

THE WITNESS  
OF THE SPIRITS

BY

JAMES W. ZACHARY

## DEDICATION.

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TO MY PATRIOTIC FATHER,  
JAMES M. ZACHARY, of Liberty, Ky.,  
WHO GAVE HIS SERVICE IN DEFENSE OF HIS COUNTRY.

TO MY CHRISTIAN AND SAINTED MOTHER,  
WHOSE LIFE IS A LIVING EXAMPLE OF CHRISTIANITY.

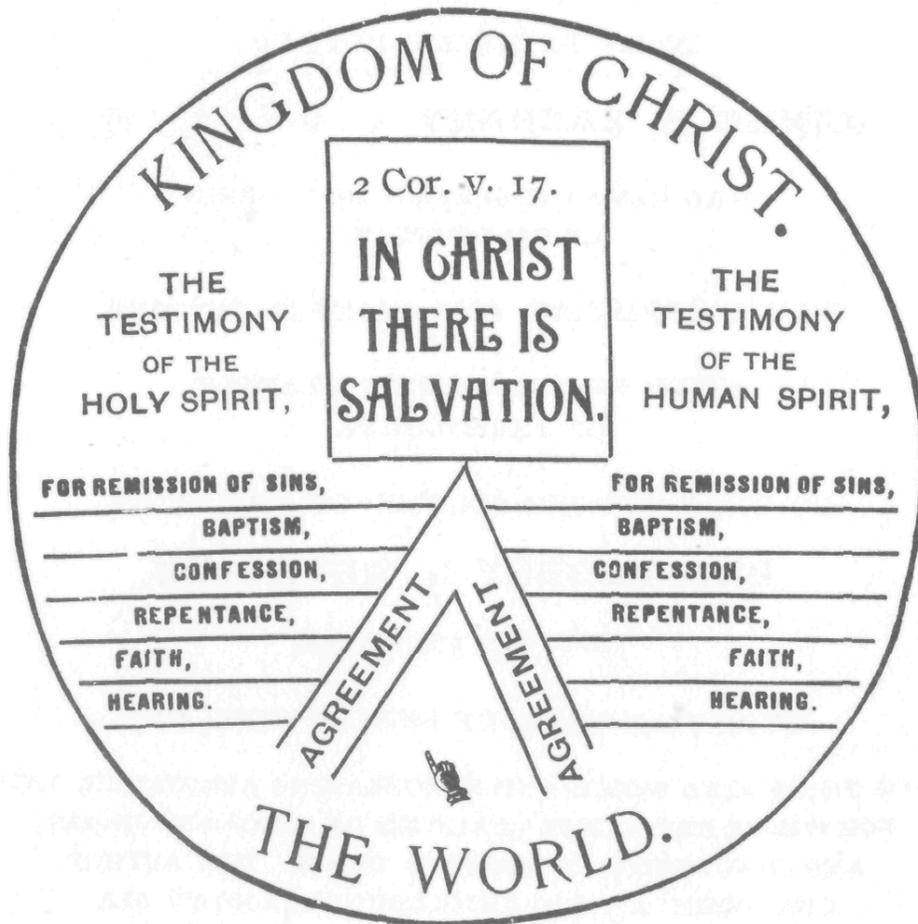
TO THAT WORTHY SOLDIER OF THE CROSS,  
BRO. ROBERT N. REYNOLDS,  
AND HIS ESTIMABLE  
CHRISTIAN WIFE, OF SHELBY CITY, KY.,

FOR THEIR KIND WORDS AND ENCOURAGING ASSISTANCE, AND  
FOR WHOSE EXCELLENT QUALITIES OF HEAD AND HEART,  
AND FOR WHOSE UNDOUBTED HONOR THE AUTHOR  
CHERISHES A FOND RECOLLECTION; AND TO ALL  
WHO SINCERELY LOVE THE WHOLE TRUTH  
AND OUR LORD JESUS CHRIST—THIS LIT-  
TLE VOLUME IS RESPECTFULLY AND  
AFFECTIONATELY DEDICATED.

DIAGRAM NO. 1.

# The Witness of the Spirits.

ROMANS VIII. 16.



## READ UPWARD.

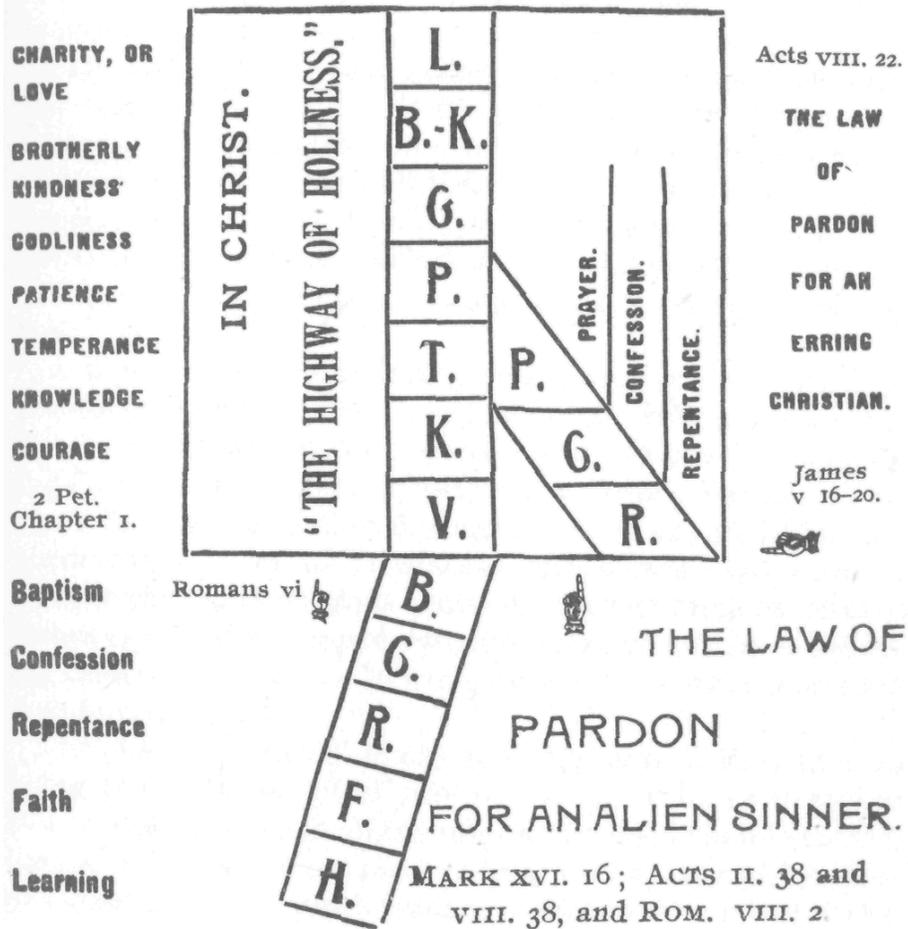
The circle means the World. The square means the kingdom of Christ. Learning, faith, repentance, confession, and baptism are *in order to the remission of sins*.—Matt. xxviii. 19, 20; John iii. 5; Acts xxii. 16.

See explanation of this subject in Part II. of this work.

# The Plan of Salvation.

ISAIAH XXXV. 8-10.

## THE KINGDOM OF CHRIST.



### READ UPWARD.

"How can they believe in him of whom they have not heard?"—Rom. x. 14-17.

*Living the Christian life after one is rightly baptized is the all-important thing in order to enter into heaven. (See 2 Pet. 1. 3-13.)*

## PREFACE

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IN sending forth "THE WITNESS OF THE SPIRITS" to the public, wise and unwise, inviting attention and challenging investigation, I deem it essential that I make a few remarks.

Being only a boy (twenty-six years old), I feel some timidity in attempting to expose cherished theories, made respectable by age and tradition; but when I consider that precious souls are sinking into ruin under the crushing power of erroneous teaching—that my Savior bids me use my talent, great or small, to rescue the perishing, and that men of intelligence will not expect a boy to appear in all the elegant diction, well-rounded sentences, and general perfection of world-famed orators and scribes—my timidity partly vanishes, and I resolve to do my best.

A word spoken or a sermon preached may in a few weeks or months pass away and be almost forgotten, while a well-written tract or book may live for centuries and be read by thousands. Like a stone dropped into placid water creates a ripple which may roll on until it reaches the farthest shore, so an intelligently-written book, adapted to educate the masses, may create a wave in the sea of religious thought which will roll on until it lashes against the evergreen shore of eternity, and in its sweeping career may continue to wash away the doctrines and commandments of men.

The glorious attribute of any book lies more in the fact of its being the embodiment of *pure* and *simple* truth, expressed in *clear* and *forcible* words on the subject discussed, than in the fact that its influence can not be circumscribed by geographical lines or measured by national boundaries. The world is full of books, of which many were written for gold and popularity, and largely filled with the doctrines of men to please the ignorant multitude. Such books, being libels upon the *word of God*, will erelong, under the ameliorating influence of truth, come into disrepute;

and, though they have held sway over the multitudes, their doom is absolutely certain. Truthful thought asserts its prerogative, and commands the world to recognize its power.

The author does not claim absolute perfection for this little volume, but in the main he believes it to be the expression of scriptural thought, and, until proved to the contrary, will say, as one of old, "*What I have written, I have written.*"

Intelligent readers will find an amount of tautology and repetition of arguments which would have been cautiously avoided had I intended this work mainly for cultured people. For advanced thinkers it would only have been necessary for me to state my propositions and give a few scriptural proofs, but the redundancy is not unnecessary for the average reader into whose hands I hope this book may fall, and be studied with increasing pleasure. Don't get mad, worried, fretted, or overjoyed before you get through. *Read it all.* Then form your conclusion, and act accordingly.

Animated by a desire to instruct some tired and weary pilgrim of earth in the way of righteousness, I have earnestly endeavored to advocate the truth in such a way that it would expose error and shine with radiant sunlight beauty into the face of the reader. If I have written falsely it has been not of desire, but understanding, and in which case I will thank some wiser scribe to correct me. The doctrines which I have firmly and boldly opposed have advocates many, intelligent, and mighty in advocacy of error. If their cause is worthy of defense (this is a free land), let the defenders come boldly to their support. Let the children of God "contend earnestly for *the faith* once for all delivered to the saints." (Jude 3.) Paul and the early Christians discussed, debated, and contended with their opposers. Why, then, should not the children of God do so now—even when we are commanded to silence the "mouths of gainsayers"? (Titus i. 9-11; Acts xix. 8-10; 1 Peter iii. 15.) Shame upon the Christian who, when the faith or practice of New Testament Christianity is attacked, cowardly hides away! Let us stand by the truth. Oh, but says one, "We must not oppose and expose the faith of religious neighbors. We must not debate. Just let error and false teaching alone; each will die of itself." With the same sense—or, rather, want of it—a farmer

could say, "Boys, cultivate the corn, but don't cut down the weeds; let them *severely* alone to die of themselves." Preach the gospel, declare the whole counsel of God, but don't expose, don't murder, the false doctrines that come into your way. Don't oppose Romanism and sectarianism. Shades of oblivion! Just as though it were possible to *preach the truth* without killing the theories diametrically opposed to it! Some people ought to be in the asylum instead of in the Church of Christ. I have no use for the morbid sentimentalism—or, more properly, maudlin pietism—of this age, which opposes religious controversy and investigation, carried on in the right spirit, and upholds in its stead a gum elastic religion that can be stretched so as to cover and fellowship all forms of sin and iniquity. *Down with all such religion!* Of course we must have the proper spirit, and oppose error in the fear of God and love of the truth. , I believe that Christianity, in its very nature, is not only defensive, but also openly aggressive; and that the great need of the Church of Christ to-day is more men and women, well educated in heart and head, with fearless spirits full of philanthropic love, and bearing an intense hatred for all *false doctrines* and *false systems of religion*, who will lay hold of the sword of God's eternal truth and bury it into the very heart of sectarian theology until, mangled and bleeding, false religions shall die.

At the same time we should heed the admonition, "Be ye wise as serpents and harmless as doves;" also, "Cast not your pearls before swine." Noah stirred up strife before the deluge, and Moses raised a storm of strife in Egypt. Elijah disturbed Israel, and Jeremiah stirred up strife until they put him into a mill. The prophets stirred up strife, denounced those who prophesied "smooth things," and John the Baptist created much strife. Study the twenty-third chapter of Matthew, and be convinced that Jesus repudiated and exposed false theories and false practice. The last six months of his life was one of constant turmoil and strife. He himself said: "I came not to send peace on earth, but a sword." He means this sword must cut down all false doctrine and man-made device for worship. He said: "Woe unto you when *all men* shall speak well of you." His servant said: "Yea, and *all* who will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii. 12.)  
The apostles

stirred up strife—they "*turned the world upside down.*" (Acts xvii. 6.) They are our examples; we must imitate them. God give us more such men!

Meekness and humility are graces of priceless value, but the man who only has these is very imperfect. He is the brittle pine of the valley, while men who also have courage and knowledge to stand amidst the storm for God and his truth—they are the giant oaks of the mountain side.

Again I say, Down with the toadyism and maudlin pietism of this ago, which derides the authority of Christ, sells his truth or a mess of pottage, bows to the behests of the devil, then spurns the defenders of truth, and truckles to the popularity of ungodly sectarianism!

There is a vast difference between opposing a *person* and exposing a *theory* to which he holds. We must keep this in mind, Love all men, but trample upon all error.

I now send forth this little volume—my first publication—to an intelligent public, asking that its pages be carefully examined and its truths believed, in the light of reason and the Bible.

If it shall afford the reader pleasure or profit, the author solicits your co-operation in its further circulation, asking that you tell your acquaintances of its worth, and induce them to read it. Send a copy to your friends or relatives who are not Christians, and it may perchance do them good.

Go forth, little volume! I commit thee to thy fate, earnestly praying that the eye of Him who sees every atom of the universe will watch over thee, and that the heart which gave thee being shall never have just cause to regret the result of thy work.

JAMES W. ZACHARY.

Lexington, Ky., September 5, 1893.

# THE WITNESS OF THE SPIRITS

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TEXT: Romans viii. 16.—*"The Spirit itself beareth witness with our spirit, that we are the children of God."*

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PROPOSITION AFFIRMED: Reason and the Holy Scriptures teach (SOME MIRACLES EXCEPTED) that the Holy Spirit *wields an influence over the mind of man only through medium.*

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LEADING THOUGHT: *The plan upon which the Spirit of God plants an idea into the human mind.*

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## FIRST SERMON

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My Christian Brethren and Friendly Sinners:

I am truly glad to see such a large audience gathered on this occasion, to hear the discussion of one of the most important subjects that ever engaged the attention of the children of God.

Inasmuch as *"The Witness of the Spirits"* is a momentous question, and there being many in this assembly who differ from me in the doctrine which

I shall preach, I therefore beseech you to consider carefully, in the light of reason and the Bible, the arguments I shall place before you. My text asserts that "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.)

The natural division of this scripture leads us to consider two great thoughts:

1. *How* the Holy Spirit gets an idea into the spirit of man, in *conversion* and *sanctification*.

2. In what way does the testimony of the Holy Spirit BEAR WITNESS with the testimony of the human spirit, in proving a person to be a child of God?

We should mark distinctly the language of this text. It does not say that the Holy Spirit bears witness "TO OUR SPIRIT," but the specific language is "WITH OUR SPIRIT, that we are the children of God."

A witness is a person (or something) who gives testimony. It is absolutely impossible for anything to "*bear witness*" unless testimony is furnished.

I wish to emphasize, just here, the marked distinction between "bearing witness" *to* anything and "bearing witness" *with* anything.

There is the same difference that exists between talking *to* a person and talking *with* a person. In the first instance only one person speaks, while in the second both speak, both testify, both commune, the one with the other. On this occasion I am talking to you, but not with you.

The language of my text indicates conclusively that in this great subject there must of necessity be *the testimony of the Holy Spirit*, and the *testimony of the human spirit*, and that the two *must-coincide*, *must agree*, must not contradict each other as witnesses.

The whole Christian world unites in believing that the Holy Spirit does bear witness in proving a person to be a child of God, but they differ "widely and preach very conflicting doctrines regarding *how* or upon what *plan* the Holy Spirit imparts his testimony.

On this point they disagree, and separate as far as the north and south poles are distant. Amidst such disagreement, controversy, confusion, and contradiction in religious teaching something, in the very nature of the case, is bound to be fearfully and seriously wrong. There is likely no doctrine in Christian theology of more vital interest to the soul's redemption, and about which we should be more deeply concerned.

My present object shall be to place before you an intelligent view of *the plan upon which the Holy Spirit imparts his ideas into our hearts*. I speak of his *moral force* or *mental influence*.

On the question of spiritual *influence* two great conflicting theories, directly opposed to each other, have disturbed the minds of worshipers for ages; and yet each has been believed and loved by men and women of equal honesty and intelligence. They have held sway over multitudes, and thousands have bowed

at their shrines. Time and again these two theories have fought in desperate conflicts in the fields of religious polemics; and even in this enlightened age, strange to say, the war of religious thought still goes on, while thousands of sermons are being preached, articles written, and volumes published in defense of these powerful and conflicting doctrines. The *false* and *absurd* theory, as I understand, and which I shall expose, is correctly expressed as follows: *Reason and the Bible teach that in conversion and sanctification the Holy Spirit wields an influence over the mind of man otherwise than through medium.*

This proposition means that in some instances the Spirit of God operates on the mind of man, in conversion and sanctification, just like water falling from the heavens directly and immediately on the parched ground; or the lightning, without a medium through which to travel, sends its terrific and death-like power into the object struck; and as the radiant rays of the beaming sun fall directly upon the rosebud.

This theory of the *direct, abstract, immediate, inconceivable, independent, mysterious, and supernatural influence* of the Spirit *on the heart of man* has been and is to-day the *heart, soul, and life* of nearly every false religion beneath the blue vaulted sky. It originated in the mist and fog of heathen mythology—the birthplace of most all errors which have cursed the world—some of which still exist in Rome and Protestantism. It was this *supposed* operation of God which

caused loving mothers to sacrifice their innocent children in the arras of a burning idol, or throw them in the Ganges River for the alligators to devour, hoping thereby to appease the wrath of their God.

The deluded Mexicans and other heathen, in days gone by, imbued with the idea of direct impressions made on their hearts, have sacrificed thousands of human beings. Direct impression caused Servetus to perish amid the flames, and thousands of Protestants have gone down beneath the same withering curse.

The immediate and direct impression made on the mind of the Pope of Rome makes him infallible, lifts him above his fellow-workers, and gives him sway over the multitude. Likewise the *falsely-claimed*, direct, and *immediate* impressions made on the minds of Mahomet, Swedenborg, and Joe Smith revealed to them that they should be the founders of new systems of religion, and thus was set in operation those disgraceful and dangerous doctrines so contrary to Christianity. Finally, a world is shocked and outraged, precious hearts are filled with bitterest anguish, a nation weeps in tears! Why? This unreasonable, absurd, unphilosophical, and unscriptural doctrine has clothed itself in fiendish garb, and a *direct* and *immediate impression* is made on the mind of the cruel and brutal Charles Guiteau that he should murder President James A. Garfield, rob the nation of its grandest ruler, and blight one of the brightest intellects of the age. As I lift the

veil and look back through the dim and dusty past, time would fail me to tell you of all the ravages, the destruction, the disgraceful outrages and abominations which have been perpetrated in the name of this *most heinous* and most abominable doctrine that ever clothed itself in sectarian theology. No wonder I hate it! for how could any one, knowing the will of God, do otherwise?

In opposition to the theory already stated, and as a proposition embodying the *truth* on this question, I affirm that *Reason and the Bible teach that the Holy Spirit wields an influence over the mind of man only through medium, except in some miracles.*

To further illustrate the idea of operation with or without medium, *direct* or *indirect*, I wish you to notice as I pour this water, and it falls directly and immediately on the floor. Thus there is no medium through which the water flows from this cup to that on which it operates. The operation on the floor is *direct* and without medium. A false conception of the Holy Spirit is that it is such a substance— that God in heaven, answering prayer, may or does toss or pour out a gallon, a bushel, or some measure of his Spirit, and it falls thus *directly* and *immediately* on the human soul, *the naked omnipotence of God operating on the naked spirit of man.* This view of the subject gives rise to such prayers as "We pray thee, O Lord, to open the windows of heaven and pour out *directly* upon our hearts a refreshing shower of thy Holy Spirit. Pill us up and run us over, that it may catch from one to the other, and we have a

glorious revival ere this meeting draws to a close."

And, stranger still, a thousand ministers may thus pray in a thousand different churches, at different places, just as the clock is striking seven, *and if the theory be true* God would *directly* and *immediately*, as the waters fall from the clouds, pour out upon each congregation a measure, piece, or part of the Spirit —and *yet* the Holy Spirit exists as an *entity*, a personality in the Godhead, as much so as Jesus Christ. How strange! *Incomprehensible!*

But, to change my illustration, I take this paper tube, and, pouring the water into it, the water flows through it as a medium and operates on the floor. You will notice that by changing or moving this tube, in this direction or that, I control the course of the water, and thus we get an idea of operation *indirectly*, or *through medium*. There is as much difference between the Holy Spirit and its *medium* as there is between this tube or funnel and the *water* which I am pouring through it.

God has to-day a well-defined and specific *medium*, through which he warms, quickens, energizes or *influences* the souls of men. Hold that medium over heathen China, and the water of life will find its way into the soil of the human heart. Turn it then to the deserts of Africa, and another heathen land will "blossom as the rose" with Christianity. Send it to Greenland, and the love of Jesus will melt the frozen hearts of sinners. Lift it high in American homes, and the glory of God will shine

from ten thousand hills, as the Holy Spirit flows into human souls through its divinely appointed medium.

Break down and destroy that *medium*, blot out the light which *it* has already shined into human minds, and man will be left without the influence of the Spirit, to grope his way in heathen darkness. No ray of light would shine from God's eternal throne to teach him how to become a Christian and live a Christian. The star of hope would sink into oblivion, the God idea be changed into superstition, and *midnight chaos* would brood over the destiny of the soul.

I maintain, and shall now undertake to prove, that it has pleased God, in his wisdom, and in the arrangement of his laws, in wielding an influence over the mind of man, always (except in some miracles) to select some vehicle of thought, some *medium*, as an instrument or means of communication, and through it (or them) make the desired impression on the heart.

To be more explicit, and except miracles duly, I do not believe that in any age, country, clime, or condition, God has ever, in a single instance, operated upon the mind of any person without using some medium, means, or instrument in said operation. We may not always fully comprehend all the means used, but we can understand enough to know, in absence of proof to the contrary, that there existed, either natural or supernatural, some *medium* of communication.

Whether it be the glory of God pictured in the heavens, or his anger that rides upon the storm; whether it be his mercy and goodness, manifested in blessings innumerable, or his unsearchable wisdom sung in the "music of the spheres;" whether it be the word uttered to evil spirits, saying, "I command thee to come out of him," or the powerful voice of the Son of God, saying, "Peace, be still," and, again, "Lazarus, come forth;" whether it be the dying agonies of a Savior's love, or the brilliant light shining from the pages of inspiration to guide the weary pilgrim safely into eternal life—all, all, must reach the heart of man through *medium*, and *never without medium*.

Hence the language of *my* proposition: *Reason and the Bible teach that the Holy Spirit wields an influence over the mind of man only through medium, except in some miracles.*

In support of this affirmation I submit the following arguments, asking that with uncovered heads and loving hearts you give them the worthy consideration which in the very nature of the question they deserve:

I. My first argument is founded upon *the nature and constitution of the human mind*.

God has so builded the mind of man that it is impossible to reach it with testimony except through one or more of five well defined and specific avenues.

The mind has ten attributes, faculties, or senses, of which five are *external* and five *internal*.

The five *external* senses are smelling, tasting, feeling, hearing, and seeing.

The five *internal* capacities are perception, reflection, memory, reason, and judgment.. The five *internal* are entirely dependent on the five *external* for material on which to operate; and also each in turn is dependent upon its predecessor.

That is, there can be no *perception, reflection, memory, reason, or judgment*, unless previously there has been *smelling, tasting, feeling, hearing, or seeing*.

There can be *no judgment without* the exercise of *reason*, *no reason without memory*, *no memory without reflection*, *no reflection without perception*, and *no perception without* a previous exercise of one or more of the external senses.

If any person doubts my statement, then let him judge or decide something about which he has *never reasoned*, reason on something about which he has *no memory, recollect* something on which he has never reflected, and *reflect* on something of which he never *perceived*; and, not yet satisfied, then *conceive* or *perceive* of something without exercising either smelling, tasting, feeling, hearing, or seeing—something in no way connected with these—and then, oh doubter, be convinced at thine own folly, and believe the truth.

True, the mind, by associating evidence obtained through the external senses, may give rise to the evolution of thought; but still it is absolutely certain that, whatever may be the new idea, it has an

*indirect connection* with that from which it was derived through the senses.

The philosopher saw the apple fall, and from the thought evolved or discovered the great law of gravitation.

The dreamy boy watched the teakettle lid rise and fall, and finally discovered the power of steam, which now moves the wheels of progress.

The renowned Franklin, reasoning in accordance with the same rule, learned to control the power of electricity, and thus set in motion a thought which will finally revolutionize the whole world.

Each sense or faculty of the mind has its specific fields of operation, its realm or sphere in which to move, with well defined and fixed barriers, beyond which it can not go. For, since creation's dawn, no person has ever smelt with his feelings, heard with his eyes, or seen with his ears. The blind have no knowledge of color, and the naturally deaf no correct knowledge of sound.

Moreover, I wish to emphasize just at this point in my first argument that in the exercise of the five external senses there are *only two sources* from which information or testimony can possibly be obtained. These sources are the fields of *observation and revelation*.

Observation is bounded by the limits of scientific thought, and abounds with mistakes and fallibility. Revelation belongs more exclusively to the dictation of the Spirit of God, and relates to that field

into which no human eye could ever see, and of which the unaided mind could never conceive.

To this belongs infallibility like God himself. No mistakes are ever found therein. All the knowledge of the human mind must in some way be obtained from *one* or *both* of these two sources. To illustrate this argument I will personify the ten powers of the mind, and trace to their legitimate origin three great thoughts.

1. There is only ONE *living* and TRUE GOD.

2. The spirit of man *will never cease to be*.

3. Sinners can become the children of God. That these are three of the world's greatest thoughts all will admit, and I proceed to search for their origin.

With the powers of mind personified (by which thought is germinated and propagated), we have Messrs. Judgment, Reason, Memory, Reflection, and Perception; also Messrs. Smelling, Tasting, Feeling, Hearing, and Seeing. Placing these witnesses on the stand, I will interrogate each of them.

Calling upon Mr. Judgment, I inquire: "Where did you get the testimony out of which you formed the decision and solemnly affirmed that 'There is ONE GOD, and up more;' 'Man's spirit is *immortal*' (I use this word in its modern meaning, whereas originally it meant *quality* rather than *duration*); and 'Sinners may be *redeemed*?'"

He replies: "Sir, I am entirely dependent upon my right hand brother, Mr. Reason, for all the ev-

idence out of which I form conclusions. I got the evidence from his laboratory, for without *first reasoning* there can be no decision."

"Mr. Reason, did you furnish Mr. Judgment the evidence to make the decision, 'There is only one God,' 'Man's spirit is immortal,' and 'Sinners can become the children of God?'"

He replies: "I most certainly did, and am not ashamed of my work."

"Then, Mr. Reason, how came you in possession of such information? "

"Sir, I obtained it from the treasury of my brother, Mr. Memory—the *only* place from which I ever get testimony, since it is impossible to reason about a thing of which there is no memory."

"Please, then, Mr. Memory, where did you get the testimony you have handed over to Mr. Reason?"

"Sir, I obtained it from my predecessor, Mr. Reflection, since it is *impossible* to remember anything on which you can not reflect."

"Mr. Reflection, how came you in possession of such information under consideration? "

He replies: "I get *all* of my knowledge and testimony from Mr. Perception, since it is impossible to reflect upon anything of which you have never *conceived* or *perceived*. Unhesitatingly I affirm, to my certain knowledge, that Mr. Perception gave to me said information."

"Now, Mr. Perception, I have traced to you, with unerring certainty, the testimony out of

which was Formed the decision 'There is only one God,' 'Man's spirit *will never cease to be,*' and 'Sinners can become the children of God.' I now demand you to state, with *much precision,* from whom you got the testimony out of which were formed such conclusions!"

Mr. Perception replies: "Then be quiet, listen attentively, and I will fully satisfy you. I have five waiters, or porters, who furnish me with *all the material* out of which thought is manufactured. The names of these waiters are *Messrs. Smelling, Tasting, Feeling, Hearing, and Seeing;* and one or more of them must of necessity have given me the idea, because it is impossible to *conceive or perceive* anything which has no connection whatever with either smelling, tasting, feeling, hearing, or seeing. Of all the untold myriads of thought which I have set afloat on the bosom of time (some miracles excepted), I emphatically deny to have ever given the world *one idea which I obtained otherwise than through information furnished by the previous exercise of one or more of the external senses.* However, my waiters are present, and you may interrogate them. They have *only* two fields from which to gather information. One is observation, and the other revelation—one the field of science, and the other of the Bible; one *of experience,* and the other of Faith. In these fields two powers or forces operate, naturally or supernaturally, which are called *physical or material,* and *mental or moral.* The causes of these forces or powers are part *visible* and part *invisible,* but both are

*substantial, material:* My waiters deal with these materials, visible and invisible, and bring to me the substance out of which thought is manufactured."

"Mr. *Smelling*, did you give to Mr. Perception the evidence by which were made the thoughts, 'There is only one God,' 'Man's spirit is immortal,' and 'Sinners can become the children of God?'"

He replies: "I *deny* that I have furnished such evidence to any one, because my operations are limited to the field of experience, and I deal exclusively with earthly things. I have been delighted with the fragrance of all the sweet flowers borne to me upon the gentle zephyrs: but, in all the evidence of odor, saith the olfactory nerve, there is no thought of ONE God and *no more*, of man's *immortality*, or the sinner's *condition*." Call upon some of my companions, and it may be that within the domain of their operations they have found the evidence you desire."

Mr. *Taste* replies: "My experience is limited to earthly things, and my appetite has been appeased by an acquaintance with all things in my store, from the sweets of nature to the wine sparkling in the cup, but in all the field of *taste* there is *no evidence* of one God, and no more."

"Then, Mr. *Feeling*, we call for your testimony on the all-important subject."

Mr. *Feeling* replies: "My existence is twofold in nature. 1. I feel because of what I see and hear, and for these feelings I refer you to Messrs. Ear and Eye. 2. I obtain evidence by material contact

with earthly things. My experience is very extensive, for I have been touched by shot and shell, and by the powerful lightning's Hash. Every ache and pain common to suffering humanity has been mine to bear. Bereft of hearing and seeing, I hold all earthly objects in my grasp, laying the power of touch upon every material susceptible of feeling; and if left to feelings alone I would have been forever ignorant of the "*One true God, of man's immortality, and of the sinner's redemption.*" Because these great thoughts are not written on earthly things, that they may be learned by feeling. Nothing upon which I ever laid my hand, nothing I ever experienced by *material contact*, felt like God, felt like immortality, or felt like the sinner's redemption. If you would learn of these things, I refer you to Mr. Ear and Mr. Eye."

"Mr. Ear, did you give to Mr. Perception the *information* that there is 'one God' and no more? Have you heard of the soul's immortality? Did you hear of the pardon for sinners, and transmit the evidence to Mr. Perception? "

Mr. Ear replies: "I have two *sources* of information, called natural and supernatural, or *science and revelation*. I have heard with chief delight the roar of the cataract and the thunder's awful tone, the murmur of the ocean and the rippling rill, the sighing of the zephyrs and the sweet melody of all the beautiful birds with gorgeous plumage, as they warble their strains of ecstasy, and all the sounds lever heard would seem in length of time to die

away. Therefore, with Messrs. *Smelling*, *Tasting*, and *Feeling*, I declare, in *unmistakable terms, that change, dissolution, and decay are plainly written on, all mundane things,*"

Listen, oh listen, thou unbelieving and haughty deist, in all your *book of natural thought* no faint voice declares, "There is only *one* God," "Man is *immortal in spirit,*" and "Sinners may be redeemed." We call for proof, invincible proof!

But these ideas are here. They had a beginning. They originated not of the earth, for from it *such evidence is not obtained*. And once more I press the question, Whence did they come? How did Mr. Perception obtain such information?

*Not from Smelling*, for nothing earthly *smells* like the God idea. *Not from Tasting*, for no earthly object *tastes* like *immortality*. Certainly not from *Feeling*, for no visible material—nothing within the realm of material contact—*feels* like the God, or feels like *immortality*.

If infidelity be true, then it is not in the power of man to explain how these great thoughts came into the world.

Christianity is a *system of truth*, and their origin is easily learned.

Then let Mr. Ear continue his testimony:

"While lonely in my study chamber, I wondered would death end all. I asked myself the solemn question, Will man—great, grand, noble, and intellectual man—lie down in the sleep of death, and like the beasts of the field be forever gone?"

Will nothing but the mantle of gloom wrap itself about the departed soul? and nothing but oblivion's darkest night be man's eternal resting-place? Is there no staff to hold us up as we journey through that dark and doleful valley? and shall we never again see those bright faces and hear those sweet voices of loved ones gone before?

"Then," said I, "if left to earthly things we should thus decide, for man by *science* can not find out that there is only one God, and learn of the soul's sweet home (1 Cor. i. 21; Ps. cxix. 104). If *infidelity be true*, if no miracle was ever performed, if all the thoughts of man have been natural thoughts, if God has made *no revelation to Mr. Perception*, then I decide that man, like the beast, is wholly *mortal material*, will lie down and rise no more, dust will return to ashes, and death is an eternal destruction from which there is no redemption! Oh, heartrending doctrine! Is there no hope for the human race?

"While sick and sad at the appalling thought, with life robbed of its sweetest joy, and death made a suffering none could endure—with my fondest hopes blasted, and as my spirit, like the sun-scorched flower, began to droop, wither, and die—a calm, cheerful voice broke the awful silence, turned my thoughts away from earthly material, away from *science*, away from *observation*, and into the supernatural field of *revelation*. Then I heard the joyous words from above: '*I am the Lord, thy God, and beside me there is none other;*' '*The God of*

*thy fathers, Abraham, Isaac, and Jacob; 'Man's body shall return to dust, but the spirit shall return to God who gave it; "Grave, where is thy victory? Oh, death, where is thy sting?" 'Though your sins be as scarlet, they shall be white as snow;' 'The Spirit itself beareth witness with our spirit that we are the children of God'*

"Words were spoken, a revelation made. The God idea thus came into the world, and, full of joy and gladness, I hastened to deliver my message to Mr. Perception, who in turn gave it to Reflection; and through Memory and Reason it was handed to Mr. Judgment, and by him decided the only *true revelation* of God.

"It was not born of the earth, for then it might have been a mistake.

"It came by *revelation*; it came from heaven. And so, certain, boasting *atheist*, it is *infallibly safe*— as *immovable* as the mighty mountains which tower toward the sky, as *true as the fiats of the Creator*, or the magnetic needle to its pole."

"Mr. EYE, *what have you to say on this important subject?*"

He replies: "Having gazed upon the beautiful rainbow, I could never have learned its meaning except by the words spoken declaring its object; and, *previously* being taught of God, I can from the fullness of my heart exclaim, 'The heavens declare the glory of God, and the firmament showeth his handiwork.' "With chief delight I gazed upon the sunset's radiant glow, and looked upon the bosom of the mighty ocean as the surging waves would

ebb and flow. I followed to the graves of my aged ancestors, saw the clods falling on the coffin lids, and watched their tombs until dust returned to ashes.

"Sad with the thought—'all is passing away'— my eyes rested on the majestic oak, giant of the forest, but a decaying limb proclaimed its own evanescence, its mortality—that very soon it would be no more.

"Then my eyes were fixed on the picturesque hills, and the words, 'the everlasting hills,' sent a thrill of joy to my heart; and the next moment I saw a pile of sand which had been carried from the side and summit of that hill by the recent shower of rain, and *every grain of sand in that bed in pointed language declared, 'We are all passing from the Mil to the vale,'* and in lapse of time even the mighty hills will pass away.

"Centuries ago some mountains were covered with soil in which vegetation grew, and lofty trees with green foliage clothed those hills with verdant grandeur; but, alas, with the defacing touch of Time what changes are wrought! The trees are gone, the foliage is gone, the soil is gone; and now those mountains lift heavenward their huge forms, barren and naked, while rain washes the sand away, washes the rocks away, cuts into the crevices, creates the gorges, eats into the center, and thus slowly, but surely, digs down the age-lasting hills.

"Sure as time continues to be, the fixed laws of nature remain unchanged, and the dripping water

diminishes the stone, so sure will the attractive heights of Niagara Falls, in ages to come, be *slowly*, but *surely*, *washed away*, and its astounding roar will be heard no more. Therefore, with Brother Ear, I declare that *change, evanescence, dissolution, and decay* are plainly stamped on all earthly things. That *man will never cease to be* could never have been learned from the earth. Worn and weary, searching in the natural field of science or *observation*, I turned my eyes to the supernatural Held of *revelation*, and soon was convinced that all knowledge was obtained through *some medium*.

"I saw the vision of God as he took the rib from Adam's side, and placed the primeval pair in their Edenic home. I heard his voice and *saw* his presence as he came forth to punish that pair because of his violated law. I *saw* him as he appeared to Abraham in the land of his nativity, and gave him that memorable promise and *command*, which, after faith and *obedience*, finally enabled him to be saved. I *saw* the vision of God. as he wrestled with Jacob and appeared to Moses. I *saw* the *demonstration* of his power, as he *opened* the Red Sea, *overturned* the walls of Jericho, and *called* Lazarus from the sleeping tomb. My eyes *rested* upon his holy *revelation*, and after reading its pages of *inspiration* I heartily join with Brother Ear in passing over to Mr. *Perception* the information, 'There is only *one* living and *true* God,' 'Man's spirit will *never cease to be*,' and 'Sinners may become the children of God.'"

Thus, my Christian friends, the chain of thought

is completed, and is as *inevitably right* as *God himself*.

God makes his *revelation*, and confirms it with his power. The *ear* and *eye* convey it *to perception*, and then in regular order the knowledge is passed to reflection, memory, reason, and judgment.

