

The May

"Enter ye in by the narrow gate: . . . for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

A MONTHLY JOURNAL DEVOTED TO THE SERVICE OF JESUS, THE CHRIST.

VOL. II.

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A. HARDING, BIBLE SCHOOL,
EDITOR AND PUBLISHER,
NASHVILLE, TENNESSEE.

TERMS.

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| One subscriber, per year | \$ 50 |
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SCRAPS.

J. A. H.

- Brother J. W. Atkisson says:
1. The love of sin is destroyed by repentance.
 2. The practice of sin, by repentance.
 3. The state, by baptism. (Rom. 6: 3-4; Gal. 3: 27.)
 4. The guilt, by pardon.
 5. The consequences, by the resurrection from the dead.
- Thus, he says, we are saved from sin.

For the convenience of our subscribers and that we may not keep on our list those who do not want the paper, we expect to send a notification on a postal card to each subscriber when his time expires. We have sent out in the last two weeks about seven hundred and fifty of these cards. They all read exactly alike. The cards printed (in typewritten form), and turned them over to Brother Shepherd, who has charge of our mailing list. He sends them out. Now personally many of our subscribers, and if I could write to them as I would like, the commu-

nications would often be very different from those cards; but to send the cards is the best thing we can do, and it answers the purpose very well.

A brother asks this question: "What is the best way to send money to Brother McCaleb or to any one else, either at home or abroad, who is engaged in evangelistic work?"

A draft on New York can be got at any bank in this country, I suppose, and it can be easily exchanged for cash in any of the mission fields. An international money order, which can be got at the post office in any of the larger towns or in the cities, is just as good. Brother McCaleb is now in this country, and can be addressed at 2601 Montgomery street, Louisville, Ky. Brother W. J. Bishop can be addressed in care of The Voice, 14 Tsukiji, Tokyo, Japan. It is all right to send your check on your home bank to people in this country.

A "leading brother" says, so I am told, it is right to use deception if in so doing we can convert people from error. Another influential one is represented as having said: "Any method or means used is right and acceptable with God if it converts to Christ." Strange sayings to come from Christians! The gospel is the power that brings people to Christ, and it is the only power. People whose hearts are set on following Christ according to the teaching of his word—who are actually following him—are Christians, and no others are. It is to be feared that the congregations are flooded with people who are merely religious partisans, not Christians at all.

Some churches use all manner of musical instruments to draw people

to their meetings, that they may convert them; others have all sorts of fairs, festivals, grab-bag and chain-letter arrangements, and other such things to get money to convert people with; and it may be that some who were drawn to the meetings by such music, or who listened to a preacher supported by money raised in such ways, have been converted to God; but it does not follow that he approves of such means and methods.

Paul taught that the unrighteousness of man commends the righteousness of God, and that where sin abounds there does grace much more abound, and some charged him with teaching, "Let us do evil that good may come;" but he promptly branded the saying as a slander. Had Jesus conformed himself to the ways of the world, he would have been the most popular teacher on earth; but he taught the truth of God just as his Father wanted it taught, and the people who, in the estimation of the world, were the very best of the servants of the true God, hated him, spit upon him, beat him, and killed him; and no doubt if any man to-day were to teach the truth as Jesus taught it and live according to it as Jesus did, he would be bitterly hated and persecuted, if not killed. Paul says: "Yea, and all that would live godly in Christ Jesus shall suffer persecution." The one Father, the Lord God Almighty; the one Master, Jesus Christ our Savior; the one Comforter, Guide, and Helper, the Holy Spirit; the one book, the Bible; the one society, the church of Christ—these, it seems to me, ought to be enough for any one whose chief object and end on earth is to please God. In all of our work and worship we should seek not that which will please men, but that which will please God.

RECEIPTS AND EXPENDITURES DURING 1899.

J. A. H.

The following summary of receipts and expenditures will doubtless be of interest to our readers, and will show them what becomes of the money they invest in the paper:

| | |
|---|----------|
| Received in payment of subscriptions from December 8, 1898, to December 7, 1899..... | \$913 64 |
| Expended during the year for paper, printing, folding, postage, mailing, to the Gospel Advocate Publishing Company..... | \$561 78 |
| For office work..... | 159 60 |
| For contributed articles..... | 144 50 |
| For stationery, stamps, etc..... | 15 95 |
| For car fare..... | 4 50 |
| For evangelistic work..... | 20 00 |
| To the poor..... | 6 25 |
| Total..... | \$912 58 |
| Balance to the credit of the paper, December 8, 1899..... | \$ 1 06 |

REFLECTIONS SUGGESTED BY THIS STATEMENT.

Just one year ago—December 8, 1898—The Way had one subscriber and one dollar to its credit, and the editor was working diligently to get the matter ready for the first issue. He believed if the paper should be devoted wholly to God—to the teaching of the truth of God that his cause might be advanced—if whatever proceeds might arise from the circulation of the paper above its necessities should be devoted wholly to God; if the editor and publisher should give his time and labor to this end, working diligently and carefully for its accomplishment, God himself would furnish the money to run it; and so he has. So far as I know, The Way has not been in debt so much as one cent at any time since its origin, and it has been issued on time from the start. Now it has only one dollar and six cents to its credit; but when the reader sees this, the January number will have been paid for. A paper that belongs to God needs not to go in debt, and ought not.

It was believed also that, as the paper was to be devoted wholly to God, it ought not to print advertisements for money; for if the thing advertised was suitable for advancing the interests of God's kingdom, surely he would not want to charge for that; and if it was not suited to that purpose, there should be no place for it in a paper which has no other design.

It was determined also to send the paper to every one who would read it, to the extent that the money contrib-

uted for that purpose would admit, as rapidly as we could secure the names of such people; and we arranged a system of graded club rates to enable and encourage God's children to do a great deal of preaching with a comparatively small outlay, and for every name that was sent to us as the name of one who would read the paper the money came to pay for it. One friend of the paper sent it to six hundred and thirty (630) persons; another sent it to four hundred and fifty (450); another sent in the money for one hundred and seven (107); another, for one hundred (100); another for one hundred and five (105); another, for fifty-seven (57); and so on. Of course I cannot know certainly, but I think it probable that not more than half of our subscribers paid for their papers themselves; others paid for them. The brother who sent in \$139.88 and sent the paper to 630 people is doing a lot of preaching for his money. He sends out in a year 7,560 copies of the paper. Counting three to the family, the paper will go to 1,890 people twelve times, carrying about one hundred articles to them; and of these articles a Bethany College man, an elder in the church, said to me: "I have read it from the first, and have not found a trashy article in it. Every one of them is worthy of a second reading and of being preserved for future reference. It is the best thing out." For the purposes for which it is published I believe it is "the best thing out," for our design was to send out a paper full of gospel teaching at such rates that it could be easily sent into thousands of homes where a good religious paper does not go, but where it would be read if it should go. Look at our club rates on the first page, and you will see that those who sent out the two big clubs sent to each subscriber at about 22 cents per year. Twelve 16-page tracts, containing about eight or ten articles each, for 22 cents! These twelve numbers make a book of 192 large pages.

While the paper has no money laid up for the future, it has much better prospects, so far as we can see, than it had one year ago; for about seven hundred subscriptions are due on January 1, 1900; and, on an average, about two hundred and thirty will be due on the first of each of the other months of 1900, even if we should secure no new subscribers; but we hope, if it be the Lord's will, that our list shall be doubled at least by the first of 1901. The Way does not propose to lay up money for itself. After a suitable equipment for running itself has been secured and its proper enlargement has been attended to, whatever

surplus may be on hand will be devoted to caring for and educating the poor, and to having the gospel preached.

With regard to enlargement, we first thought of sending two issues per month during 1900, giving about fifty per cent more printed matter per month than formerly; but after further prayerful reflection, it seemed best to give the increased amount of matter in one issue per month, expecting, if it is the Lord's will, to be able to send the enlarged paper twice per month by the beginning of another year. In this work we would like to have the cooperation of every faithful servant of the Lord.

When we have six thousand paid-up subscribers, we intend, if God wills, to issue the paper twice per month. We would not wait for the beginning of another year to do it. If each subscriber should renew and send one other name, paying for both, we would expect to issue two numbers in February. Almost any one could send two names and one dollar; it would be a small thing to do; yet if each subscriber should do it, the influence and power of The Way would be increased fourfold; for, instead of three thousand copies once per month, we would send six thousand twice per month. Now while we cannot expect every one to do that much, we do expect many to do far more than that.

