access might be had into God's presence. This new way the Spirit through the apostles clearly taught.

But man must have faith, and this "faith comes by hearing, and hearing by the word of God. Rom. 10:17. This faith as described by the apostle, Hebrews, eleventh chapter, is a working principle, one that does just what is commanded. Hence the new and living way by which to have access to the Father must be traveled. Man must walk in it, or in plain words, obey it. "He that believeth and is baptized shall be saved," said Jesus, and Paul says, "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Jesus Christ have put on Christ." Gal. 3:26-27. How many have been baptized into Jesus Christ? Go to Acts 2:41. "Then they that gladly received his (Peter's) word were baptized." What word? "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Acts 2:38.

What a rich and powerful father we have! How kind and gracious He is! Full of pity, mercy and love and His ears always open to our prayers. 1 Peter 3:12. Do we appreciate this grand privilege? Do we believe that He careth for us?

Brethren and sisters, we need to wake up along this line and have "the boldness" to approach God "with confidence," and "in full assurance of faith." Our peace and prosperity as children of God depend largely upon the use we make of this privilege.

"No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." A certain man had said to Jesus, "Lord, I will follow Thee whithersoever thou goest." Jesus replied, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head."

**LOOKING
BACK.**

As much as to say, if you follow me you must make up your mind to endure the privations of poverty. How many "follow Jesus" in order to secure the comforts of a home in this world?

Again Jesus said to another, "Follow Me." But this party said, "Lord, suffer me first to go and bury my father." We often meet with such characters in this day. They express a willingness to follow Jesus, but there is always something they must "first" do, and that "first" thing to be done, as a rule, diverts their minds and affections from Jesus.

Another said, "I will follow thee, but let me first go bid them farewell which are at home at my house," to whom Jesus replied, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." Jesus must be first in our affections. The "looking back" here indicates a divided affection. The heart still clings to earthly friends and earthly things, and the Lord's work must wait till they be served.

What a humiliating sentence to be pronounced against a man, "Not fit for the Kingdom of God"! Did you ever hear such an expression concerning one occupying some official station in the government? Or perhaps concerning some party engaged in business? "Not fit for such an office"; "Not fit for such business"; or "Not fit for decent society." What do you mean by such expressions? Do you not mean to say that the party is incompetent or is lacking in ability, energy or integrity? That he is a *failure*? We may make mistakes in these matters, but the Lord can not be mistaken. He sees not only the desire but the motive influencing our action and His sentence is just.

But some think that the force of the language is that such parties as Jesus referred to are not *prepared* for the Kingdom of God. This would only show that many who profess willingness to follow Jesus are really insincere in such profession. There is with them a mental reservation, or sometimes an expressed proviso, subordinating the service of Jesus to their own desire or will. "I will serve

the Lord if He will supply me with the necessary comforts of life, or I will serve Jesus when I have first accomplished a certain work."

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Self-denial and denying self are not the same. Many men practice self-denial in order that they may serve self, and the Church today suffers on account of these self-satisfied parties. There needs to be more examination of selves than of others and a revolution in our practice. Let us put "denying self" first and then self-denial will necessarily follow, and this we must do in order to be "fit for the Kingdom of God."

The chief reason why men are not taking up their cross daily is that they have not denied self. There is a deep significance in the expression, "take up his cross daily," that a great many fail to apprehend. Look into it, brethren and sisters, and let us hear the result.

Remember the words of Jesus: "There is no man that hath left house, or parents, or brethren, or wife, or children; for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, everlasting life."

Do you believe these words? If you do, then you should never murmur when your faith is tried by adversity, nor imitate those who "look back" to the things of this world they have left, but with patient endurance keep your hand to the plow, knowing that your labor will not be in vain, in the Lord. The disciple is not above his master. Jesus suffered while working for the good of others. We must do the same. Will you do this?

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. This Scripture is often used as a text or a basis for a sermon on "the proper division of the word," but this is not the main

**DO YOU
STAND
APPROVED?**

thought in the verse. The end to which the exhortation points is, "to show thyself an approved workman, that needeth not to be ashamed," and one of the means to this end is "rightly dividing the word of truth."

The desire to be approved by the Lord is common to all who believe in God. At least there is no one of this class who would entertain for a moment the thought that he cared nothing for God's

approval. Their course in life may seem to the earnest Christian to manifest an indifference toward God and His requirements, yet none of them would be so wicked as to express a total indifference as to his final acceptance or rejection by the Lord.

In worldly pursuits desire is the moving power that causes man to work. The object sought for may be pleasure, gold, official station, social prominence or "a bare living," but in order to attain any of these diligence must be exercised. No matter how great the desire for success in any calling it can not be reached without work.

Just so in the Kingdom of God. God's approval is desired, and certainly every Christian should diligently seek for it. But do they do so? Are you *showing* yourself to be a workman, or are you idle, indifferent, and just drifting along with the tide of time into eternity? If you are a workman, are you showing yourself an *approved* workman? Perhaps friends approve your work, or the world may applaud you, or some of the religious societies praise you, but does God approve your work? Remember that when Jesus comes again He will reward every man according as his work shall be. Rev. 22:12. If you wait till then to ascertain the character of your work you may find yourself mistaken, as some referred to by the Lord. Matt. 7:22-23. They had done "wonderful works," and yet were disapproved.

It is not the *wonderful* work, the *great* work, that finds approval, but the *faithful* work, work according to the will of God. "Furthermore, then we beseech you brethren, and exhort you by the Lord Jesus, that as you have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commands we gave you by the Lord Jesus." 1 Thes. 4:1-2. It pleases God, then, when His commandments are obeyed. It should not then be difficult for the Lord's servants to distinguish between the works that please God, and those that He disapproves. To this end he "rightly divides the word of truth." For therein he reads: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17. On the other hand the apostle shows plainly the works of the flesh that must not be indulged." Gal. 6:19-21.

Again, there must be not only fidelity to the Lord in doing that

which He has commanded, but there must be constancy, diligence, perseverance. Do you think it pleases God to forsake the Lord's day assembly for your own ease, or to accommodate some visitor? Will God approve those workmen who "go to church when it is convenient," "contribute once in a while if they have it to spare," "pray when they get sick and think they will die," and spend the balance (?) of the time in social pleasure, seeking worldly gain or the friendship of the world?

Brethren, sisters, if we are to receive that glorious approval, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord," we must diligently follow after the approved things here. To be an approved workman with God we must do the things approved of God, and these things are given us by inspiration. We may study them, learn them, admire them, but all this will not benefit us or bring us to the desired end, unless we diligently, earnestly and constantly *do* them. Let us all, then, study to show ourselves approved workmen unto the Lord, by doing diligently those things approved of God.

A number of preachers had "quit" and returned to their work of fishing. They were discouraged and hopeless for their mainstay and support had been taken from them. But though they toiled all night, no success attended their efforts. Their fruitless labor must have added to their burden of discouragement.

**LORD, WHAT
SHALL THIS
MAN DO?**

The morning came, and they saw a man walking on the shore, who hailed them and asked, "Children, have ye any meat?" As much as to say, "Have you caught any fish?" "Has your labor been rewarded with success?" They answered him, "No." Time and labor both expended and no return—not even enough to satisfy the cravings of hunger.

We might stop here and moralize for awhile, but will spare the reader the infliction, except as to this thought: No matter whether failure or success attends the labors of those preachers who "quit" and go back to some worldly pursuit, they would have to answer the question, "Have ye any meat?" just as those did of whom we write. While the latter referred to that meat which satisfies nature's cravings and sustains physical life, the former will lack

that spiritual meat that fills those who "hunger and thirst after righteousness."

After our preaching crowd had given their answer, the man on shore said to them, "Cast the net on the right side of the ship and ye shall find." They did so, and caught a multitude of fishes. Then one preacher, John, said to another, Peter, "It is the Lord." Then Peter jumped into the sea and made haste to reach the Lord, while the others brought their ship to shore with the fishes they had caught. They also found, on landing, a fire and fish and bread prepared for them.

They had found the Lord, their Master, once more, and were full of joy. The cloud of discouragement had vanished, the night of fruitless toil forgotten, and while they ate their food, they rested contentedly in the presence of Him they loved.

But the Lord not only supplied their physical wants, but gave them a lesson. Selecting the impulsive and impetuous Peter, He asked him, "Simon, son of Jonas, lovest thou me more than these?" Peter replied, "Yea, Lord, thou knowest that I love thee." Then Jesus said, "Feed my lambs." A second and third time was the question asked, "Simon, lovest thou me?" And when Peter, grieved at the repetition as implying some doubt of his affection, replied as before, "Yea, Lord, thou knowest all these things; thou knowest that I love Thee," Jesus replied each time, "Feed my sheep."

The question of Jesus did not imply a contrast between Peter's love and that of the others then present, but He put himself in the scales against the occupation to which they had all returned. "These" worldly things, these things that satisfy the thirst for gain, or provide for the natural man, "do you preachers, not Peter alone, love *Me* more than these?"

What a strange answer Jesus gave to a poor preacher, "Feed my sheep." How many poor, discouraged preachers are there today, standing, as it were, in Peter's shoes? Yes, quit and gone fishing! Yet they fail just like the Gallilee fishermen did, because they do not cast the net on the right side of the ship! And the Lord's voice comes ringing down the ages to them, "Feed my sheep."

Peter did not say, "Lord, I am too poor, the brethren won't support me, and I have a family to look after." No, he was fully aroused now to the work before him, and the very fact that the

Lord commands him to feed His sheep shows clearly that Peter had the ability to do so, even in his utter poverty. If a preacher is in poverty, barely getting food and clothing for himself and family, the Lord knows it. That is, if he is the Lord's preacher for "the Lord knoweth them that are His." And if he is one of the Lord's preachers, no matter what his worldly condition, the injunction from the Lord is, "Feed my sheep."

After this, Jesus told Peter what kind of a death he should die, and then said, "Follow me." As they walked away, John followed them, and Peter, seeing this, said, "Lord, and what shall this man do?" There is a good deal of human nature in this question. Man is not satisfied to have his own line of duty marked out; he must know that his fellowman has something to do. And sometimes he becomes so much interested in the other man's duty that he neglects his own. This is not exactly being a "busy-body in other men's matters," but might imply that partiality had been shown in assigning certain work to him and leaving others without orders, or to apparently lighter tasks. Many preachers of this day imitate Peter to some extent, only they change the question into a suggestion, saying, by action if not in words, "Lord, this man ought to do thus and so."

The Lord's answer to Peter will suit all occasions and classes: "What is that to thee, follow *thou Me!*" Preaching brothers, have you received your orders? Has He assigned you a duty, a work? If so, do it. Do it without murmuring, or complaining. It is the Lord's work, and He knows your poverty, your trials, your ability and your opportunities. You may have a heavy burden to bear, but it will grow lighter if you really love the Lord as Peter did, and follow Him in all He has commanded.

Let us, then, not inquire so much, "Lord, what shall this or that man do," but "Lord, what shall *I* do? Thou knowest that I love thee more than I do all the world, and though thy services lead me through the afflictions of poverty, the treachery of friends, the oppressive cruelty of enemies, and the darkness of the tomb, I will never quit it. But humbly, patiently and faithfully will I 'follow thee' and content myself with the glorious promise of thy bright coming to reward the worthy laborers with an eternal inheritance—the everlasting City of God."

The plain English of this popular maxim is: "The voice of the people is the voice of God." That is, "the voice of the people" is clothed with the majesty and authority of God, hence must be obeyed. Politicians seeking office generally steer their course by the light of this maxim. The demands of the

**VOX POPULI,
VOX DEI.**

people, right or wrong, must be advocated in order that official station be secured and maintained. Any one can see at a glance that the

maxim is false, and those who guide their course by it sacrifice true manhood upon the altar of popular favor.

Some years ago when the State voted on the question of prohibition, I heard a speech from one of the most prominent men in the State. He declared that the proposed prohibitory law was unconstitutional, and that the local option law then in force was a violation of the constitution. When he said this, a gentleman in the audience who knew that the local option law had been passed while the speaker was governor, said: "Governor, if you knew the local option law was unconstitutional, why did you sign it?" The Governor's face turned red, but he replied: "I signed it, sir, because the people demanded it." All the argument and eloquence of that speaker were killed by that little episode. "The people demanded it," and he yielded to the demand though he knew it was contrary to the constitution which he had sworn to uphold. This is not an isolated case. The people have the ballot box, and the politicians know that they must please the people in order to get their votes.

It is not argued here that the people are always wrong in what they demand, nor is it asserted that all men who run for office will sacrifice principle in order to cater to popular demand. It is the principle contained in the motto, and the workings of it, that we desire attention to. God has spoken to man, and His word comes to us not only in love, but with power. "We ought to obey God rather than man." Acts 5:29. God is wiser than man, hence fully competent to devise and give such laws as will benefit and bless the subjects. God is also more powerful than man, hence will be able to reward the obedient and punish the disobedient. God makes no mistakes, and all His laws are laden with truth. It is not true, then, that "the voice of the people is the voice of God."

But as said above of politicians, it may also be said of Chris-

tians, that many of them obey "the voice of the people" as though God were speaking to them.

Preachers are going among the churches organizing Ladies' Aid, Endeavor, and Missionary societies. They know that the constitution of the Church given by the God of Heaven does not authorize such things, but "the dear people" will have them, and the political preacher caters to their wants.

Others seek every opportunity to introduce an organ or other instrument into the worship of the Church. They know they are violating the law of Christ by so doing, but "the dear people" must have something to "draw" and "entertain," and the weak preacher yields to the demand.

Again we find Christians living as does the world around them. They go to balls, parties, theaters and such like, and spend a large part of their means in fashionable dressing. Such Christians are sacrificing their soul's salvation upon the altar of the world. They are afraid to show themselves Christians. They go to church, but the world goes there, too, and the world demands a certain amount of fashion, pleasure, and entertainment, and these weak Christians give it their service. How long, brethren and sisters, are you going to permit the toils of the world to bind you? You cannot serve two masters. The voice of God speaks clearly and loudly to you. "The friendship of the world is enmity with God." And Jesus says, "Ye are my friends if you do whatsoever I command you."

But once more. The principle of this motto is seen in the attempt to rule and regulate the affairs of a church by a "majority vote." Here is a direct antagonism, the "voice of the people," against the "voice of God." God has spoken to us and has given to us a perfect code of laws. Man has no right to add to, subtract from, or alter in any manner these laws. As a subject he has simply to obey them. For the execution of all things pertaining to man's service full directions are given, and nothing remains for man to do but to execute the laws as directed. Where, then, comes in "the voice of the people?" Where is the place for majority and minority vote? It can be found only among those who are catering to the worldly principle contained in the motto at the head of this article. In following it they are not serving God, but opposing Him. They are seeking to introduce democracy into "the Kingdom of Heaven."

Let us take God's word and obey it. All of God's appointments

are clothed with divine wisdom and power. No matter how feeble and inappropriate they may appear to us, God gave them, and if we use them as He has directed, we will succeed here, and better still, succeed hereafter.

We are sometimes asked, "Do the wicked put on incorruption or immortality? If not, how can they live forever in fire or hell?"
1 Cor. 15:53.

One of the causes of strife and division in the Church of Christ at Corinth was that some denied the resurrection. They were led to this denial by their philosophizing about the "how the dead are raised up, or with what *bodies* do they come?"

THE HOW.

They were not satisfied with the truth announced that there shall be "a resurrection of the dead, both of the just and the unjust." Acts 24:15. But puzzled their minds over the "how" of it. Just so in modern times, some teachers are not satisfied with the plain statements of Scripture, and they create division among Christians by questions that could not profit them even if correctly solved.

Paul's argument in 1 Cor. 15 is a triumphant one as to the fact of a "resurrection of the dead." This is a fundamental truth, for, as Paul argues, if the dead are not raised, then Christ is not raised; then if Christ is not raised, we believe a lie, the gospel is a sham, life a failure, and we who have believed this sham and placed our hopes upon a resurrected Jesus are miserable creatures.

But Paul did explain some things which we fully accept. Those of whom he speaks as putting on "incorruption," "immortality," are Christians. He says, "*we* shall not all sleep," and certainly "the wicked" are not included in the "*we*." "To put on incorruption" I understand as equivalent to fashioning (or giving) our bodies like unto the glorious body of Jesus. Phil. 3:21; 1 Cor. 15:38.

Paul teaches that the dead in Christ shall rise *first*, then they that are not Christ's will be raised *second*, "every man in his own order," or class. The destiny of the wicked are plainly stated. They will "go away into everlasting punishment." Matt. 24:46. See also Rom. 2:6-16; 2 Thes. 1:8-10. The state or place of this punishment is called hell, or *gehenna*. Some modern teachers are teaching that *hell* and *hades* are nothing more than *the grave*; and some people are credulous enough to accept the teaching. Men

who thus teach prove themselves to be either woefully ignorant, or willful perverters of the truth.

Paul said, "Knowing the terrors of the Lord, we persuade men." These terrors, he tells us, will be visited upon those who obey not the truth in the day when God will judge the secrets of men by Jesus Christ. Rom. 2:6-10; Acts 17:30. As to the *modus videndi*, or *how* life will be sustained in those states, we are not particularly informed. But we should persuade, exhort, and warn men to obey the truth, live soberly, righteously and godly, and add to their faith those qualities named in 2 Peter 1:5-11, that they may be rewarded in "the day of the Lord Jesus." Should we be accounted worthy of the resurrection of the just we will then know as we are known, and enter into "eternal life." On the other hand, if we are cast into "outer darkness," or into the "lake that burns with fire and brimstone," we may be sure that our conduct here led to that awful fate. And no man need solace himself with the idea that no man can live in fire. See Dan. 3:19-27, where three men lived in fire and were not hurt. The fact remains that God will punish evil doers, that that punishment will be eternal, everlasting, or forever and ever. May God help us to live a life of fidelity to His word that we may be rewarded is my prayer.

"All Scripture is given by inspiration of God, and is profitable * * * for correction."

The Greek word here translated, "correction" literally means a "restoration to an upright or right state," hence the meaning, correction, improvement. The English word, correction, means "the act of setting right; the noting or removing of an error or fault."

CORRECTION.

* * * The act or process of disciplining or chastising or punishing." These definitions show that correction must be according to some accepted standard of right and wrong, truth and error. This standard we have in the Scripture which God has given us. We accept it as an authoritative standard. The expressed will of God upon any subject has the force (or ought to have) of a decision from the court of Heaven from which there is no appeal. More than this, God's children ought to realize that everything God has spoken, or has given in order to "correction," was prompted by infinite love, and no matter how

distasteful or grievous, or inadequate we may think His appointments to be, we should, as obedient children, implicitly follow them.

Some use the word correction as they do the word discipline, only in the sense of chastisement or punishment. But this is too narrow a use of each word. Discipline means more than correction, yet correction is a necessary part of discipline. The latter word means "a systematic training or subjection to authority; especially the training of the mental, moral, and physical powers by instruction and exercise and by authoritative control and direction." The Church of Christ is the family of God on earth. To say that a family is without discipline is not only to accuse them of being lawless, willful, licentious, but it is also to accuse the head of the family of a lack of love and wisdom. Shall we, then, say that God has not provided a perfect system by which His children are to be trained, exercised, and developed in all those mental, moral, and spiritual powers that will enable them to be "perfect in Christ Jesus?" Certainly not. Peter says: "According as His divine power hath given unto us all things that pertain to life and godliness." 2 Peter 1:3. How are these "all things" given? "Through the knowledge of Him who hath called us to glory and virtue." This does not mean that which God knows, but that which God has revealed or made known to man. For Peter adds, "Whereby (or wherein) are given to us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Paul also agrees with Peter in this, for he says: "The grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world." Titus 2. Solomon, the wise man, said: "Fear God and keep His commandments, for this is the whole duty of man." Ecc. 12:12. Peter announced the same truth to the house of Cornelius, saying: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." Acts 10:34. And John pronounces the benediction thus: "Blessed are they that do His commands that they may have right to the tree of life and enter in through the gates into the city." Rev. 22:14.

These Scriptures show us that we have a system of commands

and promises which we know are based upon facts. James, alluding to this system, calls it "the perfect law of liberty" (James 1:21), echoing the prophetic statement of David, which says that "the law of the Lord is perfect converting the soul." Psa. 19:7. Besides these statements showing that God's system is perfect, we have the statement of Paul in the Scripture under consideration. "All Scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Can a man be made perfect by an imperfect system? Certainly not. This is one reason assigned for abolishing the old covenant, or law of Moses. It was imperfect, weak through the flesh, made nothing perfect. Heb. 7:19. But the new covenant sealed by better blood than that of bulls and goats, contains better promises, and is that will, covenant, or system by which we are sanctified and perfected. Heb. 10:1-18.