No thought from God *ever* entered the human mind in any *other* way.

Let the deist, the atheist, and *other infidels* undertake to explain the origin of these three great thoughts in any other way, and their sad, lamentable failure will be an eternal refutation of their own *false* doctrine.

With these *fixed* and *definite* principles before me, I feel safe in asserting that every pang of sorrow, pain, woe, and misery that ever flooded human hearts—and every ray of gladness, happiness, and felicity that ever lighted up the human countenance —was but the legitimate result of something transmitted to the mind through ONE or more of the *five external senses*.

II. My second argument is deduced from the VOID OR EMPTINESS OF SPACE, WHICH MUST OF NECESSITY EXIST BETWEEN ALL SPIRITS.

The Spirit of God, so far as regards its constituent part, element, or personality, is one thing, and the spirit of man is another. They may be similar in influence, in moral conduct, and in fruit-bearing; but in constituent part, *in existence as personalities*, they must *of necessity* be different. Just as there is a marked and well defined distinction in the spirits

of men, so far as regards personality, so there is a line of demarcation between the Holy Spirit and the mind of man.

My text recognizes this distinction by saying, "The Holy Spirit bears witness *with* the human spirit."

I am persuaded that there is as much difference in personalities of spiritual bodies as in physical bodies, yet we are not able to comprehend it all.

These bodies may walk together in green pastures beside still waters, may bask upon elysian fields and sweetly commune with each other, *but to occupy the same, space* is not within their power. There must exist a *space, a void*, between them, *else the one would blot out the other, and so personality would be destroyed*. In order that there be a communication between them, there must be a bridge built over this void or chasm.

"While I thus reason with you our spirits maintain a separate, personal existence. Between the two there is this void or emptiness of space, and with my words, with look or gesture, I build a bridge across this chasm, and our spirits commune with each other. Were it not for this bridge—the signs of ideas, the medium of communication—then our spirits could no more *wield an influence* one over the other than a steam engine could run without the power of steam.

God recognized this void when in the beginning he constituted the human mind, and in order to plant ideas in the heart he has erected an heavenly

bridge (the Bible), which spans time and eternity, with one abutment at the throne of God, and the other on this terrestrial ball.

From the *Spirit's revelation* only can we learn our duty, live by its teaching, and reach our heavenly home. This being true, then the doctrine of the *abstract* and *independent* operation of the Spirit must crumble and fall to the ground as a myth, a damning superstition unworthy the belief of intelligent beings.

III. My third argument is, How OUR MIND OR SPIRIT MAY OPERATE ON ANOTHER MIND OR SPIRIT IN A DISTANT LAND.

If we wish to communicate with some distant spirit we do not attempt to make a *direct impression*, but through medium we clothe certain sentiments in words, and either by letter or telegram bridge the void and reach the heart with the desired information. Who would be so foolish as to affirm that when the words of letter or telegram reach the heart, even though thousands of miles away, one spirit does not operate on another? Whether spirits be close together or far apart, *still they* must use *means* in order to communication, unless a miracle is performed.

Then may we not conclude of the Holy Spirit, that though he be far away, or though he comes and nestles close to the human heart, in the language of Jesus, "*He shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come*"? (John xvi. 13.) Thus he

*whispers*, still he *talks*, still he uses *medium*, to influence the heart of man.

#### IV. THE EMOTIONAL NATURE OF MAN IS MOVED ENTIRELY BY FAITH.

My fourth argument is based upon the relation which *faith* sustains to the *emotional nature*.

I regard this point of vast importance in settling this controverted subject. Just as unerringly true as are the fiats of the Creator, or the sensitive magnetic needle to its pole, so certain it is *that man's emotional nature is moved entirely by faith*; and whether the thing truly believed be *truth* or *falsehood*, the feelings produced will be precisely the same.

The nature of the testimony determines the *kind* of faith which grows out of it. Human testimony produces *human* faith, and *divine* testimony produces *divine* faith.

The *intensity* of the feelings produced in either case depends upon the degree of confidence, or faith, in the testimony believed, no matter whether that testimony be true or false. If a sinner is, by false testimony, induced to believe *with his whole heart* that this moment his sins are pardoned, *before* he has obeyed a single law of God, then that sinner would feel in his heart just as though actually he is a Christian, while at the same time, in the mind of God, *where pardon takes place*, not even one sin has been canceled or blotted out, for the reason that the perfect will of God has not been *believed* and *obeyed*; but the dignity of his law has been insulted, his wisdom decried, his truth disbelieved, and the sin-

ner's soul deluded with the doctrines and commandments of men, his faith a perfect sham, and his obedience a mockery of God's law.

Feeling is *not* an evidence of pardon, but simply the *result* of testimony believed.

The *evidence* of pardon is the *immutable testimony of the Holy Spirit*. It is time the religious world should learn to discriminate between evidence and testimony, and the feelings which are simply the *result* of believing said testimony.

Instead of laying the hand over the physical heart and saying, "I feel it right in here, and therefore I believe I am a Christian, because *I feel like I am a Christian*," let us lay our hand upon the Bible, and 'fix our mental eyes upon the *Spirit's testimony*, and say with unerring certainty, "*I believe* I am a Christian because the Holy Spirit *teaches me so in his revelation*, and I *feel* that I am a Christian because I *believe* and have obeyed what the Holy Spirit said. The evidence of my pardon is the testimony of the Holy Spirit, and *not my feeling*, which might be wrong and by false testimony lead me astray."

Jacob believed and felt as though his son Joseph was dead, when he saw the coat which the wicked boys had covered with blood to deceive their father. (Gen. xxxvii.) He was thus deluded for several years, until he found his boy in Egypt. (See Gen. xlv. 25-28; xlvi. 30.)

Imagine what folly it would have been for Jacob to have laid his hand over his physical heart and

said, "I feel like Joseph is dead, and therefore I believe he is dead. My feelings are a safe guide (they never lie); therefore Joseph is dead."

With just the same sense—or, rather, want of it—some preachers and church members will say, "I feel that I am a Christian, and that is why I believe I am a Christian. My feeling is a safe guide, never was known 'to lie, and hence my feeling is the certain evidence of my acceptance with God."

The great difference between sectarianism and the Bible is that the Bible teaches men to *feel* because they *believe*, and sectarianism teaches men to *believe* because *they feel*. If, while you are going to the city, your good friend hastens to overtake you and delivers the sad message that "your mother was suddenly struck with paralysis a little while ago, and is now dead," you believe his words, your heart is broken, the emotional nature is stirred, and tears dim your eyes, while you hurry to return home expecting to find every heart clothed in mourning. But presently your brother comes to meet you, bearing glad news: "Mother is not dead, but has revived. The shock was not fatal, as we at first supposed and sent you word, but she will likely be well in a short time." Now *your faith* is changed, *feelings* changed, and you wipe away the falling tear.

All *feeling* is founded on faith, and *all faith* is *founded* on *testimony*. If the testimony is false, the

feeling produced, *when believed*, will be just the same as if the truth were believed.

Religion being a spiritual system, in accordance with which we worship God, it can not be realized outwardly by material contact with *smelling, tasting, or feeling*. Excepting the *feelings* produced originally through the ear and eye, those three senses are confined exclusively to earthly things, as *previously shown*.

All religious consciousness or feeling is produced not by *faith obtained by material or earthly* contact, but by *faith* obtained from the *Spirit's revelation*.

Besides this, I remark that all *religious* consciousness or feeling is located not in the physical heart, the liver, or any sensitive physical organ of the body, but is located in the spirit, and in order that a feeling be produced *some evidence* must reach the mind through *one or more* of the five senses. Every sorrow that ever flooded the human soul, and every joy that ever gladdened the heart, was but the legitimate result of some testimony believed.

It is impossible for a sinner to be converted, regenerated, or born again without first having faith in Christ, for "he that disbelieveth shall be condemned." (Mark xvi. 16.)

Every true Christian believes that Christ is the Son of God. Only in the *name of Christ* can man be saved. (Acts iv. 12.)

There is no evidence outside of the Bible, the Spirit's revelation, sufficient to lead any one to *believe in Christ*; and therefore where the light of the

Bible has never shone no one believes in Christ, and where no person believes in Christ it is certain that no emotional nature has ever been stirred by the joys of *the Christian religion*.

I judge it will be admitted, without further argument, that the Holy Spirit does not bear witness with any person's spirit that such an one is a child of God, a Christian, whose emotional nature has never been moved *by faith in Christ*, and who is still in ignorance and unbelief.

Let it be remembered that God does not bring men into existence without their will or consent, and afterwards either save or damn them, *without first consulting their wills* or addressing the mind with testimony; and that his system of salvation is wisely adapted to meet the condition of the heathen, of which we have not time now to speak. But suffice it to say again, the Holy Spirit does not bear witness with any person's spirit, proving such an one to be a child of God, who does not believe the gospel of Christ.

Then, as sure as saving faith must be founded on the testimony of the word of God, and feeling is founded on faith, so certain it is that the Holy Spirit operates on the mind only *through medium, except in a few miracles*.

#### V. THE MANNER OF SATAN IN DEALING WITH THE HUMAN SPIRIT.

As a fifth argument, showing that the mind of man is only influenced through medium, I remark that Satan, in all his cunning machinations, has

never attempted to reach the mind of man in an *immediate* and *direct* way. Is it not surprisingly strange that if it be possible to reach the mind by a direct and immediate contact of spirit on spirit, that the devil has never made even one effort, in all the lapse of centuries, thus to implant his ideas? Methinks he is always well pleased when he can, by outward means, influence any of his dupes to believe that God operates without means on the naked spirit of man, *in conversion and sanctification*.

He thus obtained control of Mahomet, the Pope of Rome, Swedenborg, and Joe Smith; and only God can tell what will be the final outcome of the doctrine of *direct impressions*, unless the tongue or pen of some mighty man should arise sufficiently strong to slay the monster.

You might as well undertake to convert the man in the moon, or tie up a cyclone in a spider's web, as to reason with a man who has a direct impression from God that he should do a certain thing, unless you first uproot the theory which has deluded his heart.

The gospel, law, and evidence all go down as unworthy of notice before the blighting, withering curse, "*I feel, and therefore I know.*"

We wander back to the beautiful garden of Eden, in the morning of life, when all was lovely, and no sin had ever disturbed the felicity of Adam and Eve in their primeval home. Satan desired to get an idea into the head of Mother Eve about "the

tree of the knowledge of good and evil." What was the process? *Direct impressions*? No, a thousand times *no!*

He did not fool away his time trying to get Eve to feel without *testimony and faith*, or by the principle of absorption to influence her; but the record says he used *means*, approached the *mind* through *medium*. He spoke: "Yea, hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die, for God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. iii. 1-5.)

What case could be plainer, what argument stronger? No thought of *direct impressions* here; nor, indeed, did the idea ever occur to any one until centuries afterwards.

The devil does to-day, and has always, selected and used medium through which to lead the soul astray; and if he were entirely robbed of such means and medium of communication, he would be +& helpless and weak as a little child in thwarting the purposes of God.

Take away from earth the iniquitous saloon system and fiendish liquor traffic, which like a slimy serpent has its coil about the United States from Maine to California, poisoning everything it touches; destroy the inordinate love for money, another of Satan's mediums; the lusts of the flesh, with the haughty pride of life and all kindred sins; and then, without opposition, the Spirit of God,

through his divinely appointed medium, would soon brood over the hearts of all men.

#### VI. THE CONDITION OF THE HEATHEN.

My sixth argument is shown from the condition of all people, nations, and countries, where the medium of the Holy Spirit's communication has never gone.

The savage aborigines of America, who bowed in humble adoration to the bending oak, as well as the worshipers of thirty thousand gods in Greece, followed their own deluded nature, rather than the dictates of the Holy Spirit. "There is a way which seemeth right unto a man, but the end thereof are the *ways of death*." (Prov. xiv. 12.) That which is generally called *direct impressions* from God is nothing but groundless conceit of a crazed imagination. It is right to worship God "*according to the dictates of our own conscience*" whenever it dictates what the *Spirit of God dictates*; but otherwise, like the heathen, we worship God in vain. (Bead John iv. 22-24.)

The intelligent Christian thanks God for the privilege of worshiping him according to the *dictates of his word*. The doctrine of direct, immediate, spiritual influence, or the transmission of spiritual knowledge without *means* or *medium*, in conversion and sanctification, arose not from some revealed truth of God, but it was born from the lie of lies—the most dangerous of all metaphysical dreams.

The Apostle Paul declared: "No man can say

that Jesus is the Lord, but by the Holy Spirit." (1 Cor. xii. 3.)

So far as all well-attested facts prove, there is not to-day, and never has been, in any land or among any people where the light of the Bible has never shone, even *one* person who, without the Spirit's medium, could affirm that Christ is the Son of God.

Follows it not, then, as a reasonable conclusion, that the Holy Spirit, in enabling sinners to say, "Jesus is the Lord," always operates through & *specific* and *well-defined medium*?

My friends, is it not remarkably strange, if the theory of the *abstract* and *direct operation of the Spirit* be emphatically true, that in this gospel land, amidst the blaze and splendor of the Spirit's medium, thousands can testify that "Jesus is the Lord," the sinner's friend and Savior; but in the heathen's home, in the dark dungeon house of sin, where the story of the cross has never been told, no feeble light shines, and no faint voice tells of the Savior of men?

Yea, verily, "No man can say that Jesus is the Lord, but by the Holy. Spirit." (1 Cor. xii. 3.) "Thy word is a lamp unto my feet, and a light unto my path." (Ps. cxix. 105.) *Reason and the Bible teach that, without miracle, the mind can only be influenced through medium.*

If my proposition related exclusively to *conversion* and *sanctification*, then I would affirm that *the Holy Spirit operates in this age only through the word.*

But I have thought best to discuss in this discourse the main issue regarding all spiritual *influence*, and so I unhesitatingly affirm that, so far as proved by the facts recorded in earth's annals, or the rolls of eternity, whether natural or supernatural, in nature or grace, so far as it is possible for the uninspired *mind to comprehend (miracles only excepted)*, the Holy Spirit operates only through *medium*, and *never* in a *direct, immediate, and abstract way*, as believed by many fond hearts, desired in a million prayers, preached in ten thousand pulpits, and expressly avowed in the creeds of sectarian theology.

VII. My seventh argument is deduced from the fact that ALL SPIRITUAL KNOWLEDGE IS OBTAINED THROUGH THE SPIRIT'S REVELATION.

By spiritual knowledge I mean that which relates to salvation.

There is no other waybill to guide the weary travelers of earth safely to their distant heavenly home, and so the Apostle Peter affirms that "*all things pertaining to life and godliness are given unto us through the knowledge of our Lord and Savior Jesus Christ.*" (2 Pet. i. 3.) Grace and peace are thus multiplied, precious promises given, divine nature is imparted, and sins are pardoned. You will please note that Peter says all things (not just a part) that pertain unto life and godliness. This being true, then the *direct* and *abstract* theory is as *utterly useless* and *worthless* as it is *sinful* and *detrimental* to true Christian development.

VIII. The eighth argument is founded upon the

truth that THE SPIRIT OF GOD IS A SPEAKING SPIRIT, AND NOT A MUTE OR DUMB SUBSTANCE.

In the beginning the sovereign Arbiter of the universe broke the awful stillness of eternity with his own creative voice, and by the potent energy of his word myriads of worlds sprang into existence; and then "the morning stars sang together, and all the sons of God shouted for joy."

"The Spirit of God *moved* upon the face of the waters." (Gen. i. 2.) Moved how?

Let man be silent, and let the Bible answer. God *said*, "Let there be light, and there was light." (Gen. i. 3.) God *said*, "Let there be a firmament in the midst of the waters." "Let the waters under the heavens be gathered together unto one place." "Let the earth bring forth and bud." "*And it was so.*"

He *spoke*, and it was done. He commanded, and all things obeyed. For "by the *word* of the Lord were the heavens made, and all the host of them by the breath of his mouth." (Ps. xxxiii. 6.) "For this they willingly are ignorant of, that by the *word of God* the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. iii. 5-7.)

"Through faith we understand that the worlds were framed by the word of God." (Heb. xi. 3.)

The Spirit puts forth its creative power in the word uttered, and yet some deluded man or woman would call it "the mere word," "the dead letter," "the doctrine of Campbellism."

Some ignorant people, in the vanity of their hearts, have supposed that the Holy Spirit is a mute or dumb substance, like the mist, the fog, or the wind, that may be sucked into the lungs, and thus by direct impact reach the spirit of man.

The failure in not recognizing the Spirit of God as a *living, thinking, talking entity*, has led to a vast amount of wild speculation and fanciful imagination concerning his work in human redemption.

Hear his testimony, again: "Wherefore, as the Holy Ghost *saith*, To-day, if ye will hear his voice, harden not your hearts." (Heb. iii. 7.) "The Spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. xxiii. 2.)

"Men and brethren, this scripture must be fulfilled, which the Holy Ghost *spake* by the mouth of David concerning Judas, who was guide to them that took Jesus." , (Acts i. 16.)

"Now the Spirit *speaketh expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Tim. iv. 1.)

With reference to the wicked antediluvians God said: "My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be one hundred and twenty years." (Gen. vi. 3.) This verse simply asserts that the Spirit should strive,

without stating upon what plan, and from other scriptures we learn of the plan clearly revealed.

The facts in the case are that man had become exceedingly wicked, and God determined to destroy him unless he would repent; but out of the fullness of his unbounded love he gave man another opportunity. Those wicked sinners were put into a prison house of time, by being walled in on one side by the decree of God that unless they repented they would all be destroyed in one hundred and twenty years, and on the other side they were fenced in by the flood. Out of that prison house there was no chance of escape except by obedience to Noah, for they were circumscribed by the power of God. Into that prison house Christ went, through Noah, a preacher of righteousness, and by the Spirit, through Noah, strove with those wicked antediluvians to turn them from sin. But, alas! they heeded not his voice. Their spirits were callous in that place of confinement, walled in by the decrees of God, and little did they believe their sins were hurrying them on to ruin and despair. The Spirit of God strove with their spirits, preached to them, and besought them through the medium of speech, thus knocking at the door of their hearts, saying, "Open thine heart, and I will come in and sup with thee."

The Apostle Peter most likely referred to this work of Christ when he spoke of his resurrection by the Holy Spirit, and then added: "By which [Spirit] also he went and preached unto the spirits

in prison, which were sometimes disobedient, *when* once the longsuffering of God waited in the days of Noah, *while* the ark was being prepared." (1 Pet. iii. 19, 20.) The word *preached* implies the use of speech. The context shows that the spirits of men were "disobedient *when* the longsuffering of God waited in the days of Noah" (this may have been from his birth), and that part, at least, of the preaching was done *while* the ark was being prepared. The word *prison* may mean the condition of confinement in which those spirits were placed when preached to in the days of Noah, or Peter may have used the word to mean that those spirits which were disobedient, and had been preached to *in the days of Noah*, are *now*, at this time, in prison (a place of confinement), reserved unto fire against the day of judgment and perdition of ungodly men. In this instance, as in all others, the Spirit operated through medium. This interpretation is not in accordance with some commentators, but I have never been favorably impressed with the idea that God made a *failure in his work in this world*, and afterwards undertook to finish it in the abode of the damned—the Roman Catholic purgatory.

In Acts of Apostles, tenth chapter, we have another instance of the influence of the Spirit. God desired to plant an idea in the sapient head of Peter about the admission of the Gentiles, and he accomplished his design not by direct, but by indirect, impression—as in all other cases *through means*.

See that sheet let down from heaven, and hear

the voice of the Spirit, saying, "Arise, Peter, slay and eat." And again: "Go with them, doubting nothing, for I have sent them." (See Acts x. 19, 20.) This great and important doctrine of *indirect* spiritual *influence* is further confirmed by the language of Jesus Christ himself: "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world can not receive." (John xiv. 16, 17.) "But the Comforter, whom the Father will send in my name, he shall *teach* you all things, and bring all things to your remembrance whatsoever I have said unto you." (John xiv. 26.) Notice the terms, "*Spirit of truth*," "*teach*," and "*bring* to your remembrance." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall *testify* of me." (John xv. 26.)

"Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye can not bear them now. 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." (John xvi. 7-13.)

*It is not possible* for the finite mind to comprehend *all the means* used in the transmission of thought, and controlling the spirits of men in the matter of *inspiration* and *revelation*; but suffice it to say the Bible nowhere indicates that God did the work without the use of means—*means* beyond our comprehension, for how unsearchable are the riches of the wisdom and knowledge of God! Yet well may we conclude that God inspires, instructs, convinces, and converts, by the use of wisely adapted *means*. By *faith* (not simply faith only) in the words of the Spirit the sinner must be saved. "Neither pray I for these alone, but for them also which shall believe on me through their word." (John xvii. 20.) "These words are written that you might believe that Jesus is the Christ, the Son of God," and after "believing you might have life through his name," on condition that you will obey his law. (See John xx. 30, 31.)

The Bible teaches that God dwells in Christians, that Christ lives in Christians, and that the Holy Spirit abides in Christians; but it does *not* teach that either God, Christ, or the Spirit exists in any man in the sense of real personality. (See Eph. iv. 6; 1 Cor. iii. 16; Col. iii. 1-4; Eph. ii. 22; Col. i. 27.)

Jesus said, "Where two or three are gathered together in my name, there am I in the midst of

them." (Matt. xviii. 20.) And again: "Lo, I am with you always, even unto the end of the world." (Matt. xxviii. 20.)

Who would be so foolish as to contend that God or Christ dwells in any Christian or church as a veritable personality? And yet such could be proved by the same argument which would prove that any man or collection of men were the real habitation for the *personal existence* of the Holy Spirit. I have no sympathy for any theory which destroys the personality of any one of the Godhead, and especially for a theory so ridiculously absurd, teaching that God, Christ, and the Holy Spirit, as *three separate personalities*, are one and the same *substance*, and hence only one personality. Such a theory is not only unscriptural, but contrary to every well-founded principle of reason known to man.

The personal habitation of God, Christ, and the Holy Spirit is in heaven, and they only dwell in Christians by faith and through the influence of wisely adapted *means* or *medium*. The theory of *abstract* and *direct* spiritual influence destroys the personality of the Holy Spirit, turns it into a *mute* and *dumb* substance, dividing the said *substance* into various particles wholly *distinct* in formation, which either die with the death of each Christian, or else, leaving the deceased, would still maintain a separate existence, entering into some other living Christian, or remain outside of any corporeal system. Undeniably, from this array of evidence, we may rightly conclude that the Holy Spirit is an

intelligent, talking entity—as much so as Jesus Christ. The Spirit spoke to the apostles, and through them to the multitude. I bless the name of God because he sent into this world a speaking Spirit, knowing full well that the people would never be converted by the influence of a mute spirit—an invisible, intangible nothing.

When God laid the foundation of the earth, garnished the heavens, and clothed the world in picturesque grandeur and beauty, he used medium—*he spoke*. When he desired to plant an idea in the minds of Adam and Eve, he *said*: "Of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.)

To make an impression on the mind of Cain, the Lord said unto him, "Where is thy brother?" (Gen. iv. 19.)

To wield an influence over the mind of Noah, "the Lord spoke to him." (Gen. vii. 1.) To create faith in the heart of Abraham, by which he could afterwards be saved, God appeared to him in his native home (Ur of Chaldea), and used medium. He spoke, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." (Gen. xii. 1; Acts vii. 1-4.) "By faith he obeyed, and went out, not knowing whither he went." (Heb. xi. 8.)

Abraham was saved by this faith—not when the faith *first* existed, but when it was expressed in

*obedience*. The blessing was given after he worked, *after* he *obeyed* his God. (See Gen. xv. 1-8.)

The impression was made through medium, and Abraham was an *obedient* believer, doing the will of God for several years before he was a pardoned or justified man—in a word, before his "faith was reckoned to him for righteousness." (Compare Acts vii. 1-5; Heb. xi. 8; Gen. xi. 31, 32, xii. 1-8, xv. 1-7; Rom. iv.)

This faith was afterwards approved, and he was justified in the sense of approval when he offered Isaac on the altar. (James ii. 21, 22.)

When God impressed Moses with his mission, he approached the mind through medium—by the burning bush addressed the eye, and his voice, which fell upon the ear. (Ex. iii. 1-11.)

When Balaam needed an idea planted in his stubborn head, the Lord effected it not in an *abstract* way, but the voice of the dumb animal was made to *speak*, and rebuked him. (Num. xxii. 28.)

God spoke in visions and dreams to the prophets of old, moving them through *medium*, and "holy men of God *spake* as they were moved by the Holy Spirit." (2 Pet. i. 21.) Is it not a significant fact that in no instance, except miracles, does the Bible mention anything which, rightly construed, would begin to intimate the doctrine of *direct* spiritual influence, when that doctrine is so important *as to involve the worth of the soul*, and form the nucleus around which *all sectarianism can bow in holy union*?

Undoubtedly either the Bible or that doctrine is

somewhere seriously in error. For the present I leave the subject with you, praying that you will continue to investigate, and be led exclusively by the whole truth. And especially may I exhort you never to use your influence, your money, time and talent in the support of any doctrine or theory which in its very nature is directly opposed to the fundamental principles of the Christian religion.

In this discourse I have proved, by the following arguments, that *Reason and the Bible teach that the Holy Spirit wields an influence over the mind of man only through medium, except in some miracles.*

1. As shown by the nature and constitution of the human mind.
2. Proved from the *void* or *emptiness* of *space*, which must exist between all personal spirits.
3. By the way our mind or spirit may operate on another spirit,.
4. That the emotional nature is moved entirely by *faith in testimony containing motives.*
5. The manner of Satan's communications to the mind.
6. As shown by the condition of the heathen.
7. That all spiritual knowledge is obtained through the Spirit's revelation.
8. Because the Holy Spirit is a talking entity, and not a mute or dumb substance.

In conclusion I beg to assure the sinners in this audience that the gospel of Christ is the power of God unto salvation (Rom. i. 16), and that you need not stand aloof from the kingdom of God's

dear Son, and continue to live upon the deserts of sin, deluded by the idea that the one important item in your salvation is the *direct operation* of the Holy Spirit.

Nay, verily; but let your soul be influenced by the Spirit through gospel truth. Then *give your heart to God and your life in humble submission to his word*; and, beyond the sin, sorrow, sickness, pain, and death of this polluted world heaven at last will be your ever-glorious home.

Now, thanking the audience for the excellent attention, I respectfully invite you to return and hear the other sermons. But for the present I leave the subject with you; and may God bless you all, in everything which is right, and keep you from all that is wrong.

# THE WITNESS OF THE SPIRITS.

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## SECOND SERMON.

*Romans viii. 16.*

Brethren in Christ and Friendly Sinners:

In pursuance of the object announced in the former discourse, I come before you to preach one more sermon, showing the *plan* upon which the Holy Spirit plants ideas in the human mind. My text declares, "The Spirit itself beareth witness *with* our spirit that we are the children of God." (Rom. viii. 16.)

As previously stated, there are two grand thoughts necessarily involved in this scripture.

First, the plan upon which the Holy Spirit imparts his testimony to wield an influence. This idea arises from the words "*bears witness.*"

Second, the sense in which the *known* testimony of our spirit must agree with the *known* testimony of the Holy Spirit. This idea arises from the words "bears witness *with* our spirit."

Regarding the first idea, I again affirm that *Reason and the Bible teach that the Holy Spirit wields an influence over the mind of man only through medium, except in some miracles.*

A few wayside remarks here may not be amiss. To believe and successfully defend this proposition it is *necessary to understand the theory*; but it is not necessary to discern all the *influence* which God exerts over the mind—all the means used, and all the evidence in any way connected with the subject. In fact, the truth may be affirmed and successfully defended on many vital questions wherein it is impossible to comprehend all the evidence involved. Every atom of matter in the universe is under the influence of the law of gravitation, but a person can advocate the truth regarding this law without being able to fully understand all the forces of nature, and analyze all visible and invisible material. I believe the theory which teaches the revolution of the earth upon its axis, and of the innumerable planets which revolve in the realms of space; yet I will probably never be able to comprehend but a small portion of the evidence. Really, I doubt whether any man understands anything, in all its minutia, in the sense of absolute perfection. The smallest atoms of creation, in some respects, puzzle the mightiest intellects. There are in the beautiful flowers and the smallest particles which adorn the butterfly's wing mysteries and wonders to the finite mind, and yet there are great laws connected with these which we can understand. Truly great minds, when thinking of God's wonderful works, exclaim with the beloved Alexander Campbell: "I am but a *speck upon the surface of a speck* which floats in illimitable space."

But shall mortal man affirm nothing, and teach nothing, because he does not understand all the evidence on any one topic absolutely and perfectly? Shall we become angry over facts, and let our sympathies cause us to denounce as "*legalists*" and "*heartless constructionists*" those who follow the logical tendencies of facts clearly *revealed* and theories well *understood*? Nay, *verily!* But we must discriminate between *facts* and *theories*. It is folly to teach a *theory* which the finite mind can not understand.

"The incomprehensibility of a *fact* can not nullify it, but the incomprehensibility of a *theory* always does. Thus a man may reasonably believe what he can not comprehend, but no mortal ever can admit an *explanation* of a *theory* which he does not comprehend. ... To believe a *fact* one has only to apprehend its evidence, but before he can perceive the *truth of a theory* he must comprehend *its meaning*."

Having in the former sermon introduced eight arguments in support of my proposition, I now present the following additional proof.

IX. My ninth argument is based upon THE RECORD OF THE CONVERSIONS IN THE FIRST CENTURY OF CHRISTIANITY.

So far as shown by the divine record, every one of them was effected through *medium*, the Spirit, *never* operating otherwise. On the first Pentecost after Christ's resurrection—the great and natal day of Christianity—the Holy Spirit came in tongues of

lambent fire, and by the power of his creative voice sent conviction to the hearts of three thousand sinners, who had stained their hands in the blood of the innocent Son of God. The twelve apostles were supernaturally endued with heavenly knowledge, the Spirit of God speaking to them, and they to the people; for saith Christ, "He shall *not speak* of himself, but whatsoever he shall *hear* that shall he *speak*." (John xvi. 13.)

When the multitude heard the words of the Spirit they were pierced to the heart, and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" (Acts ii. 37-41.)

The Spirit answered the question in words easily understood, and "then they that *gladly received his word were baptized*, and the same day there were *added together* about three thousand souls."

This of itself speaks more than volumes in favor of my proposition. Those sinners were converted by the power of the gospel, as put forth in the words of the Spirit of God speaking through men. Words were *spoken, understood, believed, and obeyed*, and souls were saved. No *mourner's bench*, with weeks and months of protracted shouting and unscriptural praying, is found in the history of ancient conversions. Of the multitude converted in Solomon's porch, we read: "Howbeit many of them which *heard* the word *believed*, and the number of men was about five thousand." (Acts iv. 4.) "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and

ignorant men, they took knowledge of them that they had been with Jesus." (Acts iv. 13.) "And they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them, and the believers were the more added unto the Lord, multitudes both of men and women." (Acts v. 12-14.) Three thousand persons converted on the day of Pentecost, five thousand in Solomon's porch, with likely twice as many more embraced in the words "multitudes both of men and women;" and how significant are all these conversions, as shown by the record *always* effected through *medium*, the Spirit never operating independent of his words or without medium. Is it not more than remarkably strange that the very ushering in of the Christian dispensation, noted for the conversion of thousands, has no reference whatever to any *direct* and *independent* operation of the Spirit, provided that such an operation as taught by the creeds of men was then—and still is—so *supremely* and *absolutely essential* in order to salvation? "Why do we not read in the Bible, in this connection, about a thousand mourner's benches? *altars* of *straw*, with their efficacious power? and weeks of mourning for the *abstract* and *independent operation* of the Spirit to save souls? The Spirit operated (*of course he did*), but always through medium, and never without it, in converting sinners and comforting and edifying Christians.

Of the Samaritans it is said: "Then Philip went down to the city of Samaria and preached Christ

unto them. 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." (Acts viii. 5-12.) The Samaritans were made Christians by faith and obedience, and then afterwards received the Holy Spirit by imposition of hands, that they might be empowered to do certain works in propagating the truth, before the Spirit had completed his revelation. (Acts viii. 14-17.)

The Ethiopian nobleman was made a Christian by learning, believing, and obeying the truth. "Then Philip opened his mouth, and began at the same scripture, and *preached* unto him Jesus." (Acts viii. 35.)

In the conversion of Saul of Tarsus he heard words *spoken*, and the Spirit operated on him through *medium*. (See Acts ix. 4-6, xxii. 16.) It is recorded to the eternal memory of Cornelius that Peter *preached* unto him "*words* whereby he and all his household should be saved," and while Peter yet spoke to them "the Holy Spirit fell on all those which *heard the word*." (Acts x. 44-48, xi. 14.) This miraculous impartation was given Cornelius and his household to convince the Jews that it was right for the Gentiles to obey the gospel and be saved. Since the apostolic age the revelation of God is completed, miracles at the hands of men have ceased, and the baptism of the Holy Spirit is no longer necessary. The Spirit now impresses us through *revealed truth*.

The Holy Spirit used means in converting the sinners at Iconium, for Paul and Barnabas "so spake that a great multitude both of Jews and Greeks believed." (Acts xiv. 1.)

It is written of the conversion of the jailer and his family, that Paul and Silas "*spake* unto him the *word* of the Lord, and to *all* that were in his house," and he "rejoiced, believing in God with all his house." (Acts xvi. 32-34.)

The noble Bereans "searched the scriptures daily, whether those things were so," which Paul and Silas *preached*. "Therefore many of them believed." (Acts xvii. 10-12.) Concerning the Corinthians it is said: "Many of them *hearing* believed, and were baptized." (Acts xviii. 8.) But why multiply argument on this point? Is not this proof sufficient to show that in the conversions during the first age of the Church, and under the influence of the inspired teachers, the Holy Spirit *always* used *means*, and thus operated through medium in turning souls from darkness to light, and from the power of Satan to God? If it is not sufficient, then most assuredly *the utter absence of testimony to the contrary* would lead us thus to conclude.

There is not in all the history of conversions to Christianity, in the first age of the church, as recorded either in or outside the Bible, *one single instance* of the conversion of *even one soul* by the work of the Spirit, *except* where the Spirit operated through *medium*; "for the gospel of Christ is *the power* of God unto salvation to every one that be-

lieveth." (Rom. i. 16.) Let the mail who asserts to the contrary bring his proof.

X. My tenth argument is founded upon the ALL-SUFFICIENCY OF THE SPIRIT'S INFLUENCE THROUGH HIS REVELATION.

This argument I limit mainly to the Spirit's influence in *regeneration* and *sanctification*, and claim that it stands like an invulnerable Gibraltar, defying refutation, and, like the mighty mountains, it is simply immovable. The doctrine of *abstract, direct, and immediate* spiritual influence finds its main support by depreciating the importance of the gospel of Christ, slandering the word of God by such terms as "*the mere word, the dead letter,*" and by claiming that the influence of the Spirit, through his divine revelation as recorded in the Bible, is *utterly insufficient* to transform and renew the wicked souls of men when its truths have been *learned, believed, and obeyed.*

My soul revolts at such a doctrine. Against a theory so dangerous and so detrimental to the growth of Christianity I enter my serious protest, and exalt in its stead the *Bible, the whole Bible*, the Spirit's influence through his perfect revelation, wisely adapted to meet *every want and condition of the human heart*, and *fully sufficient* as God's converting power to arouse the callous souls, melt into tears of penitence and transform into the Christian life the cold, adamant hearts of fallen humanity.

With this point established, well can I say, *ex-*

*cept in some miracles, the Holy Spirit wields an influence over the mind of man only through medium.* To show the all-sufficiency of such spiritual influence I submit the following proof:

"It is written, Man shall not live by bread alone, but by *every word* which proceedeth out of the mouth of God." (Matt. iv. 4.)

Thus spoke the Savior, and I ask what argument could be plainer? Poor, fallen, lost, and starving souls must live by every word which God speaks, and not by the creeds and commandments of men. (See Col. ii. 21, 22.)

"The law of the Lord is perfect, converting the soul." (Ps. xix.7.)

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. xv. 4.)

"And that from a child thou hast known the holy scriptures, which are *able* to make thee wise unto salvation through faith that is in Christ Jesus. All scripture given by inspiration of God 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. iii. 15-17.)

If the influence of the Spirit through the scriptures be perfect; if it thoroughly furnishes us unto all good works; if it be sufficient for reproof, for correction, for doctrine, instruction in righteousness, then in reason's name I ask what need has the

world for the abominable and delusive doctrine of the *abstract* and *independent* influence of the Holy Spirit? It is as utterly useless and worthless as it is false and absurd. "The words that I speak unto you, they are spirit, and they are life." (John vi. 63.)

"For the law [*i. e.*, the rule of action] of the Spirit of life in Christ Jesus hath made me [Paul] free from the law of sin and death." (Rom. viii. 2.)

"Whosoever 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 i. 25.)

"For the word of God is quick [*i. e.*, living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.)

"But be ye *doers* of the word, and not hearers *only*." (James i. 22.)

"Of his own will begat he us with the *word* of truth." (James i. 18.)

"Seeing ye have purified your souls in obeying the *truth*. . . . Being born again, not of corruptible seed, but of incorruptible, by the *word* of God, which liveth and abideth forever." (1 Pet. i. 22-25.)

"For in Christ Jesus I have begotten you through the *gospel*." (1 Cor. iv. 15.)

"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. i. 21.)

"The gospel of Christ is *the power* of God unto salvation to every one that believeth." (Rom. i. 16.)

Jesus said: "Now ye are clean through the *word* which I have spoken unto you." (John xv. 3.)

God said: "Is not my *word* like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29.)

James said: "Receive with meekness the engrafted *wort*], which is *able* to save your souls." (James i. 18-21.)

Paul said: "So then *faith* cometh .by *hearing*, and hearing by the *word* of God." (Rom. x. 17.)

John said: "These things 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." (John xx. 31.)

The Savior said: "Neither pray I for these alone, but for them also which shall *believe* in me through their *word*." (John xvii. 20.)

In the parable of the sower we learn that when the seed, which is the *word* of God, falls into honest and good hearts, being retained, it germinates and brings forth fruit to the honor of God. (Matt. xiii. 23.) *There is no other seed from which a Christian can be grown.*

The *word* of God contains the innate principles of Christian life, the germ of immortality, which is

wisely adapted and divinely appointed to be planted in the sin-burdened souls of fallen humanity, that, thus in its native soil, it will assuredly germinate, and, unless crowded out by the works of the devil, will grow, bloom, blossom, and develop into practical Christianity. .