There are four ways at least in which the friends of the paper can help it: (1) By sending names of people who would read it if they had it; (2) by sending money to pay for such names, (3) by talking and working to interest others in it, (4) by praying for it; and I think the last is by no means the least of the four ways, for "the supplication of a righteous man availeth much in its working." Any child of God can work in one or more of these ways. Examine this issue carefully, and see if it is worth your while to work and pray for its success. Remember, it goes into the homes of many members of different churches and to many who are not members of any church. Let us work and pray that its field of usefulness may be greatly enlarged; that its writers may grow in knowledge and wisdom, in spirituality and self-sacrifice; that its readers may become continually stronger and better; and that God's overruling providence may take it to every man, woman, and child in the world who needs it and who would be helped by it, and that his blessing may ever rest upon it.

"Enter not into the path of the wicked, and go not in the way of evildoers." (Prov. 4: 14.)

QUESTIONS FROM C. E. W. DORRIS.

J. A. H.

The following quotation is from the November issue of the Bible Student, a monthly religious paper published by Brother Dorris:

"Brother J. A. Harding, in the October issue of his paper, The Way, page 146, says: 'It seems to me that a teacher of the Bible should never charge anything for his services, whether he teaches with pen or tongue. We ought not to put a price on the gospel.' This brings before me some things that I cannot harmonize with both human and divine laws, though I have tried with all my might. I place my difficulties before the author of the above quotation, believing that he will assist me out of the following troubles: If the writer understands the above quotation in connection with the civil and divine laws, no paper can be published and entered as second-class mail and at the same time obey both the civil and divine laws. The civil law requires a fixed subscription price before a paper can be entered as second-class mail. This being true, and if 'we should not put a price on the gospel,' then how can any one charge a fixed subscription price for a religious paper, seeing it contains a part of the gospel?"

It is not hard to answer this question. The subscription price of The Way pays for paper, printing, mailing, and postage. From the subscription money contributions are made to those who write for it, except that the editor and publisher takes nothing from its funds to pay for his work. Whatever money may be left on hand after defraying the expenses of the paper is devoted to preaching the gospel or caring for the poor. The Way has had some money to expend in these ways during the past year, and it hopes to have more to be used thus in the future.

If the brethren in Texas should want Brother Dorris to preach for them and he should agree to do it, provided they would pay his expenses out there and back; if he should go out and preach for them for a year, receiving not one cent of pay from them; if he should put a per cent of his income into the treasury each Lord's day while there, would he not be giving his services without money and without price? Would it be without cost to them? The editor of The Way has given his time and money just as Brother Dorris would have done in such a case.

The postal law requires each paper admitted to second-class mail rates to have a fixed subscription price and "a legitimate list of subscribers, by

each of whom, or for each of whom, with his consent, express or implied, payment of the subscription price has been made or agreed to be made." The Way has endeavored to comply strictly with the spirit and the letter of the law. How well it has succeeded the following statement of facts will show:

When the business for the first year of its history was closed—December 7, 1899—the paper had on its mailing list about three thousand two hundred names. Of these subscribers, about two thousand nine hundred and eighty (2,980) are paid up for one year from the date of their subscription, and money has been promised to pay for the remainder. Its subscription money has paid its way from the start, and that is not usually the case with religious papers, I believe. Some of the most successful ones now in the field, I have heard, were run at a loss for years. A table of receipts and expenditures is given at another place in this issue, which shows that, while we have complied with the postal law to a dot, this has not required the editor to charge for preaching and teaching with his pen; and those who have contributed articles for the paper have been of the same mind, for the most part, for, with two or three exceptions, they have sent their articles without saying a word about pay for them, and, no doubt, without expecting pay; but as I knew them to be self-sacrificing laborers in the Lord's service, and as I knew that most of them were not overburdened with cash, it was a pleasure to send enough from the funds of the paper to let the writers know that their articles were appreciated. We hope, if it is God's will, that the appreciation may be more forcefully expressed before long. If Brother Dorris can see the difference between charging for a paper which one publishes and charging for one's services in writing for, editing, or publishing that paper, his difficulties will be removed, except the last one, to which we will now give attention. He inquires:

"If 'a teacher of the Bible should never charge anything for his services, whether he teaches with pen or tongue,' and if he should not 'put a price on the gospel,' and if he who teaches with his pen has the right to depart from these principles by charging a fixed subscription price for a religious paper, then has not he who teaches by tongue (in pulpit) the same right to depart from the same by charging a stipulated salary? If one is allowable, why not the other?"

I reply: If a preacher puts a price on the gospel by charging for his services when he preaches with

tongue or pen, he does what no apostle or gospel preacher of the apostolic age did, so far as the divine records show. It is right for Christians to contribute to the support of those who give their lives to the service of Christ in preaching the gospel and teaching the church—in laboring "in word and doctrine"—and God will hold them to a strict and severe account if they do not; but that does not justify the preacher in charging people so much cash for telling them how to become Christians or how to live the Christian's life. How would it have done for Christ to have declined to preach to the people because they refused to pay him "a fair compensation" for his services? What would you have thought of Paul if he had said in his letter to the Romans: "I am ready to preach the gospel to you also that are in Rome at thirty-five dollars per week?" What would you think if you had learned that Peter received a call to go to Caesarea to preach to a certain centurion, with his family and friends; but as his regular price for preaching was twenty-five dollars per week, he did not go, inasmuch as they said nothing about paying him for his work? It is right to do right, and had it been right to charge for preaching—"to put a price on the gospel"—Christ and his apostles would have done it. If the Lord had expected and desired his followers to do that after his ascension, he would certainly have set them the example; but he did not, and those who go in that way in that respect do not follow Christ.

Is it not singular that so little is said about how Christ and his apostles were supported? Is it not remarkable that not a word is said in all the book of God about "appointing a committee" or "lifting a collection" to send Peter, Paul, Barnabas, Luke, Mark, or any one else on a missionary tour? They went on such tours, and they and their associates carried the gospel in every direction to the ends of the known world in a single generation; but there is no evidence that they went under a contract for their support with any man or church, committee or board. Christ had directed them to go, and he had said unto them, "Lo, I am with you always, even unto the end of the world;" and they knew that that meant food and raiment, blessing and protection, always and everywhere, to his faithful ones. It enabled them to say: "We know that to them that love God all things work together for good, even to them that are called according to his purpose." God's servant does not need to make a contract with any human being in working under Christ's great commission, if he is

willing to work under a contract with Christ without requiring the Master to give human security. He knows what his servants need, and he is willing and abundantly able to stir up his children to supply their wants or to open up ways to them in which they can make the money themselves. The apostles, prophets, and teachers of the New Testament depended on him, and so ought we to do with a glad, restful faith.

To refuse to hoist a ladder to a man in a burning building who, in imminent danger of destruction, is calling for help, until he would first agree to pay liberally for the work, all admit would be a mean, selfish, little-souled thing for a man to do. "Yes," says one, "but the firemen have to be supported if they devote their lives to saving burning buildings and to rescuing people from the flames." Yes, and the city supports them; and so if we devote our lives faithfully to saving people from the way of destruction, Christ will support us.

What man if he had a slave whose whole life was faithfully, diligently, lovingly devoted to his master, who regarded not so much his own comfort and ease as the interests of his master, who rejoiced in toils and self-denials if thereby his master's interests were advanced—what man, I say, having such a slave would not love him and be thoughtful and careful for him? If even a man would not fail to take care of such a servant, what may we not expect our Heavenly Father to do for his children who live for him, who put his interests above everything, who rejoice in opportunities to sacrifice and suffer, to toil and wait, to magnify his holy name and to advance his holy cause? Remember the words of Jesus: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" About thirty years later Paul wrote: "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear: what shall man do unto me? Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and forever."

The man in whom the grace of God richly abounds is rich indeed. He is a favored son of the King of the universe. From him his Father withholds no good thing. The wealth of

the universe is back of him, and he has riches heaped up in the bank of heaven. Think of a man like that turning away from saving sinners and building up saints to make money! He does not need to do it, and he cannot but lose spiritually by doing it; and it is a shame that a preacher should set a price upon his preaching, like a huckster does upon his wares.