Having, then, a perfect system given to us, why is it that we do not find it profitable? That is, it does not make the men of God of this age perfect, and very many seem to doubt its ability to "thoroughly furnish us to all good works," hence are devising plans, schemes, and methods for that purpose. We cannot for one moment entertain the idea that the fault lies in the system. It came from divine wisdom, and was perfected and confirmed by a divine agent, the Holy Spirit. There is nothing lacking in the system, and the cause of failure must be found in us.

Now, brethren, look this matter squarely in the face. The fault is "among us." We, perhaps, err sometimes from misunderstanding the system God has given to us. We can correct this fault by a more diligent study of "the perfect law of liberty." Twenty-five or thirty years ago it was a general saying; "Don't tackle those Christians, they are too full of the Bible." But now the Bible is neglected, men and women do not fill themselves with it, hence have but a poor conception of its glorious promises, and a poorer appreciation of God's perfect system of discipline.

Again, we sometimes err in our efforts to "correct" some other brother or sister while we neglect to correct self. This is a common fault, and to some degree I plead guilty. We ought to bear in mind what Paul says: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness, considering thyself lest thou also be tempted." Instead

of the spirit of meekness, we find the spirit of intolerance, the spirit of retaliation, the spirit of self-righteousness. The remedy for all this is to fill ourselves with the spirit of love.

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32. Let us think of this and of the words of Jesus, who loved us. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34-35.

Love does not do away with reproof nor with correction, but it makes them more effective. The different spirit in which reproof and correction are given is often seen in the family. When love prompts them, and the parents' words breathe a spirit of love, the effect upon the child is for the better. It is so with each and every one of us. We do not like to be told of our faults, though we know that we have them, and sometimes we are too brusque, too abrupt, too harsh in our manner, though our intentions may be good. Let us study to improve along this line by each one taking the standard of wisdom, truth and love and giving self a most thorough overhauling and correcting. I trust that these thoughts may cause some thinking along this line, and hope to hear from others, for the subject is by no means exhausted.

A favorite quotation made by all preachers of the gospel is that from Isaiah, saying: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those, the wayfaring men though fools shall not err therein." All agree that

**QUESTIONS
THAT GENDER
STRIFE.**

this refers to the way of salvation called in the New Covenant "the new and living way which Jesus hath consecrated for us," and it is boldly and confidently asserted that the gospel plan or way of salvation is plain, simple, easy to be understood, and perfectly adapted to man in all conditions of life.

Christian preachers make this quotation, and use about this language. Do they believe what they say? If so, what means the everlasting wrangle about doctrines, theories, opinions and practices? Christians will look around upon their worldly-minded

friends and wonder why it is they do not obey the gospel; why they do not believe the gospel. And those friends will look at the Christians and wonder why those who believe the Bible are so indifferent to its teachings. And wonder still more why these same Christians will "fall out by the way", and wrangle and war with each other over that which they declare so plain and easy of comprehension.

The result of all such confusion is dishonor to the cause of Christ, and shame eventually to the promoters of the discord and strife. Is it true that the way of salvation is so plain? The prophet said so, and the simple directions for a godly life in the New Testament corroborate his statement, hence I believe it. Whence, then, these tumults, wars, strifes about words and doctrines, and practices among Christians? They are gendered by questions which originated in the workshop of satan. A hard saying, perhaps, but I think a true one. For out of that workshop proceed many new inventions and devices to occupy the minds and hearts of men and turn them away from the true intent of God's gospel, a life of sobriety, righteousness and godliness.

Brethren, sisters, mark those teachers that come to you with long-winded speculations on the constitution of man, and so-called interpretations of prophecy. They are dreamers speaking great swelling words out of the vanity of their own mind, and while they profess great sanctity they destroy the vitality of the Church by their mysticisms.

Jesus commanded the gospel to be preached to man. Man is represented as under the dominion of sin; ignorant, sinful and helpless. These dreamers go to him claiming to be the dispensers of Heaven's bounty that will heal every wound, and they mock man's misery by giving him a stone instead of bread; by preaching total depravity to him, or the unconscious state of the dead; or the return of the Jews, or the millenium in which God will raise the heathen and give them a chance for salvation, or some other speculative opinion.

Is there not enough good, solid, nutritive truth in God's word to feed upon? Certainly there is. Yet men who will reject this spiritual diet and load themselves with the speculative teachings of Russell, Thomas, Darwin and others, and flood the world and Church with words that darken counsel, stifle vital religion, and encourage infidelity.

Be not children carried to and fro with every wind of doctrine. "Be steadfast, unmovable." Do not give heed to the seducing spirits that would lead you away from the faith and hope of the gospel of Christ. It requires something more than will power to be steadfast. There must be work. That is, will power clothed with deeds. Hence, Paul exhorts us to be "always abounding in the work of the Lord." Not spasmodic efforts in protracted meetings, but a daily life of doing good. Not waiting for opportunities or waiting for something "to turn up," but actively seeking and making opportunities and turning something up.

Thus your work will not be in vain. The Lord's purpose will be accomplished and you will be rewarded.

Avoid, then, those profitless questions that do not instruct you in the way of holiness nor contain the least incentive to good works, and study to show yourself an approved workman, by believing the truth, and putting it into living action—good works.

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In considering the possible course to be pursued by one who protests against the use of the organ in worship, the Digressives command as sound advice that one should "take the course that is most to the glory of God." To this we agree, for this is scriptural: "Whatever ye do, do all to the glory of God." 1 Cor. 10:31.

**THAT CASE
OF CONSCIENCE
AGAIN.**

But the course recommended by the Sectarians, and approved by the Digressives, is: "It is better to violate conscience in going to church, than to violate God's command by staying at home." Now, I can not believe that man can "violate conscience" to the glory of God. For suppose that the individual has even a "miseducated conscience," and that the organ is a thing "indifferent" as was the keeping of some feast day, or the eating of meat or herbs, and he should violate conscience, and join in the worship with the organ, would he not come under the same condemnation that Paul predicates of the man who put a difference between meats and yet ate them? "Happy (or blessed) is he that condemneth not himself in that thing which he alloweth." See Rom. 14. "For if our heart condemn us God is greater than our heart and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3:20-21.

Suppose that the protesting party "goes to church," can he join in the worship? Not without violating conscience. If he does not join in the worship he fails to do the very thing for which the assembling together was ordained, and as a consequence is not spiritually benefited. More than this, his presence there is a constant rebuke to those who favor the organ, and a source of irritation to them, and he is condemned by his own heart in doing that which his conscience disapproves. I think, then, that the advice of the Digressives is unsound. In lieu thereof the protesting party should be exhorted to re-examine the standard by which his conscience has been educated. Or, as those who favor the organ claim, to be "strong," and "advanced in knowledge to a higher plane," they should bear with the "weak brother" and cast out the "indifferent" thing, at least until they succeed in educating him up to the high plane upon which they stand. This would be scriptural and to the glory of God. Another point, though, in this case, is made that there is, "no Scripture telling us 'if the brethren wound your conscience, withdraw from them, and let them be to thee as heathen men and publicans.'" No, but there is Scripture to this effect: Mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." The protesting party has learned that it is an "indisputable" fact that those who introduce the organ are responsible for the effects of their act, and he believes that the thing introduced, together with its effects, is "contrary to the doctrine" of Christ, hence he obeys the Scripture in "avoiding them." Again: "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." 2 Thes. 3:6. It may be said by some that this applies only to those guilty of immoral practices, but many believe that it includes more. The teaching of the apostle evidently includes in "walking by the same rule," not only the moral conduct of Christians, but their walk in the things ordained for the worship and work of the Church. Hence those who introduce human devices, plans, or so-called helps, into the worship or work, subversive of the unity and peace of the assembly, are in the estimation of many Christians, "walking disorderly." So that when a majority in a congregation determine to use an organ against the protest of one or more, the latter are justifiable in not assembling with them, upon the ground that they are in disorder,

and such disorder, too, as the protesting parties have no hope of correcting.

A Christian should never permit a personal grievance to stand in the way of duty. Too many exalt self, and imagine their dignity wounded and refuse participation in work and worship on this account. This is not scriptural. We ought to be willing to sacrifice self, and I believe that all Christians who are earnestly striving to follow in the steps of Jesus (1 Peter 2:21) will "bear with what he may regard ill treatment from his brethren rather than disobey God," but he will not, and can not, bear with that which he believes dishonors God. He will in all that he does, seek to glorify God by using the means appointed by Him. To this end let us work. The only way that we can with "one mind and one mouth glorify God" (Rom. 15:6), is to "walk according to the same rule, mind the same things," the things given us by divine power (2 Peter 1:3), and not those things given by human expediency. And never, under any circumstances, "violate conscience." Because one such act will lead to another, and that to another, until conscience will become so pliable that it can be stretched to cover anything that the imagination of man may devise, or become "seared as with a hot iron." Be true to conscience, but be sure that your conscience be educated by the divine standard, and the Father of our Lord Jesus will bless and keep you.

The majority of people who claim to be Christians are, I believe, honest in their profession, and are practicing those things which they believe to be right. Their honesty, however, is no proof that what they believe and practice came from God, for if honesty be

**WHAT
EVIDENCE
HAVE YOU?**

a proof of the divine origin of one's "faith and practice," Protestantism, Catholicism, Mormonism, and all other isms would stand upon an equal footing as approved of God:

While honesty does not prove the verity of that which is believed, it is nevertheless absolutely necessary in order to serve God acceptably. It was the honest heart, only, that brought forth fruit to perfection. Luke 8:15.

Men, then, may be perfectly honest in seeking after signs, because they are practicing that which they believe, and they believe as they have been taught. And the religious teachers or leaders have

affixed certain signs to their systems, or claim certain things as God-given signs, as proofs of their system, creed, or faith and practice is God-given.

Such teachers make two great mistakes. 1. They mistake the purpose for which signs were given. Signs, wonders, and miracles constituted divine testimony to prove that certain ones were "sent of God" and were authorized to speak a message in His name. In this way the signs "confirmed the word," that is, confirmed it as God's word. "It is impossible for God to lie," therefore no proof is ever necessary to prove that what God says is truth. Prove that God said it, that it is God's word, and it is true.

The sign seekers, however, were determined not to view the works of Jesus in this light, though He was willing to rest His claims upon this divine testimony: "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works, that ye may know that the Father is in Me and I in Him." John 10:37-38. They wanted a sign from Heaven to prove the truth of what Jesus said, and ignored the numerous signs that proved that the Father sent Him, and this being proven, His word was necessarily true.

So in modern times, leaders have promulgated creeds, confessions of faith and systems of work, which they teach "in the name of the Lord," and when their practices are called in question they attempt to prove their system to be divine, instead of taking that word, that system which has already been divinely given and confirmed, and boldly saying, "thus saith the Lord." To be consistent and scriptural, all such leaders should prove by signs that God is in them, that He sent them, then their word would be accepted as truth.

2. In the second place, having mistaken the purpose for which signs were given, they felt that their systems must have such divine approval, hence sought for signs to that end. And they found them, but not as they claim. Instead of signs given in approval, God sent them strong delusion that they might believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Thes. 2:9-12.

Many of these delusions are in our land, and many honest people are deceived by them into the belief of a lie, for anything that antagonizes the truth of God is a lie.

Men do not like to be told that their systems are lies, and their signs delusions. Think us very uncharitable to speak in this man-

ner. But if they will reflect for a moment they will see that our position is the correct one, and the only correct one. God's word is truth. It has been confirmed to us as His word; as the word that must live and abide forever. The word that is to instruct, guide, control, and console us in this life and give us an abundant entrance into the everlasting Kingdom. And it is that word by which each individual is to stand or fall in the great day in which God will judge the world by Jesus Christ. We do not have to prove God's system to be true. No, that is not our business; all that we have to do is to teach just what "God hath spoken in these last days by His Son." Not teach the opinions of learned men about these things, but as Paul told Timothy, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." 2 Tim. 2:2.

Nor do we have to seek after signs. No, we want no signs. We have God's testimony. If man will not accept God's testimony as to his salvation, but turns to seeking for signs, he may be assured that he will find the sign, and lose his soul. Do not then make the mistake of rejecting God's testimony for the traditional signs that self-constituted leaders have desired as proofs of God's favors. I believe that God saves man just as it is taught in the gospel: "He that believeth and is baptized shall be saved." Baptism is a matter of knowledge with me. I know I have been baptized. God's people were to have a "knowledge of salvation through the remission of their sins." Hence the plain teaching to inquiring believers: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." God commanded an act, one cognizable by the senses, one of which all who obey it has a knowledge, and to that act He affixed the design remission of sins, salvation from sin. Is God's word true? Yes. Are you saved? Have you a knowledge of it? If you answer "yes," will you tell me how you obtained that knowledge of salvation? If you have not a knowledge of salvation can you truly claim to be one of God's people? "Examine yourselves whether ye be in the faith." Discard sign seeking; it is a delusive practice. Leave signs to the superstitious, and follow Jesus. All His appointments are in wisdom and power, and the man who implicitly follows them will succeed. The world may laugh at you for your simplicity, and worldly-wise Christians will call you an old foggy, and perhaps a "do-nothing" because you do not keep pace with them in their services, but let not these things

discourage you. God honors those who honor His word. Things may not move on as fast as we think they should, but do not fret about that. Jesus Christ, the Captain of our salvation, is at the helm, and if we only obey His orders we will get into the heavenly port. Do not be deceived by the wonderful activity of the societies. Three-fourths of that activity is for selfish ends, to build up the society, not the Church, and their sign seeking for divine approval will fall as far short as did the Pharisees.

One of the greatest consolations one can have in this life, and one, too, that comforts, strengthens, and buoys up the soul as we draw near the boundary line between this and the heavenly rest is that God approves our course, and this every Christian can have, by a constant, earnest, and faithful obedience to that which is written.

May God help us to be more faithful in learning these things, and in "abounding in the work of the Lord."

A brother asks for information on foot-washing.

In the line of cleanliness, and also as conducive to good health, foot-washing should be practiced by both saint and sinner. But as an act of worship, or done in connection with worship, it is an unnecessary ceremony, based upon an erroneous interpretation of John 13:14-16. The apostle in 1 Tim. 5:10 classes washing the saints' feet among the "good works." The worship of God is not classed as "good works." Foot-washing, then, according to Paul, is no part of the worship of God.

Jesus told the apostles: "I have given you an example, that ye should do as I have done to you." An "example" may be cited as an admonition or caution to us not to engage in such actions. See 1 Cor. 10:1-11. Or, it may be given as a pattern for our imitation, or as embodying a principle that we must make our rule of action. See 1 Peter 2:21. To do "as" the Savior did in the above "example" is to be a servant among our brethren. To wash another's feet was a menial service, but when Jesus, the Master, condescended to act the servant, His purpose was to teach these apostles two lessons. They had been striving among themselves as to who should be the greatest. Luke 22:24. By this act, He rebuked their pride and enforced upon them the lesson of humility.

"He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." "Whosoever will be chief among you, let him be your servant." Matt. 20:26-27.

The common practice of washing feet in the public assembly in connection with the Supper has nothing in it of the "example" Jesus gave. It is not a "good work," for it lacks both the elements of necessity and of good done; there is no humility in the practice, nothing but an empty ceremony, vainly performed as "worship."

If brethren will take to heart the lesson Jesus taught, and let it rule their daily life in serving their brethren, "going about doing good," "bearing one another's burdens," "ministering to the necessities of the saints," feeding the hungry, clothing the naked, visiting the sick, they will be doing as Jesus would have them do. But if they neglect these things, and depend on a periodical foot-washing in the public assembly as a mark of that service demanded, they may see their fate in Matt. 25:31-46.

In the commission to Paul (Acts 26:18), Jesus taught that the Gentiles should be converted in order that "they may receive forgiveness of sins and an inheritance among them which are sanctified by faith that is in me." Converted Gentiles become the "heirs of God, and joint heirs with Jesus Christ."

**THE SAINTS
INHERITANCE.**

Rom. 8:17. They are not the only heirs, but are partakers of the inheritance of the "saints in light." Col. 1:12; Heb. 11:39-40. The fact being accepted that there is an inheritance, I ask: (1) What is it? "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. Here is a promise of something to inherit, viz.: "the world." It is for "Abraham and his seed," and the principle through which they are to inherit is "through the righteousness of faith." But what world is meant? We read in the Scripture of "the world that was," which was destroyed by water (2 Peter 3:5-7); the world that now is,—which is to be destroyed by fire (2 Peter 3:7; Heb. 1:11-12); and "the world that is to come." Luke 18:30; Eph. 1:21. Of that world which is to come, Peter says: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Our inheritance, then, is not located in the world

that now is, for Peter, Paul and John all agree that this world and its work is to be destroyed, no place found for it, then the new heavens and the new earth shall appear. See in addition to above, Rev. 20:11; Rev. 21:5.

But did not Abraham understand the promise as including only the land of Canaan? We must remember that God made promises to Abraham. One of these promises had reference to his natural posterity, through Isaac and their dwelling in the land of Canaan. But that these patriarchs understood "the promise" of inheritance to be something grander and better than Canaan is easily seen from Heb. 11:8-16.

Here it is said that "he looked for a city which hath foundations, whose builder and maker is God." They confessed "they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country, * * * but now they desire a better country, that is, an heavenly, wherefore God is not ashamed to be called their God, for He hath prepared for them a city." And all this time they were dwelling in a land of promise—that is, in Canaan. This shows that these ancient worthies saw the promise afar off (V:13), and fully realized that Canaan was but a temporary resting place. Just so now, Christians realize with Paul that "here we have no continuing city—but we seek for one to come." Heb. 13:14. This sin-polluted earth can not be the home of the saints, for our inheritance is "incorruptible, undefiled" (1 Peter 1:4); in it we shall see God face to face, for God will dwell among the glorified. Rev. 21:3. Eternal life, glory, honor, immortality, all these are to be enjoyed there, and no sin nor death can ever enter that world.

Who shall inherit it? "Abraham and his seed." But who are counted as the seed of Abraham? The principle by which we inherit is "not of the blood nor of the will of man, nor of the will of the flesh," but through "the righteousness of faith." But we will examine the record: "Neither because they are the seed (natural posterity) of Abraham, are they all children, but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 8:7-8. This promise confined the blessings of God to the line of Isaac—the child of promise. But does that make all the natural descendants the children of God and heirs of the promised inheritance? It does not.

For no Jew can claim any interest in this inheritance by virtue of his descent from Abraham, but all, both Jews and Gentiles, in order to be counted heirs, must walk in the steps of that faith that Abraham had, being yet uncircumcised. Rom. 4:12. "So, then, they which be of faith are blessed with faithful Abraham." "Know ye, therefore, that they which be of faith the same are the children of Abraham." Gal. 3:7-9. Hence, those Jews who walked in the faith of Abraham were the saints of God and the heirs with him of "the promise." Now, as Paul further says, "we are the children of promise." How many are baptized into him? Just so many as believe on Him with all the heart, and confessing their faith in Him, obey from the heart the command given in His name. Acts 2:38. This defines Abraham's seed, and I further remark, shows that no Jew inherits anything from God by virtue of his descent from Abraham.

But when are the saints to enjoy this inheritance? When Jesus comes again; then, as seen from the Scriptures cited above, this world and its work will be burned up; the saints be raised first to meet the Lord in the air and afterwards make their abode with Him in the new heavens and new earth. Remember that when Jesus comes again sin-offerings will cease. Heb. 9:28. He will come no more as a mediator and intercessor, but as a judge, as a rewarder. He comes to be admired and glorified by His saints to gather them together and present them to the Father as the redeemed of the earth; and to punish all those who have lived in sin and rebellion.