Is the sinner's heart full of darkness? Then the entrance of God's *word* gives light. (Ps. cxix. 130.)

Does he walk in oblivion? It is because he refuses to be led by the Spirit through the word. "Thy *word* is a lamp unto my feet." (Ps. cxix. 105.)

Is the sinner's heart full of chaff? Then God's *word* can consume it. Is his heart hard as a rock? The *word* of God will break it in pieces. (Jer. xxiii. 29.)

Is the sinner dead in sin? Let him hear the *voice* of the Son of God, and live. Is man without faith? Then tell him "faith cometh by hearing the *word* of God." Does the sinner desire to be born again? Inform him "of his own will begat he us with the *word* of truth," and that man must be "*born of water and of the Spirit*" in order to be saved. (John iii. 5.) That the Spirit begets life through the *word*, .and then the person may be delivered out of the kingdom of Satan into the kingdom of Christ, by being "born of water." Does he desire to be saved? Tell him of "the engrafted *word* which saves the soul." "Would he live? Then tell him he must *live* "by every *word* which proceedeth out of the mouth of God." (Matt. iv. 4.)

Does the sinner's soul need to be purified? Tell him it can be done by "obeying the truth." (1 Pet. i. 22.)

Is the heart-full of ignorance? Announce to him that "the holy scriptures make wise unto salvation," and that "through God's *word* we get all things that pertain unto life and godliness." (2 Tim. iii. 15-17; 2 Pet. i. 3; Ps. cxix. 104.)

Does the sinner desire to know how to become a Christian and live a Christian? In a word, does he desire to live in peace with God, and finally be saved in heaven? Then tell him, in unmistakable words, it can only be done by *learning*, *believing*, and *obeying* the *will* of God. (Matt. vii. 21; Heb. vi. 8.)

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" "Oh, how I love thy law! It is my meditation all the day." But if sinners desire to be confused with the wildest confusion, and bewildered with the grossest perplexity; to have their finer feelings blunted, and their intellect overwhelmed with the darkest fanaticism— and provided you desire thus to delude them—then induce them to believe in the lie of lies, the blackest of all mythological dreams, while they wrestle in the dust, dirt, and straw, around the efficacious power of the unscriptural "mourner's bench;" and in their sincere, honest, and deluded hearts weep, mourn, beg, pray, and earnestly crave to be operated on, in some mysterious, inconceivable, inexplicable, independent, unscriptural, unphilosophical, illogical, absurd, abstract, and direct way,

means, or manner, by the Holy Spirit. (Pardon the expression of my contempt. Who could desist?)

And this fanaticism will be the more increased as the advocates and converts truly and firmly believe that such an operation *is the heart, soul, and life of their salvation.*

In opposition to such a delusive and dangerous theory I cite the language of God himself, speaking through 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 bring 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 it *shall prosper* in the thing whereunto I sent it." (Isa. lv. 10, 11.)

What comparison could be more fitly drawn, even by the great Creator? How grand and sublime the thought! The Spirit's influence, *through the word*, is all-sufficient. Years may come and go, the moon may wax and wane, while stars may fall and the sun refuse to shine; yea, time itself may fail, and heaven and earth pass away, but, joy to the blood-washed legion! for "the words of the Lord shall never pass away." (Matt. xxiv. 35.) Lasting as the cycles of eternity! mighty as the power of God! and ceaseless as his nature! Oh, thou volume of wisdom divine! Amidst the crumbling wreck of worlds thou shalt survive them all,

and mine eyes shall behold thee in the better land. "Then in worlds above, forever, sweeter still thy truths shall be."

The Spirit's influence, through its divinely appointed medium, will withstand the defacing touch of time, will accomplish that for which it was intended, and prosper in the thing whereunto it has been sent.

As the vivifying water falls upon the earth, moistens the parched ground, invigorates the drooping flower, and by its animating and energizing power causes all nature to burst into life and beauty—so does the life-giving, soul-convicting, and heart-rejoicing word of God fall upon the sin-burdened spirits of men, and by its transforming and energizing power expunge sin from the mind by leading sinners to do the *will* of Him who rules all things well.

"Blessed Bible, how I love it!  
How it doth my bosom cheer!  
What hath earth like this to covet?  
Oh, what stores of wealth are here!  
Man was lost and doomed to sorrow;  
Not *one ray* of light or bliss  
Could he from heaven's treasures borrow  
Till his way was cheered by this."

Blot out this light and all its teachings, which have been shed abroad in the souls of men, and the world would be left to heathen darkness, without any certain guide to lead us through the lone and cheerless valley of death.

The Bible is of divine origin. It is the parent of

civilization and the hope of humanity. Wherever it goes darkness flees away. By its wonderful influence it causes refreshing springs of joy to burst forth in the deserts of Africa, and reaches its protecting arm around the sun-scorched plains of Arabia. By its tender and pathetic voice it melts the frozen hearts of Greenland, and by its sunshine sheds its refulgent rays into the wilderness home of the American Indian.

Star of the ages, pointing to the eternal hills of Zion! Beacon light from the heavenly dome, shining upon the elysian fields of glory! The angel of instruction, saying, "Come up higher, into the soul's sweet home! "

The voice from the unseen world, telling me with unerring certainty how to live and die happy!

The lamp of God, shedding its brilliant rays upon my pathway!

Light to lead me out of darkness; food for my soul when I am hungry; my physician to heal my sorrow; friend to comfort me in time of trouble; my wealth, when I am poor, to make me rich above all earthly treasure; my staff" to lean upon in the dark valley of death; and my Father's hand, to bear me safely "beyond the swelling floods," where I may join the blood-washed legion on the evergreen shore!

Yes, precious book! I love thee dearer than my own life, with all earthly joys. May my heart be cold and still if I ever, leave thee and bow to the creeds and commandments of men!

By the Bible let me live, by the Bible let me die; and when these eyes shall see no more, these ears hear no more, this tongue speaks no more, and this bounding heart ceases to beat, then sprinkle incense upon my body, crown me with beautiful flowers, environ me with sweet music, and lovingly lay the *open Bible* upon my bosom; then gently place me in the cold and silent tomb, that I may calmly wait the promise of my Savior to come and take me home.

Where faith shall cease being,  
Where hoping is o'er,  
And love only continues  
On that evergreen shore.  
With this I'm satisfied,  
My heart is full of joy;  
Then tell me nothing more,  
Till the *Bible* you destroy.

#### XI. My eleventh argument consists in ANSWERING OBJECTIONS.

1. It is said by the opposers of the theory I have preached that it teaches that all infants and idiots can not be saved. This objection is based on the bare assumption that infants and idiots, as well as intelligent sinners, must be operated on by the Spirit, or that they must learn, believe, and obey, in order to be saved, when, in truth, the Bible teaches that infants and idiots are saved unconditionally, without even an abstract work of the Spirit.

2. It is said that because "sinners are totally depraved" the gospel is insufficient, as God's converting power, to reach them.

In answer to this, I say that the doctrine of "total depravity" is another sectarian error, blighting and withering in its-influence.

No man is "*totally depraved*" until he becomes so utterly corrupt that further corruption is impossible.

Depravity, like sanctification, is brought about by degrees. The more the sinner sins the more corrupt or depraved he becomes, and "*total depravity*," like "*total sanctification*," can never be attained in this life. That all men are partially depraved I admit; and still it is true that the operation of the Spirit, through the gospel, is sufficient, as shown in my tenth argument.

3. It is urged against this doctrine that the Spirit, through its words, can not create that high degree of joy which should gladden the heart of every Christian. Hence the need of the naked omnipotence of God operating on the naked spirit of man.

In answer to this objection, I undertake to prove that spoken or written words are fully sufficient to create the greatest joy conceivable in the human mind.

If you be not willing to believe the word of God—that it was its teaching which filled the hearts of three thousand persons unspeakably full of joy on the natal day of Christianity; that thus the Spirit comforted the souls of the disciples, enabled the eunuch to go on his way rejoicing, opened the heart of Lydia, made Cornelius happy, filled the jailer and household with ecstasy, and in all ages

has borne the glad tidings of a Savior's love to the ransomed millions who had been sleeping in the dungeon house of sin—yea, if you be not willing to say, with David, "The statutes of the Lord are right, rejoicing the heart" (Ps. xix. 8), then I will add one other proof.

After the patriotic sons of America had traversed mountains and valleys, with their feet trickling with blood; had slept on the frozen ground at Valley Forge, with a cold stone for a pillow and the arched and blue-vaulted sky for a covering, and as brave sons of toil purchased for us the home we enjoy, and made this land the place where exiles may come to breathe the air of freedom and sing the songs of liberty, finally the victorious hour drew nigh; and on the 19th day of October, 1781, General Cornwallis, with 7,000 of his British soldiers, surrendered to General Washington and the American army.

This surrender virtually ended the war, and messengers were sent to announce the glad news through the land. The word reached Philadelphia, and the soul-stirring acclamation rang throughout every street: "Past two o'clock, and Cornwallis is captured '."

See now what wonderful effects words can produce. The people, on hearing that statement, crowded into the streets, clapped their hands, threw up their hats, and shouted for joy. They built bonfires, and assembled and gave thanks to Almighty God.

Every heart was filled with ecstasy. "Many wept, some were speechless with delight, and the old doorkeeper of Congress actually died of joy." (See Barnes' "History of the United States," page 141.) What greater joy could be produced? It was too much for the doorkeeper of Congress. His heart gave way, and his spirit took its flight. Joy, yes. unspeakable joy! all from the brief sentence, "Cornwallis is taken! "

If human words can thus produce joy, why can not the Holy Spirit, operating through the divinely appointed medium, fill the soul with the sweetest joy, *provided we truly believe*, when he speaks to sinners who have obeyed the gospel and become Christians, saying, "*But thanks be to God, that whereas you were the servants of sin, you have obeyed from the heart [i. e., intelligently] that form [mould or symbol] of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness*" (Rom. vi. 17, 18.)

Open your Bibles, and read of a world lost in sin and ruin. Man had left God, and was plunging into despair. The angels announce "peace on earth and good-will toward men;" but sinners laid hold of him, and Jesus died a cruel death. He bowed his head upon his blood-stained breast, and tenderly said, "*It is finished.*"

Imprisoned in the strong embrace of death, his disciples wept and wicked men rejoiced. No friendly hand could wipe away the falling tear, or say to the troubled heart, "Peace, be still!" Darkness

and gloom covered the land, and the star of hope sank away into oblivion.

But the Crucified came back. Hades yielded up its prey. .The sweet song of immortality could well be sung by the heavenly legion: "Boasting grave, where is thy victory? Oh, death, where is thy sting?" The angel rolled the stone away, saying, by his radiant face, "Roll back, roll back, ye mighty clouds of darkness, sin, and death, and let the conquering One arise!" He drove Satan from the battlefield, and purchased life for a dying race.

"Joy to the world, the Lord revived! Joy to the poor! for he brings them unsearchable riches. Joy to the rich! for he teaches them to use their riches for his glory. Joy to the suffering! for he whispers, 'Be thou made whole.' Joy to the thirsty! for 'the water of life' flows in beauty from the summit of Calvary. Joy to the hungry! for he brings them the 'bread of life.' Joy to the captives! for he offers liberty. Joy to the dying! for he has abolished death and brought life and immortality to light through the gospel. Joy to the homeless! for he promises an eternal home beyond the shadows. Joy to the heathens! for the wilderness shall blossom as the rose. Joy to the desert places in human life! for his love is as boundless as his mercy, and its crystal tides will flow on forever. Joy to the whole earth! for the sun will never set on the advancing columns of his victorious army. Joy to the angels of heaven! for they shall worship

him in the presence of the Father. Joy to us! for he 'shall come again' to take his jewels home. Joy to all nations, tribes, and tongues! for the scheme of redemption, finished by his resurrection, is as deep as the stains of sin and as high as the eternal throne."

What blessings innumerable! What promises so gracious! What joy unspeakable! Then tell me not that the influence of the Spirit, through *his revelation*, is *insufficient* to create joy in the heart of man.

XII. My twelfth argument is a list of SERIOUS AND UNANSWERABLE OBJECTIONS AGAINST THE DOCTRINE OF INDEPENDENT AND DIRECT SPIRITUAL INFLUENCE.

1. It is unscientific, illogical, unphilosophical, and *unscriptural*. Indeed, it contradicts every well-founded principle in mental philosophy and *all scientific thought*.

2. It is urged upon the world as the most essential thing in order to salvation, and yet it is wholly unknown to the Bible.

3. It makes God an unmerciful and cruel being. The sinner is said to be "totally depraved," utterly helpless, and *altogether passive* in the question of his soul's redemption. The sinner can not operate upon himself with the Holy Spirit; neither can any living man. The matter rests entirely in the hands of God, while the sinner goes on through life—dies and goes to hell; and *if the theory be true*, God is to blame for the sinner's damnation.

4. It makes a mockery out of the Christian relig-

ion, turning the pure, simple, and intelligent worship of the Bible into wild and furious fanaticism, and into the howling of religious maniacs.

What could be more disgusting in religion than the scenes so often enacted around the "pouting bench" system, which finds its main support in the doctrine of *direct spiritual influence, in order to conversion and sanctification?*

When a boy, I remember having seen persons arrange their hair, put away their combs, fans, and parasols, just before the "bench operations" began, that they might be ready—as the boys said—to "*make glory hump itself!*"

I believe our worship should be filled with fervency of heart, and I object *not* to a brother or sister giving expression to words of exhortation, "when the cup runs over;" but when it is turned into wild confusion and disorder, then I enter my protest as readily as I would against *heartless formality*.

That the theory against which I have spoken is the main source of such confusion and disorder can not be successfully denied.

5. I denounce it because it makes God a respecter of persons, contrary to Bible truth. Why is it that God has filled people with the Holy Spirit where the Bible is preached, believed, and obeyed, but in the heathen lands, where the gospel is unknown, sinners still grope their way in darkness, without the knowledge of salvation?

Why is it that two souls, equally honest, peni-

tent, and sincere, will go to the "mourner's bench," and in a very few moments one is touched by the electric Spirit, and arises, shouting "Saved by faith all alone!" while the other spends hours, days, weeks, and in some cases even years, wrestling for the efficacious touch, begging the Lord to "come, and come now; to save, and save now!" and finally goes away in despair, disheartened—and, I may add, disgusted—over such a process of "getting religion? "

6. I object to the theory because it is the *main source of infidelity*.

The sinner is taught that the influence of the Spirit through *medium* is *insufficient*; and when the mind of the person is so strong that the physical mesmerism of the "mourner's bench" operations fail to overturn it, then the person goes away without "getting religion" (not a Bible idea); and so becomes disgusted with the whole performance, turns to be an avowed infidel, declaring religion to be a groundless conceit, a worthless farce, and the whole "mourner's bench" system founded upon a mythological dream, mixed with fraudulent stupidity.

7. It contradicts the Apostle Paul, who said: "The gospel of Christ is the power of God unto salvation." (Rom. i. 16.)

8. It contradicts Jesus Christ, who said we are to be saved by "doing the will of God," and hence not by the *abstract* operation of the Spirit. (Matt. vii. 21.)

9. If true, it would make the Holy Spirit contradict itself; for the Spirit said by Paul: "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. i. 21.)

10. It destroys the Bible doctrine concerning the *new birth*, and induces sinners to believe that a birth can be originated and completed by only *one agent*—namely, the Holy Spirit—instead of teaching, as the Bible does, that sinners are *begotten* by the Spirit through the gospel, and afterwards *delivered* by water baptism out of the kingdom of Satan into the kingdom of Christ. (John iii. 5.)

11. If the theory be true, *then instantaneous conversion is true*; and if such be the case, then sinners are pardoned before they believe or repent. The theory teaches that sinners are utterly helpless, and must be born of the Spirit *before* they have power to believe, repent, and obey the gospel; and that actually some sinners (elect heathen) are thus saved by the Spirit who never did *learn* and *obey* the gospel of Christ.

12. The theory of the *direct* and *independent* operation of the Holy Spirit in conversion virtually sets aside the Bible as a "*dead letter*," makes void the law of God, and declares to a world lost in sin and ruin that simply *learning* the truths of the Spirit from the Bible—*believing* and *obeying* all it says regarding the scheme of redemption—is not enough to fit and qualify a person to dwell with God and the angels in heaven. In a word, it teaches that a

sinner may *learn* the gospel, *believe* in Christ with all the power of his heart, *conforming* his life to all the commands as *much as possible*, and yet die and sink down into the blackness of hell, for the specific reason that such a person had never been operated on by the Holy Spirit, *independent* of the perfect and soul-redeeming revelation.

I bless the name of the God whom I love that by his grace he has enabled me once more to enter my serious protest against this heinous doctrine, which I verily believe is more dangerous and soul-destroying in its influence than any falsehood that ever deluded the souls of men.

I will now restate my arguments, and leave the subject for your further study. The absurdity of the doctrine of *direct* and *independent* spiritual *influence* in conversion and sanctification has been demonstrated by the following proof:

1. By the nature and constitution of the human mind.
2. As shown from the void or emptiness of space, which must of necessity exist between all personal spirits.
3. As proved by the way our mind or spirit may influence another mind or spirit in some distant land.
4. By showing that the emotional nature is moved entirely by *faith*, and that *gospel* faith is produced only by the Spirit, *through gospel evidence*.
5. As seen from the manner of Satan's communications to the mind.

6. By the condition of the heathen.

7. Because *all spiritual knowledge* is obtained through the *Spirit's revelation*.

8. From the fact that the Holy Spirit is a *speaking* Spirit, and *not* a mute or dumb substance.

9. As shown by the conversions of the first century.

10. As proved by the *all-sufficiency* of the influence of the Spirit through his revelation.

11. I have answered the most plausible objections to the *indirect* and *dependent* operation of the Holy Spirit.

12. I have entered twelve serious objections against the doctrine of *abstract* and *direct* spiritual influence—objections which, when rightly considered, demolish the whole absurd and unscriptural system.

Then, again, I submit my proposition as one of truth, and worthy of your belief and zealous support.

Preach it on the hilltops and sing it in the vales, until the knowledge of the Lord shall cover the land as the waters cover the sea. Teach it to the children, that coming generations may know; yea, emblazon it in the heavens, so that all the earth may read:

REASON AND THE HOLY SCRIPTURES TEACH THAT THE HOLY SPIRIT WIELDS AN INFLUENCE OVER THE MIND OF MAN ONLY THROUGH MEDIUM, EXCEPT IN SOME MIRACLES.

Inasmuch as all miracle-working *by man* has

*ceased*—there being no man on earth who can perform miracles—and inasmuch as we get all our knowledge of them from the revelation of the Spirit—then we may safely affirm that in this age of the world *the Holy Spirit influences the mind only through medium.*

Miracles were of different kinds. Some were effected with, and some without, medium. The production of something entirely without the use of any means would be the highest degree of miracle.

My task on this point is done. And now, respected friends, in view of the vast importance of this subject, I ask you in the fear of God and the love of truth to consider well what I have said, and accept whatever is right simply because it is Bible teaching.

Especially may I entreat you to be careful, and *never hold your membership in any church* where by your prayers, your songs, your influence, talent, time, and money you will give support to one of the most soul-withering and dangerous doctrines that ever cursed the human race.

And, brethren, "I commend you to God, and to the *word of his grace, which is able* to build you up, and give you an inheritance among all them which are sanctified." (Acts xx. 32.)

"Oh, let us love the Bible,  
And praise it more and more.  
Our life is like a shadow,  
Our days will soon be o'er;  
But if we closely follow  
The counsel God hath given,  
After death we may hope with angels  
To sing his praise in heaven."

PART SECOND.

The Witness of the Spirits.

ROMANS VIII. 16.

THIRD SERMON.



READ UPWARD.

The circle means the World. The square means the kingdom of Christ.

TEXT: "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom viii. 16.)

**Brethren in Christ and Friendly Sinners:**

When the Christians in Rome read and studied the language of my text (Rom. viii. 16), it was natural for their minds to revert to the time when once they "were dead in trespasses and sins," and contrast the same with their present pardoned and joyful state. That such a contrast was often created by declarations of the inspired writers is a matter too plain to need proof. Paul had carefully explained to those Romans, in previous chapters and verses, how they became Christians; and I regard this text—"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; *if .so be that we. suffer with him*, that we may be also glorified together" (Rom viii. 16, 17)—as sum total of the previous considerations, and that which resulted to the Romans from their *primary obedience*, viz., a conscious realization, founded on obedience to and faith in *the evidence of the Holy Spirit* that God had pardoned them as sinners and accepted them as his children. "For as many as are led by the Spirit of God, they are the sons of God." The Spirit of God, through intelligible medium, leads sinners to become Christians, and then leads them as Christians to grow in grace and knowledge. All the *evidence* of the Holy Spirit necessary to show how to become a Christian, produce joy in a Christian, and show how to live a Christian, is found only in the revelation of the Spirit—the Bible. In the absence of evidence there can be no faith, and

without faith there can be no genuine Christian joy *or consciousness*. Hence my contention is that well-balanced sermons, founded on Romans viii. 16, 17, must necessarily contain an exposition and elucidation of the evidence showing how to become a Christian, as well as the evidence relating to the life and present experience of a Christian; because the meaning of this text and context is necessarily *present, retrospective, and prospective*. (Read Rom. viii. 1, 2, 8-10, 14-18.)

1. It is *present in meaning*, because it relates to a present experience or joyous consciousness of the Christian, which arises from faith in and obedience to the testimony of the Holy Spirit.

2. It is *retrospective*, because it implies a *previous* knowledge of, faith in, and submission to the will of God. No person can *experience* the joys of a Christian without a knowledge of the evidence by which he or she became a Christian. Thus, in its retrospective sense, this text includes the great commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that disbelieveth shall be damned." (Mark xvi. 15, 16.) Thus the logical tendency of the subject includes "Except a man be born of *water* and of the *Spirit*, he can not enter into the kingdom of God." (John iii.5.) It includes the meaning of Peter's words, when, according to the great commission, he said, "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 ii. 83.) Thus we see, in its retrospective sense, scripturally considered, that a conscious realization of acceptance' with God depends upon, and necessarily involves, a previous knowledge of, faith in, and obedience to the testimony of the Holy Spirit, in order that "the Spirit itself [through intelligible medium] bear witness with our spirit, that we are the children of God." (Rom. viii. 16.) In this case it involves previous faith, repentance, confession, and baptism, in order to become a child of God. (Rom. viii. 2.) Without these implied and previously understood as at least part of the premise upon which Paul made the affirmation, then the text would be utterly meaningless as applicable to the plan of salvation.

3. It is also *prospective*, because it looks to the future, and involves the joys and sorrows arising from being a child of God. "If so be that we suffer with him, that we may be also glorified together." Thus its logical construction looks toward "the glory which shall be revealed" in the finally faithful; and it includes the thought of Jesus, "If ye continue in *my* word, then are ye my disciples indeed." (John viii. 31, 32.) That the proper study and elucidation of Romans viii. 16 debars a consideration of the necessary preparation, in order to enjoyment of the blessings "in Christ Jesus our Lord," is, I think, a serious error into which some preachers have fallen.

For these and other reasons I conclude that in

well-balanced sermons on this text its present meaning, with its scriptural and logical antecedents and consequents, we should consider two great questions:

1. In what way, means, or manner does the Holy Spirit wield an influence over the mind of man— direct or indirect? through medium or without medium? or both?

2. In what way does the testimony of the Holy Spirit *bear witness with the human spirit* in proving a person to be a child of God?

This last question leads us to consider the harmony, agreement, or union necessary between the two witnesses, in order that it be said they bear witness *with each other*. Along these lines of thought the greatest religious reformer of this century—the man who rang the bell that tolled the death-knell of human creeds and sectarian names; the man who exalted Christ and truth instead of self; the man who held the torch of learning aloft, and set afloat on the bosom of time those New Testament principles of Christianity which will finally move the multitudes of the human race, like the mighty winds sway the tall trees of the forest—even he has said: "God's Spirit and word operated conjointly on ancient chaos, and they still operate together on the chaos of the human heart in its sins." (Alexander Campbell. Ps. xxix. 3-9, xxxiii. 6-9; 2 Pet. iii. 5, 6.) "In conversion and sanctification the Spirit of God operates on persons only through the word." (A. Campbell.) The name of this great

and good man will continue to live, and thousands will rise up and cull him blessed long after the monuments of sectarian bigots and the advocates of "direct and independent spiritual influence" have been destroyed and their memory perished.

But a greater than he has said: "The law of the Lord is perfect, converting the soul." (Ps. xix. 7.)

A still greater has said: "The gospel of Christ is *the power* of God unto salvation." (Rom. i. 16.) "The scriptures make us wise unto salvation, *through faith which is in Christ Jesus*, and are profitable for doctrine, reproof, correction, and instruction in righteousness, and *thoroughly furnish us unto all good works.*" (2 Tim. iii. 15-17.)

But the greatest *One* of all has said: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4.)

Even He who "spake as man never spake" (John vii. 46; Luke viii. 25) has said, "Father, sanctify them through thy *truth; thy word is truth.*" (John xvii. 17-20.)

A proper understanding of *the witness of the spirits*, as taught in the language of my text, will remove a great deal of the strife and ill-will existing among the followers of Christ, and will bring the joys of salvation to many souls who grope their way in darkness and confusion.

That the Spirit does *bear witness* in proving Christians to be the children of God, the Bible plainly

teaches and all believers affirm; but in reference to the *flaw* upon which the Spirit imparts his testimony, the *place* where such testimony is *recorded*, and the *manner* in which the "Spirit bears witness with our spirit," there is a vast amount of strife, division, controversy, and false teaching. In the last two sermons I have tried to prove that, with the exception of the highest type of miracles (for in providential affairs God uses means), so far as shown by reason and the Bible, *the Holy Spirit imparts his testimony and wields an influence over the mind of man only through medium.*

Not that all the influence of the Spirit is now and ever has been confined to *the speech of the Spirit*, but that, whether by miraculous demonstration, as Paul said, "our gospel came not unto you in *word only*, but also in *power*, and in the Holy Spirit, and in much *assurance*" (1 Thess. i. 5), "God also *bearing them witness*, both with signs and wonder and divers miracles" (Heb. ii. 4), wrought without medium, and conveyed to sinners through medium; whether by lives of godliness, as reflections of the Spirit, or whether by words naturally spoken, the influence (excepting some miracles) always reaches the mind through medium. The naked omnipotence of God never operates without medium on the naked spirit of man, except in the highest degree of miracles.

Here is the rock on which all sectarianism must finally lay its aching head, and waste away its own life. When men come to the Bible they must come

together as God's people, and apostolic Christianity will be the result.

In this and the following discourse, besides referring again to the *place where* the testimony or witness of the Spirit is *recorded*, I wish also to show the *sense* in which the testimony of the human spirit must agree or coincide with the known testimony of the Holy Spirit, in proving a person to be a "child of God.

After these lengthy preparatory remarks, let us now consider the following proof:

#### I. THE MEANING OF THE WORD "WITNESS."

When used as a noun, it means the person who or that which gives testimony or evidence. It also means the *evidence* or *testimony* of that which *testifies*. When used as a verb, it means to attest, to give evidence, to bear testimony.

Examples: "I have given him for a *witness* to the people." (Isa. lv. 4.) "This stone shall be a *witness*." (Josh. xxiv. 27.) "A faithful *witness* will not lie." (Prov. xiv. 5.) "Nevertheless he left not himself without *witness*." (Acts. xiv. 17.) "Ye receive not our *witness*." (John iii. 11.) "Conscience also bearing them *witness*." (Rom. ii. 15.) "The *witness* of God is greater." (1 John v. 9.) "The Holy Spirit *witnesseth* in every city, *saying* that bonds and afflictions wait for me." (Acts xx. 28.) "Who before Pontius Pilate witnessed the *good confession*" (1 Tim. vi. 13.) "The Spirit itself *beareth witness* with our Spirit." (Rom. viii. 16.) "Being *witnessed* by the law and the prophets."

(Rom. iii. 21.) "He that believeth on the Son of God hath the *witness* [*i e.*, testimony] in himself; he that believeth not God hath made him a liar, because he believeth not the *record* which God gave of his Son." (1 John v. 10.)

From this we learn, in order to have the testimony of God in us, we must believe the *record* which he has given.

In my text the word "*witness*" means *testimony*, and to understand it you must keep in mind the difference between the component elements or substance of our spirit and its *testimony*, also the Holy Spirit and the "*witness*" *testimony*, or *evidence* which the *Spirit* bears or gives. "The Spirit itself beareth *witness* with our spirit, that we are the children of God." (Rom. viii. 16.)

## II. THE GREAT DIFFERENCE BETWEEN BEARING TESTIMONY WITH A PERSON AND BEARING TESTIMONY TO A PERSON.

Notice carefully the words "*beareth witness WITH our spirit.*" These words clearly teach that there is the testimony of the Holy Spirit and the testimony of the human spirit, the one bearing witness *with* the other rather than *to* the other.

True, the revelation of the Holy Spirit is addressed *to* the spirit of man, but before this testimony can prove a person to be a child of God, that person must obey the terms of pardon, so that the testimony of the said human spirit will accord, agree, or coincide with the Holy Spirit regarding the things essential to salvation.

In a word, the Holy Spirit, in his own appointed way (not ways) must bear witness *with our spirit*.

There is precisely the same difference between hearing witness *with* a person and bearing testimony *to* a person that there is between *talking to* a person and *with* a person.

In one instance only *one* person speaks, while in the other *both* speak, *both* testify. It is possible to speak *to* a person without speaking *with* a person, but it is impossible to speak *with* a person without speaking *to* a person. The Holy Spirit bears testimony through the word, showing how to become a Christian, *to* many sinners, *with* whose spirit he *never* bears witness that they are Christians.

In order that it be truthfully said of two witnesses that they "bear witness *with* each other," it is necessary not only that both shall testify, but it is more important that there be perfect harmony and agreement in all the testimony given by *both witnesses*, *so far as said testimony relates to the point to be decided*.

If William testifies before a jury that Cain killed Abel by shooting him in the head, and Robert testifies of the same affair that he well knows there was no shooting done, but that Abel killed himself by cutting his own throat, while Cain was in his company, then no intelligent person would say that William and Robert "bear witness *with* each other" in proving that Cain killed Abel in a *certain way*. No, their testimony contradicts; there is no agreement in the essential proof.

When the testimony of the spirit of man contradicts or disagrees with the essential testimony of the Holy Spirit, then they do not "bear witness *with* each other;" and let it be remembered that the human spirit, in such case, is the one always in error.

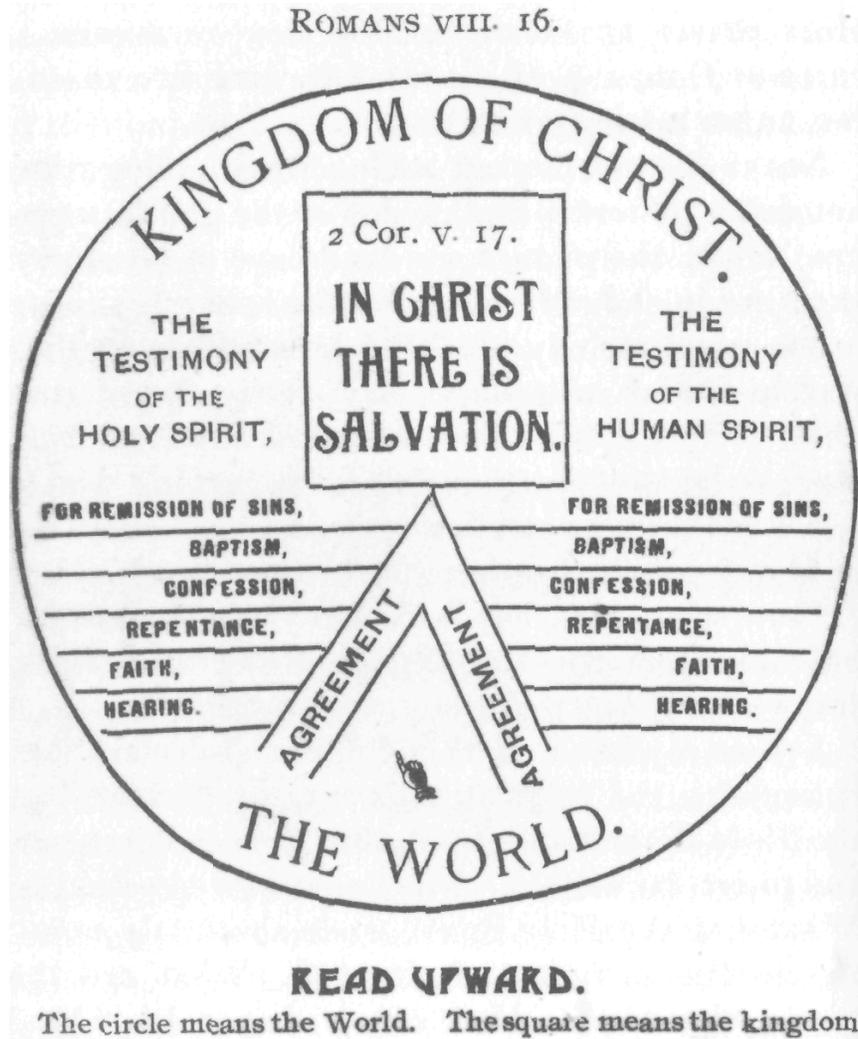
III. WHERE CAN WE FIND THE TESTIMONY OF THE HOLY SPIRIT RECORDED, TELLING HOW TO BECOME A CHILD OF GOD, AND, IN COMPLIANCE WITH HIS TEACHING, BE INFALLIBLY RIGHT.?

Not in the murmuring ocean or the rippling rills; not in the powerful Euroclydon or the gentle zephyrs; not in the picturesque landscape or the starry sky; not in the radiant rays of the beaming sun, or in the sweet melody of all the beautiful birds that warble strains of ecstasy; nay, verily, but in the *Bible* is the Spirit's revelation. *There, and only there*, is his testimony registered regarding *how to become* a Christian and *how to live* a Christian. We need not search elsewhere for his testimony.

From science we may learn many valuable truths, but only from the Holy Spirit, *through the Bible*, can we learn *how* to become a Christian.

I place my hand on this Bible, and declare that it contains the *evidence, testimony, or "witness"* of the Holy Spirit, and by it this great subject can and must be settled. The important question is, What has the Holy Spirit made absolutely essential to the salvation of sinners? What are the terms of pardon? How can a sinner be "born again," and thereby enter into the kingdom of God?

What is the law of initiation into the body of Christ, in obedience to which sinners can be saved by the blood of Christ, and the Holy Spirit bear witness with their spirits that they are the children of God? IV. EXPLANATION OF THE DIAGRAM.



In the world God has established the *plan of salvation*. The small square inside the circle represents the ark of safety, which is the kingdom of Christ.

I mean by this part of the chart the idea of being "in Christ," in the "body of Christ," in that saved relationship where the blood of Christ takes away our sins as long as we walk in the light of his word. (1 John i. 7; 2 Cor. v. 17.) The Bible very clearly teaches that there is a certain state or condition into which a person must enter in order to become a child of God; and this state is called "in Christ," or in the "body of Christ."

I lay down this general proposition, which all Christians know is the truth, viz.: *In Christ there is salvation, and out of Christ there is no salvation, for intelligent sinners.* "We may differ about what it is to be "in Christ," and also about *how* we enter *into Christ*, but we can readily agree that only in Christ can we obtain salvation.

I maintain that the blood of Christ flows or circulates in the body of Christ (never in the body of the devil), and in order to be saved by the blood of Christ penitent sinners must enter into that state or condition where God has ordained that the blood of Christ shall (spiritually speaking) flow or circulate *with its cleansing power*.

I maintain that no man can be in Christ unless he is in the body of Christ, and that it is impossible to enter into the body of Christ, which lay in

the grave, was resurrected, immortalized, and taken into heaven.

Knowing this, God established on earth a *spiritual* organization, and called it "*the body of Christ*," which is "the church of the living God;" and arranged that *in it* penitent sinners might be saved by the blood of Christ. "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. i. 22, 23.) "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. i. 13, 14.) "And he is the head of *the body, the church*" (Col. i. 18.) "Now ye are *the body of Christ*, and members in particular." "There are many members, yet but *one body*." (1 Cor. xii. 20-27.) "There is *one body and one Spirit*, even as ye are called; in *one hope* of your *calling*." (Eph. iv. 4.)

Referring again to the diagram, you see below the square *an angle*, the point of which terminates by entering into that place where we obtain salvation. This *angle* represents agreement, even balance, or union in testimony. On one side you read *the testimony of the Holy Spirit*, and on the other *the testimony of the human spirit*. When these two agree, in perfect union—that is, when the *dictates, sentiments, disposition, and obedience* of the human spirit is in *exact* harmony or conformity to the Holy Spirit, regarding what is *absolutely* essential to *constitute a genuine Christian*, as in the case of the Christians

at Rome—then, and *only then*, may it be truthfully said, in the language of ray text, "*The Spirit itself beareth witness with our spirit, that we are the children of God.*"

Begin at the bottom of the chart, and read upward, on either side of the angle: *Learning, faith, repentance, confession, and baptism "for the remission of sins."*

We are now ready for the next argument.

V. A SUMMARY OF THE TESTIMONY OF THE HOLY SPIRIT REGARDING HOW TO BECOME A CHRISTIAN, AND REFERENCE TO THE AGREEMENT ON THE PART OF THE HUMAN SPIRIT THAT THEY MAY BEAR WITNESS WITH EACH OTHER.

The Holy Spirit has revealed a well-defined and specific *process*, in compliance with which a sinner can become a Christian. If there is no such *plan* clearly revealed in the Bible, then that book is a conglomeration of fables, a mass of mysterious nonsense.

The Bible teaches clearly *how* to become a Christian, or else it teaches nothing. I am persuaded that the Bible does not reveal any *process*, showing how and commanding persons to become anything else but *Christians*, so far as regards the subject before us. There is no other possible way to become a Christian, except as the Bible directs. "We can not manufacture a plan of our own, and by submission to it become a Christian.