What men put their trust in is their God; and it appears to me that most men trust in money. Of all the species of sin that come under the general head of unbelief, the most common, the most insidious, the most deadly, it appears to me, is the love of money. Mammon worship not only prevails almost universally in the world, but many of its most devout worshipers are found among those who claim to be members of the church. Many church members seem to put their trust in God for the world to come and in mammon (riches) for this world, but the true Christian believes with all his heart that God reigns both in this world and in that which is to come. He puts his trust in God, and words like the following are sweet to him: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

And my God shall fulfill every need of yours according to his riches in glory in Christ Jesus."

The great lack of the church now, as it ever has been, is faith—trust in God, a trust that fills the soul with courage and joy anywhere, everywhere, under all circumstances. As saith the Psalmist: "O Lord of hosts, blessed is the man that trusteth in thee." Again: "Happy is the people, whose God is the Lord." There are not many who believe like Noah, Job, Abraham, and Daniel; but we all ought to do it. Like the distressed father, we should cry: "I believe; help thou mine unbelief."

But, to return to Brother Dorris' question, whoever sets a price upon the gospel which he preaches, whether he preaches with tongue or pen, has departed from the practice of the apostles and prophets of the New Testament. He has begun to love money too well and to trust God too little, it seems to me.

But when I publish a paper for the purpose of teaching the doctrine of God and advertise that it will be sent to any one who wants it and will read it, whether he is able or willing to pay for it or not, as long as the money contributed for that purpose will enable

me to send it—when I give my work to this object, I cannot truly be said to be putting a price upon the gospel which I preach.

MY DEBATES. NO. 3.

T. R. BURNETT.

Since I commenced to write this series of articles, I have been called upon to meet in debate Rev. W. H. Berry, of the Cumberland Presbyterian Church. Mr. Berry is considered the ablest polemic in his church, and is easily in the front rank of pedobaptist debaters in Texas. The debate was held in the town of Sterrett, Ellis County, Texas, twenty-five miles south of Dallas, and continued seven days and nights. I shall continue the subject of my last article by noting some points in this my latest and best discussion. We were on the sprinklings and purifications of the law of Moses.

Mr. Berry said that baptism did not commence with John or Christ, but had been in existence for fifteen hundred years before their day, and no man can learn how baptism was performed by going to the Jordan or to Philip and the eunuch. We must go to the Levitical purifications. John was a priest; and when he purified the people at the Jordan, there arose a question between his disciples and the Pharisees about purifying. Of course, then, John was purifying. Paul also said there were "divers baptisms" under the law, and what could he have referred to except the sprinklings of the Levitical purifications? Mr. Berry then read about the sprinkling of the leper (Lev. 14) and the sprinkling of other impure persons with the "water of separation" (Num. 19), and affirmed that these were the "diaphorois baptismois" mentioned by Paul.

In reply it was shown that Mr. Berry had assumed the very point that should be proved—viz., that those sprinklings were the "divers baptisms" mentioned by Paul. There were divers dippings under the law, twelve in one chapter (see my last article), and it was far more reasonable to conclude that Paul referred to those dippings than to Mr. Berry's sprinklings, seeing that he used a word that means to dip. The word Paul used ("baptismois") is not applied to the Levitical sprinklings a single time in the Old Testament, but the word there used is "raino," and "raino" is never applied to the ordinance of baptism by John, Christ, or Paul. It was further shown that John used water when he baptized, but water alone was never used in the Levitical

sprinklings. To cleanse the leper, the bloody water of the bird was sprinkled (Lev. 14), and for other legal impurities the ashes of the blood-red heifer (mixed with water) were sprinkled. This latter was called the "water of separation," but was not water alone, but a kind of red lye. Paul could not have called those sprinklings "baptisms," because a different element was used and a different word was required to name them. I made Mr. Berry the broad challenge that if he would find a single case under the law (or gospel) where water alone was sprinkled upon any person for any purpose I would give up the question. He ran to Ezek. 36: 25—"Then will I sprinkle clean water upon you"—and said it was a prophecy concerning the gospel age and referred to baptism. He affirmed that the words "clean water" in the Greek meant unmixed water, or water alone. I replied that the words "clean water" did not mean unmixed water, but the water of separation (Num. 19), or the ashes of the heifer, which at the time of the return from captivity were sprinkled upon the people to purify them from their legal uncleanness which they had acquired in bondage. See Neh. 12: 30, where this sprinkling actually took place. The words used by Ezekiel are: "Raino epi humas katharon hudoor." The word "katharos" means clean or pure in a legal as well as a physical sense. It is applied to the cleansing water of Num. 19 in both the Old and New Testaments. In Num. 19: 9 the ashes of the heifer mixed with water are called "a purification ["katharismos"] for sin," and in Heb. 9: 13 Paul uses a form of the same word in speaking specifically of the ashes of the heifer. He says: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying ["katharofeta"] of the flesh," etc. Mr. Berry finally gave it up, that he could not find a case of sprinkling water alone upon a person under the law; but he made a shrewd dodge, and said he was not required to find water alone, for we were discussing the form or action of baptism, and not the element; and if the word "baptizo" would sprinkle blood or ashes, it would sprinkle water also. I admitted that he was correct, but he had not found the word "baptizo" in any of the Levitical sprinklings (for another word was used), and that was the ruin of his cause. I assured him that if he would find a case where "baptizo" sprinkled blood or ashes or anything else, I would give up the question.

Being driven away from the Levit-

ical washings and from Ezek. 36: 25, Mr. Berry made a stand at the Red Sea, and tried to show that the Israelites were baptized (not in the cloud, but) out of the cloud, when "the clouds poured out water." (Ps. 77: 17.) It was shown in reply that it was a cloud (singular number) that baptized them, but clouds that poured out water, and hence it could not have been the same occurrence. Moreover, the cloud that baptized the Israelites was a "pillar of fire" by night; and as they passed through the sea in the night, it was a pillar of fire when it baptized them. If a pillar of fire had poured out water, it would have been hot water, and not one Israelite would have lived to reach the other shore. According to Josephus, there were storm and thunders and lightnings when the Egyptians were in the sea, and that is the time when the clouds poured out water. Psalm 77: 17, 18 reads as follows: "The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." These are indications of a great storm. Now read what Josephus says about it: "As soon, therefore, as ever the whole Egyptian army was within it, the sea flowed to its own place, and came down with a torrent raised by storms of wind, and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders and lightning, with flashes of fire; thunderbolts also were darted upon them, nor was there anything which uses to be sent by God upon men as indications of wrath which did not happen at this time, for a dark and dismal night oppressed them." The passage of the Israelites through the sea is called a baptism by Paul, because it resembled a burial, and he is the same writer that calls baptism a burial in Rom. 6 and Col. 2. The water stood in a wall on either hand to the height of fifty fathoms, and they were "under the cloud" (1 Cor. 10: 1); hence a burial. Mr. Berry affirmed that the clouds poured out water on them, and they were baptized before they went into the sea; but this was shown to be in contradiction of the plain statement of the Scriptures that they were baptized "in the sea" as well as "in the cloud." They were not baptized off the sea by the spray that blew upon them, for congealed water would not make spray; nor were they baptized out of the cloud, but "in the cloud and in the sea." Any theory that is out of harmony with the plain statement of the Bible is false and unscriptural.