Reader, in that great day there will be but two classes. One will be welcomed to an eternal inheritance of light, life, and immortality; the other banished into outer darkness where there will be eternal misery and despair. Which class will you be in? Which one do you want to be in? If you want to hear the invitation, "Come, ye blessed, and inherit the kingdom prepared for you," then you must be prepared for it. Hear Paul: "Giving thanks to the Father who has made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son. In whom we have redemption through His blood even the forgiveness of sins." Col. 1:12-14. How had God delivered them? He, through Christ, sent Paul "to open their eyes, to turn them from darkness to light, from the power of satan to

God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Jesus." Acts 28:16. How did Paul turn them? He preached the gospel, used it as God's power unto salvation (Rom. 1:16), in order to make the Gentiles obedient by word and deed. They heard, believed and obeyed from the heart the doctrine delivered them (Rom. 6:17-18), and were thus translated into the kingdom, and became the heirs of God. Go and do likewise. Let Jesus rule in your heart. Submit your will to His will. Follow His guidance which you will find in the apostolic teachings, and when He comes He will take you to

"That blissful abode

Where the rivers of pleasure flow over bright plains,
And the noontide of glory eternally reigns,
Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet,
While the anthems of rapture unceasingly roll
And the smile of the Lord is the feast of the soul!"

SERMON NOTES.

THE DIVINE CREED. John 20:30, 31.

Jesus is	{	Prophet.	} Son of God.
		Priest.	
		King.	

Testimony: Apostles and Prophets.

I. Creed from *Credo*, to believe; that which a man believes. Here we have a proposition submitted by God to man. Should go to the book for history of it. We are to believe that He is Son of God—a personal relation, very near and dear. (1) Only begotten. John 3:16. Divine. John 1:1. (2) Acknowledged. Matt. 3:17; 17:5; 2 Peter 1:17. (3) Demonstrated—life and works. John 10:37-38. (4) Declared by resurrection. Rom. 1:4-5.

II. Official. Prophet—teacher come from God. Deut. 18:15; Acts 3:23. Priest. Ps. 110; Heb. 6:7-8, 9th and 10th chapters. King. Luke 1:30-31; Acts 2:30-33. Declared. Acts 2:36; Phil. 2:5-9; Eph. 1:18-23.

III. These written that we may believe. Belief that He is just what He represents himself to be. This belief begets confidence and leads to trust His promises. Then God declares of Christians. 1 John 3:1. Sons of God. Acknowledged to be sons when we obey the authority of Jesus.

Luke 24:47; Acts 2:38. Must be demonstrated by our life and works. Then we will reign with Christ. Rev. 3:21. To him that overcometh, etc.

WEIGHED AND FOUND WANTING. Dan. 5:27.

Standards of measurement. Commerce. Politics. Society. Religion. Some established by law; others by custom—fashion, public opinion, sentiment, tradition in religion.

God's thoughts not like man's. Isa. 55. God's standard includes motive, action, opportunity.

Belshazzar. High station, opportunity, responsibility, sphere of doing good—forgot there was a man of God in his kingdom—gave loose rein to appetite, incompetent. The end.

Rich man. Luke 16:19-31; Luke 18:22-23. Covetous, ease, good things here. 1 Tim. 6:17-19.

Religious man. Matt. 15:6-9; Luke 18:9. Cling to systems for salvation. Undecided. Acts 24:25. House of God. 2 Peter 1:1-11. He that lacketh. 2 Peter 1:7; Matt. 11:24; 10:15. More tolerable for some than others. Luke 14:15-34. Those bidden made excuses—rejected. John 8:21. Die in your sins—will not come to me.

Churches. Seven of Asia. Harvesting.

Great weighing time. Judgment. Rom. 26:10. Books opened. Rev. 20. Judged by gospel.

SIN. Rom. 5:12.

Introduction: In society, two classes, one good, pure, etc. The other, wicked, bad, etc. Character. Whence comes this distinction? From their actions. These in turn from their principles. Whence this distinction of good and bad principles? We refer them to a law and judge them by it.

A standard is that which prescribes the principles of actions to which man must conform, in order to enjoy the privileges either of society or government. In government the standard is expressed; in society, generally agreed to by common consent. Those who trespass upon the rights guaranteed by law are law-breakers, and come under condemnation of law. All standards of right and wrong must go back to original will of God. This is the recognized standard of law and government in all enlightened countries. Outside of it man cannot account for sin. With it, all is plain.

I. What is sin? Answer: 1 John 3:4; 1 John 5:17. Law of God, standard. No law, no sin. Rom. 4:15. Law defines, points out those actions which would be sin. When we hear the law we know what sin is. Rom. 7:7; 5:20; 7:13. How sin entered world. Gen. 3:16-17, 4; Rom. 5:1; Tim. 2:14. Disobedience. Transgress is to go beyond certain limits. Disobey, not to do, or go up to certain limits.

II. What has sin done? Answer: Rom. 5:12; 1 Cor. 15:22. Vitiating the mind, alienated man, defiled conscience. Weakened in all powers of body and mind. Pain, woe, misery, disease, death. Do we inherit sin?

No; cannot inherit an act. May inherit and suffer the consequences. We inherit our nature, but human nature is not sin. Jesus became man. Adam did not control his own acts, he transgressed. His personal act was his sin. He could not control the consequences; they passed upon his posterity. This little fountain soon gathered strength. Cain. Antediluvians. God destroyed world because of sin. Sodom and Gomorrah. Uprooted ten tribes and scattered them. This tide became a torrent and deluged the land. Gross darkness covered the land, idolatry, etc. Jesus comes. He is tender, patient, kind, loving. Does good. He is despised, falsely accused, crucified. Sin did it. The Jews scattered through all nations. Jerusalem destroyed. Sin did it. Look at rivers of blood shed by Alexander, Cæsar, Napoleon, Popes of Rome, our own Civil War. Sin did it.

III. What is it now doing? It is building jails, prisons, court houses, feeding lawyers, etc.; filling these places. Building poor houses, asylums, and sending thousands to ruin. Desolation, misery, ruin follow it in all its march. It is dividing the Church of Christ. Separating families, stopping the ears of the people that they will not hear gospel. Hardening their hearts, deceiving them, and binding the soul in fetters of darkness. Taking us further away from God, and nearer to hell.

IV. What shall the end be? The wages of sin is death. The second death.

Original sin—no such thing. Depravity arises from actual sin. Righteousness opposite to sin. Doing right. A man does not do right. But doing right is righteousness. Purification of soul not the cause, but the effect. 1 John 3:4-7; 1 Peter 1:22.

Sin as a single sin and as a practice. Simon,—one sin. 1 John 3:8. Habit or practice same word. Matt. 5:19; 6:1-2, 3; Mark 3:35. He that doeth sin servant of sin. John 8:34; see 31, 32; 1 John 5:18; 3:9. Depraving effects, small beginnings. Habits, practice, corruption. Gambler. Drunkard. Miser. Habit set all the powers of soul toward to the wrong. Doing right. Same toward the right. Be transformed, be renewed. Rom. 12:2; Eph. 4:23. Sin may be forgiven, effects of it to be reached by continued faith and obedience. A criminal may be pardoned, but the cleansing and purifying of his life a different thing. Use other means. These means, continued obedience.

RESPONSIBILITY.

So, then, every one of us shall give account of himself to God. Rom. 14:13. The apostle here iterates a sentiment or doctrine that pervades the Scripture, viz.: That man is an accountable creature, responsible for his actions, and that he must render to some higher power a strict account of what he has done.

To say that man is a responsible creature argues: (1) The existence of some power or authority to whom he is amenable. (2) The existence of some law or standard given by this power, and to which man must conform. (3) The publication of that law or the establishment of all neces-

sary means for its propagation. (4) On the part of man it implies a knowledge of that law. (5) Ability to do the things required. (6) Opportunity or time in which to do them.

I. God has a government. We acknowledge his right to establish a government and to give laws, etc. He is creator, we are creatures. He all-powerful, all-wise, etc. We are poor, weak, dependent. Hence, whatever government He gives is right. It is not for us to inquire whether the law is good, bad, or indifferent, or whether it will accomplish any given purpose, or whether this, that or the other form of government is the best, but, "Did God speak?" If so, let us hear.

II. The existence of a government of necessity implies the operation of law. Law emanates from authority. Law in operation is government. God's law is His will. This will is expressed in the Scriptures, and is for man, the subject. It is obligatory upon man because it comes from proper authority.

III. Proper here to consider the nature of God's law. (a) The value or force of any law, human or divine, depends upon its rewards and penalties. A law without a penalty is a nullity. So, also, if without a reward, expressed or implied, is a nullity. (b) Rewards and penalties annexed to law presupposes man's free agency. (c) The power or authority which makes the law has also the right to prescribe the reward and penalty. (d) Punishment is inflicted for violation of law, and it must be according to the law violated. (e) There must be power to enforce a prescribed law, otherwise its enactment would be but loss of time and an exhibition of folly. (f) Punishment is, in every case, future. (g) Punishment is not expiatory.

IV. From consideration of foregoing, God had the right: (a) To give man a law. To this law He annexed reward, penalty. (b) He has the power to enforce His law. (c) He will surely reward the obedient and punish the disobedient.

V. This implies man's free agency or accountability—one implies the other. (a) Why attach to a law a reward or a penalty if man cannot choose between the two? Man is actuated by motives, inducements. Eternal life is held up for obedient—eternal death for wicked. (b) Man can choose what course of action he will. If not, the law is a cheat or man a machine. In either case, the whole idea of a government is supreme folly. (c) All human societies or governments are founded upon this very principle, that man *can* do if he *will*, and the judgments of society are based upon this idea. "Ye could but ye would not." (d) Law must be known or published. Hence God has spoken to man. Spoken at different times in different ways. Sent His Son, apostles, Holy Spirit. A record made. New Covenant, etc. Publication of law by our government is sufficient notification to all.

VI. On man's part, knowledge. How much ignorance God will excuse, I don't know. Men sin ignorantly, yet are sinners. Our law presumes every man to know; he must acquaint himself with its provisions. The fact of its publication so as to be obtained sufficient. So it is with God's law. You know that there is a God, that the Bible contains

His will, His law. What steps have you taken to inform yourselves? Have you diligently, perseveringly sought at the fountain of knowledge? Answer: So many preaching different things. This is no excuse. If the blind lead the blind, both will fall into the ditch. You must give account for yourself. You have no right to throw the blame on another. Answer: I have studied and can't determine. Why? Did you go to the Bible to learn or to teach it? Are you willing to take God at His word, or do you want some man's opinion of it? Haven't you some pet theory to prove? Take God's law and interpret it as you do all laws. Take it for what it says.

VII. It implies ability. Physical ability to what is enjoined. God never requires impossibilities. When He commands He adapts His law to man's capacity both intellectually and physically. Man can learn it, understand it and perform it. It is necessary to believe. God gives all testimony, etc. Man has the faculty. So with repentance, baptism.

VIII. It implies opportunity. Solomon says, "Time for all things." Time is given to man; in eternity there is no time. Man must know the law, and have ability to do. *Now* is the *time*. Not yesterday, for that is gone forever; not tomorrow, for you may die tomorrow. Deferred obedience has no promise. Some one has said that a man should make preparation to meet God the day before his death, and as he does not know what day he will die, so the present day, now, is the time.

IX. Address to Christian. Luke 12. The privileges and blessings bestowed upon you increase your responsibility. Have you been an idler in the vineyard? Are you acting like the wise virgins? Have you buried your one talent? Do you abound in the work of the Lord? Is your light shining, etc.?

WHAT IS WRITTEN IN THE LAW? Luke 10:26.

Context: Lawyer's attempt to justify himself.

I. Man's relation to God. Guilty, condemned and helpless, necessitated revelation of God's will. God spoke—gave a system of government. Man's province not to reason whether the government is good, bad or indifferent, but *did God give it?* If so, what did He require? Learn this and do it, and it will be right.

II. Purpose of all law-givers to benefit the governed. This they propose to do by giving good and wholesome laws and seeing them properly administered. But if man could not understand, or understanding could not obey, where is responsibility? Where any benefit or good?

III. In study of the Bible—ask who spoke? To whom language addressed? What is written? What is the law? What hath the Lord said? Is it now binding on us? Illustrate. Luke 3:10-18; Mark 16:15-16; 1 Peter 2:21-23. Example of patience, endurance and trust in God.

IV. *Examples.* Embodiment of a principle or a precedent. Copy, pattern. Has weight of law. Examples of conversion; things said and done.

Phil. 4:9. Some things extraordinary. We cannot copy or follow. Inferences. An inference is a proposition seen to be true because of its known connection with facts. Our knowledge of well known and established facts or plainly taught truths leads us to deduce from them a proposition, which we call a necessary inference. Something brought out by deduction and necessarily true. Illustrate. Principles. Nadab and Abihu. Lev. 10. Things not forbidden. God had prescribed certain things, all else necessarily excluded. Paul and Silas at jailor's house. Things not forbidden. Not written. Many suppose that because certain things not specifically prohibited they may practice. Jer. 7; Deut. 29:29. To despise the ordinances of God is to despise God. Mal. 1:6; Jer. 2:12-13; John 5:43; 8:29; 14:28; 6:38; Heb. 2:9; 5:8-9; Ps. 2:24; Phil. 2:5-9; Heb. 1:1. Jesus prophet, priest, king, Lord of all. Judge.

POWER OF GOSPEL.

Power	{	Divine.
	{	Human.
	{	Diabolic.

That which causes movement. Cause and effect, power and motion, or action. Two kinds of action, physical and moral; different degrees of each. Illustrate. A book acted upon. Man, horse, engine. No responsibility in these. Moral power. Paul an example. His early life, training, social standing, religious convictions, etc. His change, loss of friends, suffering patience,—a good witness. Not ashamed of gospel. Is the power of God to save.

Power of God	{	Creation.	}	This Power
		Preservation.		to Save.
		Destruction.		Not to Clothe
		Miracles.		or Feed.

What they say of it: Perfect. Ps. 19:7. Makes alive. Ps. 119:50. Like fire. Jer. 23:29. Power in it. Ecc. 8:4. All-powerful. Heb. 4:12; 1 Thes. 2:13; James 1:21.

Illustrate. Two armies in battle array. Command given to forward. Carnage ensues. Victory. If word of man produces such effects, what ought word of God to effect? This power causes action. Action called obedience. Doing commands caused Romans to obey from heart. Rom. 6:17. Knowledge and disposition necessary to obedience. What is in the gospel to give knowledge? Facts. Story of love, condescension, king becomes subject. Display of love. Illustrate. Rich man providing for beggar. In God's house all rich blessings free.

What is obedience? 2 Thes. 1:8-10; Rom. 6:17. Faith. John 20:30-31; Heb. 11:6. Repent. Luke 24:47. Confession. Baptism. Mark 16:15-16. Power of God is to be exercised upon man. As compulsory obedience is nothing more nor less than making a machine of man, we cannot suppose that such force is exercised, but that the power exerted takes into consid-

eration the thing to be worked upon, viz.: intellect, judgment, will, affections, conscience. Man acts by impulse, by motives, in all affairs of life. Why not then in this? Here motives as much higher, better and more sublime as Heaven is better than earth, and God higher than man. If these motives fail to move, God will use no other. Power of Holy Spirit. If this power is an *additional* one, it makes two powers of God, etc.

THE POWER OF GOD. Rom. 1:16, 17.

This statement forms basis for an agreement. Its importance.

I. Paul; his attitude towards the gospel. His early life. Training. Social standing. Deep religious convictions. Learning. His change. Loss of friends. Suffering. Persecutions. Yet his devotion. Patience. Constant work. Certainly a competent witness. Not ashamed of it. What a contrast to men now, who will not preach it for fear it will bring them into reproach.

II. His first utterance directs attention to God and His power. Who by searching can find out God? Who can measure His power? It is infinite—beyond conception. Ps. 33. Creation. Preservation—upholds all by word of His power. Perpetuation—by law. In redemption many exhibitions of His power. The deluge. Israel at Red Sea. Miracles. Resurrection. But all this different from that mentioned by Paul. Jesus all power. Matt. 28:18. Promised power to apostles. Acts 1:8. By Holy Spirit, and by this Spirit they preached the gospel. God's power to save. That gospel is a channel through which power to save is exercised. Illustrate. Man, horse, engine. Power in different degree, through different channels, but of same kind,—physical. Here we have mind operating on mind. The gospel the medium through which this done. One mind—the divine—speaks through organs—the apostles. The other receives the words—believes, appropriates that which is preached.

III. But why called power of God? It is a story of truth attested by testimony. One of wonderful condescension. A king becomes a subject. Mercy and love. Gracious deeds. Kind invitations. Precious promises.

IV. To what end. Salvation. Not only forgiveness of sin, but salvation from its power and consequences. Man loves to show his power by tyrannizing over fellow-man. Loves and uses power to destroy. Here is a power whose sole aim is to bless, to save, and yet there can be no salvation without destruction. Jesus proposed to destroy death, sin the devil. Sin is the element of destruction. If you cling to it, it will lead you to destruction. If you reject God's help you are lost. Hence, it is God's power to save the believer. Those who willfully shut their eyes cannot enjoy light. John 1:13. Power to become sons. Obedience. 2 Thes. 1:8-9. Jesus says come.

SIN AND GRACE. Rom. 5:21.

SIN REIGNS.

SUBJECTS.

SERVICE.

WAGES.

GRACE REIGNS.

SUBJECTS.

SERVICE.

WAGES.

Sin personified and represented as ruler. Begins with principle of self-will, self-gratification, law, power. Rom. 7:23. A sin a single act,—habit. Practice constitutes life. Transgress, to go beyond prescribed limit. Disobey, not to do what is required.

Servants. John 8:34; Rom. 6:16. Those who live for self—for the world. Wages—death. Rom. 5:12. Second death. Rom. 6:23; Rev. 20:13-15; 21:8. Grace—a system. Rom. 6:16. Under law, under grace—that is, under obligation to do those things given by grace. Titus 2:10-12. Teaches, enforces obligations by motives, implants *new* principles; love to God and man. Subjects. Those who obey from heart. Rom. 6:17. Practice sobriety, righteousness, godliness. Rom. 6:20-22. Fruit unto holiness. First idea in holiness is *separation*,—separation from sin. How? By obedience to Christ. Wages—eternal life, gift of God through Christ. Rom. 2:6-10; Luke 18:30; John 5:28-29.

Death. Power of through sin. First and second. Fear of. Darkness, sting of sin. Jesus conquered death. Has keys of. Rev. 1:18. Entered its darkness and came again, hence we can do so. How could sin cause such a sting if death does not mark the limit of our probation? Sting, despair for neglect of God's will. Slighted opportunities, etc. Jesus takes away sting of death by forgiveness.

By one man's sin, death entered and condemnation to natural death passed upon all. So by obedience to Christ, free gift of resurrection to life came to all. In addition those who receive abundance of grace and righteousness shall reign in life. Rom. 5:17; 1 John 3:7; Acts 10:35; John 3:10; Rom. 6:11. Doing. God giveth grace to humble. Peter 5:5. Some receive it in vain. 2 Cor. 6:1. Some fall from it. Gal. 5:4.

THE LAW OF PARDON. Matt. 28:19, 20.

I. All law is based on authority. Jesus here claims *all* authority. None to dispute His claim. This law contains: (1) A declaration. (2) A command. (3) A promise. The declaration states the authority, the power whence emanates the law. The command was to the apostles. They were to go, make disciples, baptize them, and then teach them. The promise—I am with you, etc. The duties of sinners we learn by collating the additional testimony of Mark 16:15-16, and Luke 24:46-47. They were to hear, believe, repent, be baptized. To them is promised salvation, remission of sins.

This proposition does not include heathen, idiots, infants. It does include all that hear. Hear implies ability and opportunity.

II. This is the first, last and only law given by authority of Christ for

pardon of sinners. If any previous law this annuls, repeals it. Change of law. Heb. 7:12. When given? (a) After Jesus crowned Lord. (b) Only law in Bible that offers pardon to a Gentile. Compare Matt. 10. (c) A statutory law. The chief characteristic of statute law is that all of its provisions are expressed, none are implied. The blessings or privileges guaranteed in it enjoyed only by compliance with every requirement. Must not ask whether law is good, bad or indifferent, but what saith the law? What is law? As respects God's *will*, as respects man's *duty*. Law of pardon in all dispensations contains a positive institution. Moral law grows out of relations to fellowmen. Fitness seen. Positive, grows out of relations to God. Test of reverence, loyalty. A man may obey moral law, be a good citizen and be lost. Adam disobeyed positive law. To obey God rather than man is the doctrine of Bible. Am I saved? Am I willing to be saved? Am I willing to be saved on the Lord's plan? Am I willing to be saved on the Lord's plan *now*?

RELIGION.