We have no right to alter in any way the divine law; "for as the heavens are higher than the earth,

so are my ways higher than your ways, saith the Lord." Bead Revelation xxii. 16-20, and turn your ear in disdain from the frail voice of a sinful Roman Catholic pope. There is in the world a well-defined process, in compliance with which a person can become a "Freemason;" another process, which will make an "Odd Fellow;" another process, which will make a "Methodist;" another, which will make a "Baptist;" and still other processes, in compliance with which a person can become a "Roman Catholic," a "Universalist," a "Mormon," a "Presbyterian," and so on. *These processes did not come from heaven, but came from men.*

It will be admitted that a person can be a Christian, a child of God, without being a "Freemason;" otherwise there would be no Christians, but "Freemasons." A person can be a Christian without being a Methodist; otherwise there would be no Christians, but Methodists. A person can be a Christian without being either a Mormon, a Roman Catholic, a Baptist, or a Presbyterian; otherwise there would be no Christians but these. But, my friends, I tell you emphatically, a person can not be a *Christian without being a Christian*, any more than *falsehood* can be *truth*, or *darkness* be *light*.

Let others do as they may, but as for myself, *in matters of religion*, let me be simply a Christian, a child of God, and *nothing else*. Persuade me not to be a "Campbellite," a "Roman Catholic," a "Universalist," or anything else unknown to the Bible.

I seriously doubt whether any man can be any of these, and at the same time be a *genuine* Christian. Paul was not a "Roman Catholic," Peter was not a "Presbyterian," and James was not a "Methodist." Brothers Paul, Peter, James, and John, Timothy and Titus, *were simply Christians*; and, by the grace of God, I shall continue to be what they were. *There are too many Christians that are too much something else. That's it exactly.*

Indeed, I have no unkind thought, word, or action for any man, woman, or child in this wide world, whether they be saint or sinner, professing any religion or none; and I entreat them to read the Bible for themselves, and reach their own conclusion, only asking that they quit stigmatizing me with some human, sectarian name, and allow me to be a *Christian*, with all the term implies, and nothing else.

Now we take the very important question, What is that well-defined *process* revealed by the Holy Spirit, *through which a person must pass* in order to be a child of God? In a word, what is the testimony or evidence of the Holy Spirit regarding how to become a Christian? Let us consider carefully the following proof:

*First*, LEARNING. The first thing for a sinner to do is to *learn* the plan of salvation. A person can no more become a Christian without knowing *how* to become a Christian than he could become a "Freemason" without learning the steps of initiation; or become a Roman Catholic, *at heart and in*

*fact*, before *learning* the principles of Roman Catholicism.

Jesus said, "No man can come unto me except the Father which sent me *draw* him. . . . 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 unto me." (John vi. 44, 45.)

From this language we learn that God *draws* persons to Christ by *teaching* them the gospel. "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. i. 21.) "I am not ashamed of the gospel of Christ, for it is *the power* of God unto salvation to every one that believeth." (Rom. i. 16.) "So then faith cometh by hearing, and hearing by the *word of God*." (Rom. x. 17.)

You will notice these scriptures teach that provided a sinner believes the gospel, then he is not saved *at that moment*; but, being in need of salvation, the gospel becomes "*the power* of God *unto* [not because of] the salvation" of those who, with uncovered heads and loving hearts, believe what it teaches.

"He that received seed into the good ground is he that heareth the word, and *understandeth it*; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, and some thirty." (Matt. xiii, 23.) "Who hath ears to hear, let him hear." (Matt. xiii. 9.)

*Second*, FAITH. The word "faith" means belief

*in a person or proposition*, upon certain testimony, without which we could not believe. Human testimony produces *human faith*, and divine testimony produces *divine faith*.

You will please keep in mind the fact that the Bible contains all the divine testimony showing how to become a child of God. You need not in this age search elsewhere for the evidence of the Spirit. Faith may exist in various degrees, but still it is faith. To illustrate: If I had in my hand three grains of wheat, it would be simply wheat; and if I had by me one thousand bushels of wheat, it would *still* be *wheat*—not *wheats*. So with faith. Some persons have more faith than others, because they understand more of the evidence, and place unshaken confidence or belief in the testimony received.

The Holy Spirit, in giving his testimony, declares in unmistakable words that the *second thing* for a sinner to do, in order to be saved, is *to believe on the Lord Jesus Christ*.

It is high time some people were learning the difference between *faith in a person* and faith in some *theory, tenet, or dogma*.

The faith that saves the soul is *faith in a person*, faith in *the Lord Jesus Christ*. To believe in a person includes much more than simply to *believe that he exists*. Thousands of sinners believe in the existence of Christ, and yet they will sink down into despair.

I judge from what some men believe, teach, and

preach, that they no more believe in Jesus Christ *with all their heart* than I believe in Mahomet and Joe Smith *with all my heart*. I believe that Mahomet and Joe Smith existed, but yet I do not believe in them. I denounce their teaching and repudiate their systems of religion.

Some preachers profess to believe in Christ with all their heart, and at the same time they deny his authority and repudiate his doctrine. They may do this ignorantly, and in good conscience, but who will affirm that such persons *truly believe in Christ*? This question is of far more importance than many preachers realize. Why reject from membership in the Church of Christ a person not immersed, and yet fellowship one believing and teaching a doctrine ten times more ruinous and soul-destroying than sprinkling or pouring for baptism can ever be?

*Faith in Christ* includes belief in his *existence*, belief in his *divinity*, belief in his *works* and *all his words, so far as understood*. Some people say they believe *in faith*—in other words, they have faith in faith; some say they believe in *repentance*, some in *prayer*, some in *election*, and others say in *baptism*; but, as for me, I will *believe in the Lord Jesus Christ*.

Were I to meet my Savior in the road, and he say to me, "Dost thou believe on the Lord Jesus Christ with *all thine heart*?" I would reply, "*Yes, Lord, I do.*"

Then, should he begin to teach me, saying, "He

that *disbelieveth* shall be damned," and *except sinners repent* they will all perish; and should I at that moment interrupt his line of thought by saying, "Not so, Lord—*there is no hell*, no one will be *dammned*, but all the race will be finally saved," then I would expect him to reply, "Did you not say, just one moment ago, that you believed on me with *all your heart*?"

While I studied the meaning of that *term* the Savior would continue, saying, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved (Mark xvi. 16). Tell sinners to repent and be baptized *for the remission of sins* (Acts ii. 38). Emphatically state to them, *Except* a man be *born of water* and *of the Spirit* he can not enter into the kingdom of God" (John iii. 5).

Just at this point in his teaching I would once more interrupt him, saying, "*Not so, Lord*; for I know that many of my friends have gone to heaven without being 'born of water and of the Spirit,' and all this talk about baptism being '*for the remission of sins*' is a *mere sham* and *mockery*. My dear Savior, I believe your precious blood will cleanse me from sin, whether or not I ever obey even one of thy laws, *if I only have faith in thee*."

Then the Savior would say to me, "Oh thou of little *faith* and much *supposition!* verily I say unto you, I am come a light into the world, that whosoever believeth on me should *not abide* in darkness. And if any man *hear my words* and disbelieve, I

judge him not; . . . but he that rejecteth me, and *receiveth not my words*, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day (John xii. 46-48). I do nothing of myself, but as my Father hath taught me, I speak these things. . . . If you continue in my word, then are you my disciples" (John viii. 28-31).

Were I thus to quibble with my Savior, and then hear such a plain speech from him, I would hang my head in shame, and say, "*Lord, increase my faith.*"

What the world needs to-day is more *faith in Christ, in all his words*, in all his works. When a man gives the lie to any of the words of Jesus, either by speech or practice, he is not fit to be baptized. A person may be honestly and sincerely ignorant of many things about baptism, and yet be scripturally baptized; but I doubt the validity of any baptism wherein the heart of the candidate is openly and *purposely at variance* with the word of God— as in the case of D. B. Ray, J. 1ST. Hall, and a host of others—who, having heard the gospel of Christ, have closed their eyes against its light. Downright rebellion against God! When a sinner contends with me that baptism is non-essential, I tell him what he needs is more *faith in Jesus Christ*.

That the Holy Spirit testifies all sinners must exercise faith in order to become Christians is too plain to admit of denial. "He that disbelieveth shall be condemned." (Mark xvi. 16.) "With the heart man believeth unto [or, in order to] righteous-

ness." (Rom. x. 10.) "For without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. xi. 6.) "He came unto his own, and his own received him not; but to as many as received him to them gave he *power to become* the sons of God, even to them that believe on his name, . . . who were begotten of God." (John i. 11-13.)

A man is not saved immediately, when he believes; else Paul was wrong when he said, "The gospel is the power of God *unto* the salvation of the believer."

In the above scripture we learn that when sinners were begotten of God, by the truth, and believed on the name of Christ, that they were given the *right, power, or privilege* of becoming the sons of God. Faith is essential to salvation, but the doctrine of *salvation by faith only* (see M. E. Discipline, Art. 9) is as grand a farce as was ever perpetrated on a sin-cursed world. "Faith without works is dead, being alone." (James ii. 14-26.) "Though I have *all faith*, so that I could remove mountains, and have not charity, I am nothing." (1 Cor. xiii. 2-13.)

I have just two reasons for not believing in justification by *faith only*: First, the Bible nowhere teaches it; second, because just exactly the opposite is taught in the Bible. "Ye see then how that by works a man is justified, and not by *faith only*." (James ii. 24.)

But my text says "the Spirit bears witness *with* our spirit that we are the children of God." We have found by his testimony, thus far, that *learning* the gospel and *faith in Christ* are absolutely essential to salvation. In order that two witnesses "bear witness *with* each other," their testimony must agree, must coincide.

Now let us examine the testimony of the human spirit; and, my friends, if you are children of God, then when the Holy Spirit says "a sinner must *learn* the gospel" in order to become a Christian, your spirit will answer, in sweet union singing, "Amen! I have *learned* the *gospel*." Then, when the Holy Spirit says "sinners must believe in Christ in order to become Christians," your spirit will answer, "Bless God! *I do believe in Christ*."

Thus far, then, we have perfect union, perfect agreement. They bear witness *with* each other.

*Third*, REPENTANCE. We examine the testimony given by the Holy Spirit, and find that he bears witness, in words too plain to be misunderstood, that the third thing for a sinner to do, in order to be saved, is to repent of sins committed. No man can become a Christian without repentance. "Except ye repent, ye shall all likewise perish." (Luke xiii. 3.) "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke xxiv. 47.) "Repent, . . . every one of you for the remission of sins." (Acts ii. 38.) "God now commands all men everywhere to repent." (Acts xvii. 30.)

Who would dare deny that the Holy Spirit testifies that repentance is in order to salvation?

Repentance means a change of the will, the motives or purposes of the heart. A *reformation* of life is that which results from repentance. A godly sorrow is that which leads to repentance, or change of the will.

That repentance takes place in the sinner's mind, after faith, is proved by the following unanswerable arguments:

1. It is not probable that sinners would repent without first believing.
2. Because it pleases God for sinners to repent (Luke xv. 7), and without faith such is impossible (Heb. xi. 6).
3. Repentance is a command, and as such must be obeyed by faith.
4. Because faith produces conviction, and conviction creates a godly sorrow, while a godly sorrow leads to repentance. (See 2 Cor. vii. 10.) The goodness of God made known in the gospel leads men to repentance after they believe it. (See Rom. ii. 4.)
5. As shown from why the heathens do not repent. They have no gospel testimony, no faith in Christ, and hence no *gospel repentance*.
6. Because the Apostle Peter, speaking as the Spirit gave him utterance, and knowing that repentance takes place after faith, he commanded *sorrowing believers* to repent, as the next work in order to pardon. (Acts ii. 37, 38.)

With these facts established by the Holy Spirit, we look once more into the testimony of the human spirit; and, my friends, *if you are children of God*, then when the Holy Spirit testifies that without repentance no sinner can be saved, your spirit will testify, "Blessed be the name of God! for I have repented of my sins." Again, we have agreement —*perfect union*.

Just here I remark that, so far as proved by the Bible, we have no testimony showing that Jesus Christ, or any inspired man since the beginning of Christianity, ever *taught* or *commanded* an unbaptized person to pray. Yet it is true that sinners have prayed in all ages of the world. But the Holy Spirit *teaches* and *commands* Christians to pray.

Persons often say to me, "Brother Zachary, why do you not *teach* sinners to pray?"

I answer, "Because Jesus Christ and his apostles did not teach unbaptized persons to pray, and I purpose to follow them."

It is useless to *teach* sinners to pray. God intended that his ministers, by the power of the gospel, should compel sinners to pray. "*Preach the word*" and listen for the cries of convicted souls. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. xxviii. 9.) "Now we know that God beareth not sinners, but if any man be a *worshiper* of God, and *doeth his will*, him he heareth." (John ix. 31.)

Preach the gospel, and induce sinners to believe *in Christ*, and *then* all the powers of earth and hell

could not keep them from praying. Prayer is the natural outbursting of a truly penitent soul—not as the voice of a lion, but in the gentle whispers of penitence and love, seeking remission of sins. I sincerely doubt whether any person ever became a Christian before imbibing the spirit of prayer. But neither sinner nor Christian has any right to ask anything of God, *except in accordance with his will*. To erect a "mourner's bench," and teach unbaptized sinners to pray for pardon of sins, before they *obey the terms* of pardon, is worse than religious mockery. Let the man who affirms that Jesus Christ or any of his apostles ever taught or commanded an *unbaptized* person to pray put his finger on the proof text. The mourner's bench practice is wholly without authority. We must discriminate between things which the Holy Spirit *commands* and those things which *naturally result from obedience*.

*Fourth, CONFESSION.* The testimony of the Holy Spirit proves *that a sinner is required to confess Christ in order to become a Christian, a child of God.*

"Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven." (Matt. x. 32.) "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who witnessed the *good confession* in the presence of Pontius Pilate; that thou keep this *commandment* without spot, unrebukable, until the appearing of our Lord Jesus Christ." (1 Tim. vi. 13, 14.)

The *confession* witnessed before Pontius Pilate was that "*Jesus is the Christ, the Son of God.*" (John xviii. 37, xix. 7; Luke xxii. 70.)

The truth of this confession is the pivotal principle of Christianity. It is the foundation of the Church of Christ, and that rock against which the powers of Hades did not and shall not prevail. (Matt. xvi. 16-18.)

This confession was so universally made before baptism, in the days of inspiration, that a short time afterwards an early transcriber inserted it in the Bible, as a matter of truth, in the history of conversions.

"If thou believest with all thine heart thou mayest." The sinner answered: "I believe that Jesus is the Christ, the Son of the living God." (Acts viii. 36-38.) As here recorded this is truth, but not *inspired* truth.

Thus we see manifested faith *in a person*. The faith that saves is faith in Jesus Christ—not *merely in his existence*, but also a confiding trust in his doctrine, his words and works, *so far as understood*.

Like the planets in the realm of space revolve around the sun, so do all the great principles of the Bible cluster around this good confession.

With the accuracy that the tremulous magnetic needle unerringly points to its pole, so do the truths of revelation point to Christ, declaring him *the Son of God*. It is the development of one great system, which could only have originated in a superhuman mind.

This *confession*, when truly believed, in its wonderful influence will give the *deathblow* to all great systems of false religion, and send them to eternal infamy. It is the world's only panacea, and God's thunderbolt of destruction hurled at the vain philosophies of men.

Let us briefly view some of its tendencies in demolishing falsehood.

"JESUS is THE CHRIST, THE SON OF THE LIVING GOD." If so, then—

1. Down comes Atheism, with all its boasted advocates, for *there is a God*.
2. Down comes Deism, for God made the Bible.
3. Down comes Judaism, for Christ has been born, and was rejected by the Jews.
4. Down falls Liberalism and Universalism, for Jesus said, "He that *disbelieveth* shall be damned."
5. Down falls *German Rationalism*, for both the *Old* and *New Testaments* are *inspired*.
6. Down falls Mahometanism, for if Christ is the Son of God his law is supreme, and Mahomet was a fraud.
7. Down comes Mormonism, for Joe Smith was a villainous impostor. If Jesus is the Christ, the Son of the living God, he is all he claimed to be; and finally every knee must bow to his law, and every tongue confess his holy name. (Phil. ii. 10, 11.) His word is truth, his life is spotless purity, and besides him there is no *king*, *pope*, or *potentate* whom we should follow in religion. Just to the extent that we *believe in him with all our heart*, we

turn away in *disgust* and *disdain* from every false religion beneath the starry sky. I unhesitatingly affirm that no man can believe in the Lord Jesus Christ *with all his heart*, and at the same time believe the doctrines and commandments of "*His Honor, Lord God, the Infallible Pope*" (*Pup*).

8. Down falls Roman Catholicism, at one fell stroke of God's eternal truth.

9. Down tumbles Shintoism, for we should *worship none but God, through Jesus Christ his Son*.

10. Down comes Buddhism and Brahmanism, with all their mythological fabric.

11. Down falls Socinianism and Unitarianism, because Christ is superhuman, and the Godhead is not simply *one personality*.

12. Come down, and ye forever fallen, ye mighty hosts of Infidelity, Falsehood, and Paganism; for *Jesus Christ is the Son of God*, his system is *divine*, his law the *only* law, his testimony our *only guide*, his religion without an *error*, while all others are but *base impositions* upon a sin-cursed world. When I view the *meaning* and influence of "*the good confession*," I can understand why Jesus said, "I came not to send *peace* on earth, but a sword." Death and destruction of all false religions, and an elevation of the *banner of Christianity*, is Christ's declaration of war, and the *good confession* is his *emancipation bill* for the enslaved millions of the human race.

With the above systems of falsehood swept out of existence, the devil would quake and tremble,

and leave the battlefield. No wonder that the blood of a million martyred Christians has freely flowed in the world's history! See them bound to the stake, while fagots are piled around them! Behold them in the dark dungeon and on the cruel cross! Look at that aged child of God, with his head on the chopblock! Listen, oh ye angels of God, and the blood-washed legion! listen to that faithful cry, uttered in words of confiding love, "*I believe with all my heart that Jesus Christ is the Son of the living God!*" Without making this confession, *in some proper way*, no sinner can become a *Christian*; and without living in accordance with what is included afterwards, no man can be saved in heaven. Notwithstanding that the whole of Christianity is partially included in this grandest of all confessions, yet I have heard men professing to be ministers of the gospel, and other persons professing to be Christians, actually make fun of and belittle this good confession, and substitute in its stead the telling of curious feelings, funny experiences, graveyard tales, and "ghost stories." Oh, thou eternal and righteous God! how long wilt thou withhold the exhibition of thy wrath against the doctrines and commandments of men? "Be not deceived, God is not mocked."

If Jesus Christ is *not* the Son of God he was the grandest fraud and impostor the world ever saw, and his teaching the most delusive conglomeration of falsehoods that ever darkened the souls of men.

Wave on! wave on! thou whitest flag of eternal

truth, until *all the world* shall bow in holy awe before thee!

If there be one thing above all others upon which I would risk my salvation; if there be in the Bible any one thing which I could select and perform as a work in order to my redemption, above all things else I would take "*the good confession*" as the immovable rock on which to plant my feet; and, standing before a scoffing and vain world, would say from the depths of my soul, "*I believe with all my heart that Jesus Christ is the Son of the living God.*" And I would rather risk *that* to take me to heaven than *all the repentance, all the prayer, all the baptism, and all the works of charity* I might perform in a lifetime, even though I could live one thousand years and control the entire wealth of the world.

But no man can be saved by confession *only*; neither can he be saved by faith *only*, repentance *only*, or baptism *only*.

Let us again hear the testimony of the Holy Spirit, telling the Christians at Rome what unbelievers must do to be saved: "That if thou wilt confess with thy mouth the Lord Jesus, and believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth *unto* righteousness, and with the mouth *confession* is made *unto* [*i. c.*, in order to] salvation." (Rom. x. 9,10.)

The man who denies that confession is necessary to salvation denies the word of God, and to that extent disbelieves the Lord Jesus Christ. I would

not give the value of one bottle of "Winslow's Soothing Syrup" for the validity of a baptism not preceded *by faith and confession*. I am no stickler for the form of such confession, excepting that it embodies that "*Jesus Christ is the Son of God.*"

A baptism without either faith, repentance, or confession is a nullity, an empty form, without recognition in heaven. In the language of the beloved and learned Professor J. W. McGarvey, such a baptism is "like a blasted nut; the shell is there, but the kernel is wanting." I suppose there are in all churches some persons who have been scripturally baptized, but I fear that in some churches such persons are few and far between. May we not conclude that among the millions who have been put under the water there are hundreds whose baptism was never recognized in heaven? Let each man decide his own case, according as the Bible teaches.

From this array of evidence may we not safely say, in the words of the Holy Spirit, "with the mouth confession is made in order to salvation?" (Rom. x. 10.)

Let us "keep this *commandment* without spot and unchanged till the coming of Jesus Christ." (1 Tim. vi. 14.)

Now, my friends, examine your own hearts, and in the light of the Holy Spirit, when he says a sinner must confess Christ in order to become a child of God, your spirit will testify (if you are a Christian), saying, "Blessed be God, our Father, I *have confessed* Jesus Christ, his Son!" Once more, then,

we have *agreement between* the human spirit and the Holy Spirit. Perfect *union* testimony! *no contradiction! no conflict!* "The Spirit itself beareth witness *with* our spirit, that we are the children of God." (Rom. viii. 16.)

But, to draw the contrast, suppose that when the Holy Spirit testifies that you *must learn* the gospel of Christ, the plan of salvation, in order to become a Christian, and your spirit testifies that you have *not heard and learned* the gospel. Should the Holy Spirit testify that you must believe in Christ, and *your* spirit testify that you do *not* believe in Christ, but that you think he was merely a man, died and remained dead; then it is certain the Holy Spirit does not bear witness *with your* spirit that *you* are a *child of God*.

The testimony of the Holy Spirit is all right, and the testimony of the human spirit in such case would *be all wrong*. The Holy Spirit declares you must repent in order to become a child of God. Now examine the testimony of the human spirit, and see whether you changed your *will* before you were baptized. If you did not, then how dare you claim to be a Christian, until you have put your spirit in that condition in which its testimony will agree or coincide with that of the Holy Spirit?

When the Holy Spirit testifies that a sinner *must confess Christ*, else he can not be saved, and the human spirit testifies that you told some ludicrous dream, funny experience, or fanciful yarn, instead of making the Bible confession, then how dare you

say "the Holy Spirit bears witness *with* your spirit?" It is enough to tickle the ribs of death and bring a smile from the grave to hear some things that are palmed off' on the world for a Bible confession, a genuine Christian experience.

A preacher once said to an old man who had just "gotten through," "got religion" (and the Lord knows what else): "Now, brother, stand up and tell us in your own good way what the good Lord has done for you." The old man stood up, and, while great tears rolled down his furrowed cheeks, said: "Well, brethren, I dreamed a dream, but it is a little unreasonable. I dreamed that fifteen years ago (sure enough, brethren, it is a little bit unreasonable, but I dreamed that fifteen years ago) I swallowed a wagon, and the swingletrees hung in my teeth until I just got the tongue down this meeting."

The preacher then arose and said: "Brethren, you have heard Brother Brown's experience. He has been happily *converted* unto the Lord. What shall we do with him? "

"I move that we receive him," said one good brother.

"I second the motion," said another; and into a sectarian church he came.

Another man, telling his experience, said: "I looked up and saw my sins going off' over the hill; and I'll tell yon, brethren, they looked just like a wagon load of fodder."

Another man said: "While meditating one

night, my sweet little girl, eight years old, that died six months ago, came back, dressed in angels' clothing, and, standing in my presence, said: "Papa, you must be a Christian, and come to where I and mamma stay, up in heaven."

Some days ago a good man—a school teacher— told me he was lying in bed one night, when suddenly he had a "curious feeling" in his vital organs, and "got religion."

A man living in the state of Texas told his experience, in substance, as follows: "When I started to church I began to feel a little somewhat curious, and a little farther on I felt a feeling a great deal more curious. When half way to church I began to fill up, and when I put my foot on the doorstep I filled up a little more. I walked up the aisle, and when I took my seat I filled up much more. The preacher began to preach, and I filled up more. The invitation hymn was started, and then I filled up much more, until I put my hand in the preacher's hand; then he cried and I cried, and I *filled up some more*, when he told me to kneel down and pray for salvation. I began to pray, and he began to shout and call for the good sisters to come and *pray for Jesus Christ*. The good sisters came, weeping and shouting, while all this time I was leaning on the mourner's bench and *filling up more*. One sister began to pound me on the back, amidst all the fuss, and I thought in my soul I would surely burst. Then the preacher came, and hit me a loving lick, and all at once I *got religion*. The awful

feeling subsided, the Lord filled me full of his spirit, and I arose a child of God, *a sinner saved by grace alone.*"

My friends, I speak of these "experiences" not with malice toward the persons concerned, but only to emphasize the vast difference between *mananity* and *Christianity*—the difference between human dreams and the word of God. These delusions are but the legitimate results of the doctrine of *abstract and direct spiritual influence*. Admitting that such dreams and curious feelings are possible and actually exist, yet they have no connection with the *Bible plan of salvation*, and can be accounted for on the principles of mental philosophy and mesmerism, without any *abstract* operation of the Holy Spirit.

Resuming our argument, we have learned that the Holy Spirit testifies, and that his testimony comes *only through medium*; that in conversion his testimony is given only through the *gospel* of the Lord Jesus Christ; that he bears witness, saying sinners must *learn* the gospel of Christ; and, second, *believe* with the whole heart in the Lord Jesus Christ as the Son of God; third, repent of sins; and, fourth, *confess* Jesus to be the Son of God. We have seen, furthermore, that in order to become children of God we must put our spirit in that condition wherein *its* testimony will *agree* or *coincide with* the testimony of the *Holy Spirit*, that we may *experience by faith a real consciousness* in our minds of *having done* those things which the Holy Spirit emphatically

declares *we must do* in order to the forgiveness of our sins.

"Oh, well," says sonic person, "Brother Zachary, I will admit that you are right thus far. You have certainly proved by the testimony of the Holy Spirit, to every honest and intelligent person in this audience, that learning, faith, repentance, and confession are appointed of God as terms of pardon, which sinners must obey in order to become Christians.

"You have shown that no responsible person, *not having done these things*, can *scripturally* claim the fulfillment of New Testament promises to him; that he can not take the word of God in his hand, and prove by the unerring testimony of the Holy Spirit that God in heaven has pardoned his sins.

"True, as you say, sinners may have had some 'curious feelings,' produced by excitement or otherwise — sometimes even before they believed in Christ—but what would be the value of such feelings as long as sinners had not *obeyed the positive mandates of the Holy Spirit?*

"It is *probable*, and for all I know may be *absolutely certain*, that the Holy Spirit does not bear witness with the spirit of any person, proving him to be a Christian, before he *learned* the gospel, *believed* in Christ, *repented* of sins, and *confessed* the Savior.

"*All this I readily admit.* But I see in your chart, in the plan of your diagram, that you have written in that illustration one other thing as the testimony of the Holy Spirit *in order to the remission of sins.*

And, sir, you might preach to me fifteen hundred years, and you can never convince me that the Holy Spirit testifies (either in or outside of the Bible) that a person must be baptized *for the remission of sins*—that a person must be baptized in order to enter 'into Christ,' where we obtain salvation; or into the 'body of Christ,' where the blood of Christ flows, or circulates, in its cleansing power. Sir, I think a person can become a Christian without getting wet; and I am sure the Holy Spirit, in giving his testimony to the world, has never even hinted that baptism is necessary to salvation. I do not believe that God has made baptism a condition of pardon. True, I think persons ought to be baptized, but only such as are already saved. Sir, I believe that baptism is not *for the remission of sins*, but *because of* the remission of sins; not in order to be saved, but because one is already saved; not in order to enter into Christ, but because we are *already in Christ*."

These objections, my respected audience, bring us to the consideration of another very grave point—one which calls for another sermon on *the witness of the spirits*.

This is a momentous question. It is far-reaching in its influence. Does the Holy Spirit teach that obedience in water baptism *is in order to remission of sins*? I affirm that the Bible emphatically so teaches. We must take the whole Bible. We must declare the whole counsel of God. Then what saith the revelation of the Spirit? Read and see. "He that

believeth and is baptized shall be saved." (Mark xvi. 16.) "Except a man be born of water, and of the Spirit, *he can not enter* into the kingdom of God." (John iii. 5.) "Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins.*" (Acts ii. 88.)

In the light of these scriptures, I ask who that truly loves Christ and his law can enjoy *peace of heart and soul* without obeying him? Why should man quibble with God? Why seek to change the plain words of the Spirit? If we profess to be guided by the Bible, I insist we must be consistent. "*Speak where the Bible speaks, and be silent where it is silent.*"

We are not done with this subject. There is much yet to be said. The truth must be preached, and error exposed. The world is full of false doctrine. We should be exceedingly careful about what we believe and teach. Let us not make void the word of God by our traditions. To be honest and sincere is not enough. *We must also be right—right in theory and right in practice.* Then all the world can not move us from the rock of eternal truth. No wonder the Ethiopian nobleman, having been immersed, "went on his way rejoicing." (Acts viii. 36-40.)

Friendly sinners, I entreat you to be satisfied with nothing less than the whole truth on these matters of life and salvation. Having found the truth, be careful to obey it; and may God bless you in your effort to do his will. I invite you, one

and all, to hear the conclusion of this subject in the next sermon.

While we sing one of the songs of Zion, I desire to know whether any sinner here is anxious to obey the Savior, and become a child of God.

"How happy are they who their Savior obey,  
And have laid up their treasures above;  
Tongue can not express the sweet comfort and peace  
Of a soul in its earliest love."

# THE WITNESS OF THE SPIRITS.

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## FOURTH SERMON.

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*Romans viii. 16.*

TEXT: "*The Spirit itself beareth witness with our spirit, that we are the children of God.*"

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In previous sermons we have seen, as stated by the Holy Spirit, that *learning* the gospel, exercising *faith* in Christ, *repenting* of sins, and *confessing* the name of Christ, *are absolutely essential to salvation*, and necessary antecedents of valid baptism.

We come now to study one of God's commandments, about which human speculation and vain philosophy have caused much strife and confusion. Let us lay aside our preconceived prejudice, and ask what saith the Spirit on this solemn subject.

*Fifth Argument*—BAPTISM. THE HOLY SCRIPTURES TEACH THAT WATER BAPTISM, WHEN OBEYED BY A PROPER SUBJECT, IS IN ORDER TO THE REMISSION OF SINS.

The Holy Spirit, through his divinely appointed medium, testifies that persons, properly prepared, must be buried by baptism in water, and raised to walk in a new life, before God in heaven pardons their sins and adopts them as his children. Bap-

tism is made, by the testimony of the Holy Spirit, a condition of pardon, connected with and positive as faith and repentance. Not that baptism pardons sin, any more than the water healed Naaman of his leprosy, the looking at the brazen serpent cured the bitten Israelites, or the blowing of horns tore down the walls of Jericho. God overthrew the walls *after* the Israelites marched around them, made a loud blast upon the trumpets, and raised their voices in a mighty shout. God cured the bitten Israelites, but not until after they looked at the brazen serpent. God, and not the water, healed Naaman, but not until he had dipped himself seven times. Baptism is a *test* of faith and loyalty to God, who pardons the sins of penitent, alien sinners through the meritorious blood of Christ, immediately after scriptural baptism. The person being thus born into the family of God, initiated into the "body of Christ," or the kingdom of Christ, *is a Christian*, by reason of the changes effected in the heart by *faith*, in the life by *repentance*, and in the *relationship* by *confession* and *baptism*. Such a Christian *knows* of his pardon *by* believing the testimony of the Holy Spirit, which can be obtained only from his revelation, the Bible. The Christian, *believing the testimony*, rejoices in hope, knowing it is "*impossible for God to lie* "

Then, to settle forever this much-controverted subject, I now appeal to the testimony of the Holy Spirit; and, in the name of God, its Author, I reverently ask, Has the Holy Spirit commanded that

penitent sinners should be baptized *in order to the remission of sins?*

"To the law and to the testimony." "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

That this baptism, in the commission embracing the believers of all after ages, nations, and countries, is *water* baptism, is shown from the following indisputable facts:

1. It was a baptism administered by man.

2. It was administered in the name of Father, Son, and *Holy Spirit*. Hence it is not a baptism in the *Holy Spirit*.

That it is necessary to pardon of sins is proved by the following unerring testimony: "Go ye into all the world and preach the gospel to every creature. *He that believeth and is baptized shall be saved; but he that disbelieveth shall be damned.*" (Mark xvi. 15,18.)

This statement as clearly teaches that baptism is essential as it would teach that baptism is non-essential, provided it read, "He that believeth *and is saved*, both now and forever, world without end, ought to be baptized; but he that believeth not shall be damned."

There is much more testimony of the Holy Spirit showing that baptism is for the remission of sins. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John iii. 5.)  
These

words were spoken by Christ; and the Spirit, through John, gave them to the world. On Pentecost wicked men heard the gospel. They truly believed. They were pierced to the heart. The truth was powerful. They could see no hope in their old-time religion, for the *law of Moses* said they must die for a willful and cruel murder. Their *faith* was now in the *form* of conviction. Desiring to be saved, they cried out, "Men and brethren, *what shall we do?*" The Holy Spirit answered, "*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.*" (Acts ii. 38.) Having learned the way, their faith now assumed the *form* of *trust*, while, without questioning the propriety of God's plan, they *obeyed*, and by *faith* enjoyed the forgiveness of sins after obedience.

The Spirit of God, through Ananias, said to Saul of Tarsus: "And now why tarriest thou? Arise, and be *baptized*, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.)

"Many of the Corinthians hearing believed, and were *baptized*." (Acts xviii. 8.)

The Samaritans, "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, were *baptized*, both men and women." (Acts viii. 12.)

Of the Philippian jailer it is said: "He *took them* the same hour of the night [most likely out of the house to the river Angista, in Philippi], and *washed*

their stripes, and was baptized, he and all his [household], straightway." (Acts xvi. 33.)

"Know ye not that so many of us as *were baptized* into Jesus Christ, were baptized into his death? Therefore we are *buried with him by baptism* into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 3, 4.)

"Ye have obeyed from the heart that *form of doctrine* which was delivered you. Being *then* made free from sin, ye became the servants of righteousness." (Rom. vi. 17, 18.)

"Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the *washing of water by the word*," (Eph. v. 25, 26.)

"Buried with him in *baptism*, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." (Col. ii. 12.)

"For as many of you as have been *baptized into Christ* have put on Christ. There is neither Jew nor Greek, neither bond nor free, neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 27.)

"The *like figure* whereunto even *baptism* doth also now *save us* (not the putting away of the tilth of the flesh, but the answer [the seeking] of a *good conscience* toward God), by the resurrection of Jesus Christ." (1 Pet. iii. 21.)

I unhesitatingly affirm that any man who will

read these testimonies of the Holy Spirit, and in the face of all this evidence deny the importance of baptism, that in so doing he denies the word of God, and to that extent *disbelieves* the Lord Jesus Christ.

Water baptism is not to wash the *dirt* or *filth* off the flesh, but it pertains to the *spirit*, to the *soul*, to the *conscience*.

It is the inner man that is begotten by the Holy Spirit through the gospel, and it is the inner man that is "born of water."

The *same thing* begotten must be delivered. The flesh is no more baptized *with Christian baptism* than is the clothing which we wear. It is the *submission of the soul in actual* obedience to God's appointed law which is called "being born of water."

The only reason why the "body is *washed with pure water*" (Heb. x. 22) is because it contains the inner man, and the outward man must be buried in water, in order that the spirit of man may submit to the divine law, by being immersed, in the name of Jesus Christ, as commanded in the great commission. (See sermon by F. G. Allen, in "*Old Path Pulpit*," pages 237-255.)

I opine there have already been too many baptisms, chiefly of the flesh, and hence not scriptural baptism. The chief point in baptism, as regards its *validity*, is the *submission of the soul*, rightly prepared, to the *will of God*. The difference, then, between *classic* and Christian immersion is not one of *action*, but of *heart preparation* and *humble submission* to

God's law. An avowed *infidel* could be baptized, but not with scriptural baptism, for the reason that it is the *spirit*, and not *the flesh*, that obeys God in Christian baptism. I greatly fear that the world is *cursed* with *classic baptism*. Speaking of *design*, and not of *action*, Peter alludes to water floating the *ark* containing Noah and family out of the *old* world into the *new*, out of one state into another, out of one age into another. *It changed their relationship*. (See Peter iii. 20, 21.) The *like figure* whereunto *baptism* deals with the *conscience in order to pardon*. When a sinner has been prepared by faith, repentance, and confession, then baptism initiates him into the grace of God, into the body of Christ, into the reign or kingdom of Christ. Baptism is the great river, flowing as the boundary line between the kingdom of Satan and the kingdom of Christ.

"Verily, verily, I say unto thee, Except a man be *born of water and of the Spirit*, he *can not* enter into the kingdom of God." (John iii. 5.)

It is the universal verdict of all the great scholars of the earth that "*born of water*" in John iii. 5, means *baptism*. All the leading creeds of Christendom unmistakably declare that "*born of water*" *means baptism*.

Any gourd-headed preacher who teaches to the contrary arrays his puny decision against the scholars and critics of the entire world.

If "*born of water*" means baptism, if the intelligence of the religious world has rightly decided,

then in the name of reason and all that is sacred and lovely, I ask what follows as the only logical and scriptural conclusion? Simply, my friends, the plain words of the Son of God, emphatically saying, "*Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.*"

As long as I love my Savior, as long as I believe his truth, as long as words have a meaning and *these words* remain in the Bible, then prate not in my ears about instantaneous conversion, and that baptism is a *non-essential*.

I would not believe it, though sworn to by a host of angels! Yea, "let God be true, if it makes every man a liar." He that hath ears to hear, let him hear. He that hath eyes to see, let him see; and he that hath a heart, in God's name let him understand. Listen, oh, ye quibbling men, to the words of the Holy Spirit, speaking to sinners who had heard of Christ and believed in him: "*Repent. and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.*" (Acts ii. 38.)