Mr. Berry made a hard fight on Rom. 6, and tried to show that there is no burial in baptism. He said water was a symbol of life, but a burial indicated death. It was shown in reply that we attain life through death, and that we must be buried with Christ in order that we may rise with him and live with him. Mr. Berry said that Paul was writing to the Romans, and the Romans burned their dead. It was shown that the Christian Romans never burned their dead, and at that age of the world sepulture was common among the heathen Romans, who learned it from the Hebrews. Mr. Berry said that Christ's body was laid on a shelf, and there was nothing in that act that looked like immersion. This was met by the plain statement of the Savior that he would be "in the heart of the earth," and by the further statement that the word "bury" in all languages means to cover up out of sight. Abraham said to the sons of Heth: "Give me a possession of a burying place with you, that I may bury my dead out of my sight." (Gen. 23: 4.) At this point the anecdote of the Presbyterian preacher came in place. He told his little son to bury a goose, and the boy tried to bury it by pouring a little sand on its head. It was shown that if the burial in Rom. 6 does not refer to baptism, then Paul has deceived the whole religious world. Philip Schaff (Presbyterian) says: "All commentators of note (except Stuart and Hodge) expressly admit or take it for granted that in this verse . . . the ancient prevailing mode of baptism by immersion and emersion is implied." I wrote on the blackboard the names of one dozen eminent Presbyterians, such as Philip Schaff and Albert Barnes and MacKnight and Dr. Chalmers and Richard Baxter, who say Paul has reference to immersion. Then alongside these I wrote a dozen other eminent sprinklers, such as John Wesley, Martin Luther, Adam Clarke, Bloomfield, Bingham, Conybeare, Cranmer, Doddridge, Lightfoot, Meyer, Whitefield, and Wall, all of whom hold a like view. I then gave the names of one hundred other eminent sprinklers who could be added to the list. If these men were not deceived and Paul had reference to baptism in Rom. 6, then sprinkling is not the scriptural action of baptism.

"The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked." (Prov. 10: 3.)

"My son, if sinners entice thee, consent thou not." (Prov. 1: 10.)

SOCIAL DISTINCTION IN THE CHURCH.

F. W. SMITH.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." (James 2: 1.)

This is a very plain prohibition, and yet it is disregarded in nearly every church in the land. It can be seen by the most casual observer, for the lines of distinction are clearly drawn. When we come to the place of worship, here we find one class occupying certain seats and another class separate from them. There is neither before nor after the services extended from one class to the other any form of Christian greeting; in fact, there is not the slightest token of even a cold and formal recognition upon the part of either toward the other. This state of affairs continues from year to year, and the results are that members of the body of Christ, living in the same community and attending the same place of worship, are total strangers to each other.

In the social gatherings in the home is seen again this marked distinction. We do not find the poor who live in rented houses and dress plainly attending sociables in the homes of the rich and elegantly attired. They are never seen in social contact anywhere; and, as a natural consequence, there is a sad lack of the flow of Christian love and sympathy so essential to the growth and prosperity of the body of Christ. There is certainly a most serious fault somewhere, and the religion of Jesus Christ will never accomplish the work its divine author intended until this barrier between the rich and the poor is broken down.

The world is moved and governed by outward appearances. Its vision is shallow and superficial, looking simply to that which perishes. Hence fine apparel, coupled with high station, passes at a premium, although the elements of true manhood and womanhood may be promiscuously absent; while true worth and merit, clad in homely garb and occupying positions in the humble walks of life, do not pass as legal tender. "For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; are ye not divided in your own mind, and become judges with evil thoughts?" (James 2: 2-4, R. V.) What led to this clear and unchristian

distinction? It is plain to be seen that they were moved in their action by the outward appearances—viz., gold ring and fine clothing, in contrast to the vile raiment and other evidences of poverty. Thus they became filled with evil thoughts of judgment in showing partiality to those in fine clothing, from which consideration they esteemed them better and more worthy than the poor. Who will dare say the church is not permeated with this same spirit to-day, and what disposition would such a spirit make of Christ and his apostles if they were on earth? They would most assuredly be assigned to the lowest seat in the synagogue. It is certainly distressing to one who appreciates the spirit of Christianity to observe this sinful practice among the professed followers of the meek and lowly One. Hear the Savior: "Judge not according to the appearance, but judge righteous judgment." (John 7: 24.) "The tree is known by its fruit." A man's life must determine his fitness for recognition and fellowship, and not his external appearance.

Many a heart beats in unison with God that is covered with a homely garb and dwells in a humble home. The rich or better favored hold themselves aloof from the poorer class, who are timid and afraid to make advances lest they be repulsed. The poor do not visit the other class, because they feel that if they are not worthy of recognition in the meeting-house they will not be welcome in the home. They do not extend invitations for fear they will not be accepted.

As I look upon this condition of things, these thoughts come to me: Do these people that make these distinctions expect to go to heaven? Certainly. Do they ever stop to consider that no such a condition can exist there? I think surely not; for if so, they would change their course. The church of God is a family, and all the children should love each other and manifest this love one toward another. Imagine a family of brothers and sisters living in the same house, seated at mealtime, and one part having no social intercourse with the other! The meal is eaten and the members disperse without even passing a formal greeting. You say this would look ugly, and so it would; but it is no worse than for the children of God to live in the same community and sit down to the Lord's table in the same house without Christian greeting and a manifestation in each other's welfare. "Look not every man on his own things, but every man also on the things of others." (Phil. 2: 4.) "That there should be no

schism in the body; but that the members should have the same care one for another." (1 Cor. 12: 25.) "Mind not high things, but condescend to men of low estate." (Rom. 12: 16.)

The remedy for this great evil consists in cultivating a spirit that will enable us to do what the Holy Spirit admonishes in this text: "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2: 3.) Why should I deem myself better than any other faithful servant of God? If such were the case, you could find the root of the matter in a spirit of selfishness and worldly pride, which are antagonistic to the religion of Jesus. When we realize that we are poor worms of the dust, then can we truly sing:

When I survey the wondrous cross
On which the Prince of glory died,
All my gain I count but dross,
And pour contempt on all my pride.

MONEY SEEKING AND MONEY USING.

J. N. ARMSTRONG.

One needs only to read God's warnings in reference to seeking and possessing riches to appreciate this subject. Possibly there is not another practice lawful to Christians surrounded with so much danger as that of seeking and using money. God has told in fearful and graphic speech the dangers and horrors that surround the practice. It is a very pleasant and fascinating practice. So great is the fascination that thousands in every generation give their lives wholly to it. So completely are they captivated by this work and the ends reached that they measure every man's success by his possessions. Every man, with them, who does not follow after money, make money seeking the object of living, is a failure. God, seeing the power riches have over the human heart, has hung his "red lights" of warning to guard the entrance to every danger and sorrow that lurks along the pathway of the practice. Notwithstanding all of God's warning, I will not be surprised if at the judgment more souls are turned into perdition through this practice than for intemperance. It is the only practice that God approves in which we are so liable to grow more selfish every day and every hour, and there is nothing more certain than that all those that grow selfish will be turned into perdition. Just as well expect light and darkness to mix as to expect God and selfishness to dwell together.

Come, then, and let us reason to

gether concerning the subject fraught with so much importance to the child of God and concerning which we are all in so much danger. Not only is it lawful for me to make money, but God has made it my duty. "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4: 28.) Every opportunity that God gives me to make money I must use to please him. If God has given me the ability (talent) to make money and I do not use it, I am as guilty as the unprofitable servant in the parable of the talents who was cast into outer darkness. It is just as much the duty of the man who has the ability to make money to make money as it is the duty of the man who has the ability to preach to preach. The failing to use either power displeases God. I must use my talent or be lost.

How, then, may a child of God use his ability to make money and be pleasing to God in the use? "Motives give character to actions;" hence the motive that leads me to make money determines the character of the action, determines whether God is pleased. What motives, then, ought to lead me in making money? Of course scriptural motives. Every Christian ought to seek to be moved by such motives, for scriptural motives are the motives that move God. Paul taught the Thessalonians to work with their "own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." (1 Thess. 4: 11, 12.) Here are scriptural motives that should lead Christians in their work. Every man who thus labors is walking by faith just as much as the man who is baptized to be saved. This far he is a man of faith. But are men to labor six days in the week for food and raiment? Is this to be the only motive that leads the farmer Christian as he plows his grain? O, no; this would be a selfish life. This would be a poor conception of the purpose of life. Hence, Paul taught Christians to labor, working with their hands the good thing, that they might have to give to him that needeth.

I now dare to say that these motives ought to lead every Christian in the world in his secular work. How many Christians who read this really labor day by day that they may have to give to others? I have known of Christians beginning with the year to see how much they could save during the year for future use. I heard of one man this past summer whose yearly task is to save for the future

one thousand dollars. I have never found this motive held up in God's word to lead Christians in their daily labor. I believe the man who thus labors is as unscriptural in his daily labor as the man who is baptized to please his wife. Both are moved by unscriptural motives. I know of a few Christians who are laboring and striving to see how much they can have each week, each year, to give to the Lord. This is the very thing Christians are taught to do by the Spirit of God.