Re, again; *ligo*, to bind. Means to bind back. Implies that the tie which bound man to God is broken. That man is separated from God—strayed away, etc. Sometimes used to designate the gospel which brings man back, and binds him with stronger ties to God. The word found five times in the New Testament. Acts 26:5; Gal. 1:13-14; James 1:26-27; in Greek, Col. 2:18. A contrast is here drawn between vain, empty, hollow-hearted religion and pure and undefiled. We learn here that religion is not a mere sentiment. It is not simply a theory. But is doing something—it is an action. All of religion may be classed under three heads, or three kinds of actions, deeds or duties. (1) To God. (2) To our neighbor. (3) To self.

I. Our actions toward God may be called worship. Define. Gen. 22. He is our Father, preserver, king, etc. We adore, reverence Him. He demands that we render to Him homage and praise. Our grateful hearts respond and we go to Him in the way He has appointed. He is all-wise to prescribe. His worship will not countenance any departures. We are not to conclude *that* to be worship which we may *think* or *imagine*, nor reject a form given us because we cannot understand it. We might consider here some thoughts suggested by popular ideas concerning religion. (1) That of the imagination. Men draw upon their fancies for pictures of God, Heaven, duty, etc. Impulse, vain. (2) Intellect. Wise above what is written. Philosophy, reason, etc. (3) Heart. All feeling, sympathy, sentiment, no judgment.

It takes something more than all these. (1) Our imagination must be guided by God's word. (2) Our reason employed legitimately. (3) Our affections fully enlisted. Again, our duty or worship of the one God by simple acts of faith. Contrasted with the pagan worship, the Jewish, etc.

II. Our duty to others. This is properly religion. Visiting fatherless and widows. Doing good. Following in steps of Master.

III. Duties to self. Keep himself unspotted from the world. Self-denial, warfare, world, flesh, devil. Weapons furnished. If we add to faith and virtue, etc., will reach Heaven.

IV. But to do all these, must be first rebound to God. Sinners must become unspotted, then keep themselves so and do what God commands. To rightly understand rebinding, consider how man was loosed. (1) He heard words of deceiver. (2) He believed them. (3) He took the fruit and ate. (4) He was punished. In returning to God we have a grand and glorious message. (1) Hearing word of God. (2) Believing. (3) Action or obedience. (4) Blessing.

HINDRANCES.

I. The proper division of the word.

(a) The New Testament contains twenty-seven books written by seven different men. Four biographies, one historical, twenty-one epistolary, and one prophetic. Now, while these are thus grouped, they are mutually dependent and connected.

Four testimonials to one person—what they write is the basis of the others. Acts grows out of them, showing how the apostles carried out the will of Jesus. Epistles linked into these, showing how to grow in truth and avoid error.

(b) That while these books are thus connected, there is a distinction as to *time when* certain events are said to have occurred. Evidence of confusion on this point—as to date of beginning of Church or kingdom. Necessity of settling this point.

Suggested Studies.

(1) The line already given of inspiration also of revelation of mysteries.

(2) The facts stated relative to Jesus and His official relationship to Father, angels and men—before Pentecost and after.

(3) Harmony of position with every Scripture statement. In this the plainly expressed teaching must be taken as explanatory of obscure or metaphorical.

(c) Settlement of this point assists in settling another. What is preached in the name of Jesus, or what must a sinner do to be saved, and what must a Christian do.

Apostles preaching and writing with commission. Examples of conversion. Examples in four books—embody certain principles—legitimate to use them. Whatsoever written before written for use. Example—pattern, copy, precedent.

CONDITIONS. Luke 14:25-33 (especially 32).

That which must exist, as the occasion or concomitant of something else. That which is requisite in order that something else take effect. Stipulation, terms specified.—*Webster*.

I. A condition once expressed in any part of the Bible with respect to any promise or threat must be understood as implied in all other places where that promise or threat is recorded, though it be not there expressed.

II. When salvation is promised on a certain condition in any place,—there may be more conditions but never less. Luke 13:5. Conditions unexpressed. Jonah 3:4-10; 1 Sam. 2:30; 1 Sam. 23:10-13. Promise to Abraham. Gen. 15:13-16. Confirmed. Ex. 12:25. Died in wilderness on account of sin. Num. 14:28-35; Heb. 3:19. Principles. Jer. 18:9-10; Ezek. 33:13-15. Promise to Abraham. Gen. 12:1-3; 22:18-19; Gal. 3:16; Acts 3:25-26. Conditions. Acts 2:38; 3:19; Heb. 6:13-18. Fled for refuge. Laid hold.

III. Justify through faith. Gal. 3:8. Only those blessed who are of faith. Gal. 7:9. If ye be Christ's heirs. Gal. 29. They that are Christ's. Gal. 5:24; Rom. 8:17. (1) Cannot be heirs without being Christ's. (2) Cannot be Christ's without crucifying affections, etc. (3) Cannot be heirs unless children. (4) And cannot be children without faith.

IV. This faith not faith alone or faith only, but faith that obeys. Conditions are for men; do not procure, do not change God, but change men. Baptism of John—counsel of God. Luke 7:29-30. John sent to preach. Luke 33; Mark 1:4; Matt. 3:6-11; Acts 19:4. Those who came confessed their sins. Those who rejected it still in their sins. Hence, those who obeyed received forgiveness.

FAITH. Heb. 11:1.

Faith is confidence as to things hoped for, conviction as to things unseen. Two classes of things—things hoped for, things unseen. Faith with reference to former is confidence. To latter is conviction. Second class includes or may include first. Things seen are matters of knowledge; things unseen, of testimony. Everything, past, present and future may thus be objects of faith, and with reference to such objects faith is conviction. In order that these unseen things produce confidence they must contain something to be hoped for. Hope precedes confidence. It is made up of desire and expectation, hence objects or things unseen must be desirable, must be of such nature as to create expectation. Confidence as to these things hoped for is based on the surety of receiving. (Illustrations.)

By faith understand, worlds formed, etc. Conviction. No element here to beget confidence. By faith Enoch translated. Conviction and confidence. Active element in faith is confidence. Enoch did not walk with God because convinced of His existence, but on account of his confidence in Him as a rewarder. Heb. 11:6. Noah. Conviction, confidence. Moved with fear. Fear and love effects of faith, not part of it. Active element here confidence. The saving of his house. Abraham called out. Obeyed. Conviction and confidence.

Gospel promises salvation, immortality, etc. To preach Christ is to preach all those facts that will create certainty in our minds that He will do what He promised. Show what He is, and did for man. His compassion and love. His promises. A rewarder of those diligently seeking Him.

Salvation from sin. Things to do to secure. By faith—repent, confess, be baptized. No man can be saved without faith in Christ. There can be no faith in Christ without hearing the gospel of Christ. Therefore, no salvation without the gospel. Mark 16:15-16; Rom. 10:7-13. Fear and love effects of faith. Destruction, penalty, punishment appeals to fear. Deeds of love and promises to love. Being convinced of facts concerning Jesus begets desire for His promises, and confidence that He will give, which moves us to obey.

CONFESSION. Rom. 10:8-10.

All parties have some kind of a profession or confession. Difference between the two words—latter the scriptural. Meaning of the word: (1) It is opposed to denial. Matt. 10:32; John 1:20. To agree, and literally implies an answer to a question. Dr. McKnight says: "There is a difference between the profession and the confession of our faith. To profess is to declare a thing of our own accord; but to confess is to declare a thing when asked concerning it."

I. Origin of it—the issue presented to Jews. What think ye of the Christ? Is He the Christ of prophecy? Is He the Son of God? Hence, Jesus says, Matt. 10:32-33, and action of Jews, John 9:22; also John 12:42.

II. To confess Christ, then, is to acknowledge or confess that He is what He claims to be—the Christ the Son of God. This is the central truth of our religion. All commands and promises derive their value from it.

III. God first made it at Jordan. Matt. 3:17; Peter, Matt. 16:16. This truth foundation of Church. Matt. 16:18. Made a crime by Jews. John 5:22. Jesus made it before Pilate and Sanhedrim. 1 Tim. 6:12. Called the good confession.

IV. How is it to be made? With the mouth.

V. No particular formula given. John 1:50; 3:2; 4:42; 6:14; John 7:40; 9:23-29; Matt. 16:16. (Acts 8:37. An interpolation yet shows custom of that age, 190 A. D.)

VI. Object of confession: (1) To ascertain the faith of the party. (2) Obligates party to follow Christ in all His commands. (3) Fulfills a divine requirement, and is in order to salvation.

VII. When made? Acts 8:37; Rom. 10:8-10. Prior to and in order to baptism.

VIII. Blessings attached to. Christ will confess us. Matt. 10:32. God dwells in. 1 John 4.

BAPTISM.

I. All professed Christians in their creeds and practice accept immersion in water into the name of the Father, Son and Holy Spirit as scriptural baptism. The issue, then, is: Do the Scriptures teach that God ever authorized pouring or sprinkling the element water alone on any human being for any moral ceremonial or religious purpose?

(1) Not a sentence in the Scriptures can be found that even suggests that God ever authorized pouring or sprinkling the element water alone on any human being for any ceremonial, moral or religious purpose. (2) Baptism is a form, a symbol, a type, a figure of Christ's burial and resurrection. It is in the likeness of Christ's burial and resurrection. It is a form or type of the gospel—death, burial and resurrection of Christ. It is an object, setting forth Christ's burial and resurrection. It is a monumental institution—of these two facts pouring and sprinkling are utterly out of the question. Immersion alone is appropriate. (3) Men went down into the water to be baptized. They came up out of the water after baptism. (4) Jesus baptized in the Jordan. (5) Baptism was where there was much water. (6) Baptism a burial. (7) Baptism a birth. (8) Baptism the laver of generation. (9) When water alone was used by Jews it was immersion. Where water and blood and ashes, it was sprinkling.

II. *Subjects of Baptism.*—All professed Christians believe that a person who believes the gospel with his whole heart has repented of his sins with a godly sorrow and has confessed Christ with the mouth is a scriptural subject of baptism. The issue is this: Do the Scriptures teach that an infant that is too young to believe the gospel of Christ with his whole heart, repent of his past sins, etc., is a scriptural subject of scriptural baptism? We deny: (1) Not a sentence can be found in the Scriptures that even suggests any authority for the baptism of infants. Not a command, not a teaching, not an example. (2) In every case of baptism recorded in the Bible the subjects were believing penitents. (3) The design and object of baptism utterly excludes all idea of infant baptism.

III. *Design of Baptism.*—All will agree: (1) That the gospel of Christ is the power of God unto salvation. (2) That men must hear the gospel. Rom. 10:14. Faith comes by hearing. (3) With the heart man believes unto righteousness. Rom. 10:10. (4) That God commands all men everywhere to repent. Act. 17:30; 2 Cor. 7:10. (5) That with the mouth confession is made unto salvation. Rom. 10:10.

The issue is this: Do the Scriptures teach that one who has been begotten by the Spirit through the word is born of the water and Spirit in baptism? That one who has believed and is baptized is saved or pardoned for past sins? That penitent believers must be baptized for the remission of sins?

(1) Man became a sinner through hearing a falsehood, desiring its results and obeying its teachings, thus violating a positive command. (2) The entire man is changed in each case. Believing falsehood changed man's belief, desiring result of, changed his desires, disobeying a command changed his conduct. Punishment changed his condition—his state. In like manner, believing the truth changes man's belief. Repentance changes the will, confession changes his relation to the divine law, and baptism changes his relation to his conduct. Pardon changes his state. (3) The entire man is tested in each case. Belief of falsehood was a test of mind, judgment, reason; desiring results of falsehood, a test of affections; disobedience, a test of will.

BELIEF OR FAITH TESTS MIND, REASON, JUDGMENT.

REPENTANCE TESTS AFFECTIONS.

BAPTISM TESTS WILL.

(4) Disobedience to a positive command was before and in order to punishment in the first transgression. Obedience to a positive command is before and in order to the removal of the penalty of sin. (5) Baptism was "into reformation," into remission, in John's baptism. (6) Jesus said men are born of water and Spirit. (7) Jesus said he that believes and is baptized shall be saved. (8) Peter, repent and be baptized for the remission of sins. (9) Saul was told, arise and be baptized and wash away thy sins.

RECONCILIATION.

I. Reconciliation implies previous friendship and alienation. Is an effort to restore or renew friendship. Illustrate. A. and B. are friends. B. grows cold, indifferent and finally hates A. But A. does not change. Desires to renew, must get B. to change. B. won't go to A., hence A. sends one C. to B. to convince B. that A. loves him, etc.

II. Parties, God and man. Latter alienated, enemy. Col. 1:22. God's mind. John 3:16-17. How reconcile? Man won't go to God, hence God sends Jesus. God in Christ reconciling the world and then sends ambassadors to proclaim it.

III. Illustrate. King over a government—a province in rebellion. King has compassion; does not want to destroy. Sends his son; he goes among them, lives among them, adopts their customs, feels their privations, wants, burdens, etc. He reconciles some and sends them out with a proclamation. Three things in this proclamation necessary. (1) Must show the good will of the king. (2) Produce some motive to induce men to lay aside their enmity, and return to their allegiance. (3) Prescribe amicable terms of surrender. (4) Application. Man in rebellion. Sin reigning over man. Jesus comes as son of man, assumes all the trials, etc., incident to life in the flesh; is a subject under the law; is obedient; suffers poverty, thirst, tempted in all points. So dispenses his bounty that He reconciles some; appoints them ambassadors (John 15:16, etc.), and sends them out with gospel proclamation. (1) Proclaims God's willingness—His love. Presents as motives the facts—Jesus, His wonderful compassion and condescension. His life of poverty, shame, humiliation. His exceeding great and precious promises. Forgiveness to all who come. (2) Terms of pardon. Accept Jesus as King. Believe in Him. To believe is to do all He requires. Repent, confess, be baptized. Then in Christ reconciled. Then hope animates us. All is peace and joy and bright anticipation. Come.

THERE IS ONE BODY. Eph. 4:5.

Elements of body:

- (1) Head—Jesus. Col. 1:18.
- (2) Members—Saints. Eph. 5:30.
- (3) Blood—Remission. 1 John 1:7.
- (4) Spirit—Holy Spirit. 1 Cor. 3:16.
- (5) Fitly joined together. Eph. 4:18; Col. 2. Holding to Head. Time—place. How enter? Final triumph.

I. Importance of Church. Amount of treasure expended. Work done to establish—show value of. The purpose for which erected. Man a sinful being. Ignorant of God and His relationship to him. Guilty and under condemnation. Helpless to provide a remedy. God in His wisdom and love provides an institution in which man may enjoy salvation, be instructed in knowledge of the Lord and prepared for higher life. Different figures under which presented. Here, "body"—the body of the Church. Eph. 23.

II. (1) Charter members. Isa. 2:1-2; Joel 2:32. Remnant. Rom. 11:5; Luke 24:29; Acts 1:4-8; Acts 2:1-4; Eph. 2:19-22; 1 Cor. 12:28. Set apostles. (2) Reconciliation. Zech. 13:1; Matt. 26:28; Heb. 9:10; Luke, 24:46-47. (3) Holy Spirit. Joel 2:28; John 14:15-17; John 16:7-13; Acts 1:4-8; Acts 2:1-4. (4) Authority of Jesus. Luke 24:47; Col. 1:18; Eph. 1:19-23; Acts 2:33-36; Phil. 2:5-9. (5) Reconciled in one body. Eph. 2:16; Col. 1:21; Eph. 2:13. (6) How become members? 1 Cor. 12:13. By agency. Rom. 8:2.

THE ONE BODY.

- (1) What is meant by the one body?
- (2) Who are included in it as members?
- (3) How become members?
- (4) How are they fitly joined together?
- (5) The edification and increase of the body.

I. What is meant by the One Body? Eph. 1:22-23. The Church his body a new man. Eph. 2:15. One body. Eph. 16. Gentiles should be of same body. Eph. 3:6. The body the Church. Cor. 1:18-24; Rom. 12:4-5; 1 Cor. 12:12-27. Does this term have a broader signification than a local congregation? If so, what is it?

II. The body is co-extensive with the Church. Church means congregation or assembly. Jews very familiar with its use. It had with them a broad national signification including every Jew. In the plural, its meaning was restricted to local assemblies or congregations. Contextual words might be added to restrict its meaning to localities—to synagogue. So in Christ. There is a broad or wide meaning—national, universal—when it speaks of the Church. In its restricted sense it is used to denote an assembly in some locality, as the Church at Corinth, Rome, etc. The Churches in Judea, in Galatia, etc.

Now did these Churches taken in the aggregate constitute the one body or Church, or did the members as individuals, taken collectively, constitute the Church? If but one body and every one a member of that body, then a member of Church at Rome was as much a member of the one body as the one at Corinth. All who obeyed the authority of Christ, whether in Rome, Jerusalem, or in the desert, were members of the one body—of the Church.

III. How become members? By faith and obedience.

IV. How fitly joined together? Disorder, division of forces, tumult, weakness. Privileges, blessings, responsibilities. These enjoyed by carrying out the will of God. (1) Joined together locally. (2) In faith. (3) Love. (4) Speaking the truth. How? By that which every joint supplieth. Every member is willing to work. Each one supplies his part. Order, concentration of forces. Hence strength, moral and spiritual.

V. Being thus compacted, the local body is edified or built up in faith and practice, by combining in the doctrine or teaching and practice. For this purpose we have (1) Apostles, (2) Elders, (3) Teachers.

WITNESS OF SPIRIT. Acts 5:32.

Three things declared in text. (1) Apostles were witnesses of resurrection. (2) Holy Spirit also a witness. (3) Holy Spirit given to all who obey God.

I. What is a witness? One who gives testimony. What is it to give testimony? To solemnly declare or make known the things made known to the witness to the understanding of those to be instructed. How is this done? By words spoken or written or by signs.

II. God bears witness, and hence His testimony can be apprehended or understood. John 5:9-10. Persons condemned by two or three witnesses. Heb. 10:28; Matt. 18:16. Witnesses against Christ agree not. Mark 14:55-56. Apostles appointed witnesses of Christ's resurrection. Luke 24:48; Acts 1:8-22. This testimony given in words. Acts 2:23; 3:15; 4:15; 10:41; 13:31; 22:15-16. John testified of Christ. John 1:7; 3:24; 5:36. Scriptures testify of Christ by prophecy. John 5:39. Law and prophets testify of Him. Acts 26:22; Rom. 3:21.

III. Does Holy Spirit thus testify? Yes. How He bore witness of Christ's divinity. Matt. 3:16-17; 17:5; 1 Joel 5:6. It continued to witness His authority. John 15:26; 16:13-14. Holy Spirit made known famine. Acts 11:28. Testified to Paul of bonds, etc. Acts 20:23; 21:10-11. Gave witness to apostolic authority. Heb. 2:4. It testifies to right of Jew and Gentile to obey Christ. Luke 23:46-49; Acts 1:8; 2:33; 11:7; 12:15-18; 15:8-9. It bears witness with our spirit that we are sons or God. Rom. 8:16. Not have become, but *are* sons that we continue sons. Rom. 1:6-7; 6:3-4. We continue in the fellowship.

IV. It is not through or by *impressions* or *feelings*.

V. The work of the Holy Spirit was to reveal the mind of God to man and to confirm the message of the apostles.

Death is disorganization. Does disorganization end all? Did organization begin all? Organization is not necessary to life, but life is necessary to organization. If life exists before organization, disorganization does not end life. Disorganization does not affect that which is independent of organization. Can two walk together except they be agreed? Man must live with himself. He cannot get away from God. Hence, they must be agreed.

AM I A CHILD OF GOD?

Two witnesses. Holy Spirit. Heb. 10:15. My spirit. 1 Cor. 2:11. How does the Holy Spirit give testimony? Matt. 10:19-20; Neh. 9:20:30; Zech. 7:10-12. Law of adoption. Gal. 4:4-6; Rom. 8:16. Faith. Heb. 11:6; Rom. 10:13-17; James 2:17-26. Repentance. Acts 2:38; Rom. 2:4; 2 Cor. 7:10; Acts 17:30. Confession. Matt. 10:32; Rom. 10:8-10. Baptism. Mark 16:15-16; Acts 2:38; Rom. 6:4; Col. 2:12; 1 Peter 3:21. One Body. 1 Cor. 12:13; Gal. 3:27; Matt. 28:19-20. Christians. Eph. 3:14-15; Acts 11:26. One hope. Heb. 6:18-19; Eph. 4:4.

Testify to—against—of—for—with. Grace and truth came by Jesus. John 1:17. The truth makes free. John 8; 1 Peter 1:22. Holy Spirit a witness, testifies of this truth through apostles. John 16. Word of truth (1 Thes. 2:13), and gives in this word those conditions required to make man a child of God. Called law of adoption—law of life. Holy Spirit testifies a life of sin and disobedience will bring everlasting punishment. Testifies there will be a judgment; a resurrection to life—a resurrection to condemnation. Testifies of a home where sin cannot come—where all is joy. Will you come and go with us to that home?