When those sinners cried out, "What shall we do?" they wanted to know what to do in order to be saved. They had already exercised faith, but were not yet pardoned, as shown from the fact that deep sorrow reigned in their souls; and the Apostle Peter, knowing that repentance takes place after faith, and further remembering that Jesus said, "He that *believeth* and is *baptized* shall be saved"—

Peter, I say, well understanding this, raised his voice, and by the Holy Spirit uttered as plain a declaration as the Holy Spirit ever put in the same number of words, saying, "*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.*" (Acts ii. 38.) Repentance and baptism, thus joined together, are without doubt in order to the pardon of sins.

The term, "for the remission of sins," means in order to the remission of sins. God pardons through the meritorious blood of Christ, after we obey his law. "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.*" (Rom. Hi. 25.)

Is not the righteousness of Christ set forth *in order to the remission of sins that are past?* John "came into all the country about Jordan, preaching the baptism of repentance *for the remission of sins.*" (Luke iii. 3.)

The Savior said: "This is my blood of the new testament, shed for many *for the remission of sins.*" (Matt. xxvi. 28.)

Here is the term, "*for the remission of sins*" translated from identically the same words, in the original Greek, as in Acts ii. 38; and by the same process that any man can prove that Peter meant, *Repent, and be baptized because your sins are already pardoned*, I will also prove that Jesus shed his blood not in order to salvation, but *because* the sins of men were already remitted.

The Holy Spirit teaches us *how* to be baptized, and also for what *purpose* to be baptized; and if we desire him to bear witness with our spirit, we must put our spirit in that condition wherein its testimony will not contradict the testimony of the Holy Spirit. Just to the extent that the testimony of the two witnesses agree, only to that extent do they bear *witness with each other*; and to the extent that they contradict and disagree, they do not bear *witness with each other*. Then let us consider—

A PLAIN CONTRAST.

*Holy Spirit.* "He that disbelieveth shall be damned." (Mark xvi. 16.)

*Human Spirit.* "Not so, Lord. It is not right to damn persons because they disbelieve any or all of thy gospel. A man may believe anything and get to heaven, just so he is *sincere* and *does* right."

*Holy Spirit.* "There is one Lord, one Spirit, one body, one faith, one baptism, one hope, and one God." (Eph: iv. 4-6.)

*Human Spirit.* "Pooh! Campbellism! There are many legal religious bodies, hundreds of faiths, and at the very least three well-defined baptisms, of which neither is very important."

*Holy Spirit.* "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God; for the gospel of Christ is the power of God unto salvation." (Matt. iv. 4; Rom. i. 16.)

*Human Spirit.* "The word of God, the gospel of Christ, is a dead letter, and can no more convert a

soul than could an almanac. Sinners are 'teetotally' depraved, and the all-important thing is the abstract and direct operation of the Holy Spirit; on their souls."

*Holy Spirit.* "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. xvi. 25.)

*Human Spirit.* "That is all bosh. If a man thinks a thing is right, then that makes it right, no matter whether it is right or not."

*Holy Spirit.* "In vain do ye worship me, teaching for doctrines the commandments of men. For God is Spirit; and they that worship him *must* worship him in spirit and in truth." (Matt. xv. 9; John iv. 24.)

*Human Spirit.* "I don't see how the doctrines and commandments of men would injure the plan of salvation. Seems to me if a person worships God in spirit—*i. e.*, with fervency of heart—it makes no difference whether his worship be in accordance *with truth*. His worship would be all right, though it were rendered in a conglomeration of sectarian and heathen falsehoods. It is empty, inexcusable vanity for a preacher to claim that it is better to worship God '*in spirit and in truth*,' with the humble and lowly of earth, in a rail-pen with a straw roof, than it is to enter costly churches and sculptured temples, and bow down with the kings and potentates of the earth, worshiping God by a system of falsehood embracing the doctrines and commandments of men."

*Holy Spirit.* "Through thy precepts I get understanding, therefore I hate every false way. And if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deed." (Ps. cxix. 104; 2 John 10, 11.)

*Human Spirit.* "Give of your money to support all kinds of preachers, all kinds of doctrine, all kinds of churches and colleges; for God will never bring you into judgment because you have helped to advocate falsehoods."

*Holy Spirit.* "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." (Matt. xxviii. 19.)

*Human Spirit.* "Go ye, therefore, and *first* baptize all the babies, and then teach them the way of the Lord."

*Holy Spirit.* "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark xvi. 16.)

*Human Spirit.* "'Not so, Lord; but a person, having been baptized when a baby, ought afterwards to believe and be saved; or he that believeth and *is saved* ought to be baptized simply to get into the —church."

*Holy Spirit.* "Verily, verily, I say unto thee, *Except* a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John iii. 5.)

*Human Spirit.* "Bah! bah! What a ridiculous idea! I say if a man is born of the Spirit, it makes no difference about the water. I say that first there must be a generation of life; and, second, there must be a delivery in order to a birth. Of course, I understand that a thing is never born until it is delivered, but I believe the Holy Spirit is both the father and mother in the new birth. He begets life, and at the same time delivers the person out of the kingdom of Satan into the kingdom of God. You can call it a *monstrosity*, or what you please—that is just how it is done. There is *no water* about the plan of salvation."

*Holy Spirit.* "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 ii. 38.)

*Human Spirit.* "Bah! Begone, Campbellism! Pooh! Campbellism gone to seed!

"Ho, every Adam's son and daughter!  
Here's the gospel in the water!  
Oh, ye blinded generation!  
Won't you have this cheap salvation?"

"Have I not proved that water has nothing to do with remission of sins? Have I not shown that sinners receive the remission of sins before baptism? I fearlessly assert that men should 'repent, and be baptized in the name of Jesus Christ' *because* their sins are already pardoned, and they possess the gift of the Holy Spirit. "What need we of further testimony?"

"The gospel flag we now unfurl,  
And press the claims on all the world;  
Since the year 1577,  
Take the dry land route for heaven.  
We cry aloud to all the nations,  
Come to the straw-pen for salvation.  
Kneeling down in a pile of straw,  
Pray for pardon *without any law*.  
Sure as you religion get,  
To heaven you'll go, dry or wet.  
All this stuffing about baptism  
Is nothing on earth but Campbellism."

*Holy Spirit.* "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are *buried* with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also [having arisen from a watery grave] should walk in newness of life. For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. vi. 3-6.)

*Human Spirit.* "Not a word of it! Not a word of it! I say a sinner repents, and then believes, and then prays himself into Christ.' We are baptized not in order to enter 'into Christ' (for out of him is no salvation), but because we are *already in Christ*.\_ Therefore we are not buried, but baptized, by being poured, having previously entered the death of Christ by faith and prayer. We are walking in newness of life, without having been raised up from an emblematical grave. True, Christ never obtained his new life until in his resurrection; but then I think a sinner gets new life and enters into

the body of Christ before baptism. We sprinkle, and sometimes bury, *live* people, but the 'Campbellites' bury sinners who are *dead* to sin, and raise them up, in order that they may thus emblematically pass through the *death* of *Christ*, and enter into Christ, where God confers his pardon of sins. 'Truly the legs of the lame are unequal,' and 'Oh, consistency, thou art a jewel.'

*Holy Spirit.* "And he commanded the chariot to stand still. And they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit caught away Philip, and the eunuch went on his way rejoicing." (Acts viii. 38—40.)

*Human Spirit.* "They went down to the water's edge, *thereat* or *close by*, and Philip lifted his long, *baptismal horn* over the head of the eunuch; and by the aid of his mussel shell he caused the water to flow through the rani's horn, thus baptizing him. And the eunuch went on his way rejoicing, because he had been buried with his Lord in holy horn baptism."

*Holy Spirit.* "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" when you obeyed; because he is "the author of eternal salvation to all them that obey him." (Col. ii: 12, 13; Heb. v. 9.)

*Human Spirit.* "Bah! Buried the nothing, you say! I believe ten drops are as good as an ocean. And if ten drops are as good as an ocean, then five drops are as good as half an ocean. And if five drops are as good as one-half an ocean, then one drop is as good as one-fifth of an ocean. And if one drop is as good as one-fifth of an ocean, then one-half drop would be as good as one-tenth of an ocean. And if one-half drop is as good as one-tenth of an ocean, then in the name of logic I say none at all is as good as any. Really, I never did like this water business about the Bible any way, and I'll go to either heaven or hell on the *dry land route*. So good-bye, *Mr. Holy Spirit*. I hope we will meet' some sweet day,' where the eternal Judge will decide which of us is right."

My respected audience, from this *plain contrast* may we not conclude that there are some *spirits with* whom the *Holy Spirit* does *not bear witness*? How dare any man affirm that the Holy Spirit bears witness *with* his spirit, when at the same time his spirit gives the lie to the Holy Spirit?

I am fearful that there are many whose spirits bear witness *with* the spirit of the devil, in sweet harmony and accord; and that the Holy Spirit does not bear witness even *to* such spirits, much less bear witness *with* them.

There have been hundreds of men and women who have gone forward in the discharge of their duty, without a fixed and definite knowledge of the design of Christian baptism, and in their hearts de-

siring that God would take knowledge of their action, and confer upon them *whatever* blessing he saw fit, because of their obedience.

Such persons believed that baptism (not sprinkling) is a command of God, that God would require them to do nothing except what is right, and that if they slighted and disobeyed his law it would not be well for them in eternity. In such cases the mind *was not greatly prejudiced against the truth*, and in a remote sense of the term such persons were baptized "*for the remission of sins.*" Against the validity of such baptisms I have *not one word to say*.

But, on the other hand, there have been many persons who have gone into the water without the right preparation of heart and life, and even some who have been ducked into the water with their hearts sealed over and galvanized with the idea that they were already saved by the abstract operation of the Holy Spirit, having "gotten religion" in the mourner's bench system, and believing that baptism was a non-essential, an empty ceremony, *a mere form of initiation* into some sectarian church.

In the light of the Bible, I would not give the value of a brass button, with the eyes punched out, for the *worth* or *scripturalness* of such a baptism in the sight of God.

If this last described baptism is *scriptural in preparation of mind, in faith, action, and design*—then, as sure as God is in heaven, I have never been *scripturally* baptized.

Should any one doubt that there are many *unscriptural baptisms*, then I have only to refer you to the testimony of the Holy Spirit, and ask that you compare it carefully with the baptisms of such men as Sam Jones, B. Fay Mills, J. N. Hall, W. A. Jarrell, D. B. Ray, Dr. Ditzler, Dr. Moody, J. C. Weaver, George O. Barnes, Dr. Talmage, and a host of other perverters of the gospel.

We should free ourselves from the blood of all men, by declaring the whole counsel of God, and then leave each individual conscience to decide for itself, in the light of God's word.

Without doubt it is the will of Satan that persons should be baptized, having a clear understanding *that they are already soled*, by the mourner's bench process; and that baptism is a *mere form, a worthless ceremony, so far as regards salvation from sin.*

Persons may be scripturally baptized in ignorance of many things connected with baptism, but it is certainly the *will of God* that penitent sinners should be baptized, understanding that it is in order to the remission of their sins, through the blood of Christ, as they enter into the kingdom of Christ. If a knowledge of this part of the *design* is wholly unnecessary to the *validity* of baptism, then why did the Holy Spirit declare this part of the design for the *instruction* of sinners *preparatory to their obedience?* (Acts ii. 38.)

It is best to stand upon ground about which there is no doubt. Take the way which is infallibly safe.

From the array of facts and truths stated, we may rightly conclude that the Holy Spirit testifies that proper subjects must be baptized in order to remission of sins, in order to enter into Christ, into the body of Christ, into the kingdom of God.

Now, once more, we turn to the testimony of the human spirit; and, my friends, if you are in Christ, if you are children of God, then when the Holy Spirit says a person *must be baptized in order to become a Christian*, your spirit, as a child of God, will answer, "Amen! and amen! Thank God, I have been baptized *for the remission of sins*, after I was rightly prepared by *learning, faith, repentance, and confession.*"

Then the Holy Spirit will say to you, in words of much emphasis, bearing the message of love through the appointed *medium*, "For as many of you as have been *baptized into Christ* have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 27-29.)

"But thanks be to God, that whereas you were the servants of sin, you have *obeyed* from the heart that *form* [mould, or symbol] of the gospel of Christ which was delivered you. Being then [*i. e.*, when you obeyed] made free from sin, you became the servants of righteousness. And now being made free from sin, and become the servants of God, you

have your fruit unto holiness, and the end everlasting life." (Rom. vi. 17-22.)

By *faith* in the words of the Holy Spirit you have now in your heart the *consciousness* that you have *obeyed the will of God*, and, as sure as there is *truth in his word*, that your sins are now pardoned through the meritorious blood of Christ.

"The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.)

Praise the Lord for the hope of the gospel! Bless his holy name for the plan of salvation, clearly revealed in the Bible! Let devils tremble and Christians rejoice, for the way is made plain. "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

The opposite of all this simply would be, "As many of you as have *not been baptized into Christ* have not put on Christ, and hence are not in Christ. And if ye are not in Christ, then ye are not one of Abraham's seed, and *hence not an heir according to the promise*. For if ye have not *obeyed from the heart that form, mould, or symbol* of the gospel, then *ye are not made free from sin*, and hence have not become the children of God."

Let twisters twist, and gospel perverters continue to pervert; but while sectarianism scoffs and derides, let Christians "contend earnestly for the *faith* once for all delivered to the saints." (Jude 3.)

Now the all-important matter is for each of us to

"be faithful till death, that we may at last receive the crown of life." (Rev. ii. 10.)

VI. HOW SWEET IT IS TO KNOW THAT THE HOLY SPIRIT BEARS WITNESS WITH OUR SPIRIT, PROVING US TO BE THE CHILDREN OF GOD!

My brethren, there is no joy in this world which surpasses that of the Christian religion. With a firm and *confiding trust* in the testimony of the Holy Spirit, and with a *conscious realization*, founded upon truth, that we have obeyed the dictates of the same, then we can joyfully sing:

"I know that my Redeemer lives,  
And has prepared a place for me;  
And crowns of victory he gives  
To those who would his children be.

"Then ask me not to linger long  
Amidst the gay and thoughtless throng,  
For I am only waiting here  
To hear the summons, 'Child, come home.'"

But if our hope of heaven and immortal joys is founded upon some fanciful imagination, some visionary dream, some vain and delusive feeling of the human heart, based upon the dangerous "*doctrines and commandments of men*," then well may we sorrowfully sing:

"'Tis a point I long to know;  
Oft it causes anxious thought—  
Do I love the Lord, or no?  
Am I his, or am I not?"

Blessed is the man who can take the Bible, and prove by the infallible testimony of the Spirit that

he is a child of God; that he is an heir to immortal joys; that he has been pardoned, through the atoning blood of Jesus Christ; that he is a member of the royal family, some of whom have crossed over, "beyond the swelling floods," and others are on their journey home. Glorious promise to the children of God! How it tills the heart unspeakably full of joy! Though we be humble and poor, yet the riches of heaven will be ours in the sweet over-there. Though no earthly mansion we own, yet rejoice! for we are children of a King. Though exalted to places of eminence and distinction, and surrounded by much earthly treasure, yet if the Holy Spirit bears witness *with* our spirit that we are children of God, *all our earthly joys sink into insignificance* compared with that which awaits us beyond the cold confines of the tomb. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath in store for them that love him." (1 Cor. ii. 9.) "This is the love of God, that you keep his commandments: and his commandments are not grievous." (1 John v. 3.)

In conclusion, friendly hearers, may I ask, Does the Holy Spirit bear witness with your spirit that you are children of God? If he does not, then I entreat you in the name of Jesus, and because of that blood which so freely flowed from his precious side, and because of the worth of your soul, oh, sinner, obey the gospel, and put your spirit in that condition in which it will agree in sweet harmony

with the testimony of the Holy Spirit. Will you believe his word? and will you obey his law? The *plan of salvation* has been finished. The Savior stands at the door of your heart and lovingly knocks for admission there. Will you let him in? Yes, let the Savior in. He will abide with you.

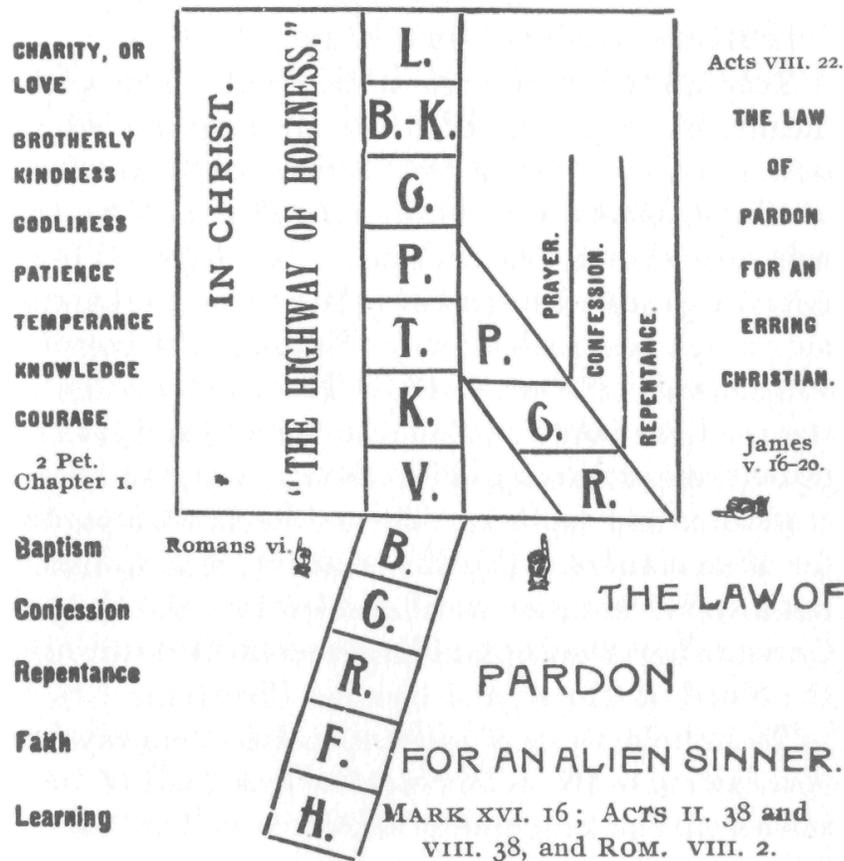
God is ready and willing to pardon, when you obey his will. Jesus invites you to come. The Holy Spirit entreats you to come. "To-day is the day of salvation. If you will hear his voice, *then harden not your hearts.*"

"Why do you wait, dear sinner?  
The harvest is passing away;  
Your Savior is longing to bless you;  
There is *danger* and *death* in delay."

# A TREATISE BY JAMES W. ZACHARY ON The Plan of Salvation.

ISAIAH XXXV. 8-10.

## THE KINGDOM OF CHRIST.



"How can they believe in him of whom they have not heard?"—Rom. x. 14-17.

*"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 way faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."* (Isa. xxxv. 8-10:)

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#### I. EXPLANATION OF THE DIAGRAM.

Read all the references in the chart. The square means the kingdom of Christ; or, as you read inside, the idea of being "in Christ," or in the body of Christ, where we obtain salvation and become new creatures in Christ Jesus. Paul says, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things become new." (2 Cor. v. 17.) The signs written on the road, or ladder, below the square, and leading into it, mean *hearing*, or *learning*, *faith*, *repentance*, *confession*, and *baptism*. This is the law of pardon for alien sinners. It is the road over which sinners must travel in order to admission into the body of Christ, where they obtain forgiveness of sins through the blood of Christ, and become Christians.

That the *highway of holiness*, spoken of in my text (Isa. xxxv. 8-10), refers not to this road of initiation into the kingdom of Christ is evident, for the following reasons:

1. The prophet said "the unclean shall not pass over it." We know the unclean man is commanded to believe in Christ. The unsaved man must

repent of his sins, and be baptized. The unclean *do pass* over the road of initiation in order to be cleansed. Three thousand on Pentecost, the natal day of the Church of Christ, passed over it. (Acts ii. 38-40.) Saul of Tarsus and many thousands of sinners have traveled over this road, in order that their sins might be washed away by the blood of Jesus. (Acts xxii. 16, xviii. 8.)

2. Because the prophet says "the *redeemed* shall walk there." (Isa. xxxv. 9.) Thus we see that the redeemed of the Lord (the Christian) is the person who must travel over "*the highway of holiness.*" As long as the Christian stays *in the highway of holiness* he will never sin to that extent that he will be finally lost. "The wayfaring men, though fools, shall not err therein."

The great trouble with Christians generally is that they fail to stay in the road where God commands them to march. They take the evil way, and sometimes follow Satan into eternal ruin. They fall not *in* the highway, but fall *out* of it. They fall not *out* of the kingdom, but fall and *remain* in the kingdom. (Matt. xiii. 41; James v. 19, 20.)

Having entered into the body of Christ, it is then our duty as Christians to walk in the *highway of holiness*. These letters inside the square mean *virtue, knowledge, temperance, patience,, godliness, brotherly kindness, and charity*. (2 Pet. i. 5-12.) Except the letters which mean *repentance, confession, and prayer*—the law of pardon for *erring Christians*.

This may be the road referred to by the prophet as the "*a way*." The text speaks of two ways in the kingdom, or else speaks of the "*a way*" as part of the *highway of holiness*—which is not probable, because unclean Christians are commanded to travel over the road R., C., and P., in order to get back in the *highway of holiness*, where may be added all the Christian graces.

Thus this chart illustrates *the plan of salvation*, showing how to become a Christian and how to live a Christian; also, how to be reinstated as an *erring Christian*. (Read James v. 17-20.)

Charts and illustrations are valuable on special points emphasized, but should not be pressed beyond their meaning.

I will now itemize and discuss some matters of doctrine and practice, work and worship, pertaining to *the plan of salvation*.

## II. THE MERITORIOUS CAUSE.

Ye were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. i. 19.) "For it is not possible that the blood of bulls and of goats should take away sins." (Heb. x. 4.) "Behold the Lamb of God, which taketh away the sin of the world." (John i. 29.) "The blood of Jesus Christ his Son cleanseth us from *all sin*." (1 John i. 7.)

Nothing in the scheme of redemption, save the *meritorious blood* of Jesus Christ, who by the grace of God tasted death for every man (Heb. ii. 9), *is a cleansing means* to take away the stain of sin. Nei-

ther faith, repentance, water, nor any thing else, can *purchase* our salvation. Jesus died for all mankind, but only those will be saved who embrace the terms of pardon in the dispensation in which they live.

When Jesus died to draw all men to him, his blood flowed backward, and cleansed all from sin who had done the will of God, in ages past before his death; and it also flowed forward, and, so to speak, lashed against the judgment bar of God, and cleansed all from sin who after his death would *obey his law as announced in his gospel*. (Rom. i. 16.) Thus his precious blood abides as the price of immortal souls. "Ye are not your own; for ye are bought with a price." (1 Cor. vi. 20.)

Let no man teach salvation in any other name. The blood of the Son of God is our only hope. *The Christ of German rationalism* is wholly insufficient. Oh, ye perishing multitudes, hear and obey the Son of God!

### III. SALVATION FROM OUR SINS IS CONDITIONAL.

All we lose unconditionally in Adam we gain unconditionally in Christ. "For since by man came death, by man came also the resurrection of the dead. For as in Adam *all die*, even so in Christ shall *all be made alive*." (1 Cor. xv. 21, 22.) The whole human family was made subject to the bondage of death by Adam's sin, and was by the Lord Jesus Christ *universally* and *unconditionally* redeemed from it, by virtue of his death and resurrection. Hence the entire race will live again. Hence idiots and

infants will be saved, and the myriads of heathen dead resurrected.

Here is the rock against which Universalism and Christiadelphiansm must lay their aching heads and die in despair.

There is a great difference between the *sin of Adam* and its *penalty*, and our individual *sins* and their *penalty*. Each man shall answer for his own sins, because their forgiveness is conditional. The resurrection of the dead is the only unconditional promise in the Bible. We must discriminate between *penalty* and *consequences* or effects of sin. Because the entire race is to be redeemed unconditionally from that which has been entailed upon the world by the sin of Adam, *is no proof* that God will remit the *penalty* of each of our individual sins, whether or not we obey the *terms* of pardon in *his will*.

A drunken father cruelly puts his innocent child in the fire, to destroy its life. The fact that some one rescues the child, and the physician cures its wounds, thereby removing the effects or consequences of the father's sin, does not therefore release the father from the *penalty* attached to his crime by the law of the land and the law of God. If the laws are executed he *must suffer* the *penalty*, unless he finds *mercy*.

The governor of the state can pardon him, either with or without conditions obeyed, as *regards law of the land*; and God, who gave his *own law*, can say to the sinner, "Thy sins are forgiven thee." The

sinner's only chance is wrapped up in the word *mercy*. Justice says he must die, but *mercy* says, "*Let him live.*"

"God is no respecter of persons" (Acts x. 34, 35); and hence if he saves one person unconditionally, he will thus save all sinners. If he thus saves none, then all must obey his will, as regards terms of pardon.

*That salvation from sin and a home in heaven are offered to all men, upon certain clearly specified conditions, with which fallen man has the power to comply, is evident from the following proof: "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 shall bring every work into judgment with every secret thought, whether it be good or evil." (Eccl. xii. 13, 14.)*

When man does his "whole duty" God will do the rest, without any *persuasion or help*. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4.) "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. vii. 21.) Jesus will never say, "*Well done*, thou good and faithful servant," to any but those who have *done the will of God*. (Matt. xxv. 23.) "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 *unto all them that obey him.*" (Heb. v. 8, 9.)

To some sinners Jesus said: "I go my way, and ye shall seek me, and *shall die in your sins*: whither I go ye *can not come*." (John viii. 21.) "*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*." (I John i. 7.) The wording, nature, and application of the great *invitation* shows that God recognizes in man the power to do his will. "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. xxii. 17.)

Jesus has purchased life for the entire race, but fallen man *must come to Christ*, the way, the truth, and the life, by believing and obeying his will, before he can "take the water of life *gratis*."

There is law to be obeyed, and work to do, in becoming a Christian; as well as law to be obeyed, and work to do, in order to live the life of a Christian. In one sense all men either work out their own *salvation*, or else they *work out* their own *damnation*. Then let mortal man "work out his own salvation with fear and trembling," while God works in him according to his will. (Phil. ii. 12, 13; Heb. xiii. 20, 21.) *Work, watch, pray*.

#### IV. THE GOOD, MORAL MAN.

No man can be a true Christian without being a moral man, but a person can be a good, moral man without being a Christian; else the death of Christ was a useless affair. If man by his own works, *by his own plans*, could save himself, then why did the

Savior die? True, there is a work to be done that must be done. There is a law to be satisfied, and there is also the *gospel* to be obeyed—but not *merely in the sense of morality*. Many a good, moral man will sink down into perdition because he did not learn and obey the *positive* "law of the Spirit" (Rom. viii. 2), "the law of faith" (Rom. iii. 27), or "the gospel of Jesus Christ" (2 Thess. i. 7-9), which *positively* must be obeyed in order to salvation. The lesson for the good, moral man to learn is, that he must accept Christ, believe in and obey him—thus cooperating with him in the matter of redemption. I abominate any system of religion that makes the death of the Son of God of none effect. Rationalism and the good, moral men of whom I speak seem to need no Savior; they save themselves.

Intelligence and industrious citizenship, coupled with genuine morality, are lovely things, and very important in Christianity; but back of these is something more important—namely, faith in the Son of God, obedience to his positive laws, confession, and baptism, and membership in his divine organization, the Church of Christ, coupled with a realization of man's unworthiness and need of the cleansing blood of Jesus as the only hope of humanity. These things, as well as a faithful Christian life, in the weekly observance of the "Lord's Supper," are matters which "good, moral men" are overlooking, to their own eternal destruction. *Hearing and doing*, we build on the rock; but *hearing alone*, as a

good, moral man, *we build on the sand.* (Matt. vii. 24-27.)

I love "good, moral men." Many of them are my friends. Throughout the country I have preached the gospel to hundreds of them. I have seen them take the front seats in church, and heard these "good, moral young men and ladies" sweetly sing, "*Oh, how I love Jesus!*" The meeting would go on from night to night, and week to week. I have heard the cries of convicted souls, and have seen wicked men and women — liars, drunkards, and blasphemers of God—come with tears in their eyes and confess the Lord Jesus, and start out in the divine life. At the same time I have seen these so-called "good, moral men and women" make fun of such sinners, and smile, as if to say, "*I need no Savior;*" and all the while, in eloquent tones, continue singing, "*Oh, how I love Jesus!*" Just then I have felt like stopping the exercises, and asking the congregation to be seated, while I sing, "*Oh, consistency, thou art a jewel!*"

Good, moral men going to heaven! Think of it! I have seen these same good, moral men and women, out of the Church of Christ, thus reject the gospel of the Son of God from time to time, when really they are the very ones who ought to obey and lead the way, by encouraging others to repent of sins and do the will of God.

As a rule, good, moral men do not realize their need of a Savior, when of all men they need him the most. See the great difference between the

poor, sinful woman to whom Jesus said, "Thy sins are forgiven thee" (Luke vii. 37-50), and the good, moral young man to whom Jesus said, "If thou wilt enter into life, keep the commandments." (Matt. xix. 17.)

Cornelius, of Caesarea, of whom it is said he was "a *devout* man, and one that *feared God* with all his house, which *gave much alms* to the people, and *prayed to God alway*" (Acts x. 1-3), was the grandest example of moral life, outside the Church of Christ, of which I have ever read. No good, moral man out of the church in this country dare compare his life with that of Cornelius. That Cornelius was not a Christian is evident, 1. Because the angel informed him he was an unsaved man. (Acts xi. 14.) 2. Because he was out of the Church of Christ. 3. Because he did not yet believe in Christ. (Acts xv. 7.) 4. Because he and his family had not heard the gospel, and been baptized into Jesus Christ. (Acts x. 35-48; Gal. iii. 27; Mark xvi. 16.)

If God would not accept and pardon Cornelius until after he obeyed the gospel, I opine that the good, moral men of this country, who have every opportunity, and continually reject the gospel of Christ, will have a very slim chance for heaven and immortal joys. Then turn you, sinners, turn; for why will you die?

All men should know "*there is none good but one, that is God.*" (Matt. xix. 17.) "There is not a just man upon the earth, that doeth good, and sin-

neth not." (Eccl. vii. 20.) Ye so-called good, moral man, Jesus says to you, "Ye will not come to me, that ye might have life." (John v. 40.) Why sell your soul for worse than chaff?

#### V. DEPRAVITY OF MAN.

The entire race is depraved, but not "*totally depraved*." Depravity is a corruption of man's moral nature, and is brought about by degrees. It being the exact opposite of sanctification, then total depravity, like instantaneous and total sanctification, can never be attained by mortal man. The doctrine of total depravity and sinless perfection in human flesh, as taught by the creeds and churches of this country, is a slander upon man and a libel against the Bible.

All men are depraved, and all Christians are sanctified, but neither in the sense of "total" or highest degree possible. Neither the term, "dead in trespasses and sins" (Eph. ii. 1-5), nor "dead to sin" (Rom. vi. 2-11), mean a state of utter helplessness or inactivity, as seen from the fact that while "dead in sins" the sinner had power to hear, believe, and obey the gospel (Eph. i. 13), and the Christian "dead to sin" is commanded not to yield his members unto unrighteousness, but to bear "fruit unto holiness" (Rom. vi. 22), and work out his "own salvation with fear and trembling" (Phil, ii. 12).

David said, "Behold I was shapen in iniquity, and *in kin did my mother conceive me.*" (Ps. li. 5.) To understand this statement, we must keep in mind

that "sin is the transgression of the law" (1 John iii. 4), and that "all unrighteousness is sin" (1 John v. 17), because all unrighteousness is a violation of some law, without which there can be no sin. It should be carefully noticed that David, in this expression, makes allusion not to some crime of his own, while an innocent and almost unconscious babe, but he charges his father and mother with sin in his conception. They were the ones in sin here mentioned. Then what sin were they committing? What law were they violating? Most likely the following: "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." (Deut. xxiii. 2.)

The facts in the case prove that Jesse, the father of David, was the *ninth* in line of genealogy from an illegitimate birth—viz., Pharez of Tamar by Judah (see Gen. xxxviii.; cf. Matt. i. 3-6)—and, being united with his wife, and living in the congregation of the Lord, both were in sin; and hence David "was shapen in iniquity, and by his mother conceived in sin." For sin is a violation of some law—never was and never can be anything else. "Where there is no law, there is no transgression."

If I have mistaken the law to which David alluded, yet it is certain the sin was in his parents, and not in him as an innocent child which knew no sin, much less committed sin. I abominate a doctrine that is so exceedingly rotten that it must make devils of little children, of whom Jesus said,

"Of such is the kingdom of heaven," and declare them totally depraved, in order to form a basis on which to build a false system of theology.

If the doctrine of *total depravity* is true, then unconditional salvation must likewise be true. Not only so, but instantaneous conversion, total sanctification, once in grace always in grace, and the "*abstract, independent, and immediate* operation of the Holy Spirit" must likewise be true; because all these theories are logically woven together, and founded on the infamous assumption that sinners are by nature hereditarily "teetotally" depraved, being "by nature utterly void of that holiness required by the law of God, positively inclined to evil, and that continually," and hence *utterly unable* to *hear, believe, and obey* God, and be thus regenerated by obedience to the gospel of Christ, which theory is of itself diametrically opposed to the *basic principles* of Christianity. (Matt. vii. 21; xxviii. 18-20.) Hence the importance of murdering this theory right now, and once for all demolishing every creed and church, that is built on the infamous doctrine.

How that mothers can ever be induced to believe that their own sweet, innocent children are totally depraved, that their moral nature is not only corrupt, but so utterly corrupt that further corruption is impossible, and then be induced to hold their membership in a church where by their prayers, songs, influence, and money they give support to such an absurd theory, is a matter which complete-

ly dazes me with amazement. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of God." (Mark x. 14.)

#### VI. THE FREE-WILL OF MAN.

.Notwithstanding man by sin has left God and fallen into condemnation, yet God has riot destroyed in man the power of choice; and he bids him exercise his volition, and choose to-day whom to serve. "See, I have set before thee this day life and good, death and evil. . . . Thereto re *choose* life, that both thee and thy seed may live." (Deut. xxx. 15-20.) Otherwise, man would be a *mere machine*, operated by God, and in his salvation there would be no glory for either God or man. The volition of man is one of the pillars of truth upon which the scheme of human redemption is founded. If man has not power to choose, accept, believe, and obey the plan of salvation, then why should God offer him salvation? Why send men into the world to tell the story of the cross to the perishing?

This doctrine of the free-will of man is incompatible with all the basic principles of sectarianism all over the world. If the sinner by nature is hereditarily totally depraved, "being positively inclined to evil, and that continually," "having no *power of his own* to do works *acceptable* and *well-pleasing* to God;" being thus unable to *hear, believe, and obey* God, because "God prevents him"—and for this reason the only chance of the sinner's redemption is "the *abstract* and *immediate operation* of

the Holy Spirit in *conversion* and *sanctification*"— then I press the question, Why has God offered salvation to man upon certain clearly specified conditions, with which man has the power to comply? (See quotations from creeds of the Methodist, Presbyterian, and Baptist Churches.)

If man has no volition, no power to hear, accept, and obey God; if the operation of the Holy Spirit, through the gospel of Christ, is not thoroughly sufficient and efficient in man's salvation, then why has God said, "Look unto me, and be ye saved, all ye ends of the earth "? (Isa. xlv. 22.) "Why does Jesus say, "I am the way, the truth, and the life," "And ye will not come to me, that ye might have life "? (John v. 40, xiv. 6.) Why does Jesus extend the precious invitation (Matt. xi. 28-30), if the sinner has not power to comply? Why does the Spirit and the bride say, *Come?* (Rev. xxii. 17.)

God has power over every atom of matter in the universe. The very hairs of our heads are all numbered, and not a sparrow falls to the ground without his knowledge. (Matt. x. 30.) In his hand God holds the myriads of worlds, which with ceaseless circuits move in the realm of space. His omniscience and omnipotence pervade the entire universe, and by the fiats of his power he moves where he *wills* (1 Tim. ii. 4), until he comes to the heart of man; and there he stops and gently "knocks," saying, "Open the door, and let me in." He pleads and entreats. He offers motives and uses moral power. He recognizes the right of man to *decide* his future

destiny. God would say, "By myself have I sworn I *will not force* man into heaven. I will give him his choice."

God does not break down and destroy man's volition power. It would ruin the plan of salvation, make man a *mere machine*, and rob God of his own glory. Hence he says, "Behold, I stand at the door and *knock*: if *any man hear* my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. iii. 20.)

What a wonderful and sublime *being* is man! How mighty in power, that he can withstand the Creator himself—reject his word, repel the influence of his love, and by his own choice, deluded by sin, sink down into perdition! And yet how *mysteriously profound* is this glorious attribute of the spirit of man—his power of volition—and, when compared with the *omnipotence* of God, how utterly beyond our comprehension! (Rom. xi. 33.)

#### VII. HOW TO BECOME A CHRISTIAN.

On this subject I remark that inasmuch as salvation is conditional, there is the human side and the divine side—the work done by man, and the work God does for man. In reference to the work done by God, Christ, and the Holy Spirit, it is enough to know it is always done well, at exactly the proper time, in the right manner, and for the proper purpose, and without any pleading, entreating, begging, and coaxing to get them willing and ready to save. God is always ready when man gets ready.

I abominate the mourner's bench system of religion, wherein it takes more persuasion to get God willing to save sinners than it does to get sinners willing to be saved. And in some instances *honest, intelligent, and willing* penitent sinners, anxious to be saved, are never saved. Who ever read in the Acts of Apostles of any one who desired to be saved being turned away without salvation? The apostolic system was not the faith alone theory, or mourner's bench system. Read the history of conversions, and see what God did, and what sinners were required *to do*. What were the conditions of salvation and membership in the Church of Christ?

This brings us to the question, What must a sinner *do in order to become a Christian?* for every Christian *is in Christ*, a member of his *body*, which is his church. (2 Cor. v. 17; Eph. i. 22, 23.) I do not care to discuss what is necessary to become a Baptist, a Presbyterian, or a Methodist. A man can be a Christian without being a Baptist, a Presbyterian, or a Methodist; otherwise there would be no Christians but these. It takes more to be a Baptist than it does to be a Christian, in the New Testament sense. It takes more to make a Methodist or Presbyterian than it does to make a Christian. I am a Christian, a member of the Church of Christ, as directed by the Spirit of God in his revelation; and I thank God I have never pledged my faith to any *human creed*, or taken membership in any church of which the New Testament knows nothing.