Many Christians have never dreamed that it is the duty of a Christian to labor and toil to give to others; in fact, I see it myself plainer since I began to write this article than ever before. I have believed and taught that a Christian should labor for food and raiment, and whatever else he may be able to make should go into God's storehouse. I believe this stronger than ever. I believe this is God's will concerning us who are in Christ Jesus.

The object of God in the world is to make his children like himself, and it seems to me that selfishness and ingratitude very grievously oppose the divine nature. The man who toils and labors six days in the week for himself and family is both selfish and ungrateful. In principle he is living the life of lower animals. The hog lives for herself and young. She will encounter danger for her own. She will dig up the earth hunting food for herself and her own; and when she is called to the place of feeding, she will root every hog in the lot out of the trough, while she and her pigs eat everything placed therein; and if the owner of these hogs does not interfere, pigs can stand in ten steps of this trough until they starve, and are never allowed to eat from that feeding place. She rolls up a bank of leaves for her own to sleep in during the winter, but it is made strictly for "us." Others could lie on the ice and snow near them and never receive an invitation to share the comforts of this home. Not only so; but if they should creep in without an invitation after this home is asleep, they would be run out, if discovered, at midnight. This indeed is a low life of selfishness, but not unlike, it seems to me (in principle), the life of the man who lives, toils, and labors six days in the week for himself and family. He, too, is living for his own. He can know of children who are not able to dress themselves for Sunday school—yea, scarcely enough clothing to keep them warm—and still keep his thousands in bank or in land. He never thinks that he ought to deny himself to help others. He feels that all ought

to work and make a living as he has done. He believes, he says, that the only way to be saved is to hear, believe, and obey the gospel. He has found this gospel, and claims to be walking in it; and yet, with all of his comforts and blessings at home, he can be content and at ease in Zion, while human souls in twenty miles of his home go to perdition for want of this gospel. Maybe he has never once really denied himself to give to others the way of salvation. How much unlike this life is to the life of the hog that can lie in a bank of leaves, warm and snug, while a little pig dies of cold in four feet of this warm place, I leave the reader to judge.

There are a thousand channels through which we can sacrifice to God. The trouble is that we are unwilling to sacrifice. We have all been taught from the cradle that we must save every nickel that we do not actually need to-day—not to give to the cause of Christ, but to be used on ourselves some time in the future when we "run out" and "are not able to work." This is such an easy lesson to learn that we did not lose much of it. There are always so many good examples all around us to impress the precept that we could not fail to get it well fixed on our hearts. I doubt if there is a lesson handed down from father to child that curses the world or church more. Some homes where this article will be read are deprived of the very necessities and comforts of life in order to practice the lesson. They have never dreamed of what is cursing the home. Many a child with a bright mind has been kept down and this mind bedimmed for the want of advantages and opportunities that the same effort that was being made to save money (perhaps to buy a home) would have given. The curses that have come through this lesson, "Save your money," fill the world, and are far too numerous for me to dwell on now; but I hope by my digression some one will be made to think and be blessed.

I ought to train myself to give to God regularly. This is the best way I know of to overcome the lesson referred to above, and it is the only way to obey God and to be blessed by our income. Not only is this the way to please God, but it is the only way to give anything. A man who does not give regularly of his income would be astonished at the difference. God says: Give as I prosper you. How can a man obey this and not give regularly and systematically? A man with four or five hundred dollars income feels like he has done a great deal when he gives ten, fifteen, twenty dollars a year. I believe that

would say to that man were he to speak directly to him: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." (Mal. 3: 8-12.) God required and expected these Jews to give a tenth of their income, besides many other sacrifices; and when they failed to make those sacrifices, he called them robbers of God. There is no reason why he does not want me to give to-day as the Jew did; indeed, there are many reasons why I should sacrifice more to-day. I have far greater advantages than those of the Jew. There is no reason why these promises given through Malachi to the cheerful and liberal giver will not be literally fulfilled to-day to every one who will comply with the conditions.

No child of God whose income is four or five hundred dollars a year ought to be satisfied with giving less than fifty or seventy-five dollars a year. This would be a nice start for the man who has never given regularly. I doubt if he would be satisfied with this many years. "But it takes all for food and raiment," says one. Maybe we have been robbing God. He cursed the Jew for robbing him. He is the same God to-day. Besides, every child of God ought to give the Lord his portion and live on what is left. "Deny" and "sacrifice" ought to be our watchwords.

I remember when I was on the farm some years we would make a hundred barrels of corn, and when harvest came again, it was all gone; and then other years, on account of drought, crops would be cut off, and we would gather a little over half of the hundred barrels, and it, as a rule, lasted till gathering time. So, little or much, it lasted; and horses, cattle, and hogs were as fat one time as another. So let us give God his portion, deny ourselves, and live on the balance. Do it because we love God and want to be like Christ, and the book of God is full of promises for us; for

our Master has said, "It is more blessed to give than to receive," and I have written "not that I seek for the gift; but I seek for the fruit that increaseth to your account." (Phil. 4: 17, R. V.)

"REJOICE EVERMORE"

R. H. BOLL.

A strange commandment, without doubt. Will not a happy man rejoice without being commanded to do so? And the sad and sorrowful—how can they rejoice? Philosophers reason and speculate on the subject of human happiness, enthusiasts dream of Utopias, politicians draw the longing masses with pictures of better times and golden prosperity; but no shrewdness of men, no system of human philosophy has ever shown and taught the life of happiness and joy as Jesus our Lord taught it in his simple words. His happiness is not only for the hereafter, but for this present world. For a people poor in spirit, degraded in body and soul, distressed, harassed, tormented by life's heavy burdens, Jesus died. For their sake he lived also that he might show them how to live. He came to destroy the works of the devil—sin, darkness, misery, and unhappiness. He came to heal broken hearts, to soothe wounded spirits. One of the sweetest blessings was for them: "Blessed are they that mourn: for they shall be comforted." It is for this reason that the apostle wrote: "Rejoice evermore." These two words give us a great idea of the character and will of him that sent them. "Rejoice evermore." He loves his children; he is tender and merciful; he has no pleasure in our pain and melancholy. There are men who afflict themselves and make themselves as miserable and unhappy as they can, thinking that thus they do God a service. It is better, no doubt, for man to be somber and sad all the time than giddy and frivolous, but there is no necessity of either. A man ought to be earnest and sober-minded; but long-faced, sad-hearted, downcast, and melancholy he need not be—nay, must not be. God requires no such life of us. Men that make a virtue of long faces are, despite all their piety, not ornaments, but scarecrows to the religion of Christ. God takes a fatherly interest in our happiness, and he tells us to "rejoice." To neglect this commandment brings its own punishment with it.

It seems reasonable to conclude that if this commandment (or request, as it may be) applies to any special class of Christians, it is not to those already happy and joyful, but

to those who are troubled and wearied with the cares that rest upon them. Just anybody can rejoice as long as things run to suit them; but when misfortunes darken our lives and clouds gather around, when our dearest plans fail and our hopes lie shattered, then those words are addressed to us. He who can then be calm and sustain joy in his heart is a victor indeed. He has conquered adversity; he has conquered the world; he has conquered fate.

There are many wise sayings current among people, such as: "There is no use of grieving over what cannot be helped." Of course there is not; neither is there any use of grieving over things that can be helped; but show me a single heart that has been set at rest by such an aphorism. Grief is not an act of the will. We cannot grieve or leave off grieving as we choose. The Bible recognizes that fact. Unhappiness or gloominess is caused by adequate circumstances, and the only way it can be subdued is by either a change of circumstances or else by changing our attitude toward them. Only thus it becomes possible to us to rejoice in depressing situations, and this also is the lesson that God would have us learn: how to arrive at such a state of mind that the very worst of earthly circumstances will be powerless to disturb our peace and inward joy.

It has often been said that "there is more in the man than in the land." This expresses a most valuable truth. Some men make good crops on inferior land; others can raise but little on the best of soil. Some men acquire an education amid a thousand obstacles and no opportunities; others fail to obtain it when an open road lies before them. (There is more in the man than in circumstances. Weak and foolish men are dependent upon circumstances; strong and wise men make their own circumstances and move on.) They rise above difficulties. Every hindrance makes them soar higher. There is a smooth road above the difficulties that you meet with. If you but knew of it, you could find it. Jesus traveled it, Paul found it; and if you but knew your own power, you would, by God's help, drive the world instead of being driven by it.