CHRISTIAN WARFARE. 1 Cor. 16:13.

Christian's life represented under various figures. This a warfare—contending forces. Truth against Error. Good vs. Evil. Corruption vs. Incorruption. God. Jesus. Captain of our Salvation. Man—Christians, soldiers. Not force. Not inflict pain, destruction, death upon our fellowmen. Nor to extirpate evil by force. Our weapons. 2 Cor. 10:4. As a soldier supplied with defensive armor.

(1) Head. Helmet. 1 Thes. 5:8. (2) Breast. Breastplate. James 1:21-25; 2 Tim. 3:16. (3) Loins. Girdle of Truth. 1 Peter 1:13; Phil. 4:8; Eph. 4:16. (4) Feet. Shod. Gospel. Rom. 4:13. Word, lamp to my feet. Ps. 119:105; 2 Cor. 5:7. (5) Shield. Faith. Heb. 11; 1 John 5. Victory that overcometh. (6) Sword. Word of God. 2 Tim. 2:3; Prov. 21:25; Isa. 54:1-2; Luke 4:5.

To him that overcometh. Rev. 3. Striving lawfully. 2 Tim. 2:8. Opposing forces. World, the flesh, Satan. An open foe is easily met. More to be dreaded from secret enemies—deception.

OLD AND NEW MAN. Eph. 4:22-24; Col. 3:8-9.

I. *Old man. Characteristics.*—Vanity of mind. Arrogance, pride. Ignorance. Blindness of mind. Perverted judgment. Vain, impure imagination. Impenitent. Resolute in doing evil. Practices all contrary to will of God. In the flesh. Cannot please God and is way of death.

II. *New man. Characteristics.*—Enlightened mind. Humble, meek. Renewed in knowledge. Full of love. Pure, holy, good. Submissive to will of God. Will to do all good.

III. The difference between these two is a difference of heart and character. (a) The heart, intellect, affections, will. Intellect—perception, memory, consciousness, imagination, reasoning. (b) Affections, love, hatred, malice, envy, wrath, revenge. (c) Will, resolution, determination. (d) Actions, deeds. Works are simply the embodiment of the principles of the heart. If the heart is vicious, self-willed, etc., the actions will correspond. If the heart is pure, action pure. The actions constitute character. Hence, character may be defined as the stream that flows from the fountain, the heart.

IV. A man's character determines his relation to God. Those whose character is bad flows from bad heart. Are classed as:

Aliens.	In a
Enemies by wicked works.	state of
In the kingdom of darkness.	sin.
In broad way.	Alienation.
End thereof, death.	

V. Hence, to please God, to stand in the relation of a son, there must be entire change of state, character, heart. Now, in the kingdom of God's dear son, in Christ, saved, children, heirs, etc.

VI. This change must begin with heart. No new faculty taken, no old one taken away. Same senses, faculties, powers of mind and body. New objects are presented. God, Jesus, Heaven, eternal life, eternal death. New desires are awakened. Testimony is given, believed. Affections are aroused and enlisted. Will determines to act, to secure these joys. I will arise and go. Beginning of repentance, resolution. (b) Mind now enlightened, affections purified, reformation begins. Repentance, turning to the Lord from evil works, to good works. Repentance results in action. (c) Obedience. Changes the relation. Introduces him into a new state. Then his actions must be holy and the end eternal life. Rom. 6:6-8; Gal. 2:20; 5:24; 19:20; 6:14; Col. 3:5-8, 12; 2:11.

SACRIFICE.

Definition: The solemn and religious infliction of death upon an innocent, unoffending victim, usually by shedding its blood.

- (1) Sacrifice is to be offered to God alone.
- (2) It is to be offered for man.
- (3) It must be offered by a priest.

I. What is to be offered? Under patriarchal and Jewish dispensations

animals formed greater part of sacrifices. Lambs, etc. Typical. Jesus called lamb. Slain, etc. He is called the Lamb of God because He beareth away the sin of the world. His life could not expiate sin. His death did. Sin offering must be without spot, etc.

II. To comprehend and understand this subject, must understand the nature of sin and its effect upon us. God is our Father, law-giver, king. We must contemplate sin in its bearings upon man toward God in each of above relations. (a) As to man it affects the heart, the conscience, the whole soul and body. It alienates the affections, darkens the mind, pollutes the conscience, destroys the body. (b) (1) Every sin wounds the affection of our Heavenly Father. (2) It insults and dishonors His law and authority in the estimation of His other subjects. (3) Alienates our hearts from Him. (4) Oppresses our consciences with guilt and dread. (5) Severs us from society by its morbid selfishness and disregard for man. (6) Induces to new and habitual violations of law and right. (7) Subjects us to shame and contempt, our bodies to dust and our souls to everlasting banishment from the presence of the Lord.

III. A sin offering must provide for each of these particulars: (1) In turning many sons to glory it soothes and delights the wounded love of the Father. (2) It magnifies and makes honorable His violated law and insulted government. Isa. 42. (3) It reconciles our hearts. (4) It cleanses our consciences. (5) It reconciles us to our fellowmen. (6) It is the most effectual safeguard against new violations. (7) It is a ransom from death.

IV. Sin condemns, pollutes, alienates, destroys; grace justifies, sanctifies, adopts, saves. Pardon has respect to guilt. Justification to condemnation; sanctification to pollution; adoption to alienation; salvation to destruction.

V. Hebrew word, *Copher*. Greek, *Ilamos*. Atonement signifies a covering—a propitiation. It denotes the object of sacrifice. Hence, Jesus is called our *ilamos*, propitiation or covering for sin. 1 John 2:2; 4:10. God covered Adam and Eve with the skins of the first victims of death, instead of their fig leaf robes. This may have prefigured the fact that while sin was atoned or expiated as respects God by the life of the victim, the effect as regards man was a covering for his nakedness and shame, or his sin which had divested him of his primitive innocence and covered him with ignominy and reproach.

Katallage, translated atonement (Rom. 5:2) should have been reconciliation as in Rom. 11:15; 2 Cor. 5:18-19. God receives the atonement, and man the reconciliation.

Sacrifice as respects God is a propitiation.

Sacrifice as respects sinners, a reconciliation.

Sacrifice as respects sin, an expiation.

Sacrifice as respects the saved, a redemption.

VI. It is offered to God, not to move His benevolence or excite His pity, but that He may be propitious according to law and justice. It is the effect, not the cause, of God's benevolence. The law says: "The soul

that sins shall die." Sacrifice intervenes. God's love gave it. The life of the victim is taken for the forfeited one of man. It is necessary that God be just. Justice never forgives, and if promptly executed on man, without mercy, there would be an end of divine government. Hence, sacrifice.

VII. As a reconciliation it displays to sinner the love and mercy of God and reconciles him to his offended sovereign. God's anger, that moral sentiment of justice that demands the punishment of the wicked is appeased. Man's animosity and hatred overcome.

VIII. It expiates sin. Cancels, atones, etc. God alone is the object of atonement. It views sin as a unit in the divine government. Reconciliation, etc., limited to all who believe in Jesus. Heb. 10:10-12, 14; 9:28; 22:26; 13:10-13; 1:3; 11:9; 4:14-15; 7:27; 8:3; 9:11-12; 10:22; 1 Peter 1:2, 18, 19; 2:21, 24; 3:18; 1 John 2:2; Rev. 1:5; 5:9; 5:11; 14:15; John 1:29; Acts 20:28; Eph. 1:14; Col. 1:14; Rev. 5:8-10; 1 John 3:16; Rom. 3:24-25; 1 Cor. 6:20; 2 Cor. 5:18-21; 1 Tim. 2:6; Luke 22:20.

KEEP THY HEART. Prov. 4:23.

1. (1) What is scriptural heart? (2) Why keep it? The issues of life. (3) How guard or keep it?

(1) Think. Gen. 6:5; Acts 8:22; Matt. 9:4. Mind and heart. Heb. 8:10; Heb. 10:16.

(2) Reason. Mark 2:8.

(3) Understand. Matt. 13:15; Luke 24:38. Intellect, affections, will.

(4) Believe. Rom. 10:10; Acts 8:37.

(5) Love. Luke 10:27. Conscience.

(6) Will. Acts 11:23; Luke 21:14.

(7) Obey from. Rom. 6:17; 1 Peter 1:22.

II. *Why keep it?* For out of it are the issues of life—the end, result, object attained. Life what we do. Nearly equal to character. Heart. Life—end or result. Things that flow out of the heart. Bad. Matt. 15:19. End. Rev. 21:27; 22:15. Good. Rom. 6:17. End. Rev. 22:14. Things stored in the heart. Luke 6:45. Good treasure—bad treasure.

III. *How guard it?* See that right things enter there; how they enter. Parable of sower of seed and of tares. Reading—novels—good books. Paul's commission. Acts 26:18. Entrance of words gives light. Ps. 199:105. Eyes of understanding opened. Eph. 1:18. Jesus dwells in heart. Eph. 3:16. By faith. Rom. 10:17. Love for Jesus. Takes Him as leader—teacher—friend. John 15:13-14. Love obeys. John 14. Whatsoever things. Phil. 4:8. Warned against sensuality, covetousness, prodigality, etc. Strive against these. Thoughts come; do not entertain. If you do, they will take possession—rule and reign.

IV. *Power of a thought.* Columbus—world round—can be reached by sailing west. How he pursued that thought. Power of it to the Christian. What think you of Christ? A child of God—an heir—the unseen things—glorious realities—Son, give me thy heart. Blessed are the pure

in heart. Matt. 5:8. Heart burn within us. Luke 24. Cut to the heart. Acts 7.

LAW OF LIBERTY. James 1:25.

Illustrates the importance of study of word by man looking into a mirror. See also 2 Cor. 3:18.

I. What law is here spoken of? (1) Not public opinion. Examples spoken of. Nearly always on wrong side. Aaron, Ex. 32. David, 1 Chron. 13. Pilate. (2) Not the conscience. Man may be conscientious yet wrong. Paul's case. (3) Not the emotions. Thousands governed by feelings. They follow certain things because it agrees with their feelings. Prophet of Judah, 1 Kings 13. (4) It is the will of God. Will expressed is law. But if in Bible, which is it? The law or the gospel? Not the law governing nature. 2 Peter 1:3-4. Not law of Moses. Col. 2:14; Gal. 3-4. Gospel. Law of Spirit. Law of Liberty.

II. Excellencies of this law. (1) It is perfect. Ps. 19:7. (2) Adapted to all men in all conditions of life. (3) Its author perfect. Heb. 5:8-9. (4) Relates to our whole being. Live soberly, righteously, godly. (5) Complete. 2 Tim. 3:16-17. A law of liberty. Ps. 119:105; Rom. 1:16; Rom. 8:2. Gives liberty from sin. Rom. 6:17. From power of sin. Col. 1:13; Acts 26:18. From guilt and condemnation. Rom. 8:2. From love of sin—from pollution of sin.

III. How to treat this law. Look into, examine, study, continue therein. Not only continue to study, but to *do*. By looking into a mirror discover all spots, disarrangements or irregularities of dress. When we see spots must not conclude mirror is spotted. So by examining word of God find our moral blemishes,—spots of sin. Find we have on wrong garment,—one not fit to enter the society of God. Find just how to get rid of our spots. (Like young ladies who look in mirrors and find freckles—then use cosmetics to get them off.) Find right kind of dress.

Be doers of word. Luke 11:28. Result—Blessing. Remember wisdom is the right use of knowledge. The wise man hears and does. Matt. 7:21-24; Rev. 22:14.

PRAYER.

Prayer is a petition including supplication, entreaty, thanksgiving, expressing gratitude and asking for favors, protection, guidance, etc.

I. A duty. Obligation to pray arises from precept, example, relationship and our dependence upon God.

II. Privilege. Right conferred as children of a family, citizens of a government. (1) To whom pray? John 16:23-27; Col. 3:16-17; Eph. 3:14-15; Luke 18:1-8. (2) In whose name? 1 Tim. 2:1-3; Jno. 14:13-14; John 16:23-27; Col. 3:16-17. (3) Offered in faith. Heb. 11:6; Rom. 14:23; Rom. 10:14; Matt. 21:22; James 1:5-6. (4) In spirit of obedience, Prov. 28:29; John 9. (5) In humility. Luke 18:9-14. (6) Constantly. Luke 18:1-8. Jesus three times. Matt. 26:36-46. Paul. 2 Cor. 12:7-9.

(7) With forgiveness. Matt. 6:9-15; Matt. 18:25-35. (8) According to will of God. 1 John 3:22; 1 John 5:14-15. (9) God will hear us. 1 Peter 3:12; Luke 18; Rom. 8; Rev. 5:8; 8:3; James 1:5-6. Ask and receive not. James 4:3. What to pray for. Disciples prayer. Matt. 6. Protection, deliverance, daily food. Rom. 1:9-11. Prosperous journey. 2 Cor. 12:8-9. My grace sufficient. See also Acts 1:24-25; 4:30; 7:59-60; 8:22; 10:1-6; 12:5; Rom. 1:9-11; 10:1; 15:30-31; Eph. 6:18-19; Col. 1:9-10; 1 Tim. 2:1-2. On the cross. Matt. 27:46; Luke 23:46.

When and where Jesus prayed. At his baptism. Luke 3:21. In morning, solitary place. Mark. 1:35. Evening, on mountain. Matt. 14:23. All night, on mountain. Luke 6:12. Before preaching. Mark 1:36-38. Before choosing apostles. Luke 6:12-16. Previous to feeding the four thousand. Matt. 15:30-39. Before walking on sea. Matt. 14:24-33. At meal time. Luke 24:30. After public day. Mark 12:34. After feeding five thousand. Matt. 14:15-21. Apart. Luke 9:18. Audibly. Luke 11:1. For Peter. Luke 22:31-32. For His apostles. John 17:9-15, 22, 24. For His enemies. Luke 23:34. In wilderness. Luke 5:16. Transfiguration. Luke 9:28-29. Grave of Lazarus. John 11:33, 38, 41, 42. In prospect of death. John 12:27-28. Gethsemane. Matt. 26:36-44; Mark 14:32-39; Luke 22:41-43.

UNION. John 17.

Present divided state of professed Christians deplorable and urged as a plea against Bible, etc.

Popular ideas of union erroneous, only toleration. Christ did not tolerate a union of sects, etc. The union sought for is one of faith. Knowledge. Faith. Opinion. Is it desirable? Some say no, that it is a wise arrangement to have so many Churches. (1) Christ has *one* Church and no branches. (2) The wisdom and glory of gospel, and its perfect adaptation to all men of every class, condition and nation. (3) These branches teach diverse doctrines, hence cannot be parts of one whole. Truth never contradicts itself. (4) The Savior prayed for it. (5) The apostles condemned divisions as carnal, and exhorted them to union. (6) Conversion of the world depends upon union of Christians. There is strength in union. Accumulation and combination of wealth, talent and energy will constitute a monopoly in the interest of salvation not to be resisted. In Heaven all is harmony, peace, unity. The Church is the lamb's bride. She must be a unit here. Discordant elements will never unite above, no more than they do here.

Is it practicable? Upon a human basis, no. Reformations from Luther down have only multiplied creeds and parties. Some despair of union because we cannot unite on opinion. We can't see alike, or understand alike. It is: (1) Jesus would not have prayed for an impossibility. (2) Apostles would not enjoin an impossibility. (3) Were once a unit. (4) Thousands are yearly answering to the one plea—Unity.

To heal a diseased person we remove the cause of the disease. Divisions exist. We wish to remove them. What caused. (1) Judging teachers.

(2) Pride of opinion. (3) Formation of creeds. Creeds the main cause. This is denied. Every man must have a creed. True, but human opinions erected into an authoritative creed is a different thing. Our creeds are founded on Bible. If it teaches more or less or different from Bible it is useless. Hence, we take the Bible, the Heaven-given creed. "Yes, but you put your interpretation upon it." No, sir. The Bible must explain itself. We take God at His word. Having the Bible, what do you renounce or give up if all your creed is in the Bible? Nothing. A creed always furnishes us with every item of faith and practice. So to Bible we go: (1) One God, the Father. (2) One Lord Jesus. (3) One Holy Spirit. (4) One Church or body. (5) One faith—repentance, confession, baptism, operation of spirit, etc.

New Jerusalem. One Heaven. You want to go there. Must do the commandments of the Lord. One body. 1 Cor. 10:17; Rom. 12:4-5; 1 Cor. 12:12-13; Gal. 3:28; Eph. 1:10-22, 23; 2:15-19; 4:4; 5:23-30. Union of Christ under figure of a body. 1 Cor. 12:12-27; Eph. 4:15; Col. 1:18-24. A building. Eph. 2:20; 1 Peter 2:4-7. A vine. John 15:4. Conjugal union. Eph. 5:23-32. Union of Father and Son. John 17; Rom. 8:38-39; 1 Cor. 6:17. Discord censured. Prov. 6:14-19; 16:28; 17:9; 18:8; 26:20; 1 Cor. 1:19; 3:3.

COVENANTS.

The old covenant was of flesh—the new one of spirit. Service under the old was under the oldness of the letter. Under the latter, in the newness of the spirit. Under the former they had spirit of bondage again to fear. Were servants. Now new, free. Possessing spirit of sons.

Illustration. Rom. 7. For when we were in the flesh, etc., bondage and fear contrasted with liberty and confidence. 2 Cor. 3. Apostle here vindicates his official character and shows the tendency of each covenant. He contrasts the two. Shows the manner of introducing each one, the tendency of each and the end of each. Paraphrase. Now our (apostles') sufficiency is of God who has qualified us (apostles) to be ministers of a new covenant, not of letter, but of spirit. Not a new covenant of letter, but a new covenant of spirit. And the reason God has thus given a new covenant is this: That old covenant given at Sinai, written on stone, tended to condemnation and death, but the new one to justification and life. Now, if the manner of introducing the letter which ends in death was attended with glory, shall not the manner of introducing the spirit (by the apostles) be attended with more glory? Heb. 8. Apostles introduced new covenant. Jesus the mediator of it. There is a moral fitness in the words of the new covenant to be the medium of the inspiration of the Holy Spirit. As the spirit of all goodness, righteousness, truth. As there was a moral fitness in the words of the former to be the medium of the inspiration of a spirit of bondage, fear and dread. There is a natural fitness in a pen to write, or an ax to chop. The exhibition of the attributes of justice, holiness, power in the law, was morally fitted to produce in them guilt, fear and bondage. The exhibition of love, mercy and

condescension in the gospel is morally fitted to produce peace, joy, love in those minds who apprehend it. Means always suited to the end. In nature God creates the means and adapts them to certain ends. So in religion. No new faculties given or old ones annihilated. Saul. Paul. Renewing of Holy Spirit consists in presenting new objects to the faculties, volitions and affections. These new objects apprehended engage all the faculties or powers of the mind and draw the man into new pursuits. Illustrate. Joseph. David. If generation is by direct operation of Holy Spirit there is no need of a mediator or of a revelation. Saul's commission. Acts 26:18. How open their eyes? By presenting the light of the world, Jesus Christ.

WHY DO WE NOT UNDERSTAND ALIKE?

God has spoken to man. Heb. 1:11-3.

I. We start with this as an admitted fact.

II. Of all the things spoken He had written all that in His wisdom was necessary. 2 Tim. 3:16. Given by inspiration.

III. Man has mind. Endowed with faculties of memory, understanding, imagination, perception, etc. Also has power to communicate His thoughts in language,—spoken or written. According to wisdom and power thus possessed, He speaks and writes so as to be understood by His fellowmen. Recognizes in fellowmen same qualities.

IV. God created man—gave him all his powers. Knows all about man—his capacity and ability. Shall we deny to God the wisdom and power we possess? Creature able to do more than the creator? But more than this: God knowing full capacity of man's mind, would adapt His communications to it so as to be understood. What is written is for our instruction,—our rule of life. God is love—full of mercy, hence we must conclude that what He has given can be understood and is perfectly adapted to the humblest mind. More than this, it was God's intention in speaking that man should understand. Jer. 9:22-24; Hos. 4:6. Sower and seed. Paul wrote to be understood. Eph. 3:4. God does not address himself to inanimate objects or to stumps.