I insist that it is *not only possible* for a man to be a Christian and *do the whole will of God* without being a Baptist, Methodist, or Presbyterian, but that also *it is possible* for a man to be a Baptist, Methodist, Presbyterian, Roman Catholic, or Episcopalian, and not *even be a Christian*. This will be admitted on all hands. It can not be successfully denied. Otherwise I insist there could be no Christians but these. Please do not misunderstand me here, for it is possible for a person who has become a *Christian as the New Testament directs* then to take additional steps unknown to the word of God, and so become an *erring Christian* by subscribing to the creeds of men and assuming a sectarian name, thereby fostering strife and discord among the lovers of Jesus, checking the onward march of New Testament Christianity, and cursing the world with all the direful effects of the sectarianism of this age.

Oh that fallen man could be satisfied to be *simply a Christian*, with all the New Testament name implies, and "touch not, taste not, handle not, which *all are to perish with the using*, after the doctrines and commandments of men." (Col. ii. 21, 22.) "In vain do they worship me, teaching for doctrine the commandments of men." (Matt. xv. 9.)

Then, without pausing to discuss what is required in the creeds of men, in order to become things specified, we at once approach the most solemn question that ever trembled on the lips of mortal man—*What must I do to be saved?* What must

I do to become a Christian, and live a true Christian life?

1. *Learn the gospel of Christ*

The question is just as pertinent *now* as when propounded by inspiration in olden time: "How shall they believe in Him of whom they have not heard?" (Rom. x. 14.) How can any person believe in anything of which he knows nothing? "He that heareth the *word* and *understandeth* it" is by the Savior, in the parable of the sower, declared the man who "has an *honest and good* heart," which bears fruit to the honor of God. (Matt. xiii. 23; Luke viii. 15.) Paul says, "The gospel of Christ is the power of God unto salvation" (Rom. i. 16), and Jesus declares no man can come to him without being "*drawn* by the Father," who *draws* men by teaching them, "for they shalt all be taught of God." (John vi. 44, 45.) Hence we conclude the first thing for a *sinner to do*, in order to become a *Christian*, is to *learn the plan of salvation* as revealed in the gospel of Christ.

2. *Believe with all the heart that Jesus is the Christ. the Son of the living God.*

The word "*believe*" is a verb expressing an action of the mind, of which the word "*faith*" or *belief*, is the name, or noun. Faith is a work God requires the sinner to perform. "So then *faith* cometh by hearing, and hearing by the word of God." (Rom. x. 17.) "For without faith it is impossible to please God." (Heb. xi. 6.) "He that disbelieveth shall be condemned." (Mark xvi. 16.) "And many

other signs truly did Jesus in the presence of his disciples, which 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*—"—i. e., in obedience to his authority. (John xx. 30, 31.)

This faith, founded on the historical evidence of the Holy Spirit, is the faith which *gives life*. All faith is founded on evidence, and all evidence is historical, either oral or written. The faith that saves the soul is faith in a person, rather than some theory, tenet, or dogma. It is faith in the Lord Jesus Christ. This includes a great deal more than merely his existence. Paul told the jailer to "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 31.) Then "he spake unto him the word of the Lord, and *to all that were in his house.*" (Acts xvi. 32.) Paul knew that faith comes by hearing the word. The jailer, in order to believe *with all his heart in the Lord Jesus Christ*, as Paul commanded, had to accept without quibbling and *with full confidence antitrust* all the doctrine which Paul, in speaking the word of the Lord, declared *essential to salvation*. Imagine, if you can, while Paul stood in the presence of that sinner and his household, declaring the whole counsel of God, telling them the *importance of repentance, confession, and baptism*, that the jailer arose and said, "Now, Paul, I want you to understand that I believe *with all my heart* in the Lord Jesus Christ. I have, as a little child, full confidence in

him; I doubt none of his words, and deny none of his authority; but, sir, this abominable doctrine you are preaching about *repentance, confession, and immersion* is the ground of my protest and objection. You say 'except I and my family repent we will all perish;' and I say that 'faith in the Lord Jesus Christ *is the only thing* essential to salvation.' You say, 'He that believeth and is immersed shall be saved,' and I say, 'I am *already saved.*' I know it by my *feeling*. And now, sir, I want you to baptize me by sprinkling or pouring; and I hope you will not accuse me of disbelieving the gospel, or even doubting one word ever uttered by the Holy Spirit, for, *so far as I have had opportunity to know*, I believe it all."

The reader will please not misunderstand me on this point. I speak not of any person who, without gospel opportunity, may have been, or is now, honestly in ignorance, or incapable of comprehending the gospel system. I speak not of any person who, "*with an honest and good heart,*" may have been baptized in ignorance of the design of *repentance* or *confession*. But my illustration is applicable to ten thousand sectarians in this country, who since the days of their childhood have closed their eyes against the true gospel of Christ, have spurned his authority, rejected the plain word of God, and have spent *money, time, and talent* in building up schools, churches, and colleges to advocate the "doctrines and commandments of men, which all are to perish with the using" (Col. ii. 21, 22); and

thus have not only rejected the truth, but have boldly opposed the true counsel of God, and aided in upholding sectarianism with all its direful effects.

Such persons no more believe *with all their heart* in the Lord Jesus Christ than I believe with all my heart in Joe Smith and Mahomet, their own words and works being witness in the light of God's word.

I insist that *the faith* which saves the soul is *faith in the Lord Jesus Christ*, and I insist that no man can truly believe in Christ without believing the gospel of Christ, and that no man can truly believe the gospel of Christ and at the same time willfully reject and disbelieve any doctrine declared by the Holy Spirit essential to salvation. One may be honestly in ignorance of part or all of the gospel, and of his case I say nothing, *for I know nothing*; but no man can truly believe in Christ, and at the same time reject and disbelieve any or all of his teaching. I understand that the salvation offered and the damnation threatened in the gospel is only applicable to the people who come within the scope of the gospel.

From facts I conclude that nineteen-twentieths of the human race have never heard the gospel of Christ, and hence have not believed in him. The Mound Builders and heathens of all ages, where the gospel has not been preached, have not rejected and disbelieved the gospel, for which Jesus pronounced damnation; neither have they *heard* and *obeyed the* gospel, upon which Jesus offers salvation;

and the man who affirms either their damnation or salvation affirms that which *he does not know*, and which God has not revealed.

Christians often ask the question, "What will become of the heathen? They had much better ask, *What will become of the Christians, if they do not send the gospel to the heathen?* This is the *all-important question*: "For how shall they believe in Him of whom they have not heard?" (Rom. x. 14.) I mention it here, because it belongs in the field of faith in the Lord Jesus Christ. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (1 John v. 5.) "Whosoever believeth *that Jesus is the Christ is begotten of God*: and every one that loveth him that begat, loveth him also that is begotten of him." (1 John v.1.)

I am persuaded that too many people believe in repentance, believe in prayer, believe in confession, believe in baptism, and neglect to believe *with all the heart* in the Lord Jesus Christ. The last includes the former, but the former does not include the last. Hence the term, "*Believe on the Lord Jesus Christ, and thou shalt be saved*"—that is, accept him as the Messiah, accept him as the Son of God, accept him as the Savior of sinners, accept him in his appointed way, by believing all you hear of his teaching and obeying all you know of his commandments. "For this is the love of God, that you keep his commandments, and his commandments are not grievous." (1 John v. 3.) *Hot* that faith, in its

*constituent element*, includes all this, but that *true* faith in the Lord Jesus Christ necessarily leads to an acceptance of all the known teachings of Christ on any given point. In a word, true faith in Christ will not allow downright disbelief and rejection of any part of the counsel of God set forth in order to the remission of sins.

There are many professing Christians quibbling about baptism who are sinners in the sight of God's law, and they need faith in the Son of God more than they need baptism. Believing on the Lord Jesus Christ, as did the Philippian jailer, will cause a sinner, even at the hour of midnight, to seek opportunity to obey the terms of pardon and become a Christian.

That no man can be saved by faith *only* is evident—first, because *faith without works is always dead*; second, while faith may lead to repentance and baptism, and is necessarily connected with these, yet in *constituent element* it is vastly different from these, which God has also made conditions of salvation (Luke xiii. 3, Acts ii. 38); third, because in the entire history of the human race God has never conferred a single blessing, either temporal or spiritual, upon any individual, through his or her individual faith, *until after that faith was manifested in some outward act*. Here is the rock against which the doctrine of salvation by *faith only* must lay its aching head, and waste away its own life's blood. Here let it die. Wrap it in the swaddling clothes of sectarianism, and bury it out of sight.

There is no correct faith in science, politics, or religion, excepting that founded on truth. A falsehood truly believed will produce the same *feelings* as will belief of the truth. Hence the error of being led by *feeling* instead of the evidence which produces faith.

Abel was blessed by faith, but not until after it was expressed in obedience. (Heb. xi. 4; Gen. iv. 3-7.) The walls of Jericho fell by faith, but not until after the Israelites obeyed. (Heb. xi. 30.) Naaman was healed by faith, but not until he had dipped himself the seventh time. (2 Kings v. 14.) The bitten Israelites were cured by faith, but not until after they *looked* upon the brazen serpent. (Num. xxi. 9.) By faith Noah prepared an ark, to the saving of his house; and by faith, coupled with obedience, he became heir of the righteousness which is by faith. (Heb. xi. 7.) By faith the Israelites passed through the Red Sea, but they were saved from the Egyptians and sang the song of deliverance after obedience. (Heb. xi. 29; Ex. xiv. 30, xv.) "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed and went out, not knowing whither he went." (Heb. xi. 8.) The promise made to Abraham, while he was in Ur of Chaldea, included not only Canaan as a possession, but also the *Messiah, as the seed* in whom "all the families of the earth should be blessed." (Gen. xii. 1-3.) This promise was often renewed, but "Abraham staggered not at the promise of God

through unbelief." (Rom. iv. 20.) The beginning of his faith was in Ur of Chaldea, for Paul says, "By faith ... he obeyed." Abraham first *heard*, then he *believed*, then he obeyed; and after obedience, *after he worked*, then God 'counted his faith to him for righteousness"—probably *because of righteous work*, coupled with faith, which *in this case* may be meant by the term "*for righteousness.*" By believing and doing the will of God he became the father of the faithful.

The man who affirms that Abraham was saved by *faith only* is either blindly ignorant of the time when Abraham first had faith in God, *and the time, years afterward, when that faith was made perfect in works*, before the birth of Isaac, and thereby became *one of the means* in his salvation, being "*counted to him for righteousness;*" or else his heart is so imbued with the false teaching of men that he prefers to affirm a falsehood, believe and preach a lie, and be damned under its power of delusion. (Compare Acts vii. 1-5, Gen. xii. 1-5, Heb. xi. 8, and Gen. xv. 1-7.)

We are saved by faith—not immediately upon its first existence, but when it leads us to do the will of God. (Heb. v. 8, 9.) Thus we see sinners are saved not by *faith only*, but by *faith and obedience*.

It would be difficult to fix up a more ruinous falsehood on the subject of faith than that one expressed in the Ninth Article of the Methodist Discipline: "Wherefore that sinners are justified by

*faith only* is a most wholesome doctrine, and very full of comfort."

I have two reasons for disbelieving this doctrine: First, while the Bible teaches that sinners are justified *by faith*, it never teaches they are justified by *faith only*. Second, the Bible teaches exactly the opposite—*i. e.*, that faith must be coupled with works before justification. "Ye see then how that by works a man is justified, and *wot by faith only*. Faith without works is dead, being alone." (James ii. 24, 26.)

God has given men blessing without faith, and he has blessed individuals through the faith of others; but never in the history of the world, as given in the Bible, has God ever blessed any individual, by or through his own faith, until after that faith was manifested in some outward work. The sinner must not only believe in Christ, but must obey Christ, in order to be justified. (Matt. vii. 21.) But listen! oh, ye heavens, and ye dying men, listen! and be astonished: "*Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort.*" (M. E. Discipline, Art. IX.)

The diseased woman, though she had faith, never got the blessing until she manifested that faith by *working*, pressing her way through the multitude until she could reach forth her finger and touch the hem of His garment.

Salvation is dependent upon the *faith* and *obedience* of the person who is to be saved. In harmo-

ny with this principle God has set apart immersion in water as a test of the sinner's faith and loyalty to him, and as a legal manifestation, being the expression of faith previously existing, which must be coupled with *obedience in order to the remission of sins*. (Mark xvi. 16.)

Hence the Holy Spirit said to genuine believers: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts ii. 38.)

*3. The third thing for a sinner to do in order to become a Christian is to repent of sins.*

Repentance is *a change of the will*, produced by a godly sorrow, and *followed* by a reformation of life. Sorrow is not repentance. (2 Cor. vii. 10.) Reformation is not repentance. (Ezek. xviii. 30.) "Repent, and *turn* yourselves from all your transgressions; so iniquity shall not be your ruin." (Acts iii. 19.) "Repent and *tarn*." (Acts ii. 38.) Esau sought to *change* his *father's* will, but failed in his effort. (Heb. xii. 17.) "Yea, and he [Jacob] shall be blessed." (Gen. xxvii. 33.)

The degree of sorrow necessary to salvation is different in different individuals, according to the amount necessary to induce each one to change *his will*, to hate all sin, and love all righteousness. In the case of a little child twelve years old, just beginning to sin, she hears the story of the cross, she knows she has done wrong, and her little heart is melted by words of love, as the preacher tells how Jesus loved little children; how he knew they

would grow up and become sinners; how he died to save all sinners, great and small. As she thus hears the gospel, her heart is touched by a pang of sorrow, her will bends to the influences of His love, and in her little soul the child says, "*I wish I was a Christian.*" With faith in Christ, and the will thus changed, she is now ready to confess Christ and be immersed for the remission of sins, whether they are many or few.

But how vastly different the amount of sorrow necessary to change the will of a poor, degraded wretch, who has spent years and years in all the ways of sin. He finally sees his awful condition, and with his heart flooded with sorrow he breathes a prayer, "*God be merciful to me a sinner;*" and while in that state of mind he obeys the gospel, and then realizes that God in heaven has pardoned his sins through the blood of Christ, and, like the Ethiopian eunuch, "goes on his way rejoicing." (Acts viii. 38, 39.)

Repentance takes place after faith, as seen by Acts ii. 38, where believers were commanded to repent.

It is necessary to salvation, because Jesus said, "Except ye repent, ye shall all likewise perish." (Luke xiii. 5.)

#### *4. Make the good confession.*

Confessing Christ is the fourth step taken in obedience to commandment in regeneration. There are other things—such as *humility, love, and prayer*—which naturally follow as the inevitable result of true faith and repentance; but the "*good confession*"

is a positive commandment, ordained of God in order to remission of sins.

According to the Bible and ancient history, it was universally made as an antecedent to valid baptism, in the apostolic and early Christian ministry. The eunuch said, "I believe with all my heart that Jesus Christ is the Son of God." (Acts viii. 37.) "For with the heart man believeth unto righteousness, and with the mouth confession is made *unto* salvation." (Rom. x. 10.) "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who in the presence of Pontius Pilate witnessed the *good confession*, that thou keep this commandment (which thou hast professed before many witnesses), without spot, unrebukable, until the appearing of our Lord Jesus Christ." (1 Tim. vi. 12-14.)

As to what this confession logically includes and excludes, the reader will please see Sermon No. 3, on "*The Witness of the Spirits.*"

*5. Be baptized in the name of Jesus Christ for the, remission of sins.*

That the baptism of a proper subject is in order to pardon is evident from the following proof:

(a) "He that believeth and is baptized shall be saved." (Mark xvi. 16.)

(b) "Except a man be born of water and of the Spirit, he *can not* enter into the kingdom of God." (John iii. 5.)

(c) "Repent, and be baptized . . . for the remission of sins." (Acts li. 38.)

(d) "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.) The man who denies this evidence does not believe the Bible, his own words and actions being witnesses. He may believe part of the Bible (so do many infidels), but he does not believe it all. Worse and more of it, he disbelieves part of the Bible, and rejects part of the counsel of God.

For a more lengthy discussion of the design of baptism, see Sermon No. 4, on "*The Witness of the Spirits.*"

(e) "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 27-29.)

This brings us to the consideration of another very important matter.

VIII. WHAT IS THE ACTION SCRIPTURALLY CALLED BAPTISM?  
(See diagram on next page.)

Two actions necessarily different can not be one and the same action. Things equal to the same thing in every particular *are always equal to each other*. Hence, sprinkling or pouring is *not baptism*. See?

*Immersion vs. sprinkling or pouring.*

DIAGRAM.

(Read all the References )

BAPTISM REQUIRES		IMMERSION REQUIRES		Sprinkling or Pouring Requires	
1	<b>Water.</b> Heb. x. 22. Acts x. 47, 48. Matt. iii. 17.	1	<b>Water.</b>	1	<b>Water.</b>
2	<b>Much water.</b> John iii. 23.	2	<b>Much water.</b>	2	<b>Wanting.—Bah!</b>
3	<b>Coming unto the water.</b> Acts viii. 36. Mark i. 5.	3	<b>Coming unto the water.</b>	3	<b>Wanting.—Fudge!</b>
4	<b>Going down into the water.</b> 1 Cor. x. 1, 2. Ex. xiv. 22. Acts viii. 38.	4	<b>Going down into the water</b>	4	<b>Wanting.—Begone!</b>
5	<b>Birth of water.</b> John iii. 5.	5	<b>Birth of water.</b>	5	<b>Wanting.—Aha!</b>
6	<b>Handling the Person.</b> Acts viii. 38. Matt. xxviii. 19. Acts viii 12.	6	<b>Handling the Person.</b>	6	<b>Wanting.—Aha!</b>
7	<b>Coming up out of the water.</b> Mark i. 10. Acts viii 39	7	<b>Coming up out of the water</b>	7	<b>Wanting.—Bah! Bah!</b>
8	<b>Washing the Body.</b> Heb. x. 22. Titus iii. 5.	8	<b>Washing the Body.</b>	8	<b>Wanting.—Whoopce!</b>
9	<b>Burial.</b> Rom. vi. 4-6.	9	<b>Burial. That's right.</b>	9	<b>Wanting.—Tut! Tut!</b> Col. ii. 21, 22.
10	<b>Resurrection.</b> Col. ii. 12, 13.	10	<b>Resurrection. Thank God!</b>	10	<b>Perished! Perished!</b>

That immersion—or its equivalent, submersion, covering up or burying—is *baptism*, and that sprinkling or pouring is *not in any sense scriptural baptism*, is proved by the following inferential suggestions and invincible arguments:

1. Because the subject baptized always went to the water, so far as shown by the record, and not

in a single instance does the Bible represent the water as being brought to the candidate. Jesus went about fifty miles to where John was baptizing in the river of Jordan. (Matt. iii. 13-17.) The people of Judea and Jerusalem went to the water. (Mark i. 5.)

In cases where we are left to inference, there is nothing to favor sprinkling or pouring. Saul did not tarry—i. e., remain where he was, linger back, or stay behind—but, as commanded by Ananias, he forthwith arose, and, without tarrying where he then was, he sought opportunity to be baptized. (See meaning of the word "tarry," and read Acts xxii. 16.)

If Saul lingered at that place, he did not obey Ananias, who bade him not to tarry. If there was no water connected with the prison sufficient for immersion, the jailer and his family went out of the house to where there was water. After the baptizing he brought Paul and Silas "into his house." (Read Acts xvi. 13, 32-34.) The converts rejoiced after baptism. Philip and the eunuch went to the water (Acts viii. 36)—found water where God put it.

2. Because the person to be baptized, after reaching the water, waded into the water. (Mark i. 5; Acts viii. 38.)

3. Because the candidate, when at the proper place, was *buried* by the act called *baptism* (Rom. vi. 4-6; Col. ii. 12)—not the action of baptism, for *baptism is the action itself*.

4. Because the scriptures show conclusively that the administrator handled the subject to be baptized, but never even intimates the handling of the water in which the candidate was baptized See the Greek construction, and be forever convinced. Here is the fatal rock against which the ship *of sprinkling and pouring* is dashed in pieces; and, the toiling sailors perishing, well indeed may the passengers cry, "The breakers! the breakers!" In sprinkling or pouring the administrator baptizes the *water*; in immersion he baptizes the person. John the immerser baptized many of the Jews, as well as the Savior, in the river of Jordan and the waters of Enon. (Mark i. 4, 5, 10; John iii. 23.) In the great commission the preacher is commanded to baptize all willing, penitent believers (Matt. xxviii. 19); not pour them (a thing impossible), but to immerse them.

5. Because three actions necessarily different can not be one and the same action, or in any sense mean the same thing. Examples: Sawing, chopping, running, shooting, eating, immersing, sprinkling, and pouring. These words, all expressing different actions, neither of which is contained in the other, can not by any proper process of thought be made to mean the same thing. The root-words from which these ideas are taken are all radically different; and when any man proves that "bapto" or "baptize" means to pour, I pledge myself to prove to him, by the same process of thought, that *to pour means to immerse, and that Beelzebub means the God of Israel.* If

to baptize means to sprinkle or pour, then when anything is sprinkled or poured it is certainly baptized. If in baptism the administrator pours or sprinkles the water, *the water* would be baptized, rather than the person, because the action endured by the water is one thing, and very different from the action endured by the person, who was not poured or scattered in drops, and therefore not baptized, because three actions necessarily different can not be one and the same action.

6. As shown by the baptism of the apostles in the Holy Spirit. (Joel ii. 28, 29; Acts ii. 1-4; Matt. iii. 11.) Here is a very clear difference between *pouring* and *baptism*. The pouring was one act, and the baptism another act *of a very different nature*. Keep in mind the substance baptized. *In this case it was the apostles*. The Holy Spirit was poured, but not baptized, because to baptize does not mean "to pour;" but the apostles were covered, submerged, or buried *under, in, and with* the Holy Spirit; and hence they, as persons, were baptized, because to baptize means to immerse or bury. See?

If to baptize means "to pour," I can very easily prove that the *Holy Spirit*, rather than the apostles, *was baptized*, because the Holy Spirit was poured, and therefore baptized; but the apostles were immersed, and therefore not baptized, because to baptize *means to pour*, and "to pour" does not mean to immerse.

He that hath eyes to see let him see, and he that

hath ears to hear in God's name let him understand.

This doctrine is confirmed by the fact that in this Holy Spirit baptism, as taught in the Greek language, two separate and distinct words are used— one to mean "*pour*" and the other to mean "baptize"—and these two words are as distinct and separate in meaning as are the English words "*pour*" and "*immerse*."

"With water" merely designates *element* used, as distinguished from "with the Spirit," without any reference to action, for the action is expressed by the word "baptize"—as, for instance, I wash my hands "*with water*" and the woman washed the clothes "*with water*." Does "with water" preclude the idea of putting hands or clothes *in the water*? I think not. Really, I have baptized hundreds of people "*with water*" but, like John the immerser, I always put them into the water, or, like Paul, bury them in water. See?

Of course, if water enough was poured upon persons to cover or bury them, that buried or immersed condition of the body would be rightly called baptism; but the *pouring* in this instance would not express the idea of baptism, any more than would squirting, if a sufficiency of water was applied in that way, to effect a burial, submersion, or baptism; or, to be more explicit, *pouring* would no more express the act called baptism than "*drinking*" would define the word "death," though it be necessary to produce either *life* or *death*.

The waves of the ocean roll upon the shore, and the *land* is baptized *because it is immersed*—so we learn from the Greek writers; but no Greek writer ever used the word "baptize" to mean, in any sense, "rolling," "pouring," or "sprinkling," rather than the *immersed, buried, or covered up state alluded to above*. Else "baptizo" would mean jumping, sailing, shooting, rowing, shouting, eating, debating, and "*Pussy wants a corner!*" See?

Oh, prejudice, thou cruel-hearted monster! beneath thy devastating power millions of souls will close their eyes against the light of truth, and sink down into the blackness of hell.

7. Because that notwithstanding all words have many meanings, in different ages, in *literal and figurative use*, yet *each word*, when used in the same connection with reference to *the same thing*, must always have *the same and only one meaning*. Examples: *Board, kingdom, church, God, spirit, villain*, etc.

Examine lexicons, and apply the principle. To illustrate: *Board* means, (1) To take meals at a restaurant; (2) To go on board a vessel; (3) To beat with a board; (4) To nail on boards, and so on. This word, as all other words, *when used in the same connection with reference to the same thing*, must always mean the same thing.

If "bapto" and "baptizo" had one hundred meanings, in different usage, in different ages, in classic Greek, yet "baptizo" *can have only one meaning when used with reference, to the command of Christ at the time he said, "Go into all the world, and*

preach the gospel to every creature. *He that believeth and is baptized shall be saved.*" (Mark xvi. 16; Acts ii. 88.) "*Repent, and be baptized.*" The word *baptize* in these texts must be as specific as the words "go preach," "world," "creature," "believe," "repent," "gospel," etc. *Not* only so, but if one hundred or one thousand years after that time the meaning of these words should *be changed*, either by good or bad men, so that "*preach*" would mean *discuss politics* and *quote poetry*, "gospel" would mean "*German Rationalism*" it would not therefore prove that when Jesus and Peter used the words in the *sense, connection, and time* they did, that they meant "*discuss politics, quote poetry,*" and advocate "*German Rationalism.*"

And so of the word *baptism*. *No* man can obey Christ without doing what he meant when he said, "Go preach the gospel to every creature. He that believeth and is *baptized* shall be saved." *No* man or company of men on earth—not even the infallible *Pups* of Rome, or the demons of hell—can change the meaning of the words of Jesus, at the time, in the connection, and for the specific purpose spoken by him, or the Holy Spirit through his apostles; notwithstanding Dean Stanley, the Ravenna Council of A. D. 1311, the Presbyterian Synods, and a host of other gospel perverters to the contrary.

8. *The dictionary argument overturned.*

Dictionaries are made to define words, as used by the people at the time the dictionary is pub-

lished—that is, dictionaries of living languages are thus made. Hence the constant change in dictionaries, to suit the people and the demands of the times.

"*Baptize*" is an Anglicized Greek word, *perverted from its original meaning*, as used by Jesus Christ and his apostles, and adopted into English speech. The word "baptize" now means in English *to sprinkle or pour*, etc., as clearly as the word "*villain*" once meant a respectable person (which it did), but now means "a scoundrel;" and the Greek word for church means only a congregation or assembly of people, while the perverted use of its *exact translation* means a *house built of wood* or stone—might even mean a cave, if that was a *place of worship*. Because the word *church* now means a place of worship, it does not prove that to be the *scriptural meaning* of the word; for in the Bible it never means anything but *people*, either assembled or disassembled.

If I were to write a dictionary now, defining words as used by English people, I would write in large letters, Baptize means *to sprinkle or pour water*. And if I should live one thousand years later in the world's history, when there would arise a religious sect that would manufacture another meaning of the word, and do baptism by *squirting the water* on the candidate, then Mr. Webster and I would revise our dictionaries, and write, The word *baptize* means "*to squirt*," and so on.

There would be as much *scripture* for my defini-

tion as there is for *sprinkling* or *pouring* for baptism, or as much Bible authority as there is for the Y. P. S. C. Society, or the Foreign Christian Missionary Society with its membership fee of one hundred dollars, and the *allegiance of the Church Extension Fund*. But, thank God, it would not prove that *Jesus meant* "He that believeth and is *squirted* shall be saved;" nor that Peter meant, "Repent, and be poured in the name of Jesus Christ for the remission of sins" (Acts ii. 38); nor that Luke meant Philip "*poured him*" (Acts viii. 38); nor that Ananias meant, "Arise and be scattered in drops, and wash away thy sins" (Acts xxii. 16); nor that the people were *poured* into the river of Jordan (Mark i. 5); nor that the apostles were *poured* "with the Holy Ghost" (Matt. iii. 11).

The dictionaries are all right, but the *devil is in the preachers*. I insist we must take the Bible in the meaning given to it by the Spirit of God *at the time written*.

I insist that it can not be shown that God approves of the change the "Mother of Harlots" (Rev. xvii. 5) has made in his positive commands. Let us not make void the law of God by our tradition. (Col. ii. 21, 22.)

Beware! beware! beware of Rome!

9. Sprinkling or pouring is not *scriptural* baptism, for the reason that the original words in the Greek text, from which sprinkle or pour is taken, *in no sense mean the same* as the original from which immersion is derived. See *cheo, rantizo, and baptizo*.

10. Because no Greek speaker or writer, prior to A. D. 250, ever used the original for baptism to mean sprinkle or pour; *but if it had been* so used by them, it could not have that meaning in the construction used by Christ in Mark xvi. 16, or by Peter in Acts ii. 38. See manuscripts and Greek histories.

11. Because that in the performance of the baptism ordained by Christ, the subject baptized is represented as being *resurrected*, and then coming out of the water after baptism. (Acts viii. 39; Mark i. 10; Rom. vi. 4-6.) There is no *resurrection* in *sprinkling* or *pouring*.

Paul says, "*Buried* with him in *baptism*, wherein also ye are *risen* with him through faith," etc.; and Paul goes on to say that God, by *virtue of the blood of Christ*, pardons sins immediately upon obedience to this law. (Col. ii. 11-13.)

12. Because baptism is represented as a "*birth of water*" (John iii. 5), and a man can not be born of a few drops of water. One of God's laws is that of which anything is born must be greater in quantity than the thing delivered. It is as ridiculous and absurd to talk about a full-grown man being born of an infant as to talk about a man being "born of a few drops of water." These are cold facts. They can not be answered or successfully gainsaid.

13. As shown by the fact that the *pouring* and sprinkling of blood, and also the cleansing "*water of separation*," or "*water of purification*," in Jewish

service, was typical of the blood of Christ, but had no allusion to water baptism. (For the proof of this read Num. xix.; Ezek. xxxvi. 24-28. Compare Heb. ix. 11-14; 1 Pet. i. 2.)

"For if the blood of bulls and of goats, and the *ashes of an heifer sprinkled upon the unclean*, sanctified to the purifying of the flesh, how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" The mixture of *ashes and water*, to which Paul alludes in Hebrews, is very clearly defined in Numbers xix., and in the Old Testament is called (1) "water of separation;" (2) "a purification for sin" (Num. xix. 9, 21); and (3) "clean water" (Ezek. xxxvi. 24-28).

There is not one scintilla of evidence in the Bible to show that this "cleansing water," ordained by Moses nearly fifteen hundred years before Christ, was *in any sense* a type of Christian baptism; but to the contrary, the Bible very clearly teaches *it was typical of the blood of Christ*, which, figuratively speaking, is sprinkled upon the people as the only cleansing or meritorious *cause* in the scheme of redemption. (1 Pet. i. 2; Heb. x. 22, ix. 13, 14; 1 John i.7.)

That Ezekiel *makes no allusion to baptism*, but refers directly to the "water of separation," or "cleansing water" (Ezek. xxxvi. 24-28), composed of running water mixed with ashes of an red heifer, when he says the Jews would be taken out of Babylonian captivity, *where they had become defiled*, and

when brought back into their own land should have "clean water" sprinkled upon them, in order that they might be cleansed from all their idols and filthiness (Ezek. xxxvi. 25), *is proved by the following unanswerable arguments:*

(a) It was not Christian baptism, because it was instituted by God's authority fifteen hundred years before Christ ordained baptism.

(b) It was given by Moses, and not Christ.

(c) It was absolutely essential that the ashes of a red heifer be *immersed* in running water, put in a vessel, and this mixture applied with hyssop to the people.

(d) It was *typical of the blood of Christ*. (Heb. ix. 13, 14.)

(e) It was a purification for sin. (Num. xix. 9; Ezek. xxxvi. 25.) *This water was never sprinkled upon a dean person. See? or are you blind?*

(f) It was not Christian baptism, because it was administered divers times to the same individuals. (Num. xix. 13, 19-21; Ezek. xxxvi. 24-28.)

(g) It was not baptism, because it was rantism (sprinkling), and *hence not the action scripturally called baptism*. (See the Septuagint.) *Rantism* can no more be *baptism*, in Greek usage, than *smelling* can be *hearing*, or *meeting* be *parting*, in English usage.

(h) Because it was not administered *in the name of the Father, Son, and Holy Spirit*—probably not even any ceremony. Shame be upon any man who, professing to teach the word of God, would wrest this scripture (Ezek. xxxvi. 24-28), and use it to

set aside Christian immersion as the only apostolic and scriptural baptism!

14. As proved by the fact that the "*washings*" and "*bathings*" spoken of in Jewish service, which were never performed by sprinkling or pouring. *Words always used, having no such meaning*, are typical of Christian baptism, and never allude to the *sprinkling of the blood* of Christ, as do the ordinances regarding sprinkling or pouring of water or blood in Jewish service. (Num. xix. 7, 8. See the original for "wash" and "bathe," *as used in text*, Ex. xxx. 18-21; the brazen laver, Ex. xl. 30-34. See "dip," "sprinkle," and "wash," different actions in different words, in Lev. xiv. 6-8.) "Wash" means here to cleanse. Jesus Christ and the Apostle Paul speak of the "*washings*," "*bathings*," and "*dippings*" in Jewish service, and call them "*divers 'baptismos'*—*L c., baptisms*" (Heb. ix. 10); "*washings*" (Mark vii. 1-4), "*washing of cups*," etc.

The Greek word here is not the word that means sprinkle or pour. Besides the *definition* of "*bapto*," "*lowo*" and "*baptizo*," the *Greek construction* here will not allow the idea of sprinkling or pouring. Else we have the Savior talking *about pouring* cups, fists, elbows, pots, vessels, and beds. Here let it die. Proves too much, proves nothing, and makes a fool of Jesus Christ!

Here is the devil's stronghold. *No wonder* affusionists rally here! *No wonder* Jesus said, in this connection (Mark vii. 9), "*Ye reject the command-*

merit of God, that ye may keep your own tradition"! A drowning man will catch at a straw, but Mark vii. 1-4 affords no relief for affusionists. Show them it was the fists and elbows, the cups and pots, the vessels and beds *that were poured*, and they must then get up and go! Resist the devil, and he will flee from you. There is no reference here to Jewish "sprinklings" and "pourings," but there is *exclusive reference* to "washings" and "bathings," as shown by the *definition and construction* of the words used.

*Neither Jesus Christ nor any inspired man ever designated or referred to Jewish "sprinklings" or "pourings" by "bapto," "baptizo," or "lowo;" nor ever spoke of Jewish "washings" and "bathings" by "rantizo," "cheo," or any word meaning sprinkle or pour.* The distinction is well made in every reference. Here is the keen razor that cuts the *life vein* of sprinkling and pouring for baptism. Hence three actions radically and necessarily different can not be one and the same action.

15. Because during the first century of Christianity, in a record of the baptism of nearly fifty thousand persons, we have no mention made of pitchers, bowls, and cups, *as means with which to baptize*, which most certainly would have been mentioned in some cases, provided baptism was administered, *then as now*, by sprinkling or pouring.

16. Because, as unmistakably proved by ancient church history, *sprinkling and pouring* for baptism is a sinful device, gotten up solely by the authority

of uninspired men, A. D. 250, and utterly without *precept* or *example* in the word of God.

In the year of our Lord 250, a man of the city of Rome named Novatian, who is mentioned by Eusebius, the father of ecclesiastical history, was the *first man* who ever had water poured on him for baptism. The historian says Novatian was suddenly taken with a very grievous distemper, and, supposing himself about to die, commanded that water be poured upon him, supposing that under such circumstances it would answer as acceptable baptism.

*Little things grow to be large things.* This gave it a start. Sin and error spread like wildfire, until it burns itself to death, and dies in its own ashes, struck down by the hammer of *truth*. Such baptisms were rejected by the church, and called clinic baptisms, being few in number, when in the year A. D. 933 Pope Stephens II. declared such baptisms valid.

*Beware! beware! beware of Rome! "The Mother of Harlots, and abominations of the earth!"* (Rev. xvii. 5; 2 Thess. ii. 3-12.)

With the aid of the popes it gained influence, until in the year A. D. 1311, in a council of Roman Catholics held in Ravenna, the law of God was set aside, and sprinkling or pouring declared valid scriptural baptism. For the proof of this I cite "Ecclesiastical History," by Eusebius, page 114. The united verdict of all ancient history! The testimony of every standard Greek lexicon, and all commentaries worthy of the name!

For the first thirteen centuries of Christianity at least nineteen-twentieths of all baptisms were performed by *immersion*. Since then the majority has followed popes and priests, instead of the Bible. O God, save the people from the direful curses of *Rum* and *Romanism!*

17. Take the way infallibly right. Read your Bible, and obey it. Turn back and study all the references in the diagram. Take this illustration:

I owe you a debt of one hundred dollars, and come to you with three one-hundred-dollar bills to pay that debt. *I give you your choice*. Here is a bill which bears upon its face plain evidence of counterfeit. Here is a second bill which passes for full amount in some parts of the country, but some banks say it, too, is counterfeit. But here is a third bill, which everybody says is genuine, and it passes full value all over the world. Now take your choice. Which would you accept? Will you not "*make it as sure as ye can?*" Always be on the safe side. Let your conscience be at ease.

Now about these bills. One is the *bill of pouring*, one is the bill of *sprinkling*, and, thank God, one is the genuine bill, *immersion*, good all over the world, valid in the bank of heaven, for it bears the *seal whom none can change*—no, not even "*His Honor, Lord God, the Infallible Pope,*" dare change the WORD of JEHOVAH, the God of Israel. (Rev. xxii. 17,18.)

To be more explicit, I will recapitulate, and enlarge the previous evidence stated, as follows:

### OBJECTIONS TO SPRINKLING OR POURING FOR BAPTISM.

1. In the Hebrew language there are words entirely distinct and different in meaning, used to express the ideas of "*sprinkling*" "*pouring*" "*washing*," and "*bathing*." (Num. xix. 4-8, 18; Ex. xl. 30-34; Joel ii. 28; Ezek. xxxvi. 24-28.)

2. Those Hebrew words, when translated into Greek, are expressed by words entirely different and distinct in meaning, each declaring an action peculiar to itself, which is not contained in the others, and hence can not be rightly used to mean the same thing. (Please examine "*kataleo*," in Matt. xxvi. 7, Mark xiv. 3; "*epileo*," in Luke x. 34; "*loutron*," in Eph. v. 26, Titus iii. 5; "*lowo*," in John xiii. 10, Acts ix. 37, xvi. 33; "*wash lowo*," in Heb. x. 22.) Wash, not sprinkle. The body must be washed, and blood sprinkled upon the conscience. (2 Pet, ii. 22; Rev. i. 5.) "Washed" here means cleansed, with no reference to action. Effect rather than action is declared.