We cannot but admire the character that is able to rise above the level of circumstances, whom neither success can intoxicate nor adversity can depress. The waves of hell wash around the Rock on which the church stands, but they cannot prevail against it. So stands the true man, the Christian, the hero. The world is under his feet. There is nothing but

success to him. Surrounded by trouble on every side, he is not distressed; perplexed he may be, but not in despair; persecuted, but not forsaken; smitten, but not destroyed. He knows himself, feels himself joyfully master of the situation, and his heart bounds within him. "When I am weak, then am I strong!" he exclaims. He feels abundantly able to cope with the whole united forces of hell, if need be. "I can do all things through Christ, which strengtheneth me"—a most wonderful testimony indeed to the efficiency of Christ's school.

Self-respect is one of the essentials of human peace and happiness. The man that despises himself carries his own hell around with him; but find me the man that aims high, whose ideals are uprightness, manhood, honor in the sight of God, and I will show you the man that knows what peace and joy is. He has a support that others know nothing of. Like his Master, he knows that the Father has not left him alone, for he does always the things that please him. He has been true to himself and true to his God. What shall dismay him now? Reproach? Persecution? Ah, but all the shame and dishonor that men may heap upon him cannot make him lose his self-respect. He knows he is honored of God. He cares no more for the calumnies of the world than "the moon cares for the wolves howling at her." Shall misfortune overpower him? Not if he is God's. The Father is at the engine; there will be no wreck. Shall death? Death has no terrors to the true and good. "No evil can befall a good man." The same courage that enabled him to live honorably in the sight of his own conscience and in the eyes of God has prepared him to meet with bold face whatsoever shall come. His faith is strong; his hope has assumed shape and substance; he walks not in doubt or in darkness; his head is above the clouds in regions where night never comes.

What power was it that could send song and happiness into the gloom of the Philippian jail? The two poor disciples there were only men as we are, yet they had learned their lesson perfectly. Peace they had, peace they carried with them, peace accompanied them. Among strangers, among enemies, amid shame, amid disgrace, amid torture, it upheld them. It was the memorable saying of their Lord come true. On the night of his betrayal, when he saw Calvary and the cross and his final suffering, and behind it the dark monster, Death, he said: "Peace I leave with you, my peace I give unto

you; not as the world giveth, give I unto you." "My peace." Think of it! In that last gloomy night he had peace, peace to give away. What a shout of victory lay in those simple words! Well may hell tremble, for it is powerless over such a being.

O, let us learn from him, and he will give rest to our souls! Let him that labors and is heavy laden go to Christ and cast off his burdens. He says continually: "Come up higher." He would have us to breathe that noble, free air which is up there. We may have to get away from the earth and the world to do so, but it pays. "He that loseth his life shall find it." Then can we heed the apostle's injunction, "Rejoice evermore;" then shall we be able to sing songs in the night, for the devil has lost his might and no evil can befall. Then "who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

LOVE.

THEO. H. HUMPHREYS.

There is an ancient legend that says that an infidel knight in the wilderness of his unreasonable and God-defying infidelity determined to test the existence and power of Jehovah by the means with which he was best acquainted. So he went out into the open fields, prepared for an attack, and casting his glove upon the ground after the manner of ancient challengers, thus addressed the heavens: "O God, if there be a God, I defy thee here and now to mortal combat!" He paused for a moment, and, on looking up again, beheld a fragment of parchment fluttering in the air. It fell at his feet; and, on reading it, he found it contained this wonderful message: "God is love." Trembling from head to foot, he broke his weapon as a token of reverence and submission; and, kneeling upon the fragment and broken sword, he swore eternal allegiance to the God of love whom he had just challenged.

Although this is only a legend of ancient times, it teaches a beautiful lesson. This should be our answer ever to infidelity. Would to God that I could burn it into the hearts of

all the readers of this article and write it across the heavens in letters of living light that "God is love!" It is the reverberation of the heavenly strain that woke the Judean shepherds on the night that the herald angels announced to the world: "Unto you is born this day in the city of David a Savior, which is Christ the Lord. . . . Glory to God in the highest, and on earth peace, good will toward men." It is the grand message that attracts every ear, thrills every heart, and consecrates every song in the service of God. Every message of our dear Heavenly Father from the beginning of time has been tempered with tenderness, mercy, and love. Can you appreciate God's love for you? John says: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What a manifestation of redeeming love! When we think of the surging, throbbing, struggling mass of corrupt humanity, and consider that the meanest, lowest, and most degraded one in all this vast throng, so contemptible, so low in our sight, is an object of God's pity, we begin to realize the power of infinite and divine love. God is love; love is God. We see manifestations of God's love on every hand. The beautiful flowers and grass that crown the hills and carpet the valleys are manifestations of God's goodness and love. In the language of the poet:

"God is love," the snowflakes whisper.

As they linger in the air;

"God is love," the breezes murmur,

As they meet us ev'rywhere.

Farther on he says:

God is love, God is love;

All things tell us God is love.

Love is the magic influence that beautifies everything it touches. Some one has beautifully said: "The world is full of beauty when the heart is full of love." This is so beautiful, but let us turn to the practical side of love. On one occasion one of the scribes asked the Savior which was the most important commandment, referring to importance rather than position. The Savior's answer was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This is significant. From this I draw the conclusion that our very first duty is to love God, and the next is to love our fellow-man.

The beloved John says: "He that saith he is in the light, and hateth his brother, is in darkness even until now." Again: "We know that we have passed from death unto life, be-

cause we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 14, 15.) This is plain, pointed, and practical; yet how careless many of us are concerning this important Christian duty! How little love we see manifested in the church of the loving Son of God! He gave his life for us, and sealed the holy covenant with his sacred blood; yet how little we are willing to suffer for his cause and for the happiness and comfort of each other! Love lightens our burdens, removes wrinkles, and strews flowers all along the pathway of life. It soothes our pains, heals our broken spirits, and sanctifies our Christian homes. Love changes the peasant's hut to a palace, and the want of it robs the king's throne of its beauty and glory and renders earth a hell. Grand, glorious, and transcendently beautiful and inexhaustible subject! No wonder the enraptured apostle exclaimed: "Now abideth faith, hope, charity, these three; but the greatest of these is charity," or love.

THE BIBLE SCHOOL.

J. M. BARNES.

It does not seem that it can be wrong to teach the Bible anywhere and at any time; it does not seem it can be wrong for any one to give his time to teaching the Bible daily or otherwise; it does not seem wrong for any one to teach the Bible in connection with his business even if he makes a living from that business or accumulates money. I have taught the Bible in college, taught young preachers; yet I do not believe that God ever intended that preachers should be made that way. Why did I do thus? Why would I do it again? Notwithstanding I am satisfied God's way is a thousandfold better than any man's way, yet we must do the best we can. When we cannot influence men to do just as God directs, we must try to bring them up to God's order. I again say I do not believe it is wrong to teach the Bible in school, and I wish I were so situated I could teach it all the time. Arius, who is called the father of heresy, I believe, was a college man, and the Arian controversy arose from schooled men. All will agree that the students of Bethany were once as sound as they knew how to be, and they did a wonderful work in the early history of that institution; yet it is undeniable that Bethany men had much to do in fastening centralized power, little popes, archbishops, bishops, cardinals,

upon the reformation and loading it down with human inventions, which rent in sunder the once united and happy people. Lexington men did much fine work at first; but who expects a man from that college now to contend for the faith once delivered to the saints, unadulterated with the traditions of men? The chief gospel they preach is the gospel of the organ. Rending churches, dishonoring God, scattering everywhere the seeds of feuds, fusses, heartaches, bitterness, and such things, are small matters with them. The organ gospel must be preached; the Baal of this century must be worshiped.