V. But fact remains that strife, confusion and ignorance prevail. Why all this? Some say can't understand alike. Error. Two parties disagreeing show misunderstanding on part of one or both. Where understanding is there is light and harmony. In all things pertaining to our service we are forced to conclude that the cause of misunderstanding is not on God's side, but on man's. Let us examine some of the causes. (1) Some give *prejudice* as the cause. This is an unnatural quality of the mind, acquired or created by education, association, and many important factors that bring about this state of mind. (2) Ambiguous words. Many words not translated but transferred. Kingdom—Church—baptism. (3) The popular idea that Bible is a mystery. (4) The idea that man cannot understand without spiritual illumination. Besides this, we have:

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| <p>(1) Sensuality — carnality. Matt. 13:15.</p> <p>(2) Worldly wisdom. 1 Cor. 1:21.</p> <p>(3) Minds blinded. 2 Cor. 4:4.</p> <p>(4) Traditions. Mark 7:13.</p>
<p>(1) Gospel a mystery. 1 Cor. 2:9-10; Eph. 3:3-6.</p> <p>(2) Total depravity. Matt. 7:21; Rev. 22:14.</p> <p>(3) Direct operation of Holy Spirit. James 1:18; 1 Peter 1:23.</p> <p>(4) Faith alone. James 2:17-24.</p> <p>(5) Infant baptism. 1 Peter 3:21; Heb. 11:6.</p> <p>(6) Sprinkling and pouring. Rom. 6:2-4.</p> <p>(7) Non-essentials. James 2:10.</p> | <p>(1) Pride of learning—desire for show—praise of men—Pharisees—outwardly pious.</p> <p>(2) Philosophy — vain conceit—of men trying to reason from effect to cause.</p> <p>(3) God of this world—pleasure—riches—popular favor.</p> <p>(4) Most fruitful source is tradition — creeds — commandments of men—denominational pride and usages. By faith we understand. Heb. 11:4.</p>
<p style="text-align: center;">Contrast.</p> |
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ANTE-PENTECOST KINGDOM.

Jesus not a king. Luke 1:32-33.
 Not glorified. John 16:14; John 7:39.
 Must first suffer. Luke 24:26.
 Not made perfect. Heb. 5:8-9.
 Lower than angels. Heb. 2:9.
 Subject to Joseph and Mary. Luke 2:51-52.
 Under the law. Gal. 4:4-5; Matt. 19:17-21.
 A servant. Luke 22:24-30.
 Not made head. Eph. 1:19-23.
 Not given name. Phil. 2:5-9.
 Not a high priest. Heb. 8:1-3.

Laws.

Nothing in Jesus' name, until Pentecost. Luke 24:47; Acts 2:21-38. Position of law-giver gives weight to His authority. Told them not to tell any one that He was Christ. Matt. 16:20. Hence, no law could be enforced by His authority. Came in Father's name. John 5:43. Disciples asked nothing in His name. John 16:22-24.

Subjects: Did not know Him as a Savior. John 8:28-29.
 Apostles did not believe in death and resurrection. Mark 9:10; Luke 24:11.
 Judas an apostate. John 17:12.
 All lost hope at the cross. Luke 24:17-21; 1 Peter 1:3.
 Went back to former life. John 21:23.
 Were not associated in faith and fellowship of gospel.

Territory.

A few accepted Him as a teacher sent of God, but lost their hope at the cross. Luke 24:17-21, etc. Had not where to lay His head.

After resurrection, all power in Heaven and earth. Let all angels worship Him. Declared to be Lord of all. Reigus in heart of all obedient. Eph. 3:15.

MIRACLES AND CONVERSION.

- (1) Acts 2. Baptism of Holy Spirit.
- (2) Acts 3. Healing cripple at Beautiful gate.
- (3) Acts 8. Philip at Samaria.
- (4) Acts 8. Angel's appearance to Philip.
- (5) Acts 9. Appearance of Jesus to Saul.
- (6) Acts 10. Angel's visit to Cornelius. Vision. Gift of Holy Spirit.
- (7) Acts 13. Elymas struck blind.
- (8) Acts 14. Paul at Lystra.
- (9) Acts 16. Earthquake at Phillipi.

Conversion a moral process in which man must hear and understand the word. Matt. 13:15. Gospel power to save believer and belief comes by hearing. Rom. 1:16; Rom. 10:17; also 1 Cor. 1:18-23. Commission, *Go teach or preach*. Necessary to bring preacher and audience together. Also necessary to induce audience to heed what is said as coming from God. As service is voluntary, man's will must be influenced by motives and not by compulsion. Hence, gospel motives and not direct power. Explain each case above.

LIVING AND ABIDING FOREVER. 1 John 2:15-17.

Contrast presented. The world, the things of the world on one side, he that doeth the will of God on the other. Former passes away; latter abides. Love the mainspring of action. Unites and identifies you with that which you love. Loving the world have not love of Father. These two are opposites of each other. Loving the world will cling to it, work to obtain it. Loving God will do His will to attain reward. World, not the works of nature, but that which is really product of man—fame, wealth, fashion, pleasure, etc.

I. Will of God. Must be known before we can do it. Means provided by which it may be known. Preaching—that which is written. 2 Tim. 3:16. Our part to hear, read, study, earnestly heed (Heb. 2:1-4) and do. James 1:21-25.

II. What is His will concerning us? Will have all men to be saved. 1 Tim. 2:3-4. Not willing any should perish. 2 Peter 3:13. Wants them converted. Matt. 18:3; Acts 3:19. Sanctified. 1 Thes. 4:3. Show forth His power. 1 Peter 2:9. Be as lights. Phil. 2.

III. His will must be done in order to fulfill these things. Knowing it, resolving, and postponing is not *doing*. Must be done willingly. If any man will, etc. Cheerfully. John 4:34. Promptly. Prov. 27:1. Constantly. Rev. 2:10. With pure motive. John 6:26.

IV. Abideth forever. Constancy, joy, peace. Abiding in Christ no backsliding—always at post of duty. No wars or tumults. Abideth forever. Unbelievers and disobedient cast out. Rev. 20:5. Believer's life eternal. Rom. 2:6-10.

Love begets love. We love God because He loved us. John 3:16-17. Love not simply some sentimental state of the heart, but obedience to the commands of God. 1 John 2.

V. To sinner: Have you done His will? Jesus speaks through gospel, invites you to obey. Christian, do not grow weary nor be discouraged. Will reap if we faint not.

WORK OF HOLY SPIRIT IN CONVERSION.

- (1) Nature of work to be done. Acts 26:18; Eph. 1:18; 4:17-18.
- (2) Who does it? John 14:15-17; 16:7-13.
- (3) When? When He is come. John 16:8; Luke 24:49; Acts 1:5-8; Acts 2:1-4.
- (4) How? 2 Sam. 23:2; 1 Cor. 2:12-13; Acts 2:1-4; Acts 8. Eunuch.
- (5) Resist. Acts 7:51; Neh. 9:20-30; Zech. 7:10-12.

Direct work of Holy Spirit gives no knowledge of salvation, no knowledge whatever of any part of the gospel; no sentiment or feeling concerning Christ; nothing relative to salvation or damnation, for these alone can be learned in the gospel. He receives no new faculty of the mind. Old faculties not made new or brighter.

In what respect is an unconverted man like a dead man? If he is unable to act and do anything good and must wait for God to enable him to do something, is he responsible for not doing? If it is right to punish him for not doing what God withholds from him the power of doing, I am unable to decide that anything is right or wrong.

OPERATION OF HOLY SPIRIT.

The following points are generally believed:

- I. There is a Divine Being—the Holy Spirit.
- II. That He inspired those persons who are said by the Scriptures to have spoken as they were moved by the Holy Spirit from Adam to Christ.
- III. That He was given to men in the baptism of the Holy Spirit on the day of Pentecost and at the house of Cornelius.
- IV. That He was imparted by the imposition of the hands of the apostles, bestowing the spiritual gifts that existed in the Church in the days of the apostles.
- V. That He inspired the divine truths in the Scriptures.
- VI. That whenever and wherever these divine truths influence the spirits of men—the Holy Spirit influences the spirits of men through the divine truths that He has revealed in the Scriptures.

The issue is this:

- (1) Do the Scriptures teach that the Holy Spirit exerts, in convicting and converting a sinner and in comforting and sanctifying the Christian, a direct and immediate influence on the spirit of man in addition to, and distinct and different from, any that He exerts through the truth?
- (2) That the baptism of the Holy Spirit was ever given to any one except on the day of Pentecost and at the House of Cornelius? That the baptism of the Holy Spirit is ever given to any one now?

Answer: (1) The Scriptures nowhere teach that in conviction or conversion the Holy Spirit ever did, does now, or ever will exert an immediate influence on man's spirit independent of the truth.

(2) All the work ascribed to the Holy Spirit in the Scriptures, except miraculous influences, is ascribed to the word of God or the truth.

(3) Conviction, conversion and sanctification are moral influences in which man is a free moral agent. Such influences can be exerted only through motives presented to the spirit of man in the truth.

(4) If these influences are direct and immediate, and not the result of man's free choice, they are not the act of man's spirit, but of the Holy Spirit. Man is not responsible for their absence nor to be rewarded for their presence.

(5) If such an influence of the Holy Spirit is what converts man, God, being impartial, will exert it on all men, Universalism is true; or if He is partial and does not, electing some and passing by others, Calvinism is true.

(6) Such an idea, direct operation, renders the preaching of gospel needless and absurd, for it can do no good; presumptuous, for man tries, in preaching the gospel, to do what God alone can do by a direct influence of the Spirit.

(7) Such a theory puts two sets of impulses in the mind of man: those of the Holy Ghost and those of his own spirit. How is he to distinguish between them?

(8) If men appeal to their feelings as proof of such direct operation, they measure themselves by themselves and discard the divine standard, the word of God. All enthusiasts, Mormons, Buddhists, Catholics, etc., urge same proof.

(1) Baptism of the Holy Spirit is a promise, not a command. A promise cannot be obeyed. There is but one baptism in the Church. Eph. 4:5. It is a command. It is not Holy Spirit baptism.

(2) Men are commanded to be baptized. They cannot obey Holy Spirit baptism as a command.

(3) Men are commanded to baptize others. Man can no more baptize another in the Holy Spirit than he can create a world.

(4) All professed Christians, by their own action, hold to water baptism as the *one* baptism.

(5) Christ administers Holy Spirit baptism; man administers water baptism.

(6) The one baptism in the Church is a command. Is into the name of the Father, Son and Holy Spirit. Man is the administrator. It is into Christ, into His death. Water baptism has all these characteristics—Holy Spirit baptism not one of them.

(7) The one baptism is in the likeness of the burial and resurrection of Christ, is a form or symbol of the doctrine of the burial and resurrection of Christ. Water baptism is a type of this—Holy Spirit baptism is not.

(8) Holy Spirit baptism was a miracle, and ceased with the miracles.

(9) Holy Spirit baptism was always attended with miraculous power.

No such power now exists. Persons who received Holy Spirit baptism (Acts 10) were commanded to be baptized in water.

(10) The Scriptures recognize only two instances of Holy Spirit baptism. Acts 2 and 10.

(11) Persons who claim a baptism of the Holy Spirit, utter nonsense, contradict the word of God and contradict each other. Such a claim is blasphemous and an insult to the Holy Spirit.

REDEMPTION. Eph. 1:7.

- (1) Agents. Father, Son, Holy Spirit, apostles and prophets.
- (2) Subjects. Man. Two classes. Responsible. Irresponsible.
- (3) Salvation. What it is. What do these agents propose to give man?
- (4) The moral status of man. Sinner a rebel—alienated.
- (5) Cause of alienation. Sin. What it is, how it works and its effects on man.
- (6) Connection between salvation and the agent procuring it. Cause. Effect.
- (7) Connection between man and salvation.
- (8) Connections between conditions and salvation. Arbitrary.
- (9) Connecting link between man and God. Love. Eph. 1:7-14; Col. 1:14; 1 Peter 1:18; Isa. 59:20; Rom. 8:23; Eph. 4:30.

We love God because He loved us. Love demonstrates itself by action. We love an object because of its lovable qualities. (1) Beauty. (2) Grace. (3) Goodness, mercy, love, condescension. We cannot love that of which we know nothing. Love is based on knowledge, faith, enlightened mind. Faith works by love and obeys. Redemption is a moral, not a commercial transaction. Sin is a crime, not a debt. If sin is a debt and sacrifice the payment, then there could be no forgiveness. Justice would demand release of, and not pardon of, the sinner. Sin is a crime and man is deserving of punishment. The atonement is made, and it is only through grace he is forgiven. Redemption includes pardon, sanctification, and resurrection. Is for those only who believe and obey.

CONFIRMING THE WORD. Heb. 2:4.

God bearing witness—gives testimony. God higher than man—His thoughts higher (Isa. 55), so the nature of His testimony. Here His testimony is in things done—signs, wonders and divers miracles, and things given—gifts of Holy Spirit. Things done must be something above what man can naturally do—something that shows its origin to be God. Things given cannot be acquired by learning or purchase. Miracle—What is it? Not contrary to the laws of nature, but something above and beyond what we know of such laws. It is God working according to His will. All we can see and learn of God's work in nature is in perfect harmony, order,

system. We conclude, then, that the unseen world is also governed by Him according to law. When these higher laws come down into our sphere we see the effect—the event—and call it a miracle. Miracle general term. Significance of name in study of a subject. They indicate the innermost quality of thing—the attribute, etc. Wonders—Signs—Powers—Works.

Wonders. Mark 2:1-12; 4:41; Acts 3:10-11. Effect gives name to thing; causes astonishment, startles, arouses, and fixes attention. This the outside; word never occurs alone.

Signs. Mark 16:20; Acts 14:13; Heb. 2:4. Indicates presence of a higher power. A seal to the person—a credential. Moses. Ex. 4. Paul. 2 Cor. 12:12. Prophet. 1 Kings 13.

Powers. Matt. 11:20; Acts 2:22; Acts 19:11. Cause gives name. Translated wonderful works—miracles. An indication of the power of working of God.

Works. General term. John 10:25-34.

Hence a miracle is an event done by the power of God. Its effect is to produce astonishment and fix attention upon the party working it, and serves as a sign to attest the claim of the worker. Illustrate. Mark 2:12. Jesus, by the power of God, healed the man—some amazed—it was a sign to attest His claim to have the power to forgive sins, or that God sent him.

Use of Miracles. Not directly to convert. Paul at Lystra. Not to prove God's word true. Impossible for God to lie. But to attest the mission of a party as in case of Moses, Jesus and the apostles, and show God approved them as bearers of His word. Illustrate. If a witness testifies to you that Mr. A. died and bequeathed to you \$10,000, conditioned your reception of it upon your leaving your present place of abode and locating in another town. You might be little interested in it, not knowing whether worthy of credence or not. But if three or four friends whom you know to be truthful tell you that witness is an honest, truthful man, perfectly reliable, this would cause you to heed what he says. Their testimony as to the character of the witness confirms the words he utters as true. So God sends a message to men by witnesses. They testify that Jesus, by His life of humiliation and suffering, acquired untold wealth which he left by will—that you may enjoy a portion of that wealth—conditions named therein—then God, who can not lie, bears witness to these men—says I sent them—they are honest, truthful, competent, and perfectly reliable, thus confirms their word as true—their message made true.

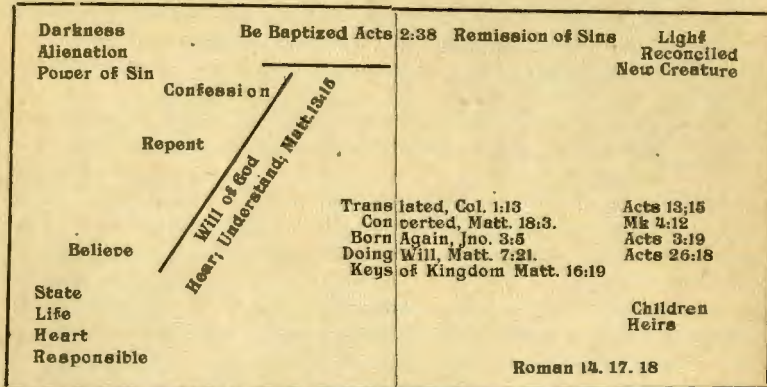
When did miracles cease? Can not fix exact date, but in 1 Cor. 13, and Eph. 4, considered with use of miracles, we learn that as soon as God had given a perfect rule of life—just as soon as He had revealed all He desired and confirmed it—that miracles ceased. "An oath for confirmation and end for all strife."

Word confirmed. How important to heed it. "Give more earnest heed," etc.

CONVERSION.

From
Kingdom of Satan.

To Kingdom
of God's Dear Son



Bible Doctrine. Word means to turn. Once in New Testament. Acts 15:3. Greek about thirty-eight times. Turn from good to bad. Gal. 4:9. In right direction. 2 Cor. 3:16; 1 Thes. 19. Paul's commission. Acts 26:18. Commanded. Acts 3:19. Necessary. Matt. 18:3. (1) Something for which to turn. (2) To something. (3) Power causing it. (4) Turning. (5) Consequences.

I. Locate, 1, 2 and 5. From and to exhibited above. Consequences, all obtainable in Kingdom, not out of it. Show this from diagram.

II. Power. Law of Lord. Ps. 19:7. Gives light. Ps. 119-130. Wise. 2 Tim. 4:13-17. Breaks heart. Jer. 23:29. Must hear. Matt. 13:15; Mark 16:15-16; Rom. 1:16. Why hear gospel. Rom. 1:16; James 1:21; Ps. 19:7. Perverted gospel can't save. Gal. 1:7-8. Bid gospel. 2 Cor. 4:4. Can't turn to a person in whom not believed—can't believe without hearing. Rom. 10:13-17. Hence, must hear apostles. John 15:16-17; 8:14; Matt. 16:18-19. Motive power in gospel. Promises of God.

III. Turning. Things done,—in will of God. Heart. Action. Diagram.

Conversion is between man and remission—not remission between man and conversion. Believed and turned to the Lord. Acts. 11:21. Repent and turn. Acts 3:19.

THE PURPOSE OF GOD.

I. Purpose or design is that scheme, plan-work or object which any one resolves in their mind to do.

This purpose may be discovered in two ways: (1) By making it known in words; publishing it. (2) By the kind of work done in its development, and (3) when the proposed work is done, becomes a fact. The promises, declarations, etc., taken together with the work done in its development, will discover the full design. (a) Illustrate. Farmer,

merchant, lawyer. (b) In writing a history of the United States we would say: It was the purpose of our forefathers from before the foundation of the government to establish a republic. 'It was predetermined by them that all who wished to enjoy the blessings of that government should be conformed to the image of a free-born citizen. The image of a free-born citizen is this: One entitled to the benefit and protection of the laws, in person and property, and to the elective franchise, etc. (c) In the development of this design certain principles were enunciated. A code of laws called a constitution adopted, and men who possessed the necessary qualifications were called to office, under this constitution, and carry out its provisions. This calling was not for their own benefit, but to carry out design and for benefit of all. (d) In the inauguration of the republic, all who confessed and adopted the principles set forth avowed themselves subjects of it. They renounced their allegiance to Britain, and swore fidelity to the new constitution. After this any one desiring citizenship had to conform to the original image. Take oath of allegiance and renounce foreign service.

II. There is a purpose or design of God spoken of in the Bible. This was formed in His mind "before the foundation of the world." All that we know of this purpose is from the promises, declarations and developments in the Bible. (a) All theories, speculations and opinions must here fall to the ground. Holy Spirit knows mind of God. What he makes known is all that we can know. I shall examine what is said of this purpose, the promises, etc., concerning it; its development and final consummation.

III. What is the purpose? Eph. 1:10; 3:6; Gal. 3:8. Can we discover a reason for this purpose? Men can assign good reasons for their purposes, and to suppose that God had no reason is to suppose foolishly. Purpose is the result of deliberation. God does not work by impulse. We must look for reason in the condition of man. Fallen from his first estate, degraded, polluted, unholy, made subject to pain and death. God, Heaven, its joys forfeited, and how shall he be reinstated? Will he build a tower to Heaven? Can he atone for his sin? What can satisfy law and justice but the execution of penalty? But God, long suffering, kind, gracious, and knowing man's inability to restore the violated law and at the same time preserve in full equilibrium all the principles of His divine government, He forms a plan, purpose, or design by which (1) the glory and honor of God may be vindicated, and He demonstrated to be a God of truth, justice, holiness, etc. (2) That man might be reinstated to His favor, regain his lost estate, and become again a son of God, an heir of Heaven.