"*Baptismos*," in Hebrews ix. 10, and Mark vii. 1-4, means "washing" or "bathing," without any reference to sprinkling or pouring, *even were it probable that sprinkling or pouring liquids were in any way used in order to effect the "washing" or "bathing;"* in which case *pouring* would be *one act*, and *vastly different from "washing,"* which, expressed by a different word, merely indicates the result—" *cleansing*" or "*washing*."

If I were to pour water on a dirty garment until

it is washed, what fool would affirm that to pour means to wash? Suppose I pour *filthy water* on a clean garment, then what does *pour* or *sprinkle* mean? Suppose I *squirt* clean water on a filthy garment or person, until that garment or person is *washed* (*bapto* or *lowo*), then does *lowo*, *wash*, or *cleanse* (*baptismos*) mean *to squirt*? and hence *squirt*, or *lash*, mean to *wash*? Verily there are none so blind as those who will not see.

In Greek, *cheo* and *epileo*, and such kindred words, express "to pour," etc., but are never used to mean *sprinkle*, *bathe*, or *wash*. (See Acts ii. 18; Matt. xxvi. 7; Luke x. 34; John xiii. 5.)

The words *raino*, *rantizo*, and kindred words mean "to sprinkle," etc., but are never used to mean *pour*, *bathe*, or *wash*. (Heb. ix. 13, 19.) "Sprinkled upon the book and people." (See Lev. xvi.; Ex. xxiv.; Heb. x. 22; 1 Pet. i. 2.)

The words *lowo*, *bapto*, and *baptize*, their kindred words, with their derivations and compounds, express the ideas of *dipping*, *washing*, *bathing*, etc., but are never used to mean *sprinkle* or *pour*, or even express any action contained in these words. (Heb. ix. 10; x. 22; Mark vii. 1-4; Heb. vi. 2; Matt. xxviii. 19; Mark xvi. 16; Acts viii. 38, ii. 38; Lev. xiv. 6; Num. xix. 7; 2 Kings v. 10-14.1

*Baptizo*, used seventy-nine times in the Greek New Testament, *being in its basic principle diametrically opposed to sprinkle* or *pour*, is selected by the Holy Spirit, and vised *with emphatic* reference to Christian immersion, always indicating an action

endured by the person or thing baptized, *rather than an action endured by the water, blood, oil, or whatever substance poured or sprinkled.*

If I were an affusionist, and this principle of eternal truth was to dawn upon my mind, I would at once weep for my, sin in perverting God's law; I would repent of the evil, and spend the rest of my life in blasting and murdering the doctrines and commandments of men.

Beware! beware! beware of Romanism!

3. That these Hebrew and Greek words in question are no more equivalent in meaning, and in the very nature of the case can not any more be contained the one in the other than can the three English words sprinkle, pour, and immerse, with their kindred expressions of thought.

4. Because in all the vocabulary of the earth no writer or speaker ever used *rantizo* or *cheo* to express the action contained in *baptizo*, previous to the year A. D. 250; and even *then* there existed only a few cases up to the year A. D. 933, when sprinkling or pouring was declared *valid baptism* by *Sis Honor, Lord God, Pope Stephens, the Infallible Pup!*

"When I think of the abominations of this *"man of sin, the son of perdition"* (2 Thess. ii. 3), when I lift the veil which covers his dark and bloody history, methinks I hear the angels weeping, while exultant shouts rise from each crag and cavern of hell, as demons rejoice in the downfall of truth. Then, completely dazed and horror-stricken, I feel constrained to say, in the language of Paul, *"O full*

*of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"* (Acts xiii. 10.)

5. Because it is unreasonable and absurd to suppose that in all cases of baptism spoken of in the New Testament the inspired apostles purposely omitted the use of *baptizo*, in alluding to baptism, if it expressed any action contained in *baptizo*, while every other Greek term, meaning in English *wash, dip, bury, plant, overwhelm, submerge, immerse, and "birth of water,"* are freely used, impressing the meaning of "*baptizo*," as used in *Mark xvi. 16.*

6. I object to calling sprinkling or pouring scriptural baptism, because it reduces the figure used of the sufferings of Christ to a *mere sprinkle*, instead of showing a complete overwhelming or burying in the muddy waters of sorrow. (Matt. xx. 22.) A mere sprinkling or pouring! Who could believe it? Ten drops as good as an ocean!

7. Because it belittles the baptism of the apostles in the Holy Spirit, representing it as a mere sprinkle or pouring of the Spirit, instead of a complete overwhelming, submersion, or burying of the apostles, *in, with, and under* the Holy Spirit. (Acts ii. 1-4; i. 5.) "*Ye shall be baptized.*" Were *they* not immersed—*i. e.*, Buried *in* and *with* the miraculous influence of the Holy Spirit?

8. Because it would prove the Holy Spirit was baptized; for the Bible says: "On the Gentiles also was poured out the gift of the Holy Spirit." (Acts

x. 45.) The Spirit was poured, and *Gentiles were immersed.* (Joel ii. 28.)

9. Because that doctrine would prove the apostles *were not baptized*, for the simple reason they were not poured.

10. Because that theory would prove that three actions radically different are one and the same action.

11. I object to the doctrine because it is so full of nonsense and stupidity, so steeped in sectarian bigotry and prejudice, so illogical, unphilosophical, and unscriptural that it can not discriminate between the action endured by the Holy Spirit, which action is called *pouring*, and the very different action endured by the apostles, *which action* is by John the immerser, Jesus, and his apostles called *baptism*.

12. I denounce the doctrine of *sprinkling* or *pouring* being called scriptural baptism, *or even classic baptism*, because it has led its advocates to so disgrace themselves as to the meaning of words in classic Greek, used to express the ideas of "to dye" and "to wash," that, like ignoramuses, they have declared the dropping of the dye on the cloth to be the act called "*dyeing*," and *dipping* the garment in water (probably a clean garment in filthy water) to be the act called "*washing*." In a word, it is so ridiculously absurd that it teaches that *dropping* or *sprinkling* means "*to dye*" (*bapto*), and *dipping* means "*to wash*" (*lowo* or *bapto*); whereas "*to wash*" means to *cleanse*, without any reference to

*how*; and "to dye" means to bury, cover up, or immerse one color into another, without any reference to the act of applying the dye. I might take a "squirt-gun," and by means of it bury, submerge, or immerse one color in another, and thus dye the cloth, hut what fool would affirm that to dye (*bapto*) means to squirt? In the absence of bury, submerge, or immerse, there can be no "bapto or baptizo." In the absence of cleansing or "wash," there can be no "lowo;" and in the absence of sprinkling there can be no rantizo. See? Poor fellows! I pity them!

13. It makes fools of John the immerser, Jesus Christ, and his apostles—represents them as going to and wading into the water to attend to baptism, when any ten-year-old boy would have had sense enough to have remained away from the river, and been "poured out" at home. (Matt. iii. 13-17; John iii. 23; Mark i. 5.)

14. It contradicts the Bible, which says the Israelites "were *all* under the cloud, in the cloud, and also in the Red Sea"—hence completely covered up, immersed. (Ex. xiv. 22-31; 1 Cor. x. 1-4.) Two elements (cloud and sea) were used in this baptism or immersion of the Israelites. The cloud hovered over the mighty deep. Hence they were under the cloud, and it filled the channel in which they traveled between the walls of water. Hence *they* were "*in the cloud and in the sea*," completely buried, immersed, overwhelmed—hence baptized. (1 Cor, x. 1, 2.) It was the *people*, and not the *water* or cloud, that was baptized. What if the clouds

did "*pour out water*"? (Ps. lxxvii. 17.) Why, then it was the *water* baptized, so certain as to baptize means to pour.

15. Sprinkling or pouring, and calling it *a mode*, or *the mode*, manner, or action, called *scriptural baptism*, contradicts the Bible, which says, "Except a man be born of *water* and of the *Spirit*, he can not enter into the kingdom of God." (John iii. 5.) Born of a few drops of water! Shades of oblivion!

16. It contradicts the Bible, which teaches "*much water*" is required in baptism. (John iii. 23.)

17. It denies the scripture which teaches that anciently the candidate went into the water, and, after baptism, came out of the water. (Acts viii. 38, 39; Mark i. 10.)

18. It denounces the word of God, which says we are "buried in baptism," and "by baptism." (Rom. vi. 4-6; Col. ii. 12.)

19. In its logical bearing it teaches that *a man* must be scattered in drops, poured as oil, or squirted as liquid, in order to undergo the action expressed by the Greek word *baptizo*, which in its various forms is found seventy-nine times in the Greek .New Testament; and, instead of being translated, oftentimes it is merely Anglicized into baptist, baptize, and baptism. I say *translate* this word. In Heaven's name and for truth's sake translate it! Translate! *translate* it! If it means "*pour*," write it down. If it means "*sprinkle*" write it down. If it means *immerse*, then have the manhood and womanhood to

acknowledge it, and *write, it down*. Translate this word, and leave it in the Greek language, where it belongs. Let us have an English Bible. Shame upon the translators! Why should intelligent men worship a drunken pope, or bow to the clamoring behests of an ignorant populace? I say *translate* this Greek word *baptize*, and it will be the death of sprinkling and pouring for baptism. You will read "John the *immerser*" rather than John the sprinkler, or John the pourer or squirter. (Matt. iii. 1-16; Luke iii. 3.)

20. Sprinkling and pouring for baptism leaves the theory of Christian theology without any practical command symbolizing the *burial* and *resurrection* of the Son of God. The Lord's Supper is a living witness beautifully showing forth the *death* of Christ; and why not the baptism of penitent believers show forth his *burial* and *resurrection*? Christ obtained *new life* in his resurrection, and why not sinners obtain *new life* in this divinely appointed obedience? God pardons sins when the sinner is baptized into the Church of God, which is the body of Christ. (Rom. vi. 4-6; Col. ii. 11-13; Eph. i. 22-24.)

21. My twenty-first objection is that the preaching of such an unscriptural theory has made such an ungodly impression on hundreds and thousands of sinners that they now scoff and deride the idea of Christian immersion, and positively refuse to obey the gospel of Christ. (2 Thess. i. 7-10.)

22. Inasmuch as the theory is unknown to the

Bible, it virtually recognizes in the Pope of Rome and the *council* of uninspired men the right *to change the Holy Scriptures* to suit the whims and ungodly disposition of men not satisfied with divine counsel, and thereby supports a precedent which would make havoc of true Biblical interpretation. Let us make war against such a ruinous theory.

23. It has created strife, debate, and discord in all countries wherever taught and practiced. The most reverential and intelligent children of God *all* admit that immersion is valid scriptural baptism, but many of them at the same time protest against sprinkling and pouring, claiming that it is a device gotten up entirely upon the authority of uninspired men. Every creed, church, historian, commentator, and lexicographer unite in saying that immersion is valid scriptural baptism. All the controversy has been about sprinkling and pouring.

24. It poses before the world as a commandment of God, when in truth *God has never, since the foundation of the world, commanded that mere water and nothing else should be sprinkled or poured upon any man.* (Num. xix. 17; Ezek. xxxvi. 24-26.)

25. Calling sprinkling or pouring *scriptural baptism, in the name of Jesus Christ*, is a libel upon the Bible, as well as upon classic Greek, and should be denounced and repudiated by every intelligent Christian. Amen! (Gal. i. 8-11; Jude 3; Rev. xxii. 17-19.)

With these plain and invincible facts before him,

how can any intelligent, conscientious man believe in and advocate sprinkling and pouring for baptism?

No wonder the renowned *D. L. Moody* turned away from sprinkling and pouring, and demanded immersion! No wonder thousands have done likewise! But who ever heard of an intelligent man forsaking and repudiating immersion, to adopt sprinkling or pouring?

No wonder Professor Totten, of Yale College, having had water poured on him in his childhood days, after mature reflection and study, in March, 1892, demanded *immersion* as appointed by Christ! (John iii. 5.)

No wonder that George Washington, the father of our country, who was reared an Episcopalian, but, having learned the way of the Lord more perfectly, when he saw Elder John Gano, his chaplain, who was holding a meeting with his soldiers, and taking his candidates to the river to baptize them, exclaimed, "I have never been scripturally baptized!" and demanded *immersion* at the hands of his chaplain. Elder John Gano, the grandfather of Elder R. M. Gano, now of Dallas, Texas, immersed George Washington in the Potomac River, in the presence of about forty persons. Thus did that great and good man honor Christ

Reader, have you obeyed the law of King Immanuel? If not, then why do you wait longer? "Go your way, and make it as sure as ye can." Do that which is infallibly safe. Stand by and defend

the truth of God's book. If to baptize means to sprinkle or pour, and to sprinkle or pour means to baptize; and if to baptize means to immerse, bury, plunge, submerge, or cover up; and if these *all* mean to baptize, *when applied to the command of Christ*, then things equal to the same thing, *when used in the same connection with reference to the same thing*, must of necessity be equal to each other. And hence to baptize means to pour, and to pour means to immerse; to baptize means to sprinkle, and to sprinkle (scatter in drops) means to bury, dip, and submerge; while immerse means to baptize, and baptize means "*Pussy wants a corner! fiddle, faddle, bah! and fiddlesticks I*"

To illustrate: (1) Methuselah was the oldest man, (2) Moses was the meekest man, (3) Samson was the strongest man, and (4) *therefore* Nebuchadnezzar eat grass! *Splendid logic I*

Truly the legs of the lame are unequal, but their logic is more unequal. Oh, consistency, thou art a jewel! Things equal to the same thing must of necessity be equal to each other: and two, three, or one dozen actions, radically different, can not, *from the very nature of the case*, be one and the same action, any more than light could be darkness, or truth be falsehood.

It is now time for Sam Jones, Dr. Jacob Ditzler, George O. Barnes, J. C. Weaver, John Nichols, Robert Pierce, Sam Small, B. Fay Mills, T. DeWitt Talmage, Dr. Briggs, and the Presbyterian Synod, with the whole *affusionist fraternity*, to rise forthwith

and explain, saying, "*Therefore we are buried with him by baptism, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*" (Rom. vi. 3-6); "Buried with him in baptism, wherein also ye are risen with him, . . . who, having forgiven you all trespasses," etc. (Col. ii. 12, 13). For verily it hath been spoken, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John iii. 5.) "He that believeth and is baptized shall be saved; but he that disbelieveth shall be damned." (Mark xvi. 16.) Disbelief will send your soul to hell, but *belief* and *obedience* will bring you to the portals of glory.

I insist that Jesus Christ and his apostles were *grossly in error*, or else that the *aforesaid men* and their *constituents* are sinning against God by perverting his blessed truth. "If God be God, then follow him," and "Touch not, taste not, handle not, which all are to perish with the using, after the doctrines and commandments of men." (Col. ii. 21-23; Rev. xxii. 18, 19.)

Beware! *beware! beware of Romanism!*

IX. REASON AND THE HOLY SCRIPTURES TEACH THAT IT IS POSSIBLE FOR CHILDREN OF GOD TO APOSTATIZE, BY SINNING, UNTIL THEY WILL BE CAST OFF WITH THOSE WHO FORGET GOD, AND DOOMED TO SUFFER ETERNAL DESTRUCTION.

Here is another vital point. The ground of controversy is not whether the Christian *will* or *will not* fall, but whether it is *possible* or *impossible* for Chris-

tians to fall away and be finally lost. On this question the Baptist Articles of Faith and the Westminster Confession teach a falsehood made out of whole cloth. The Bible nowhere intimates the impossibility of apostasy, or "*once in grace always in grace.*"

It is possible for the faith of Christians to be overthrown, and their hearts become filled with unbelief; and hence, besides ungodly works, it is *possible* for them to be lost. Read Hebrews, second, third, fourth, and sixth chapters. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, *in departing* from the living God. But exhort one another daily, . . . lest any of you be hardened through the deceitfulness of sin." (Heb. iii. 12, 13.) The Revised Version makes this plain, where in the sixth chapter it describes children of God, and then adds that some "*have fallen away,*" or "*then fell away,*" even so far that *salvation is impossible*, because they could not be brought to repentance.

Thus some children of God crossed the line of demarkation, from which there is no return. (Heb. vi. 4-6.) They went back in Judaism, "the first principles of the doctrines of Christ," and, thereby denying the Son of God, made it necessary for him to die again, if their view was right. Hence "put him to an open shame."

Of others it is written: "Who concerning the truth have erred, saying the resurrection is past already, and thus *overthrow the faith of some.*" (2 Tim. ii. 18.)

Some "departed from the faith" (1 Tim. iv. 1); some "erred from the faith" (1 Tim. vi. 10, 21); some "denied the faith" (1 Tim. v. 8); and some "made shipwreck of the faith." "Brethren, if any of you do err from the truth, and one convert him [this sinning Christian], let him know that he who converteth the sinner from the error of his way shall *save a soul from death*, and hide a multitude of sins. (James v. 19, 20.)

This knocks the bottom out, knocks the hoops off, and knocks the staves down of this man-made barrel of "once in grace always in grace," or the *impossibility of apostasy*.

Of two things, I would rather undertake to prove it is *impossible* for any person to get into the grace of God than to try to prove it is *impossible for any to fall out* after they are once in his favor. For "when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, *shall* he live [that's the question]? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, *in them shall he die*." (Ezek. xviii. 24.) "Examine yourselves whether ye be in the faith." {2 Cor. xiii. 5.) "Whosoever of you are justified by the law [of Moses], ye are fallen from grace." (Gal. v. 4.) "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. iv. 11.) "How shall we escape if we neglect

so great salvation?" (Heb. ii. 3; 1 Cor. x. 1-12.)

"I am the Vine, and ye are the branches;  
Bear precious fruit for Jesus to-day.  
The branch that in me no fruit ever beareth,  
Jesus hath said 'he taketh away.'"

—*John xv. 1-10.*

X. THE HOLY SPIRIT NOT ONLY BEARS WITNESS WITH OUR SPIRIT, PROVING US TO BE CHILDREN OF GOD, BUT THE SPIRIT ALSO BEARS WITNESS WITH OUR SPIRIT, SHOWING WHETHER OR NOT WE ARE LIVING THE TRUE CHRISTIAN LIFE. (Matt. iv. 4, vii. 20; John viii. 31; Rom. viii. 14.)

We have an infallible guide. Each one can know for himself—*can have the witness or testimony within himself*—as to whether or not he is being led by the divine counsel of the Holy Spirit, as he speaks to us through his revelation. In religion we should not be anything, do or teach anything, except as the Holy Spirit directs. "For as many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.)

The Holy Spirit leads no man *except by his teaching*. Away with the idea that a man may blaspheme the teaching of the Holy Spirit, and at the same time be led by the Spirit of God! I do not believe it. Down with such a doctrine! Let us "*speak where the Bible speaks, and be silent where the Bible is silent.*" "Seek for the old paths, and walk therein."

XI. THE NAMES WE SHOULD WEAR.

Reason and the Bible teach *that it is wrong* for the

children of God, in matters of religion, to designate themselves by any name not authorized by the *word of God*. God, by divine revelation, has given names to his people, and no living man has any right to change these divine designations.

Human names and human creeds have cursed the world *with all the direful effects of sectarianism*. (1 Cor. i. 10; Acts xi. 26.) The name "Christian" was given by *divine authority* (see Greek text), and very likely in fulfillment of prophecy. (Isa. lxii. 1-3.) "*Hephzibah*" means "*in whom the Lord delights*," and can not be the *new name* which God gave to his people after Gentiles were admitted into "the Church of Christ" (Matt. xvi. 18, 19), because the name "*Hephzibah*" was fifteen hundred years old when Isaiah used it of a people in whom the Lord delighted. The name "*Christian*" was unknown in the vocabulary of earth until given by the Holy Spirit through Paul and Silas to the children of God in Antioch. (1 Pet. iv. 16.) Let us be *Christians*, with all that the term implies. (James ii. 5; see Syriac version, Acts xi. 26.)

Let the man who affirms it is right to be a "Baptist," "Methodist," "Presbyterian," "Universalist," or "Episcopalian," put his finger on the *chapter and verse which proves it*. Like the Irishman's flea, when you go to find him "*he ain't dar.*"

## XII. CHRISTIAN UNION.

There can be no Christian union unless persons *are first Christians*. In the days of primitive Christianity the followers of Christ united in Jerusa-

lem, Antioch, Ephesus, Philippi, Corinth, Rome, and all other places, and as independent worshiping assemblies, under the guidance of the Holy Spirit, they appointed elders or bishops and deacons, and, in co-operation with them and true evangelists, each congregation known as "the Church of Christ" (Rom. xvi. 16), under the great Head of the Church, and by his law being *separate* and *independent* of all others in its *government*, kept the ordinances as given unto them, or else incurred the displeasure of God to the extent they apostatized. (1 Cor. iii. 1-4; 2 Cor. xiii. 11.)

Sectarianism started at Corinth, and Paul, once for all, mashed out its life. (1 Cor. i. 10.) Jesus Christ well knew that one thousand different sects, all preaching contradictory theories, being led by *hot-headed bigots*, supported by money, time, and talent, would become the most powerful foe to the spread of his ever-blessed gospel, and check the onward march of Christianity in heathen lands. Hence he said: "Neither pray I for these alone, but for them also who shall believe on me through their word, *that they all may be one*" (John xvii. 20, 21)—be one as under the apostolic ministration—one in name (Acts iv. 12; Eph. iii. 14, 15; James ii. 7)—one in *organization*, in *faith*, and *doctrine* (1 Cor. i. 10; Rom. xvi. 17; Phil. ii. 2, iii. 16; Gal. i. 6-9)—one in baptism, Spirit, Lord, brotherly love, *and all the rest* (Eph. iv. 1-6). The man who denies this denies *the word of God*. Read and see.

Oh that all Christians would be satisfied by be-

ing only Christians! and that all churches would be truly and only the churches of Christ! I say down with human titles for churches! down with all false doctrine in these churches! yea, down with all human creeds, and hold aloft the *banner of truth!* The Bible, and nothing but the Bible, must be the only creed of every Christian. "We can unite upon no other ground.

### XIII. LIVING THE CHRISTIAN LIFE.

1. *Add to your faith virtue, or Christian courage.* (2 Pet. i. 5-12.) "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 charity."

One of the first and most essential things in order to success in the Christian life is plenty of *genuine courage*—courage that will move each Christian to practice punctuality, and if necessary go through heat and dust, rain and mud, wind and snow, *to be at every service on each Lord's day.* "Without this any church will be a failure. Courage has an application to all phases of Christian life—courage to confess a fault, courage to abstain from all evil, courage to go out in the highways of sin and seek to reclaim the fallen, courage to stand by the old Ship of Zion in time of danger, stem the tide of ungodly, worldly innovations, put to silence the mouths of gainsayers and plead for primitive Christianity—its plain, simple, and spiritual worship

*versus* the unscriptural *pride, formality, and ostentation* of this sinful age. Then cultivate Christian courage.

2. *And to courage add knowledge.* For how can any one live a Christian without knowing *what to do* and *what not to do* in the name and for the glory of Christ? *Knowledge* means a familiar acquaintance with such historical events and evidence as pertains to *life* and *godliness*. Jesus said: "Be ye *wise* as serpents." Paul said: "Wherefore be ye not unwise, but *understanding* what the will of the Lord is." (Eph. v. 17.) David said: "Through thy precepts I get understanding: therefore I *hate every false way.*" (Ps. cxix. 104.) Moses wrote, and Jesus Christ repeated it: "Man shall not live by bread alone, but by *every word* which proceedeth out of the mouth of God." (Deut. viii. 3; Matt. iv. 4.)

Willful ignorance is a sin. *Ignorance* coupled with *prejudice* is leading many souls to ruin. God abominates ignorance. He desires his people to be a wise people, and hence has given them the means of instruction, wisdom, and knowledge. Wherefore add to your *courage knowledge*. The renowned Franklin said: "*Knowledge is power*; it is the philosopher's stone, the true secret which turns everything it touches into gold, the key that unlocks the storehouse of creation and opens to us the treasures of the universe." Then

"Labor for learning before you grow old,  
For knowledge is better than silver or gold.

Silver and gold may vanish away,  
But the fruits of *good learning will never decay.*"

Oh that Christians would read their Bible more! Read the Bible till your heart is full. Read it till your head aches.

3. *And to knowledge add temperance.* This means a moderate indulgence in things pure, *useful*, and *good*. The Bible nowhere teaches men to "*be temperate in all things.*" Total *abstinence* is vastly different from *temperance*. The Bible teaches Christians total abstinence with reference to all things *innately* or otherwise *sinful*, and temperance in all things useful and good. We should be *temperate* in our eating, drinking, talking, dressing, working, sleeping, worshiping, and so *on*. We should totally abstain from lying, stealing, tattling, foolish jesting, reveling, drunkenness, and *such like*. (Gal. v. 19-26.)

I doubt not that arsenic, opium, strychnine, alcohol, whisky, and *other poisons* may be with God's approval manufactured and rightly used for *mechanical*, *medical*, and *scientific* purposes; *provided* that the use of *this liberty*, through the weakness of the appetites of men and their want of self-control, does not become a *curse* and *menace* to society rather than a *blessing* to all concerned. Then, in case of *either poison* mentioned, it would be the duty of the state and nation, by legislation or by *force of arms*, to wipe out the evil as *much as possible*. Before the *votes* of the people, by proper legislation, or by the power of powder and lead, and at the point of the sword,

such poisons should be controlled, so far as regards the *relation* of county, state, and nation to such evils. And shame, everlasting shame, be upon any man who, either by vote or sword, would lift his puny arms against God and *good men*, to support *anything* that in such case is clearly proved a *damning curse to society*.

Liberty rightly considered is the fairest angel of paradise and the beacon star of American progress. But a liberty that squanders wealth, ruins reputation, destroys the peace of homes, blasts the fondest hopes, withers the highest joy, fills the land with criminals, paupers, and beggars, breaks a mother's heart, makes drunkards of our boys and sends their souls to hell, then laughs at the universal ruin, and gives nothing in return, *is worse than no liberty* —yea, *worse than slavery*.

Strong drink is the arch-fiend of this nation. Its manufacture and sale have entailed upon our race crime and misery, which the wisdom and care of centuries can not remove. Where it has saved one life it has murdered a thousand. It is evil, and only evil, continually. Why should we allow it longer to feast upon the joys of the state and nation? The liquor traffic, like a slimy serpent, has its coil about the United States from Maine to California, poisoning everything it touches, while it eats as a moth of corruption into the very heart of this government, sapping its life, destroying its morals, and laying the foundation for its final downfall.

The *saloon system*, authorized and supported by the church members, in connection with this government, is a foul stench in the face of Jehovah, the God of Israel. It is a ravenous monster, more ruinous than war, famine, and pestilence. In front of it there spreads the garden of Eden, tilled with all that is sacred and lovely, and behind its heartless and remorseless career there lies a barren waste, covered with tears and blood, drunkard's bones, and slums of depravity.

Let us call the roll of the sleeping dead. Mother, where is your *wayward* daughter? Father, where is your *prodigal* boy? *Stand up, ye mighty army of souls ruined by strong drink!* Tell me the story of your fatal doom. Listen while they cry, *The saloon! the saloon!* They say. "Had it not been *for the saloon* we would never have gone astray." Then take away these stumbling-blocks from the pathway of human life. Stop this infernal business of *legislating men to hell*. Of course you can *legislate men to hell*.

Fathers, do you know that by your votes you are helping to murder the boys of this nation? I suggest that you change, and help to *murder the saloons*. The voters make the political party, the political party makes the law, and the law authorizes and protects the saloon. The people are the cause of the political party, which is the cause of the law, which is the cause of the saloon, which is the cause of *murder, drunkenness, shame, and disgrace*, and is more ruinous than war, famine, and pestilence.

Who is to blame? Mainly the *voter*, who elects the man to make *the law* to *authorize* and *protect* the saloon. *That's exactly who.* The blood of thousands sold for worse than chaff, rotten, and filth. Negro slavery is no comparison to this sin. The darkest blot and the most damning disgrace that ever stained a Christian civilization is the *saloon system* and liquor traffic of the United States. That it is the chief source of intemperance and all kindred evils none can successfully deny. That "intemperance cuts down youth in all its vigor, manhood in its strength, and age in its weakness," is a truth known to us all.

Alcoholism is the greatest enemy to national and religious prosperity, and by the aid of its twin sisters, *Romanism* and *prostitution*, it has wrought havoc in every community wherever allowed to exist. Rum, prostitution, ruin, and Romanism are *synonymous* in meaning. If the bloated Roman Catholic saloon-keepers of this nation ever get to heaven, I truly hope they will have a ten-acre field to themselves, where they can never belch, their whisky fumes into the faces of decent people.

A politician who will spend part of his time making laws to *authorize* and protect *saloons*, and the rest discussing "silver coinage and tariff," and leave the demands of the *good people* of this nation regarding this *liquor infamy unnoticed*, while annually it squanders over one billion dollars of our wealth, and fills the land with all shades of abomination, I say *such a politician* ought to be compelled

to *shave and soap his head*, and spend the rest of Ms life sitting on a nest of goose eggs. He justly deserves the contempt of every *true* Christian.

My God! when will the people of this nation ever see this subject in its true light? Any political party that will bow to the behests of an ungodly whisky league ought to be sent to eternal infamy.

But, you say, I am off my subject. Well, this liquor business is enough to run a man off his subject, and then run him crazy, when he sees it, in all its desolating power, being sustained by the votes of his brethren in Christ. But I am not off my subject. I am insisting that you must engage, with moderate indulgence, in the things that are *innocent, useful, and good*, and try to abstain from all evil.

Christian temperance—*that is the word*. If we vote at all, I insist we must *not vote for intemperance and universal damnation*. We must not *vote for men or parties* that favor these, lest we partake of their sins. I am sick and tired of hearing that preaching which teaches men to be *temperate* with their *mouths and stomachs*, and at the same time *intemperate with their votes*. I insist that Christians shall be men of temperance. I insist if we vote at all, we must "*vote as we pray*," and practice what we preach. Don't tell me that a man who stands behind the bar and deals out the brothel of damnation is '*M man of temperance, a friend of temperance*, notwithstanding he may never have tasted of the

foul stuff. He may be temperate with his mouth, but that is only *a small portion* of true Christian temperance.

A man who in any way aids the liquor infamy for *beverage purposes*, either by *vote, money, or influence*, is a man of intemperance, a *friend of intemperance*, as veritable as if he drank the stuff. *See?* Just the same as a man who aids and votes for slavery is a friend of slavery, even though he never in life owned a slave. Worse and more of it, he is more to blame than the slaveholder, because by his vote he makes slavery possible. He authorizes it. He pledges himself to protect it.

I will suppose a case. A little town has *six hundred* voters. Five hundred are members of the Church of Christ, It has no saloon and no house of ill fame. Such places can not exist and *prosper* without the *consent* of the people. This little town is free from drunkenness and debauchery. Religion, peace, and happiness prevail. But some fiend in human flesh sees an opportunity to make money and ruin souls. The town has contracted a heavy debt. This fiend approaches the mayor for license to establish a house of ill fame on a certain street. He offers him much money. The mayor of the city says the wishes of the people must be *consulted*. Day of voting is appointed. The votes are cast. There is some excitement and fury at the polls. Four hundred say let the house of ill fame be established. Two hundred say, *No*, we do not want our boys and girls *legislated into hell*. We do

not want this stumbling-block. The majority rules. The mayor issues the license, and none dare molest this fiend in his infamous business. He brings in lewd women. He sells beverage. The boys and girls of the community, *little by little*, are led astray. One by one they fall into drunkenness and debauchery. The courts are filled with criminals. The expense thereby entailed upon the city is \$1,500—*just five hundred more than that received for license!* Finally a wail goes up from some Christian home. A mother's heart is broken. Her boy, her only boy, is dead. *Died of whisky! Yes, legislating men into hell!*

Now let us go back, count the votes, and examine the names. Two hundred members of that church drank occasionally, but, knowing the evil of whisky, they voted against it. The other three hundred members never drink, but they *voted for intemperance*. They wanted money in the city treasury. Poor fools!

Which set of men, in this case, are men of intemperance? I press the question. The facts prove that the *intemperance votes* of three hundred church members wrought all this desolation, or at least laid the foundation for this house of ill fame. The elders of the church call a meeting to look into this matter. They turn out Miss B. for dancing, and Mr. W. and Miss T. for going to the theater *to hear a nice play*, but they leave these abominable *voters* in full fellowship. Yes, pray long and loud for God to save the land and save the boys from the

curse of *rum*, and then go forthwith and *vote* for *ruin* and *desolation*. Oh, consistency, thou art a jewel!

And this is the way some towns and churches are run in this country. Grand financiers and spiritual guides, *temperance men!* and so on. Just think of it! Enough to make demons blush! Such work disgusts me. I would peck rock on a pike and steal chickens at night for a living before I would vote for any man or set of men—especially any political party—that courts the favor of the *rum power* of this country, and propagates it for *beverage purposes* in return.

My supposed case—a house of *ill fame*—is equally applicable to the present *saloon system* of this nation.

The sum of all this doctrine of temperance is: Let us be temperate in speech and action, temperate in eating and drinking, temperate in preaching and praying; and, above all, if we *vote*, let us cast & *temperance vote*. "Save the boys! oh, save the boys! *Save them from the curse of rum!* "

Is there no hope *"of* my country's redemption from the *slavery* of drunkenness? Shall red-nosed toppers continue to breathe their whisky fumes into the faces of the Christian ladies of this nation? Are we doomed to remain forever in this awful bondage? If so, then when my life-work is done, my tongue cold and still, my eyes closed in death —when my body has returned to dust, and my spirit to God hath fled—yes, even then may some Chris-

tian woman, whom I have buried in a baptismal grave and raised to walk in a new life, and with whom I have often bowed in earnest prayer—may she wander to the lonesome cemetery, where rests my sleeping dust, then scoop up my ashes and scatter them on the bosom of the deep, blue sea; for I do not desire to sleep in a land accursed with whisky, filled with drunkards, and ruled by alcoholism. And may God help us to add to our knowledge temperance, *Bible temperance*, in all things useful and good.

4. *And to temperance add patience.* Patience means the power of enduring suffering without complaint. This is very important. Many homes are made unhappy by impatience. Let the father, mother, and children all be patient one with another. "Ye have need of patience, that, after ye have done the will of God, ye may receive the promise." (Heb. x. 36.)

5. *And to patience add godliness.* This means real piety, a religious life. Under the head of godliness comes daily prayer. No Christian can be truly pious without prayer. Prayer is the rope which rings the bell in the belfry. What we need in this age of cold-hearted formality and theatrical worship is more consecrated souls, who will often find their way beneath heaven's belfry, there seize the rope of prayer, and pull until the bells of heaven are made to ring and return the echo, as the prayers of God's people ascend to the throne of his rich grace. Wherefore, "pray without ceasing" (1

Thess. v. 17), "continuing instant in prayer" (Rom. xii. 12)—that is, imitate the noble men of God in days of old. Have a system of prayer, and without ceasing, or continuing day by day, make known your wants to Him who is able to save and keep you from all harm.

Oh that Christians would pray everywhere, and pray continually! "For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.)

It seems to me some people are trying to do *just as kittle as possible*, so they can barely squeeze through the beautiful, pearly gates. "Wonder how they will feel when they get to heaven? Let us *work, watch, and pray*. Be *godly* Christians.

6. *And to godliness add brotherly kindness.* Accommodating, and always ready to assist each other in all the trials and difficulties of life, even more than if we were brothers and sisters in the flesh. I fear that many Christians do not understand the ties which bind us together as one harmonious family. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. iv. 32.) Here is the *remedy for most all our troubles*. This remedy, applied to unhappy families and dying churches, will restore the peace and prosperity of Zion, and pour the oil of consolation into many wounded hearts.

Be kind, courteous, and forgiving. Oh, the milk

of brotherly kindness! 'Tis more precious than costly treasure. Without it Christianity would be a failure.

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

7. *And to brotherly kindness add charity.* Charity is the roof of the Christian building. It shelters us from the burning sun and the pelting storms. Charity means *love*. It is a peculiar *kind* of love. Charity does not begin and end at home, for the apostle says, "Charity seeketh not her own, is not easily provoked, thinketh no evil; *rejoiceth not in iniquity, but rejoiceth in the truth.*" (1 Cor. xiii. 5-8.) "Above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." (1 Pet. iv. 8.)

Charity says, "Go thy way, and sin no more; neither do I condemn thee." Charity is that *love* which holds on to the cross of Christ with one hand, and with the other reaches down to lift up fallen humanity.

However, charity is not a *gum elastic concern*, that may be stretched out to cover all the false doctrines of sectarianism and rottenness in the world, for "charity rejoiceth not in iniquity." (1 Cor. xiii. 8.) Many people *boast* about their *charity*, when they are full of *sin* instead of *charity*. Let us be careful here, for charity "rejoiceth only in the *truth.*" It does not rejoice in baby sprinkling, total depravity, close communion, "once in grace always in grace,"

abstract spiritual influence, and sectarianism, with all other abominable errors; neither does anything which favors these have any semblance of true 'Christian charity. Charity will not sell the truth for a mess of pottage.

Selfishness, egotism, bigotry, malice, and all phases of sectarianism are thistles which demons delight to cultivate; but charity is an *evergreen flower* plucked from the supernal throne of God.

"Oh, *love*, thou mighty victor, triumph o'er mankind!  
Bring every thought beneath his own control;  
Enslave the heart, put fetters on the mind,  
And captivate the haughty human soul."

How beautiful and glorious is the true life of a Christian! It is the very thing to make one happy *here*, and happy in *eternity*. Clothed and ornamented with these seven Christian jewels of grace, the followers of Jesus become the light of the world and the salt of the earth, as well as the grandest display of loveliness and beauty that ever graced this sin-cursed world. Not even blatant infidelity dare point the finger of scorn.

What the world needs is more *practical* Christianity, and less sin and *sectarianism*. If men will only try, this earth can be turned into a *paradise*. What joys unspeakable! What blessings innumerable! But at present this earth is a hall of pandemonium—saloons, brothels, and dives of hell.