Much learning, as well as much money, lift men up so they are above a common article of religion such as the lowly Nazarene left as a heritage to man. If such accept Christ's religion at all, it must be touched up a little and made fit for their wonderfulness; it must be sweetened and seasoned to the taste of the worldly-wise and the earthly great—in other words, it must be made so it will be popular. There are exceptions. Guided by the past, school men are to be watched and feared. Out of all the men I have educated not one is practicing like Paul or as Jesus commanded the twelve to go out and do the work. There are good teachers among them, but not one man who preaches as did Paul. The first thing a young man does after I get through with him is to look around for a wife. It does not take him long, either. Then soon the tail of the kite grows too heavy; the kite cannot sail. Young preachers seem to think the liberty to lead about a sister, a wife, would be wholly forfeited if they do not use it at once. Soon after marriage they raise a regular Jeremiah lamentation because they cannot get a support.

I wonder if the Nashville Bible School has turned out a man who preaches like Paul. Can they endure hardness, as a soldier? Do they entangle themselves with the affairs of this life, or do they not, that they may fight the battles of the Lord, that they may please him who hath chosen them to be soldiers? Are they of the number who cannot find a place to preach? Are they looking all the time for a place prepared for them, or do they build where another has not been? Can they lay hold at any time, anywhere, in season, out of season, all the while preach the word? Are they of the "woe-unto-me-if-I-preach-not-the-gospel" kind of workers, or are they of the kind who will not work without pay? Do they go, like Paul, and remain three and a half years at a place until the ecclesia can be commended to God and the word of

his grace, not some foreign help? Do they build bodies that are an honor to their Head, or are they sickly, puny, "ready-to-die" kind of nonexistences? The preacher's work is the grandest of all callings.

I feel much interest in the work at Nashville. If the school can be run without begetting in the minds of its pupils a sort of bigotry, nobody-like-me spirit, collegelike ways, such as were manifest in Bethany and Lexington preachers; if it can be run without centralizing influence and power and other detriments to the cause of the Master, the men at the head will do it. In fact, for the present I see but one other way of meeting the dread influences of digressives, and that is to teach the churches to do their work properly; and if Nashville students can be drilled properly, it may facilitate this matter.

But, after all, I am by Bible schools as I am by Sunday schools and the Methodist Church. If I were to find a place that had the Methodist Church, and that alone, and could give it nothing better, I would not take that away if I could. This cannot be taken as coming from an invidious spirit, since I have taught young men in school, that they might be better able to preach, and I would do it again; but I wish to emphasize that I believe if God's order be carried out there will be little need of Bible schools, none of Sunday schools, missionary and other societies. I will say it is clear to my mind that all these, and others of kin, are the abnormal outgrowth of the failure of Christians to do their duty. Were all Christians disciples (and they are properly, legitimately), and as such studied the Scriptures as they should and practiced and preached the word as saviors, there would be a great change in the world. Churches are not drilled and educated to be independent, self-existent, and self-supporting. The clergy do not care to have them self-sustaining, or do not know how to bring them up to it. Just as soon as converted, a Christian man or woman should study to teach, because he or she is a savior and can save only by the word taught. Just think of fifty men in an ecclesia and fifty women, heaven-ordained and God-appointed teachers, turned loose in a city or burg, armed with the gospel, the power of God to salvation, and you can get the idea. Zeal and error have great weight. For example, the Mormons and the Salvation Army. They are the thinnest of the thin, so far as truth is concerned; yet note their progress. What could zeal and truth do? "They that were scattered abroad went everywhere preaching." This

is the way holy writ tells it. Why not men and women who are not "scattered" go everywhere in a city preaching the word? Is the virtue in the scattering or the preaching? Is the preaching as necessary an attribute or accomplishment of those not "scattered" as of those who are, or is the scattering an essential? How is the salt to save unless used? How is the light to illumine the pathway of those lost without preaching?

The last days of the nineteenth century will close upon a reformation not fully reformed. We lack the zeal, the earnestness, and the way of going at it that insure success. God did not intend to have any exclusive professionals in his religion. The church of to-day craves to delegate ecclesia work to professionals. Men of profound thought look up to professionals, though men of the common herd. This is the very thing that benumbs the powers of the body. In God's order every faculty of every individual is brought into active exercise. All are preachers, all nurses, all helpers of the poor, all builders on the ecclesia, all humble, meek workers. The course pursued generally, almost universally, is that which weakens the strongest element of the church, the men. The women and children are brought to the front; the men, save the professionals, are active members of the club, among the Masons, Knights of Pythias, or some human device, or are buried out of sight or reach in politics or business. God ordained that the men should take the lead in the ecclesia. Few men will sing, pray, be elders, or take a real active interest in the work. God's order of worship has the men of the ecclesia (not those outside of the body or those borrowed from the body at other places) to teach in the exercises. (1 Cor. 14.) To teach, they must study and learn. If they can teach in the ecclesia, they can teach out in the world, at home. Here it is as Heaven planned it and set it in order. This order, carried out, would do away with many things, and there would not be so much necessity of Bible schools. That God ordered and expected the men to be teachers is clear from the fact he commands wives to learn of their husbands at home. In the dusky twilight of the nineteenth century, the way we have it the old ignoramus have to learn of their wives. It is mortifying to have to explain God's order to women who, ever and anon, say: "Why, I know more than my husband; how am I to learn?" It will not be that way if we be led by the Spirit; but this calls for work in the Lord, and men are disposed to put the Lord off with as little service as

they think will just do, and they even tempt the Lord by expecting him to go farther than he has promised when they have not gone as far as he commanded.

Bible schools do the work of lazy churches; the pastor does the work of lazy elders; the Sunday school does the work of lazy parents; the missionary society is a lazy, cowardly set of preachers trying to hire a more industrious and more heroic and poorer set to do their work; and so it goes. Any man should be ashamed to be called "elder" or "bishop" who never feeds the flock, teaches them the words of life, never looks over or after the flock, never hunts up the flock, never shows unusual care for the flock. Any man should be ashamed to be called "preacher," "minister," "evangelist," who has never built an ecclesia, built up a dilapidated one, never established and set in order one so it can be commended to God and to the word of his grace, which is able (without outside help) to build it up and give it an inheritance among those sanctified by faith that is in him. I have never set in order an ecclesia in the thirty-six years of my work that I am sure could live; so I think "preacher," "minister," "evangelist" are names bigger than the man; but I am still striving to do it.

In conclusion, any man should be ashamed to be called "disciple" who never learns, or "Christian" when he never takes great interest in the salvation of others, for Christ laid him the example.

REFLECTIONS SUGGESTED BY THE ARTICLE OF BROTHER BARNES.

J. A. H.

We are glad to present to our readers in this issue an article from Brother J. M. Barnes, of Alabama. Brother Barnes has done as much for the cause of Christ, I suppose, as any man in his State, perhaps more than any other. I loved him much for his work's sake before I met him; but since we have worked together in several protracted meetings, my love and admiration for him have greatly increased. We hope our readers will carefully read all he says; and, as you read, remember what he says comes from a heart devoted to God.

As he says, it is not wrong to teach the Bible anywhere. The question with me is: Can a Christian be true to his Master and fail to teach it wherever he may be, whatever may be his avocation, when suitable opportunities arise? A man's vocation is his calling, his chief business, that to which he devotes his life; his avocation is "that which takes him from

his regular calling, a matter of regular occupation, side interest, diversion, distraction." Now, is it not a fact that to teach the word of God with one's tongue and pen, as well as by his conduct, is the Christian's calling? Should his secular affairs be anything more than avocations? Is not Christ our Model, and did he not make the service of God his vocation? At Eph. 4:1 living the Christian's life is called our "vocation," our "calling." So, then, if a Christian school teacher is true to his vocation, he will teach the word of God to his students with tongue, pen, and daily walk as he has opportunity and ability. He must do it. The trouble with the theological schools is that they teach theology instead of the Bible.

In the Nashville Bible School the Bible is the only text-book in biblical work. We teach the Bible. We make no distinction between "ministerial students" and others, between males and females, church members and nonchurch members. All are put in the same classes, and are taught in the same way; all are required to take one daily study in the Bible; all are permitted to take as many more as they desire and are able to take.

Brother Barnes thinks there would not be so much necessity for Bible schools if the ecclesia (the called out, the congregation, the church) would do its duty. Not so much necessity certainly, but there would surely be great need for such schools as we are trying to have the Nashville Bible School be. Indeed, if all the people in the world who are old enough were faithful, intelligent Christians, all the schools in the world would be like the Nashville Bible School in that feature which distinguishes it from almost all other schools—namely, in this: the word of God would be taught daily to every student in every one of them. How can a man be loyal to Christ, devoted to Christ; how can he believe salvation is of infinite importance, that every earthly attainment is trivial, paltry, insignificant in comparison with it, and not try to lead every sinner with whom he comes in contact to Christ and every Christian to a higher life in Christ?