IV. The whole plan originated in supreme love for man. It was designed by supreme wisdom. Is perfect in all its parts, and fully adapted for the accomplishment of that end for which it was designed. Remember, it is not what God *might have* purposed, nor what we *think* should have been done, but what did He do? What saith the Scripture?

V. Our next inquiry is with regard to the development of this purpose. God designs the happiness of man. This cannot be obtained without gov-

ernment. No law, no liberty, no vice, no virtue, no penalty, no reward. All anarchy, confusion, etc. God did not give man the plan of salvation all at once, but prepared the world for it. Man being a free agent, must learn two great lessons: (1) That by works of law no one could be justified. Law cannot give life. (2) That unaided reason, philosophy, worldly wisdom, could not justify man. In the consummation of God's purpose and the establishment of the faith, these two principles are demonstrated. The first by Jews, the second by Gentiles, both being fallacious. The two peoples can unite and obtain all the blessings of God in *the one faith*.

VI. All the developments and revelations made to man have in view the design of blessing the world through Christ. These developments, promises, etc., whether made by angels or prophets, and terminating in sacrifice—laws or modes of worship—constitute the form of government given to man. The form of a government is the carrying out in practice the principles or laws given by the proper authority. God is law-giver, man the subject. Faith in God and obedience always required.

VII. First development. Sacrifice. Cain and Abel. History of it. Comment by Paul. Lamb type of Christ. This form continued till the giving of the law, called patriarchal dispensation. Under this dispensation Abraham lived. God called him and made him two promises: (1) Personal blessings and numerous posterity. (2) General blessing to all nations through his seed. First plain intimation of a blessing to the world. Jews here elected or chosen. Constituted an elect people to carry out God's purpose. Not individually. To them were committed oracles of God. God spoke to them by prophets, etc., and through them brought in salvation through His Son. The sacrifice of Isaac is a kind of symbol of the future of Christ. The dying prophecy of Jacob another intimation. Promises create expectation, desire.

VIII. Second development. The law. This called Mosaic Dispensation. Why? Moses leader, prophet and law-giver. Nation of Israel delivered and come to Sinai. Constitution here of theocracy. Tabernacle service, sacrifices, etc., types. The law was added or given to the Jews, besides the promise already made for their government till the promised seed should come. The law, with its sacrifices, etc., enclosed the promise, as a shell the kernel. It instructed, led men to Christ. Its sacrifices, etc., pointed to Him. Under this dispensation God spoke more plainly by prophets and promises. David. Various prophecies. Note: The circumcision, giving of law, settlement in Canaan, etc., all grew out of and were developments of first promise made to Abraham concerning his fleshly descendants. The types and prophecies still pointed forward to the promised seed who would bless the world.

IX. Third development. The Christian Dispensation. Prior to the ushering in and the full establishment of the Church of Christ it was necessary, in the wisdom of God, to remind Jews of what was coming, to prepare them for the reception of so glorious a being as the Messiah, hence John came in his preparatory dispensation, a herald, forerunner, pointed out Jesus. Mission closed, fullness of time. Jesus. God manifest in the

flesh. Demonstrated by His works and teachings the true character of God and the nature of the government to be established. Unfolded to man the secret spring of all His actions. He died for us, made reconciliation, vindicated law. He chooses, elects certain apostles to proclaim salvation. Promises to give Holy Spirit. Ascends and is crowned.

X. Fourth development. Apostles receive Holy Spirit and go forth preaching, calling men and women, Jew and Gentile, to those blessings in Kingdom of Heaven. Here is Church consummation of purpose:

- (1) Jesus the head, foundation.
- (2) Apostles our law-givers.
- (3) Salvation, redemption.
- (4) We build on Jesus by faith.
- (5) Congregated into one body.
- (6) Partake of the one spirit, etc.

CHURCH SUCCESSION.

Government.	Built up. Acts 20:32.	Restored.
Worship and Work.	Saved by. Jas. 1:21.	Government.
Conditions of Life.	Born of. 1 Pet. 23.	Worship and Work.
Names.	Begotten by. Jas. 1:18.	Conditions of Life.
Conditions of Membership.	Incorruptable. 1 Pet. 1:22.	Names.
Means of Gathering.	Luk. 8:11, Mk. 13:90.	Conditions of Membership.
Beginning.	Word of God.	Means of Gathering.
		Beginning.

A. D. 33. Jerusalem. A. D. 54. Corinth. 567. 1260. 1827.

Succession. Several theories. (1) Succession of Churches. (2) Succession of ordained preachers. (3) Succession of popes. Erroneous interpretations. 2 Sam. 7:16; Jer. 25:8-10. Restored. Acts 15; Dan. 2:44. Stand forever. Dan. 7:25. Wear out. Matt. 16:18; Rev. 1:18. Church was built.

I. Fact Church was built. Reader of New Testament notes: (a) One body, now many bodies. (b) One gospel. Harmony, unity of apostles' teaching; now diversity, discord, prejudice, etc. These things lead, Serious Inquirer to ask, "Is there a Church of Christ on earth today?" All religious bodies say yes, and seek by various methods to establish some connection with apostolic Church. Popular theory of succession. Various meanings in various bodies.

II. All agree that Church was established and flourished till about 567. Then for 1260 years no history of it. Dark ages. How fill this gap? This side of it we have history. True theory. Word of God seed of kingdom. Illustrate. Nature in creation—perpetuation by seed. Law of God is life—seed life. Kingdom of Israel—its apostasy and restoration.

Josiah, 2 Kings 22. Church at Jerusalem—by apostles. Twenty-one years after Church at Corinth, by Paul. No one knows who planted Church in Rome. No visible earthly connection or succession as now contended for, but same seed or gospel obtained from same source. Preached in same way—obeyed.

Word of God was hid. Light obscured, caused darkness. No seed, no plants. It was restored by individuals. Luther, Erasmus, Tyndale, etc. Not a single Church can claim this honor.

Then go to divine record—learn there divine characteristics of Church. Sow these, preach them, do them. Matt. 13. Sower and seed. Every seed after its kind. Diagram.

ABIDING IN DOCTRINE OF CHRIST. 2 John 8:9; Jude 21.

IN CHRIST

Keep in. Jude 23.

Abide in. Jno. 9.

Keep Commandments.

1 John 5:2, 5:18

I. Doctrine of Christ versus men and devils. Where find it? 2 Tim. 3:16. Made known by revelation. Gal. 1:12. Called gospel, the faith word of truth, etc. Doctrines of men vain service. Matt. 15:9; Mark 7:7. Sound doctrine. Titus 1:9. Good, true. Contained in words. 2 Tim. 1:13. Form of. Object. No matter about form, so have substance. Can't have anything without form. House—lumber, shingles, etc. Jesus took form of a servant to work out man's salvation.

II. Must be taught. 1 Tim. 4:16; 2 Tim. 2:2; 1 Tim. 4:1-2; John 6:44-45.

III. Man must hear. Rom. 10:13-17; Acts 15:7.

IV. Obey from heart. Rom. 6:17. Baptized into Christ. Gal. 3:26-29.

V. Transgress, go beyond certain limits. Abide. Remain. Dwell in. How know we are in Christ? 1 John 2:5; 1 John 2:26, etc. Abide in. John 15; 1 John 2.

VI. Nature gives air, food, water, exercise, growth. In Church. Association. Word of God, bread and water of life. Good works, strength, growth. Phil. 2:12. Work out salvation.

(1) Those who are in the faith. Boundary line to faith. Faith comes by hearing. Cannot hear where God has not spoken, hence can have no faith about what God has been silent upon. (2) Inspiration. To Joshua. Josh. 1:9. (3) God's provision to keep Israel in the way. His provision for us.

MYSTERY OF CHRIST. Eph. 3:4.

CITY OF REFUGE.

AVENGER

DEATH

WAY OF ESCAPE

NUM. 35.

SAVED.

HOPE.

HIGH PRIEST.

HEB. 6:18. 20.

1 TIM. 6:12.

I. Nature. Many things once great mystery now understand. Lightning. Thunder.. Form of earth, etc.

II. Revelation—to reveal—make known, to bestow mind, to look into and understand. God selected certain men. 2 Peter 1. Holy men of God. Apostles, etc. Gave them Spirit that they might know. 1 Cor. 2. They explain in spiritual words, hence mystery or secret now known. Rom. 16:25-26; Eph. 3:3-6. Human wisdom seeks to discover. Try to reason out everything, and because their finite minds cannot grasp every detail, they reject. Examples of natural and scriptural. Gen. 41; Dan. 5. The apostles with gospel. They explain. Man's relation to God—sinner. Under condemnation. Way of escape provided. Through the life, death and resurrection of Jesus. Figure. City of refuge. Manslayer. Guilty. City provided. Terms—man must flee to it. Must enter in and live as long as High Priest lived. Avenger pursues him, watches for him, seeks to kill him. So with sinner. Church, house of God. High Priest over it. Heb. 10. Lives forever. Safety in it. Must come into. Way of escape plain. Avenger after you. Flee for your life.

IN CHRIST. 2 Cor. 1:20.

Prepositions show relation. In Christ opposed to *out of*. Two states in which man is addressed. These are opposed to each other. Separate, distinct. Man cannot be in *both* in same time. Illustrate. Matrimony. Debt. Sin. Righteousness. World. Church. Kingdom of Satan. Kingdom of God. In passing from one state to another boundary line to be crossed. Whatever act or acts are performed that passes from one state to another are necessary, and in order to the enjoyment of all that is in that state. In matrimony an act is necessary, it is in order to. So in debt.

Another preposition *into* expresses motion from without to within. Indicates that by the act connected with it, boundary line is crossed. Into

the house; into mountain; into yard, or field. Act performed that puts us into house is in order to enter house. But there are certain comforts to be received and enjoyed in the house that we cannot have out of it, hence the act by which we enter is in order to these enjoyments. So the act that puts us into Christ is in order to enter Christ. Baptism is that act. Gal. 3:26-29; Rom. 6:3-4. Hence baptism is in order to enter Christ.

Again: All the blessings and promises are in Christ, nor can any man enjoy these except he be in Christ. Eph. 1:7; Col. 1:14. Text. Rom. 8:1-2; 2 Cor. 3:17; Gal. 3:26-29. We must therefore enter Christ in order to enjoy all these. But we have already seen that baptism puts us into Christ, or is in order to enter Christ, therefore baptism is in order to enjoyment of these promises.

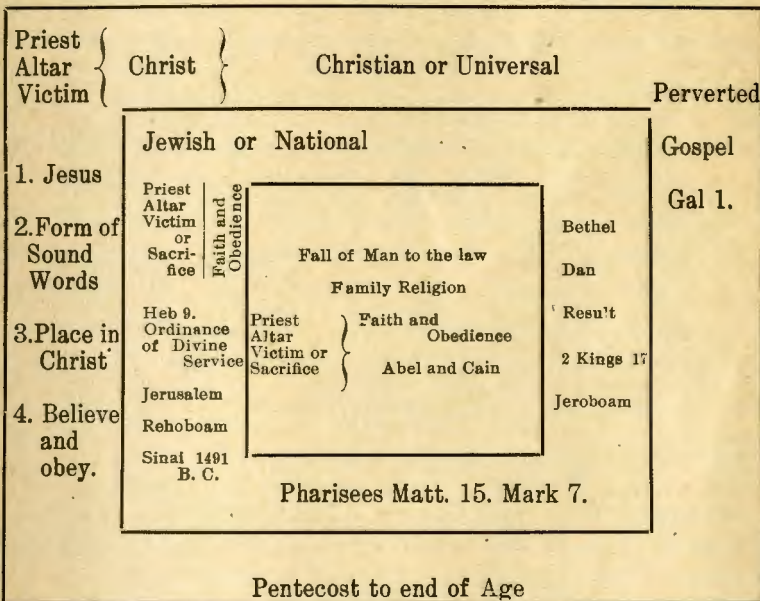
Who may be thus baptized into Christ? Acts 8. Eunuch's case.

RELIGION, TRUE AND FALSE.

Abel, Heb. 11:4.

Gen. 4:3-7.

Cain, 1 Jno. 3:12.



Religion occurs five times in the New Testament: Acts 26:5; Gal. 1:13-14; James 1:26-27. Religious, two times: Acts 13:43; James 1:26, in common version. In Greek, *threskia* occurs, Acts 26:5; Col. 2:18; James 1:26-27; *Theskos*, James 1:26; in Gal. 1:13-14. Greek word is *Ioudaismo*. Judaism, in Acts 13:43, *Seboimenon*. *Ioudaismos*—Jewish faith and worship; the religion of the Jews, Judaism. *Seboimenon*, from *Sebo*, to revere—worship. Devout persons, Acts 17:7; devout proselytes, Acts 13:43. *Threskia*—religious worship, especially that which is external,—that which consists in ceremonies—religious worship.

WHAT CHURCH SHALL I JOIN?

	Jesus Head, Col. 18. Name of Jesus, Col. 1:17
Matthew 16:20.	Acts 2:36; Eph. 1:19, 23.
John 7:39.	Acts 2:1,4. Beginning law of entrance, Law of Life in it, Eph. 1:9, 11. 3:36 Gal. 4:4
Luke 24:47.	Acts 2:38; 11:18.
	Phil. 5:9.

Beginning

I. Standard of measurement. (1) Most popular and most fashionable. (2) Father and mother's Church. (3) Makes no difference what Church. (4) So much difference can't tell which, hence discard all. Word of God infallible measure. Go to it and learn what we can.

II. One Body. Eph. 4:4. Jesus head. Col. 1:18. All things in it by His authority. Col. 3:17.

III. Beginning. Why? Various theories—beginning place determines. (1) Law of entrance. (2) Law of life in it. Eph. 1:9-11; Eph. 3:36; Gal. 4:4. Dispensation—gathering time. Diagram. (See below.)

IV. Means ordained by which to gather into One Body. Eph. 3:3-6. Commission. 1 Cor. 1:18-20; 1 Thes. 2:12; 2 Thes. 2:14.

V. Conditions of membership. Examples in Acts.

VI. Name. 1 Cor. 1:2; Rom. 16:16; Acts 11:26; Eph. 3:14-15; 1 Peter 4:16.

VII. Stated meetings. Acts 20:7; 1 Cor. 16:1-3.

VIII. Government. 2 Tim. 3:16. Elders and Deacons.

IX. Destiny. Eph. 5:25. Presented a glorious Church, etc.

Diagram. Three pointers to place of beginning. Three statements during life of Jesus on earth. (1) Forbid to preach Christ to any man—when removed,—shown by corresponding Scripture or pointer. (2) Christ in humility. Spirit not given. Corresponding points show when and where Spirit given and Christ glorified. (3) Points out beginning place of preaching in name of Jesus. Corresponding pointer shows how began and where. Also Eph. 1:19-23, and Phil. 2:5-9, show when made head—given name and the first preaching so proclaimed Him.

JUSTIFYING THE HEATHEN. Gal. 3:8.

I. The Scripture foreseeing. Scripture, that which is written. Old Testament here referred to written by holy men of God. 2 Peter 1:21. Foresee—to see beforehand. This was something, then, that did not exist at that time. Parallel. Acts 3:18.

II. Who are heathen? Strangers—here refers to Gentiles. Why this destruction? Eph. 2:11-16. Those whom God *knew* called Israel, all others heathen—strangers.

III. What did Scripture foresee? That God would justify the heathen through faith. Could not be as long as they were counted strangers. Could not be till something preached to them that they might have faith. Nothing preached to them; no revelation to them until after death, resurrection and ascension of Jesus.

As long as law existed, Gentiles were excluded—far off, and shut up to the faith afterwards to be revealed. True, then, was preaching done, but not to Gentiles.

IV. In view of this, or anticipation of it, God preached gospel to Abraham. Good news to Abraham, but not to Gentiles. A promise or prophecy looked forward. In thy seed—Christ the anointed of God. Promise far reaching in its effects. Wrapped up in prophecy, pointing forward. Prophets did not understand. 1 Peter 1:11-12, gave point by which to know Him when He came.

V. John preached to Jews, and announced near approach and fulfillment of these things.

VI. Jesus. His introduction to the people. Question, then: Who is He? What think ye of Christ? We have record to show. His works, teaching, death, resurrection. Prove. John 20:30-31. Prior to this His preaching. The twelve. 70.

VII. After resurrection, the commission. Mark 16:15-16. All nations, *now* to hear something. Restriction. Luke 24:49; Acts 5:8. Pentecost. Jesus exalted. Preaching begins. Luke 24:47; Acts 2. Blessings now all in the name of Jesus. Acts 4:10-12; Acts 13:38. Had to break down law to bring the Gentiles near enough to God to hear the word. Now they can be justified through faith.

VIII. How through faith? Faith the means, instrumentality or principle. Comes by hearing. Rom. 10:13-17. Not faith alone or only. James 2:17-24. But faith of Abraham one that walked. Rom. 4:12. Walked in commands, obeyed. Perfection by obedience. Embodied.

NOW AND THEN.

Text: "For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known." I Cor. 13:12.

The language selected as a basis for this discourse may not perhaps be considered by some strictly appropriate to the chief point, to be discussed. I think it is because the apostle presents a contrast between two states,

or times, "Now" and "Then," and predicates certain things of man in each state. The "Now" has reference to this life, the state of things as existing in this earth. "Then" is that time or state that succeeds this, the hereafter, the eternal state. He who accepts the word of the Lord does not have to venture out upon the sea of speculation as to the "time when" these temporal things, this world and all its mighty works, shall pass away, and the new heavens and the new earth appear. No, we are content to stand upon the promises of God, content to wait with patience till the sounding of the trump of God, and the voice of the Archangel that shall summon the host of the redeemed to enter into their everlasting home. God has said through His Son that this world shall be utterly burned, and that there shall be a new heaven and a new earth wherein dwelleth righteousness. We believe it, and are, therefore, content to endure with patience the imperfectness which surrounds us in the "Now," being confident of enjoying to the full "the exceeding great and precious promises" that are located in the "There."

In this world, or "Now," "we see through a glass darkly." We all know what it is to look at an object through a smoked or stained glass. For instance, many persons looked through smoked glass at the sun during the late eclipse. Why did they do this? Because they could not look at it openly without being dazzled or blinded. The smoked glass beclouded the brightness of the sun, but did not prevent you seeing the sun and the passage of the moon across its disc. Just so it is with regard to our knowledge of God and of heavenly things. Our knowledge is imperfect. We see through a glass darkly. God has kindly adapted the gospel mirror through which we look to our imperfect state. No man can see God face to face; none can look upon Him. But to give man a knowledge of God, a foretaste of the love and mercy in store for him, God sent His Son, the express image of His person, the brightness of His glory, veiled in flesh, so that man might see God through a glass darkly. "God manifest in the flesh."

SEEK AND YE SHALL FIND. Matt. 7:7.

I. All men professedly seeking for happiness. Some find it in pleasure, honor, glory, etc. Matt. 6:32-33; Isa. 55:6-7. We must seek kingdom of God. This our first, chief duty. Doing this will find peace, joy, hope, etc.

II. There is much anxiety, uncertainty, doubt in earthly pursuits. Friends prove untrue, promises are broken, hopes vanish. Here all is certain. "Ye shall find."

III. In earthly pursuits there are certain *places* in which the object sought for can be found or obtained. Pleasure seekers. Business men seek places appropriate, etc. In seeking persons go to place of appointment.

IV. In these pursuits there is a legitimate, honest way of seeking and a wrong way. Law-abiding citizens search and labor according to law.

In religion a man must strive lawfully if he would be crowned. Having these premises, let us apply them. (1) Under Old Covenant places where God could be found. Brazen altar. Ex. 29:43. Temple. Nowhere else. Lev. 17:1-4. How must Jew seek? According to law. Lev. 1, etc. God was not in high places, groves, etc., but in His own ordinances. Jews were unblest and punished when they sought elsewhere. (2) Under New Covenant variety of teaching. Some men think they can find God anywhere, everywhere. Others think it makes but little difference where they seek or how they seek so they find Him. True. God is in nature, His power, wisdom, goodness seen, and we sustain our natural lives by His ordinances. The old covenant type of new. God now in Christ; must go to Christ. No man cometh to Father but by me. We cannot go to Him in person—then how? Through His ordinances. (3) By faith. We must be in Christ. Paul to Romans, and Galatians. Illustrate by idolater. Seeks the river Ganges by faith in Priest. Roman Catholic. Methodist. Many taught to seek for faith. No, sir. Must seek by faith. Catholic. Mormon. Woman seeking for money, etc. Go to the light. Thy word a lamp. Ps. 119:105; Prov. 6:23. Hold up light. See Jesus toiling, suffering on the cross. Commands you to come, be baptized, etc., etc.