Then, soldiers of the cross, arise! and clothe yourselves in heaven's uniform. Forward, ye con-

quering host! the world still waits for Immanuel's law. "If ye do these things, *ye shall never fall.*" (2 Pet. i. 10.) Then "make your calling and election sure."

This is the divine model, and we must live by it. We begin low on the ladder, and climb up higher. These Christian graces exist in different *degrees*, in different persons. Circumstances, quality, and capability have much to do in this matter. Do the very best you can, and God will bless you. This is "*the highway of holiness*" over which the redeemed of the Lord should travel. (Isa. xxxv. 8-10.)

#### XIV. THE LAW OF PARDON FOR ERRING CHRISTIANS.

If you err *out* of the "*highway of holiness*" (for *in it* you can not err), then you must repent of your sins, confess your fault, and ask God to forgive. Thus repentance, confession, and prayer is the law of pardon for backsliders. (Read Acts viii. 12-24; James v. 16-20; Gal. vi. 1, 2; 2 Thess. iii. 11-16.) If your sin is of a *public* nature, so as to injure the church, then confess your sin *both to the elders* and to God; but, if otherwise, confess it to God, and strive to do better.

The plan of *parading* public or secret offenses before the entire *church* and the *world*, to the humiliation of the *erring* Christian, is as a rule unscriptural and *ruinous* in effect. The *elders* should hear and decide upon such matters, giving such advice and counsel as they deem best, in view of the *will*

*of Christ, the worth of a soul, and the welfare of the church.*

"Come back to the fold, poor, wandering sheep!  
Why stand without, alone to weep?  
Jesus did for thee both bleed and die;  
Oh, can you then his name deny?"

XV. THE HOLY SCRIPTURES TEACH THAT THE REIGN OF CHRIST BEGAN, AND THE FIRST CHRISTIAN CHURCH WAS ESTABLISHED, ON THE FIRST PENTECOST AFTER HIS RESURRECTION.

This proposition is sustained by an abundance of evidence, of which I have not space here to write. (Read Matt. xvi. 18-20; Luke xxiv. 44-50; Isa. xxviii. 16; Acts ii. 22-47.)

The Jewish Church was abolished, and a new organization started. New *terms* of fellowship or initiation were given; new ordinances to be observed were appointed. *Infant membership was left entirely out* of it. "All should know the Lord, from the least to the greatest." (Jer. xxxi. 31-35.)

XVI. THE RIGHT HAND OF FELLOWSHIP, AS A CONDITION OF MEMBERSHIP IN THE CHURCH OF CHRIST, IS UNKNOWN TO THE BIBLE AND THE PRACTICE OF THE APOSTOLIC CHURCH IN THE APOSTOLIC AGE.

A Christian is always a member of the body of Christ, wherever he may be, and as such is subject to the officers of the church, ruling only as directed by the *will of Christ*. The parties to whom the right hand of fellowship is given should distinctly understand that it is not to make them members of the church, but simply the expression of our love

for them, and our desire to co-operate with them in good works, because they are already members.

It is the duty of every Christian to affiliate with some worshiping assemblage of Christians, where he can keep the ordinances of God and lend his influence in the best way possible to building up pure primitive Christianity, in doctrine and practice, *versus* the pride, ostentation, vanity, and sectarianism of the age in which he lives.

A church register and such like are matters of expediency, and should be attended to in a *thoughtful* and *business* manner. Many churches have died for the want of a *little business* sense. Some people need "*gumption*" instead of "gospel." Christians should not be "*cranks*" and "*fools*." "We should be careful not to annul the law of God by our tradition; but when we read, "*The Savior ate fish*," we need not expect to find in the next verse, "*And he picked the bones out*."

XVII. THE CHURCH OUGHT TO ASSEMBLE EVERY LORD'S DAY TO CELEBRATE THE LORD'S SUPPER. (Acts xx. 7; 1 Cor. xi. 17-34; Acts ii. 42.)

It is right and wise for the church to have an evangelist working with and for it, either all or part of his time, for months or years, as the nature of the field demands; but the *elders* should be the only rulers of the church. They are called bishops or pastors. (Acts xx. 28-32; Titus i. 5-12.)

XVIII. THE ONE-MAN PASTOR SYSTEM OF THE NINETEENTH CENTURY IS AN IMPOSITION UPON PRIMITIVE CHRISTIANITY, AND DESTRUCTIVE OF THE FUNDAMENTAL

PRINCIPLES OF NEW TESTAMENT CHURCH GOVERNMENT.

I say down with it, and all its abominations! Let the *elders* assert their right, do their duty, and come to the front. Let them govern the evangelists, instead of being ruled by the so-called "*pastor.*"

XIX. SCRIPTURAL MISSIONARY WORK.

The great mission of the church is to preach the gospel, at home and abroad. "Preach the gospel to the whole human race" (Mark xvi. 15), falls upon our ears to-day with the same emphasis as when spoken in the days of yore. *Not* to obey this injunction is to sin against God. No work is more important, and none more clearly revealed in the teaching and practice of the *early Christian Church*. God has told us *what* to preach, *where* to preach, *when* to preach, *how* to preach, and *how* to be supported *financially while* we preach.

In this, as in all other things, we must imitate the New Testament Christians of the first century. Their plan is always the best one. We must work in and by the church, for and with the church, in the name of Christ and for his glory in the church. We must not go out and work out of the church in any way that might bring the divine organization into disrepute.

Both *young* Christians and *old* Christians should work *for missions*, and work in the divine organization—the church; for they need no other organization. Go to work in "dead earnest" for Christ in

the church, and you will not want any other organization.

The church of the New Testament is fully *sufficient* and *efficient* to evangelize the whole world. To affirm otherwise is to charge God foolishly, and declare the plan of *plans* in his counsel insufficient. All the human societies, constitutions, pledges, and pet names at work inside or outside *the Church of Christ* are not only *unscriptural* and *useless*, but in years to come they may play havoc with the only divine organization which Jesus died to establish. Genuine Christians do not *necessarily need* them. It can not be proved by the New Testament that it is, in any sense, the duty of any Christian to *organize* and *foster* them. But it can be proved that all the time, money, and talent spent in the propagation of human societies *in the church* robs the divine organization of her power and glory, and praises an organization unknown to the Bible in *name, constitution, and officers*.

To use the well-spoken words of Brother John S. Sweeny, "What I mean is that Christians do not *need* to spend time and means organizing and fostering *such societies*. The Church of God is spiritual house enough for us to live in, temple enough for us to worship in, vineyard enough for us to work in, husbandry enough for us to tend, building enough for us to work on, army enough for us to march, drill, and fight in. People who are contending, as they say, for *primitive* Christianity, for New Testament Christianity, should stand for the

church of the *New Testament*, and leave others to spend their time and money oil human societies, if they can not be persuaded to do better."

These are words full of wisdom. Clear the churches of this rubbish, and *keep them clear*. Let each Christian feel the importance of duty in his relation to Christ and his brethren, minus the societies, and then the world will tremble before our power with truth. One can put ten thousand to flight. The ancient church met, and imparted instruction both to the *young* and *old*, using the best means at their command; *and the church now should do the same*, Genuine church work! Why call it Sunday—or, worse, "Sabbath"—school work? The New Testament church sent teachers into neighboring communities, to teach the gospel to both young and old. *We should do the same now*, where it is necessary, using the best means at our command, ever working as a member of the church for the glory of Christ in his church, doing all by his authority. (Col. iii.17; Phil.iii. 17, 18; Eph. iii. 21, vi.) This was their home mission and Lord's day school work. And then the churches had *foreign* missions. They sent out preachers, heard their reports of work done, and helped support them in their labors.

Mind you, the *church* (and not the society or board) *did this*. It was the church working through the heaven-appointed officers, *elders* and *deacons*. Read the history of Antioch mission work (Acts xiii.-xix.), which probably is only a brief account of one-fiftieth of her work.

To the memory of such noble men of God as Jacob Creath, Benjamin Franklin, F. G. Allen, and Moses E. Lard—and for the benefit of certain erring brethren—I herewith subscribe a document worthy of preservation, which was read before the Foreign Christian Missionary Society, in Nashville, Tenn., August, 1892:

"1. That *we*, believing as we do, that all should be one in Christ, of the same mind and of the same judgment, speaking the same things, and endeavoring .to keep the unity of the Spirit in the bond of peace, can not countenance the corruption of the *pure speech of the Bible*, and do deeply deplore the grievously-divided state of the church, whereby brethren are embittered against each other, congregations are torn asunder, and sections are arrayed one against another.

"2. That, believing as we do, that whatsoever is not of faith is sin, we can not conscientiously cooperate with any missionary society, *home or foreign*, with officers unknown to the *New Testament*, and terms of membership *at variance with the spirit and genius of the gospel*; it being our firm and abiding conviction that in building up such societies we are *pulling down* that which our fathers labored to build up, and are *sapling the strength of the church for which Christ died*.

"3. That, believing as we do, *that the scriptures furnish us unto all good works, and that preaching the gospel stands pre-eminent as a good work*, we boldly affirm and earnestly contend that the Bible contains a divine system of evangelism powerful to shake the Roman Empire in its day, and perfect enough to carry the gospel to the ends of the earth; and we modestly submit that, putting this faith into

practice, we have demonstrated that in our own day this divine plan is effectual, in that without other organization the primitive gospel has been planted in this region, a mission among the Indians has been sustained for many years, a mission in Turkey has been established, and the volunteer band in Japan supported.

"4. That we, in consideration of the aforesaid truths and facts, come before you with brotherly love, and *beseech you in the name of our Lord Jesus Christ that you, abandon these organizations, which found no necessity or recognition in apostolic times, and that you concentrate your zeal and energies in the churches of God, under the direction of their heaven-appointed officers, which we all admit to be common and scriptural ground, thereby removing a cause of widespread division, and bringing about that union and co-operation in which there is strength, and which will enable us to make more rapid conquest of the earth for Christ. And to this end we present this memorial, and for this consummation, devoutly to be wished for, we shall ever pray.*

"C. M. WILMETH,                      DAVID LIPSCOMB,

"E. G. SEWELL,                      J. A. HARDING,

"M. C. KURFEES," and others."

The intention, spirit, and meaning of the above document is that, instead of one hundred or five hundred missionaries being under the control of and supported by a *board* or *society* unknown to the Bible, it would be far better for each missionary to be sent out by some church or *co-operation of churches*, through *elders, deacons, and messengers*—being thus supported by the church, all work done and published in the name of the church, for the glory of

Christ in the churches (Eph. iii. 21), and the missionary in no way dependent upon or subject to any organization except the church or churches which sent him. Thus bringing churches and missionaries in close union, zeal for mission work would be greatly increased, and *divine example followed*.

This, in my judgment, is by far the best and cheapest plan (less liable to create trouble among publishing companies and such like), even were it admitted the Bible gives no plan, and hence each church do as it pleases *about plan*—Methodist Conference, or *otherwise*.

There is more in this question *of plan* than some good brethren have yet been made to see. Just think of it: you must even subscribe to the society plan before you can draw money from the Church Extension Fund, which otherwise would be a good thing if *kept out* of the divine organization. I raise no protest against proper organizations *outside the Church of Christ*. We need them, we must have them; *but not in the church*, to run the church, or even do church work. The Church of Christ, with heaven-appointed officers, will attend to her own business.

Let Republicanism and Democracy, and *all other human institutions*, stay out of the church. If any member of the church goes into the building and loan association, or other organization, let him go there as a citizen, and *not in the name of the church, or as authorized by Christ*.

In other words, I mean in all religious matters

let us do only as Christ says, but in all other matters let each man do as he pleases, ever striving in his own judgment to do the best he can. That there are many matters *of business concern*—scientific, financial, educational, and political—of which the Bible says nothing, is known to all intelligent people. In these each man does as he pleases, and must take the consequences. The Bible was given for a *sufficient rule of faith and practice only in religion*. Whatever is not taught in it must not be imposed upon the faith and practice of *any New Testament church*. Here is the fatal rock upon which all unscriptural societies *in religion* must die. Many things unscriptural—*i. e.*, not taught in scripture— are *wholly permissible* and right so long as *not taught* as part of our religious faith and practice.

Christians often ask, "What will become of the heathen?" A much more important, appropriate, soul-stirring, and scriptural question is, "*What will become of Christians if they do not send the gospel to the heathen?*" This is emphatically the question, and, Christian, you had better let it *burn on your heart* until it bursts your pocket-book, and lays your money at the feet of Jesus to save the perishing. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" (Rom. x. 14.) "*How shall they preach except they be sent?*"

No church can be doing its full duty without helping in missions, *home or foreign*. To refuse is to sin against God. *No New Testament church is*

so *poor* that it can not *give five dollars* per year to missions, if it would only try. Every able-bodied Christian who can not, during three hundred and sixty-five days, make five dollars to help rescue the perishing, ought to be ashamed of himself and his *worthlessness in the world*. Every Christian, male and female, should be an industrious, money-making, and liberal-giving Christian.

The deacons of each church should see to it *at once* that missionaries are chosen, fields of work selected, and, either alone or in connection with other churches and individuals, working in the name of Christ in the church, that contributions weekly or quarterly be sent to the missionaries, *home and foreign*. Don't send it to the board or society. It is a burden to them, and they keep *eight dollars* out of every one hundred, to pay for *collecting* and *sending* the money. You can send it to the missionary as *cheap* as you can to the *board*. See?

Communicate with the missionaries, and find out how they do and what they need. Above all things else, *do your duty*. But, says one, What is *my duty*? I answer, Only *obey the New Testament teaching*. That is your *duty*, and nothing else can be made your *duty*. Something else may be *privilege*, but it can not be the *duty* of a church Or Christian. A church that believes the teaching of the New Testament on missions can not consistently work through any unscriptural organization or society as *duty or privilege* in missions, for the reason that by necessary inference, precept, and *example*, the New

Testament teaches *apian* and *plans of work*, in which there is no "so-called society," no organization hut the church of the living God. The divine organization is all-sufficient. All we need now is *work*, and lots of it. We have plenty of organization—the *church*.

In Christ's name go to work, and let these whimsical societies alone. The "societies" will all die so soon as the churches do their full duty, as taught in the New Testament. Then we will have scriptural *mission work* in plan or *plans*, and in doctrine—work, and lots of work. Let every child of God *work*. Work by divine *example*. Work, for the night is coming. If you can not work with your mouth, then work with your money. Work with *both*. Get somebody else to *work*. Work for Christ and his organization. Rather than *work not at all*, WORK ANY WAY.

Roll on the mission work, home and foreign. If the churches would do their full duty on mission work, they would be as destitute of human societies as were New Testament churches in *apostolic times*. Who will dare deny?

I insist we must go by the Bible in all matters of *religious faith* and *practice*. I insist that preaching the gospel to the heathen stands pre-eminent as part of the faith and practice of New Testament churches. Who will dare deny?

I insist that it is right for churches to hold conventions and public gatherings for mutual edification, business transactions, general fellowship, and

Christian progress; and that it is not only wrong, but actually sinful, to constitute such gatherings permanent organizations, with *constitutions, names, and terms of fellowship* unknown to the New Testament. See? See?

The New Testament churches held conventions. They were *all right at first*, but by and by they *organized* the Roman hierarchy. See what men will do. *Nip the thing in the bud*. Let us have independent, *entirely independent*, church government. *Brethren, here is our only hope of ultimate success*. Elders and deacons, see to it that no outside man interferes in your church government. Members of the Church of Christ, if your officers do not see to it, *then pat them out of office*, and elect men who will do their duty. Love your officers, and stand by them in defense of the whole truth. This is very important in mission work, *home and foreign*.

1. *A scripturally missionary church* is one that learns and practices only the teaching of the New Testament on the subject of missions, and hence knows, approves, supports, and hears reports from the preacher who does the work. Study carefully the Antioch mission work (Acts xiii. 1-52, xiv. 1-28), and labors of all New Testament missionaries.

2. *An omissionary church* is one which knows the *faith and practice* of the New Testament Christians and churches *on mission work*, and then omits to do it—*willfully disobeys*. Such people will never be saved in heaven. That's all there is about that.

They are not worthy of salvation. A man who can see the world around him lying in darkness, and his heart not be moved to give at least one dollar per year to save the perishing, in the light of God's word is a *sinner* or an erring Christian— yes, a sinner. (James v. 19, 20.)

3. *An anti-missionary church* is one which exalts the wisdom of men above the wisdom of God, and adopts a scheme which makes void the teaching of the New Testament on missions, or places itself where it can not know, approve, send, support, and receive reports from the missionary, as *a church*, and thereby aids in the destruction of independent church government, as regards its finances. There is a gospel sense in which such a church is *anti-missionary*, even though by its boards and societies it might revolutionize the world, and loving friends might carve upon the beautiful monuments of its leaders: Here lies the "PRESIDENT OF THE HOME MISSIONARY SOCIETY," and here lies the "PRESIDENT OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY." Yes, a coveted honor. Good men, against whose moral integrity I would speak not one word.

"And now, brethren, I commend you to God and the word of his grace, which is *able to build you up*, and give you an inheritance among all them that are sanctified." (Acts xx. 32.)

XX. STAND FOR GOD AND HIS TRUTH *VERSUS* ALL OPPOSITION.  
TRUST IN HIM AND DO YOUR DUTY.

It is high time men everywhere were made to realize that it is far better to *enter into a rail pen*,

*with a dirt floor and a straw roof, and there worship God "in spirit and in truth" (John iv. 24), than it is to enter costly pagodas, ornamented palaces, or artistic church houses, and there with kings and counselors, priests and popes, how down to the God of Israel, endeavoring to worship him amidst a conglomeration of heathen fables and sectarian falsehoods.*

We must worship God in *truth* as well as in *spirit*. I envy no man his conviction who believes that *one religion is as good as another*, and none at all as good as any. I covet no man's religion who in this age teaches there is salvation offered to sinners otherwise than by learning, believing, and obeying the *will of Christ*. (Acts iv. 12.)

Error shall fall, truth will arise, and by its power the world redeem.

In conclusion, patient reader, let me ask, What is your faith? What is your hope? To what church do you belong? and beneath whose banner are you fighting? Under the influence of what creed do you bow? All the *money, time, and talent* you spend in the advocacy of error is worse than wasted. Better, a thousand times *better*, burn your money in the fire than give it to help preach a lie, and pervert the system of God's eternal truth. Then again it is better that, with a millstone around your neck, you be cast into the sea, than that you should withhold your *money, time, and talent* from helping to *preach the truth*.

Then stand for God and for his truth *versus all*

*opposition.* If the doctrine of *the Church of Christ* is false, if the tenets of our religion are erroneous, if our faith is not the Bible faith, if our hope is not the Bible hope, if our teaching on spiritual influence is not the Bible teaching, if our Lord is not the Christ, the Son of Israel's God—in a word, if the teaching of *the Church of Christ* is not the teaching of the Bible, *considered as a whole*, then I boldly affirm that our teaching is a stupendous farce, that our ministry is a worthless hoax, that our preachers are gospel perverters, that our books are libels on the Bible, that our houses of worship are synagogues of the devil, that we are an unscriptural *sect among sects*, and that the money we have spent is worse than squandered in the advocacy of falsehood, and that our *hope* is a fanciful imagination, built upon loose, shifty sand—viz., the doctrines and commandments of men, "which all are to perish with the using." (Col. ii. 21, 22.)

But, *brethren in Christ*, if we are right, then, thank God! we have nothing to lose, and certain conquest awaits us. Truth is omnipotent, and, though its ways be hindered and its power partly checked, yet it will stand forever. Truth is like gold—rubbing makes it shine brighter. Convince me that the doctrine of the *Church of Christ* is not truth, and I will weep for myself and my brethren—yea, I will weep for my race.

Why should any man profess to be right, and then boldly admit others are right in opposing him, his faith, and his God? Bid Paul, Peter, John,

and Jesus Christ do thus? *No, they were consistent.* Then let us be consistent, as well as courteous and firm in the apostolic faith. Preach the whole counsel of God, and free your hands from the blood of all men. (Acts xx. 26.) To some it will be a savor of life unto life, and others of death unto death, but preach the whole truth.

What shall be the end of those who obey not the gospel of God? (2 Thess. i. 7-10)—of those who deny the plain words of Jesus Christ and his apostles? What shall be the doom of those who teach unconditional, universal salvation? of those who teach the *infamous* and *hideous* doctrine of unconditional election and reprobation? Yes, of those who believe not in the Lord Jesus Christ *with all their heart*? Only partly believe in him — then what? How much and what part can we safely disbelieve? We may be safely in ignorance of much of his divine system, but my question is, How much of the gospel system can we safely disbelieve? *That's the question which murders sectarianism.*

Then what blessings are promised to those who teach total depravity of innocent babes, abstract spiritual influence in conversion, once in grace always in grace, and all the fundamental principles of sectarianism?

Echo, borne upon the pulseless wind, says, "*In vain do ye worship me, teaching for doctrine the commandments of men,*" and "*making void the law of God by your tradition.*" (Mark vii. 1-13; Matt.

xv. 9.) "If they speak not according to this word, it is because there is no light in them." (Isa. viii. 20; Jer. xxiii. 28-31.) Let us "walk in the light as he is in the light, . . . and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.)

Wave on! wave on! thou whitest flag of purity and truth, until the world shall bow before King Immanuel.

Forward, ye conquering hosts! the world still waits for His law. Bury sectarian names and creeds and human plans in a dark and dismal 'grave. Bury them out of sight. Build a horrible monument over their last resting place, and carve upon its columns, in letters of unfading fire, SECTARIANISM BURIED, NEVER TO BE RESURRECTED!

Then, all the lovers of Christ, in every community, unite upon the Bible, and be Christians—*only Christians—with all the term implies.*

Oh, Spirit of the Lord, lead us by thy *word!* "Come out and be ye a separate people" (2 Cor. vi. 14-18) is the call for to-day. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars, and cut down her groves. Spurn her offered assistance. Decline her help; "for what concord hath Christ with Belial? .and what agreement hath the temple of God with idols?" Renounce the policy of the age; trample upon Saul's armor; grasp the book of God, and taste its precious truths; trust the Spirit who wrote its pages; light with this weapon only and always; cease to

*amuse*, and seek to arouse; shun the clap of a delighted audience, and listen for the sobs of convicted souls; give up trying to please men, who have only the thickness of their ribs between their souls and hell; and warn and plead and entreat, as only those can who feel the waters of eternity creeping upon them.

Stake your all on the Book and the Holy Spirit. Meet the world only behind the cross of Christ. Sectarianism will tremble and die. The devil will flee from the children of God. The knowledge of the Lord will cover the land, and apostolic Christianity will fill the earth. Let us listen to his warning voice. Let us imbibe his Spirit and repeat his memorable prayer: "Neither pray I for these alone, but for them also who 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 thou hast sent me.*" (*John xvii. 20, 21.*)

"Then, like the brave Spartans, let us guard the dark way  
Of sin and temptation, till each one can say,  
I'll trust in the blood of God's only Son,  
And cling to the cross of the crucified One.  
For me he once suffered, for me he once died;  
For me the blood gushed from that spear-wounded side;  
And I'll not forget it till life's work is o'er,  
And time's waves have lashed on eternity's shore,  
And my bark has been anchored in safety afar,  
'Neath the glorious light of the bright morning star,  
Where faith shall cease being, where hoping is done,  
And love only continues in that heavenly home." \*

*Amen.*

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\* These lines of poetry were composed and sent me by Mrs. Lucy Haggard, the youngest daughter of that worthy soldier of the cross. Elder Jesse L. Sewell, of Tennessee.—*J. W. Z.*

## ENTREATY TO THE READER.

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*Dear Reader:* I have now placed before you some teaching which is more valuable than all earthly treasure, because it is the teaching of the Bible, which concerns the worth of your soul in time and in eternity.

This little volume will fall into the hands of many whom likely I shall never see this side the great tribunal bar, but I assure you that a love and desire for the happiness of precious souls, stronger than the chains of death, animates the heart which now pens these words, earnestly praying that a lasting impression for good may be made on each person who shall study the thoughts herein contained. And when the form now bending o'er these pages shall rest in the cold and silent tomb, may these truths continue to live, and in the eternal world may I meet some ransomed spirit that will have been led through the golden gate into the city of our God by this humble effort of my life!

Dear reader, are you a Christian? Does the Holy Spirit bear witness with your spirit that you are a child of God? Does he bear witness with your spirit, showing that you are *living the Christian life*? Can you prove by the Bible that you are in the kingdom of Christ and saved through his precious blood?

Is your hope of heaven founded upon the immovable rock of God's eternal truth, or upon the wild and fanciful speculation of human philosophy? If you are *in the right*, then press onward until with the blood-bought legion you stand on the evergreen shore.

So live that when your head shall press the pillow of death you can look back through the rugged lane of life, and see a life well spent in the service of God, and be able to say, as one of old, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, *I have kept the faith*," and heaven is my home.

"'Tis religion that can give  
Sweetest pleasures while we live;  
'Tis religion must supply  
Solid comfort when we die."

But, dear reader, if you are lost; if you are without Christ; if you have been led astray, or have never obeyed the gospel; if you are plodding the road that leads down into the deep, dark depths of death's degradation, shame and despair—oh, soul, tired and weary of sin, will you pause in your wayward career, and think of the place to which you are so rapidly hastening? Will you think of your innocence, when as a babe you sat upon a loving mother's knee, and then think of your spirit now lost in the dangerous ways of sin? Do you not know there is no good in sin? *that it only brings sorrow, trouble, anguish, and pain?* Think of your

own life, and realize that only in righteousness can true happiness be found.

In the name of all that is sacred and lovely, will you not turn away from evil-doing? Because of the tender love of a mother, who with kisses awoke you on the bright mornings of the long-ago, and who loved you before you learned the name of love—oh, sinner, will you not give up the ways of sin? Because of that precious blood which so freely flowed from the dying Savior's side, will you come to Christ and live?

The King in tenderness calls you to *come*; heaven entreats you to *come*; Jesus invites you to *come*; all the good, pure, and holy of earth pray for you to *come*; the angels in heaven will rejoice when you *come*; the Holy Spirit, through his word, pleads and exhorts you to *come*; *the hearts of Christians will bound with joy when you come. Friendly sinner, how can you refuse to come?* Why is your heart so cold and hard that no tears ever dim your eyes? How can you *resist* all the *entreaties* of love, all the *warnings* of heaven, all the *wooings* of the Holy Spirit, all the *pleadings* of godly ministers, and all the *tears* of God's people?

You can not be saved where you are. Then *come* to Christ by *obeying his law*, that you may have eternal life.

May we not hope that your heart is being touched, that your eyes are filling with tears, as you think of the boundless love of God and of your ruined condition? that your resolutions are being changed?

that your spirit breathes a prayer, desiring to obey his law? that your determination grows stronger? that your sorrow for sin is increasing? and, before you leave this *exhortation*, you will say, "By the grace of God I intend to be a Christian "?

"What could your Redeemer do  
More than he has done for you?"

You ought to be a Christian *because* you have the *power*, and Jesus invites you to come; *because* of your *influence*, for you are needed in the work of the Lord; *because* the *time is short*, for only a few more days, months, and years, and the place which knows you now will be forever vacant; *because* in no other way can you be *truly happy*, for the life of a sinner is miserable at best; *because* Christianity will bless you in *time* and *eternity*, for the religion of the Bible —its *theory, practice, and effects*—not only blesses man here, and covers the earth with radiance divine, but reaches into the eternal world.

Did you ever pause in life to study the meaning *of eternity*? Have you ever tried to comprehend the height, the depth, the length and breadth of the word "ETERNITY?" Like God himself, it can not be fully understood. Mortal man can not describe it all.

I will faintly illustrate the idea. Suppose this earth, increased in size one thousand times, composed of one great mass of grains of sand. Imagine there hangs from yonder sun one mighty cord, securely fastened around this terrestrial ball, and that tiny insect called the ant clutches in its tiny

jaws one little grain of sand, and climbs this long rope until, if possible, it reaches the distant home of the sun, and safely deposits its burden there; then, turning about with renewed energy, it conies down that mighty cord, once more, to its earthly home; and then, with all its characteristic courage, it again seizes another grain of sand, and starts once more for yonder clime. Taking safe foot-holdings, it wends its way through the aerial regions, ascending higher and higher, until at *last* another grain of sand is safely deposited in that distant world.

Suppose the ant makes one trip every million years. And now I ask what length of time would be required for the busy little creature to *move all this great ball of sand on which we live, and place it in the home of the sun?*

The question is asked, the intellect is stunned, the mind of man shrinks back, saying, "*I can not tell.*" Then God would speak and declare, "*Just so long is the beginning of eternity.*"

Oh, citizens of earth! fellow-travelers through this vale of tears! where will you dwell during *eternity*? This is a solemn question. You must exist somewhere and in some condition. What preparation are yon making to meet your God?

It is worse than folly to spend this life for naught. "What shall it profit a man if he gain the whole world and lose his own soul?" "To-day is the day of salvation, and *now* is the accepted time." Once more, sinner friend, I press to your heart this sol-

em question: *Where do you expect to spend ETERNITY?*—in the land of eternal life, or in the land of eternal destruction and death?

Choose to-day whom you will serve. "If God be God, then follow him." Do you believe the Bible? Do you love Jesus? Are you anxious to be saved, and have a home in heaven? Do you desire to be *happy in time* and in *eternity*? Then *trust* in the Savior and *obey his law*, so that when the trying hour shall come he will bear your ransomed spirit safely beyond the swelling floods, where no tears bedim the eyes, and where no sorrow e'er can come.

Tenderly, dear reader, I bid you adieu, and hope to meet you in the sweet "over-there."

*O God our heavenly Father, Jesus Christ our blessed Savior, Holy Spirit of eternal truth, and gospel of our salvation, arouse and awaken the cold, sin-burdened souls of a lost and ruined world!*

"I will sing you a song of that beautiful land—  
The far-away home of the soul—  
Where no storms ever beat on the glittering strand,  
While the years of eternity roll.

"Oh how sweet it will be, in that beautiful land,  
So free from all sorrow and pain,  
With songs on our lips, and with harps in our hands,  
To meet one another again!"

AMEN.

## BIOGRAPHICAL SKETCH.

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JAMES W. ZACHARY, the son of James Marion Zachary and Malinda Jane Selby, was born November 7, 1866, on the Abram Christian farm (then owned by his father, and later sold to James Wheeler), on Canoe Creek, in Casey County, Ky., five miles below Liberty—the county seat—on the historic Green River.

Amidst the lofty hills of Casey County and the winding valleys of Green River he spent his childhood days, until, in his thirteenth year—in December, 1878—when his father and family settled in Butler County, Kan., three miles from Leon village, and ten miles from El Dorado, the county seat. Residing there only two years, all the family then moved to Texas. After living two years near Piano and Farmersville, in Collin County, the entire family moved west two hundred miles, and settled in Comanche County, Texas, three miles northwest of Comanche, the county seat, March 5, 1883.

James W. Zachary is the oldest of six brothers, the rest of whose names are: Asa T., Green C., Milton A., Ambrose J., and "Welby T. Zachary. These have one sister living, named Laura Ann (the wife of Pike McCasland, Jr.), and one sister named Sallie S., who died in infancy. Their father and grandfather (James Allen Zachary) and his wife, Casander Brock, were born and raised in Fentress County, Tenn., seven miles from Albany, Ky. The *great* grandfather of James W. Zachary was named James Zachary, whose father, John Zachary, died in Virginia, leaving him, a boy, to the care of one Ambrose Jones, who raised him in the vicinity of Petersburg, Va. At an early age he married Miss Sarah Haley, who died, leaving him six children; and then he married Miss Mary Allen, daughter of Peter and Jennie Allen, in Abingdon, Va., and about A. D. 1800 settled in Fentress County, Tenn., where he raised a large family

The Zacharys are of Scotch-Irish blood, and it is *supposed* that

John Zachary was born in Ireland, and with his father moved to this country when a boy. He married Miss Kattie Blackstone, who, being very old, died in Knox County, Tenn. The Selbys are Scotch-Irish and Dutch, and the Brocks are Norman, French, and English.

The *maiden* name of the great, *great* grandmother of James W. Zachary, on the Brock side, was Millie Crane. She was born in England (or Europe), and first married to James Bond, who, having lived in Georgia, was killed by the Indians at Saltpeter Cave (Nick-a-Jack , in South-eastern Tennessee, during a journey across the mountains to Nashville. The children of Millie Crane by James Bond were four, named Nathan, Jesse, Walton, and Miss Lucy, who married Mr. Cargile. (The daughter of Jesse Bond—Mrs. Loaney—and her son John Loaney now live at Jefferson, Marion County, Ore.) After the death of her first husband, Mrs. Millie Bond married James Brock, and, about the year 1800, settled in Clinton County, Ky., six miles from Albany, on the farm afterwards owned by their son, George Brock, and *later* by John Wells, whose wife's maiden name was Malinda Winfry; and their daughter, Nancy Wells, who married James Selby, was the mother of Malinda Jane Selby, who married James Marion Zachary, the father of James W. Zachary

James Brock and his wife Millie lived to an old age, raised a large, industrious family, and died about 1825 on the old homestead in Clinton County, Ky. From these many Brocks are scattered over the United States.

George A. Brock, one of the sons of Millie and James Brock, was the father of James P., Casander, Permelia, Vineyard C., Millie C., Caroline, Elizabeth, Lucinda, George A., Robert W., Celestia, and P. T. Brock. Casander Brock was married to James Zachary, and became the grandmother of James W. Zachary. Her husband, James A. Zachary, was murdered by Champ Furgerson and his rebel guerrilla band, in the late war. This left her a poor widow, with a large family, whose given names in order are: Polly Americo, George Ambrose, Peter Allen James Marion (now at Wallville. Oklahoma). Mitchell Porter. Esther Ann (now at Mankato. Kan.) William Logan. Samuel Torney (now at Orleans, Morgan County, 111.), Pierson

Miller (now at Byrdtown, Tenn.), Permelia Carroll (now near Byrdtown, Tenn.), La Fayette Wood (now at Richardson, Texas), and Dillard Goodpasture Zachary (now at Bath, Mason County, Ill.).

All the boys old enough joined the Union army, and all except James Marion—ere the struggle ended—gave their lives upon the battle-field and the direful Libby or Andersonville prisons, to free a million slaves and save their native land. Thus Casander Zachary—though, like many patriotic mothers, she sleeps in a lowly grave, unknown to fortune and fame—yet she furnished brawny arms and brave hearts which held up the nation's flag and *saved it with their blood*.

James Marion Zachary, who survived it all, was for over three long years a faithful soldier in Company C of First Kentucky Cavalry, under Colonel Woolford and Captain Lane Carr. In 1893 he sold his homestead in Comanche, Texas, and moved with two of his children (Ambrose and Welby) to Wallville, Oklahoma. He is of a roaming disposition, and is a quiet, peaceful, industrious citizen, except when angry, and then, like all other Zacharys, is a dangerous man.

James Selby, of Russell County., Ky., the grandfather of James W. Zachary, on his mother's side, had four children, whose mother died when they were young, and they were raised by their grandfather, John Wells. Their names are Green B., John A., Eliza J., and Malinda Jane.

Of these, Green B. Selby now lives near Jamestown, Tenn.

John A. Selby went to Louisville in 1865, where, after working for E. Grauman & Co., he established a small store, finally closed out business, and mysteriously disappeared in 1868; has since been unknown to all his relatives, notwithstanding close search. A reward will be given for proof of his death or whereabouts.

Eliza Selby died, aged thirty-two years.

Malinda Jane Selby became the devoted wife of James Marion Zachary, and, having spent her days in the full and faithful discharge of her duties as a wife, mother, and a *Christian*, loved by all who knew her, she departed this life in triumphant Christian faith, in her forty-second year, May 30, 1887. She confessed her faith in Christ at the old Methodist church-house

in Albany, Ky., in August, 1858, during a meeting held by the Christians, and was baptized by Elder Caleb Sewell, in the crystal waters of Spring Creek, near the home of Brother William Harrison, and she ever remained a zealous member of the *Church of Christ*. She is buried on a sacred mound a few hundred yards from the home of Elder Jasper Johnson, in Comanche County, Texas; and, while the silent stars shine with radiance upon her resting-place, the quiet Southern winds sing her requiem, and in the hearts of her children and neighbors her noble Christian life lives on forever.

About the best thing that can be said of the ancestors of James W. Zachary is that they were quiet, peaceable, patriotic citizens and industrious farmers, seldom seeking literary honor or acquiring political fame—men of courage and daring bravery, true to a friend and dangerous to an enemy: *thus a mixture of good and evil*. Most of them were Presbyterian and Methodists, but in recent years their children have nearly all learned the errors of sectarianism, renounced it, and become *Christians only*.

The first school-days of James, in 1872-77, were spent in five months' sessions, under Dr. Depaw, in the K. L. Tanner school-house, near Liberty, Ky.; and, later, in the "Campbell school-house, under Professor Welby Allen and Professor Sam Combass. In these country schools, and at Quito, Butler County, Kan.; also at Walnut Grove, Hunt County, Texas, and in Comanche County, Texas—altogether he spent about five years. With the exception of nearly one year under Professor P. C. Ragsdale, in Coggin Academy, a high school in Brownwood, Texas (1888-89), these were the early school-days of James W. Zachary.

In April, 1886, during a revival meeting held by Elder Silas Scarborough, in the Walnut Grove school-house, three and one-half miles northwest of Comanche, Texas, he confessed his faith in Christ, and was baptized into the *Church of Christ* by Elder Jasper Johnson. In October of the same year he began preaching the gospel (being nineteen years old), making his first attempt in the Martin Branch school-house, seven miles northwest of Comanche, Texas. Since then, besides preaching in a number of counties in Texas, he has preached (prior to 1893) in the following states: Ohio, Pennsylvania, Indiana, Illinois, Kentucky, and Tennessee; and under the influence of the gos-

pel about six hundred members have been added to the churches of Christ.

In January, 1890, he entered the BIBLE COLLEGE, of Lexington, Ky., for a four years' course of study, after which he intends pursuing his studies in some Eastern college. Thus, under many adverse circumstances, a poor farmer's boy, with many faults and few virtues, *began* his literary career, and fondly hopes, by the grace of God, the aid and encouragement of many friends, to become useful in after life; and hereby acknowledges that whatever of good he is, and whatever of good he may be, is due to the *love* and *advice* of a Christian mother and the religion of the Lord Jesus Christ.