DISAPPOINTMENTS. Isa. 5:1-7; 2 John 8:9.

I. That God is deeply interested in the well-being of man is manifested both by nature and revelation. As preparatory to God's great gift of His Son, we have a history of His dealings with Israel. His people, for about fifteen hundred years. Language of prophet shows a disappointment. God expected certain things,—judgment, mercy, righteousness, but did not find them. Inquire into disappointments. (1) In all disappointments there are, there is, a *failure*. Some expectation or hope is defeated; a coming short of some object or end. In human affairs disappointments are frequent. Farmers sow, plow, toil and expect to reap, but some disaster intervenes and they are disappointed. Merchants toil and sell, expecting gain; doctors, preachers are disappointed in many ways. Sometimes our disappointments are caused by our own deficiencies; lack of knowledge, energy, industry, etc., sometimes by disasters, or perversity of men.

II. But here God was disappointed. Why? No fault on the divine side to bring about such a result. He had redeemed them; His goodness protected them; His truth gave them the land of Canaan. He gave them a law and promised to be their God. All these benefits, promises, God expected obedience, but sequel shows how sinful they were. As God expected these things, they could have done them. Perversity, rebellion on their part. They first rejected God. 1 Sam. 12:13 kingdom next divided. 1 Kings 12:13. Jeroboam and Rehoboam turned to idols. Long history of rebellion, idolatry, crime; here a few bright spots. King of Judah specially protected. Promise to them. Their sinful course. Finally Josiah found book of law. 2 Kings

Tried to restore according to that which is written. Jesus appealed to written law. Luke 10; Matt. 19. But Jews had made void the word by tradition. Matt. 15:9; Mark 7:13. God rejected them as a nation. Remnant saved according to election of grace. Now through Christ grander benefits, greater light, higher motives, more glorious inheritance. All things pertaining to life given. 2 Peter 3:4. Given in Scripture. 2 Tim. 3:16-17. Written. Shall we fulfill the divine expectations? Not unless we abide in doctrine of Christ. Division into sects. Tradition and expediency exalted on a par with and above word of God. Our duty, find book of the law, New Testament, and restore things as therein written. Find doctrine of Christ and continue in it. This will require courage, to give up all humanisms. Diligence and fidelity to the word. Look to yourselves that you lose not your reward. God not slack concerning His promises. God is not deceived, but will surely reward us according to our deeds. Rom. 2:6-10. Let us take care. If we do not fill God's expectations we will be the disappointed ones. Think of it. Our hope of Heaven, immortality defeated, and that, too, by our own *acts*. Come, then; obey, and then be diligent in adding to your faith all the Christian qualities, so an abundant entrance may be given you.

CHILDREN OF WRATH. Eph. 2:1-3.

This implies children exposed to the wrath of God, hence some conclude that every child born into the world is under the wrath of God. From this they deduce the doctrines of: (1) Unconditional election and reprobation. (2) Miraculous conversion. (3) Final perseverance of the saints. (4) Infant baptism. One wrong step leads to many others. I object to this because: (1) It charges God with partiality. (2) It charges God with the eternal condemnation of all that are lost. (3) Takes away all responsibility of man. (4) Reduces commands to unmeaning utterances. (5) Makes invitations of gospel a mockery. (6) Makes Bible account of judgment to come a farce or a piece of injustice. It means *second nature*. 1 Cor. 11:14. Nature would say it was wrong to cut hair at all. Custom or second nature says shame for man not to cut, etc. Second nature acquired by practice of sin makes children of wrath. Contrast here between Jews and Gentiles. Latter once dead in sins—in time past when they walked according to worldly customs, etc. Became ^{now} children of wrath when they disobeyed. To Jews said, Among whom we ^{II.} had our conversation, etc.

^{Friend} Now and when does one become child of wrath? Sin has a beginning. Gen. 8:21. Not at birth—in imagination. Lust or evil desire.

^{III.} II step. James 1:5; Rom. 6:21-23. Gratification. Third step. sought for 14.

seek places ^{ad} been made alive? How? By grace through faith. Thy word ment. ^{lickened}. Ps. 119:130; Ps. 19:7.

^{IV.} In a wrong

DYING IN SIN. John 8:24.

Jews without excuse for not believing in Jesus. Evidence, His word, works. John 10:34-38. Testimony of John. The divine approvals. Writings of Moses. John 5:44-47.

I. Why did they not believe? Not lack of evidence, but they would not abandon their theory or tradition. Matt. 15:7, etc. They sought honor one of another. John 5:44. And in the favor of the people. John 12:42.

II. Unwilling to bear the shame and poverty which they would experience in following Jesus. These things did not justify them in unbelief. Exposed them to the wrath of God. To die in their sins.

III. Evidences *then* given, we have, and more light, and if we will not accept, same result will follow. Matt. 11:20-24. Unbelief makes God a liar. 1 John 5:10. Christ the only way. John 14:6. Can't be saved now except through His name. Acts 4:10-12. Testimony enough. Luke 16:31. Effect of Christ's testimony. John 10:37-38.

IV. How know anything? Moral knowledge, fact, testimony, hear, believe. Rom. 10:13-17; John 20:30-31. Deny resurrection, deny Christ. Mark 8:31; 1 Cor. 15:4; Acts 2:32; Ps. 2:7; 16:10; Isa. 53:10; Hosea 6:2. Would you believe one from the dead? If one should come you would require proof of his resurrection first, and if he should do so, could he do more than Jesus did? Would he give any plainer or more simple instructions?

(1) God is willing to save. John 3:16-17. (2) Jesus an all-sufficient Savior. Heb. 7:25. We must obey. Heb. 5:8-9. Could any stronger motives be given to induce to obedience? Promises. Embrace all that is desirable. Penalty all that we would shun. Then heed these things lest you die in your sins, and then you can never go to Jesus or God or Heaven.

FOOLISHNESS OF PREACHING. 1 Cor. 1:21.

God works all things according to His own will, and as it pleases him to save the world through preaching, we must conclude that He has ordained it to that end. Whatever God has ordained in order to salvation we should accept, because whatever pleases God ought to please us. Let us note some items.

I. God's wisdom waited until it had been fully demonstrated that the wisdom of the world could not devise any means of salvation, but rather descended into that which is brutish, etc. Rom. 1:18.

II. Ordained preaching. 1 Cor. 1:21. Prior to this time had given law, but it proved a failure on account of material it had to work on. In order to have preaching must have preachers, and as first is ordained, we look to see if other is.

III. Preachers. Mark 3:14; John 15:16; Matt. 16:19; 2 Cor. 5:17-19. Ambassadors. Power to prove their mission. Heb. 2:1-4. Now. 2 Tim. 2:1. But preachers must have something to preach. If left to their own imagination it would still be human wisdom. Hence we have:

IV. That which is to be preached. Mark 16:15-16; Gal. 1:7-9; Luke 24:47. What is predicated of gospel. Rom. 1:16-17; 1 Cor. 15:1-4. But if all these things ordained in order to save man, we must examine gospel, or examine the preaching to find the things.

V. That man must do. The whole is equal to sum of all its parts. If whole gospel is ordained to salvation, part only of it will not save, but all its parts taken in proper order will save, and all these things necessary to salvation.

VI. Contrast apostolic preaching with orthodox preaching. They preached and taught men to believe. Acts 16:31. Repent. Acts 2:38. Confess Christ. Acts 8:37. Be baptized for the remission of sins. Acts 2:38. Now they preach, repent and believe and you are saved, and be baptized because you are saved.

Finally, love of God has thus devised simple means, and presents high and holy motives. God's love. The compassionate tenderness of Jesus. His wonderful condescension. His exceeding great and precious promises. The value of your own soul. The certainty of death and judgment. Come and obey.

(1) Preaching. (2) Who? (3) What? (4) How determine which is true? Preaching not any sort but right kind. (2) Right kind of preacher called and sent. (3) What? Gospel. Contradictions of orthodoxy.

CHILDREN OF RESURRECTION. Matt. 20:30; Luke 20:34-36.

Who are they? Those who shall be accounted worthy to obtain. To be accounted worthy requires action and preparation. Luke 21:36; 2 Thes. 1:5.

Two resurrections. One for those who die in Christ—one for those who die in sin. 1 Thes. 4:16; John 5:28-29. First to be obtained by Christian character called "resurrection of the dead." Phil. 3:11; Heb. 11:35. Better resurrection and agrees with Luke—obtain a better resurrection. How prepare or obtain? By faith, because all who died in faith, God prepared for them a city. Heb. 11:12-13, etc. Good seed. Children of Kingdom. Matt. 13:38-41. Angels gather out of kingdom. Some not good seed, hence not children. Good seed sown by Son of Man. Word. Believed. Obeyed.

Not worthy. Matt. 10:37-38; Matt. 22:8.

Worth. Deserving of in good or bad sense; quality that renders a thing valuable; merit; virtue; price, etc.

Worthy, deserving, having merit, having excellence or dignity, excellent, suitable for any quality, equal in value, suitable to, fit for. Workman worthy of, deserving of. Luke 10:7; 1 Tim. 5:18.

Fruits worthy of repentance. Luke 3:8. Works suitable to the profession. That are of same nature or show it. Walk worthy. Eph. 4:1; Col. 1:10; 1 Thes. 2:12.

HARMONY OF CONVERSIONS.

		P	H	B	R	C	B	Saved.	Remarks.
Acts	2	P	H		R		B	Remission of sins.	Baptism of Holy Spirit. Pentecost.
Acts	3	P	H		R		Turn	Sins blotted out.	Healing Cripple. Solomon's Porch.
Acts	8	P	H	B			B	Joy.	Samaria—Miracles.
Acts	8	P	H	B		C	B	Rejoiced.	Spirit caught Eunuch Philip away.
Acts	9	P	H				B	Wash away sins.	Light, Jesus. Soul. Vision.
Acts	10	P	H	Acts 7:15 B	Acts 11:18 R		B		Angel—Vessel Cornelius. Gift of H. S.
Acts	16	P	H			Phil. 2:9 C.	B		Lydia.
Acts	16	P	H	B		Phil. 2:9 C.	B	Rejoiced.	Jailor—Earthquake.
Acts	18	P	H	B			B		Corinthians.
Acts	18	P	H	B			B		Crispus.
Acts	19	P	H	B			B		Ephesians.
Acts	8	P	H	B			B		Simon.

GREAT FAITH. Matt. 8:10.

Importance of faith. Heb. 11:6; Rom. 14:23. Must obtain. 2 Peter 1:1. How? Rom. 10:13-17; Josh. 2. Rahab. Luke 16:31. Moses' writings. John 5:46-47. John's writings and preaching. John 20:30-31. Vain faith. 1 Cor. 15:2; Matt. 15:9; 1 Kings 18. Believing a lie. Dead faith. James 2:17-26; John 12:42. Believe and not confess. Whoso loveth and maketh a lie change truth of God into—little faith. Matt. 14:31. Faith that saves. Matt. 9:21:22. Great faith. Matt. 8:10. Speaks the word only. Gospel preached. Believe the words of Jesus.

Jesus bid Peter to come. Matt. 14:30. Peter doubted his ability to do so, hence began to sink. Waves, etc., caused him to fear. Jesus calls by gospel. Men doubt their ability to do. Look too much at self, and the noisy talk of the world.

Luke 8:45. Multitudes press around Jesus, but only one pushes in and comes in contact and is healed. Faith in His healing power moved her to touch Him. Now personal contact impossible. Must be joined to Him. 1 Cor. 6:17. Must be in Him. 2 Cor. 5:17. Faith in His healing power leads us to those appointments by which we come into contact. Obedience to commands joins us to Christ. Rom. 6:3; Gal. 3:27; Col. 2:12.

POPULARITY OR PLEASING MAN.

- (1) Aaron yielded to people. Ex. 32:19-25.
- (2) Israel demanded a king. 1 Sam. 8. When people will have their own way God permits it. Ezek. 13.
- (3) Saul obeys voice of people. 1 Sam. 15.
- (4) David follows council of people. 1 Chron. 13.
- (5) People wanted to make Jesus king. John 6:15.
- (6) People demanded His execution. Matt. 27:21-23.
- (7) Pilate yielded to people. Matt. 27:24.
- (8) Believers would not confess. John 12:42.
- (9) Friends of world—enemies of God. James 4:4; 1 John 2:15.
- (10) Friends of Jesus do His commands. John 15:14.
- (11) Balaam desired a reward. 2 Peter 2:15.
- (12) Young man loved his wealth. Matt. 19.
- (13) Ought to obey God rather than man. Acts 5:29.

Voice of the people—Vox Populi, impulsive, changeable, influenced by unworthy motives, selfish, etc.

God full of love, wisdom, power.

DIFFERENT THINGS BY WHICH SAVED.

- (1) Grace. Titus 2:11; Eph. 2:8.
How? John 6:44-45. Teach. Hear. Learn. Come.
- (2) Jesus. Matt. 1:21.
Acts 3:26-19. Hear. Understand. Turn.
- (3) Holy Spirit. 1 Cor. 6:11.
Rom. 8:2. See case of Paul.
- (4) Gospel. Rom. 1:18.
Rom. 6:17-18. Obey from heart.
- (5) Faith. Acts 16:31.
James 2:22. Perfect faith by obedience.
- (6) Repentance. 2 Cor. 7:10.
Matt. 3:11. Fruit. Action. Obedience. Matt. 21.
- (7) Confession. Rom. 10:10.
Heb. 5:9. Obligates to obey.
- (8) Baptism. 1 Peter 3:21.
Acts 2:38; Gal. 3:27. By bringing into Christ.
- (9) Hope. Rom. 8:24.
1 John 3:3. Leads to perfection.
- (10) Save yourselves. Acts 2:40.
By an immediate acceptance of terms.

DEATH AND JUDGMENT.

"And as it is appointed unto men once to die, but after this the judgment." Heb. 9:27. Two events are here mentioned, death and judgment. I want to consider each one of them in its relation to man, and also show why the two stand connected.

I. Death is with us. How often we are made to realize its power! Loved ones are snatched from us, and the loving tendrils of the heart rudely and ruthlessly snapped asunder. Death shows no honors to the great, the wealthy, the honorable, or the lovely. No, it visits alike the palace, the market-place, the cottage and the hut. Neither does death respect character, the righteous and the wicked all must succumb to its icy touch. Well, indeed, may the apostle call death the enemy of man; for it comes unbidden, undesired, and cuts man down, too often, when he is fully confident of enjoying life for yet many days.

As I have stood by the side of some grave in the silent city of the dead and seen the cold, lifeless body of some friend or loved one deposited in it, and hidden from sight by the dust of the earth, I thought: What a sad failure is this! What a miserable end for such a wonderful creature as man! Why should man die? Why must he quit these lovely scenes, these dear ones, and be laid away in the silent and dark tomb? Why must our hearts be so deeply grieved by such frequent bereavements? And then the deep yearning of the sorrowing soul sends forth a plaintive cry—Shall we meet again? Am I never more to look at that loved one and renew the joys of association?

Dear friends, our hearts will ask these questions: Where shall I go, and to whom look for an answer? Shall I go to the infidel? He will meet me with a cold sneer and say, "I don't know." Or if, in spite of his soul-killing theory, some ray of light from the fountain of divine wisdom has penetrated his darkened soul, he will meet you with a *perhaps*, or express a reluctant wish (which he misnames *hope*) that there may be some sort of an elysium into which death ushers its subjects. Away with such driveling, and cease to place man on a par with the brute creation.

Philosophy is also a failure. It cannot account for the introduction of death into this beautifully and wisely ordered system of ours, and is as dumb and dark as the grave itself as to life or light beyond it.

It remains for revelation to give the only rational cause of this phenomena in Nature. "By one man sin entered into the world and by sin death." Rom. 5:12. Sin corrupts man, weakens all his powers, causes sickness, weakness, decay, death. But death has passed upon all mankind, even upon infants who commit no sin. How and why is this? Because man, represented in Adam, was shut out from the tree of life, whose healing virtue would have counteracted the principle of decay, and perpetuated life in man. The curse of death, condemnation to death, passed upon Nature because of Adam's sin.

Someone might say, admitting this to be true, it affords no more light than Nature and philosophy as to the future. But stop! God, who pronounced the condemnation that sends the race of man to the dark grave, also placed there a beacon of light, hope that dispels the darkness and opens to the eye of faith the brighter glories of a new world into which no death can enter. Yes, the hope of immortality is the only compensation to soothe the troubled and sorrow-stricken ones of earth, and this, too, based upon the strongest assurances and divine testimony.

We may, then, in the light of God's word, answer the question, if a man die, shall he live again? Jesus, who lived here as man, has demonstrated the fact of a resurrection by His own resurrection from the dead. All that are in their graves shall hear His voice and come forth, but each in his own order.

The next point that I wish to consider is this: that man is an accountable agent, and death marks the limit of his probation. Responsibility or accountability implies: (1) Some power to whom accountable. (2) Some law or principle according to which the account is given. (3) Publication of that law or placing it within reach of man. Now on the divine side these things are found: (1) God is the power to whom account must be made. He created man and had a perfect right to exact of man just such service as was His pleasure. (2) His expressed will, which we have in Revelation, is the law by which, or according to which, judgment is to be made, and in determining this will, we are to rightly divide the word so as to find what is required of us or addressed to us. (3) That law is made known. God has spoken to us through His Son, whom He has appointed heir of all things, and by whom He will judge the world. Acts 17:30.

On man's part, there must be: (1) Capacity to understand what is required. (2) Ability to do what is required. These two go hand in hand. Mercy and love would not, no, could not punish man for not doing what he had no capacity to understand, nor ability to do. (3) Opportunity. Under this item men are prone to seek a great many pretexts to justify disobedience or neglect of God's commands. Lifetime is the opportunity, and as subjects endowed with reason we are to seek to know the Lord who created us and demands our service. Ignorance, deception, whether by self or others, are not provided for in the law, hence we can make no excuses for such.

Nearly all men recognize the truth herein stated, viz.: that man is an accountable being, but a great many are like the Athenians, who, in their worship, had an altar in honor of "The unknown God." Paul said to them, "Him whom you ignorantly worship, declare I unto you." So we, dear friends, declare unto you, God, our Father in Heaven, who so loved the world as to make ample provision for the salvation of the world through the precious gift of His dear Son, whom He sent into the world to save the world, not to condemn it.

ETERNAL LIFE—A GIFT. Rom. 6:23.

A gift supposes: (1) A giver. (2) A receiver. (3) The reception which is a condition.

No one can enjoy eternal life without first accepting it. 1 Tim. 6:12; John 5:39:40. Lay hold—come. (2) But some say this makes eternal life a matter of debit and credit. Is salvation from sin a matter of this kind? Can man remunerate God for his benefits? No. Is salvation a gift? Acts 5:31. Salvation is a gift, then, and conditional. Illustrate. Beggar cold, hungry, naked. You prepare suit of clothes, supper, etc., and invite him to come, put on clothes and eat. He says no, if these things are a gift you must not expect me to pay for them by doing anything.

God gives daily bread. Matt. 6:9-11. We work for it, and must eat to be benefited. God gave land to Israel, but on account of disobedience, dispossessed them. Ezek. 20:15.

Through Christ expressed conditionality. Meaning through obedience to Jesus. Acts 13:38. Forgiveness a gift from Jesus through obedience to Him. Gal. 6:8. Addressed to Christians.

Jesus' power over all flesh. John 17:23.

Power to give eternal life to as many as thou hast given me.

God gives all to Jesus who will hear, learn and come. John 6:44-45, 37. All that the father giveth *shall come*. All come who hear and learn.

WE SHALL KNOW EACH OTHER THERE.

When our earthly life is ended,
And our earthly mission done,
We shall go across the river
At the setting of the sun.
And in God's celestial mansions,
Cloth'd in garments strangely fair,
We shall meet those gone before us,
We shall know each other there.

Yes, we'll meet them in the city
That is just across the strand,
And our hearts will beat with rapture
When we take them by the hand.
O, how sweet shall be the meeting,
Earthly words can ne'er declare;
We shall know the bliss of heaven,
When we meet each other there.

Do not tell us that our lov'd ones
Lose their earthly mem'ries quite,
When they sing among the angels
In the heavenly mansions bright.
O, I'm sure that we shall know them,
Tho' the angel's robes they wear.
When they bid us welcome home,
We shall know our loved ones there.