Of course—there can be no doubt of it—if every man in the world belonged to an ecclesia and every ecclesia was giving all diligence to come up to the divine model, the world would be full of schools in which the Bible would be taught daily to every student. What better job for his cause did the devil ever do than when he shut the doors of nearly all the schools in the world to the word of God? He shut out the profoundest wisdom, the truest philosophy, the most important history, the noblest

literature, the only book that gives man an adequate knowledge of himself and that reveals God, the only book that shows man how to attain to happiness both here and in the world to come; and those who are fighting the Nashville Bible School because it teaches the Bible (and that is the head and front of our offending), wittingly or unwittingly, are aiding Satan in his work.

In the Gospel Advocate of the 4th inst. Brother David Lipscomb says: "To hear God is the beginning of wisdom, because God is the source of all wisdom, all truth, all light. In him is no darkness at all. There is no true wisdom in the world, save that which comes from God; and all that he reveals is true wisdom, un-mixed truth, and pure light, unshaded with darkness. Why should we not, then, come to God and learn the wisdom that comes from him alone?"

If a Christian farmer preaches to and teaches the hands on his place the doctrine of God, it is the church teaching and preaching; for he is a member of the body, the church, and Christ, its Head, is preaching through him. Thus the church preached to and instructed the people of Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, and of all other places where the gospel was taken in the apostolic age. Thus it is in the Nashville Bible School. Each teacher does his work for God, as a member of the church of God, under the direction of Christ, the Head of the church.

People are so accustomed to think of schools as incorporated institutions, in which each teacher is governed and directed in his work by officials appointed by the corporation, they find it difficult to understand or believe that the teachers voluntarily associate themselves together for the work which they mutually desire to accomplish, while each preserves his liberty in Christ and looks to him alone as his lawgiver and director in the work. They can see how evangelists like Paul, Silas, Timothy, Luke, Titus, Barnabas, and others did it in the apostolic age and how preachers do it now in their evangelistic work; they can see how farmers, merchants, mechanics do it now; but if teachers begin to teach the Bible in their schools, they begin to cry out: "A human institution for doing the work of the church!" "School-teachers ought not to teach the Bible in school, for that is the work of the church!" and such like things. Is it not as much the duty of a school-teacher who is a Christian to teach the word of God as it is of the farmer or merchant? Do we not all work under the same commission: "Go ye therefore, and make disciples of all the nations, bap-

tizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world?" This is the only authority we claim.

Brother Barnes says: "School men are to be watched and feared." True enough, for knowledge is power—power for good or power for evil; but he does not say, therefore, that we must give up all the schools. Moreover, the evil that scholars do is not because of the Bible doctrine that has been taught to them; it is in spite of it. Bible doctrine causes no man to do wrong. It is not wrong for any man anywhere to teach the truth of God in the spirit of Christ. It hurts no man who is trying to do right. It is God's power to save every man.

CHRISTIAN UNION.

J. PERRY HODGE.

With this issue of The Way we begin a series of articles under the above heading. We trust that many may be benefited by our humble effort along this line.

In beginning, let us pray with King Jesus: "Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17: 20, 21.)

Can you pray with us in the above words earnestly from the heart? If you can, union among God's divided children must some time be a reality, provided you work for union as well as pray for it. Christ—head and body—prayed, and does pray, for oneness among believers; and surely if we continue the praying, and also the working, our efforts will not be in vain.

Christ not only prayed that his immediate disciples might be one, but he also prayed that those believing on him through the word of his immediate disciples might be one also. I belong to the latter class. Do you, my dear readers? If so, then "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren," by every person speaking, "that there are contentions among you," and that ye of denominationalism are divided up into many sects and parties, so that every one of

you, respectively, saith: "I am of the Baptists," and "I am of the Methodists," and "I am of the Adventists," and so on. I will ask: Is Christ divided, was Paul crucified for you, or were you baptized into the name of partyisms? Are not ye that do these things carnal and walk as men after the flesh?

But why did Christ Jesus pray that we who believe on him through the words of his chosen disciples might be one? The answer is easy. He loved us and gave himself for us, and he also loved the world and desired to save it; but he knew that unless the world would believe on him it could not be saved, because "without faith it is impossible to please" God, and so for this reason he prayed that we be one, "that the world may believe" (John 17: 21), and, thus believing it, may have life through his name (John 20: 31).

I insist that this is a strong plea for union, because the world's salvation is predicated on faith, and the faith into which the world must come is predicated on union among us who are believers on Jesus through the word of them who saw and spoke with Christ; and, besides this, I contend that, if by being one the world will believe, by being many, as is the case with denominationalism, the world will not believe. Further, if this conclusion is correctly drawn, it appears that denominationalism is responsible for the infidelity of the world; and if denominationalism is responsible for the infidelity of the world, then it also appears that the promoters of denominationalism, who are responsible for the existence of denominations, must be condemned for causing the world, through its unbelief, to be lost. This is a dreadful picture, but it is drawn from life, and is easily recognized as being only too true.

But who are the promoters of denominationalism, since it appears that they must be condemned for causing the condemnation of the unbelieving world? The promoters of denominationalism are of two classes—namely, leaders and followers; and they are such from one of three causes: First, for policy's sake; or, secondly, because they have been persuaded into believing that denominationalism is a means of grace by which God allows every person to worship according to his or her own opinion; or, thirdly, those who imagine that their own particular party is the only true and absolutely divine church, and that all other parties are sectarian and built in heresy.

But our article is growing long, and we will defer entering into an examination of these classes of promoters and the causes why until the next

issue of The Way, when we will proceed with the subject of Christian union, beginning then where we leave off now.

I want the paper twice a month, and am willing to help Brother Harding to get it to me that often; and if all the present readers are of the same mind, we will each send him a new subscriber or more, and such will be possible with him. Let us all pray and work for Christian union by circulating the paper.

OUR HIGH PRIEST AND KING.

J. H. CUREY.

A large portion of the religious denominations of our country teach that Jesus Christ was a priest while he was upon earth. In a book of sermons, by Bishop Morris, of Cincinnati, published some sixty years ago, I find the unqualified teaching that Jesus was made a priest by John the Baptist at the Jordan. I have not been able to find a single passage of scripture that supports such an idea, but I find many passages that show most positively that he was not a priest while on earth. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." (Heb. 3: 1, 2.) Surely no one will claim that God appointed Moses as a priest. Moses was a "servant," not a priest, "in his house," the Jewish church; while Jesus is not a "servant," but "a son over his own house, whose house are we." (Heb. 3: 5, 6.) Jesus was sent into the world (John 12: 49, 50), and hence was an "apostle." He came not to do his own will, but the will of him that sent him (John 6: 38); he came not to destroy the law or the prophets, but to fulfill (Matt. 5: 17). No one could minister in the priest's office except a son of Levi, from which name we get the appellation, "Levitical priesthood." "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." (Heb. 5: 1.) "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5: 4.) But "Christ glorified not himself to be made a priest," yet the Holy Spirit had declared by the mouth of David a thousand years before the coming of Christ: "Thou art a priest forever after the order of Melchisedec." Melchisedec was priest some four hundred years before the establishment of the Levitical priesthood (Ex. 14), and had no predecessor in the

priest's office (Heb. 7: 1-3). This whole chapter is an elaborate argument on the three priesthoods of Melchisedec, Aaron, and Christ. It is clearly shown that the Levitical priests were made such by "a carnal commandment" (verse 16), while Jesus became a priest "after the power of an endless life." Hence, Jesus did not belong to the Jewish priesthood. He is declared to be "the Lion of the tribe of Juda." (Rev. 5: 5.) Therefore he could not minister in the earthly temple. (Heb. 7: 13.) The Levitical priests "were made without an oath" (verse 21), but Christ was made a priest by an oath, and that oath was taken since the law of Moses was nailed to the cross (verse 28). The Levitical priesthood began with Aaron and his four sons (Ex. 28: 1), and ended when the blue curtain of the temple was torn in two by God at 3 P.M. on crucifixion day, when Jesus said: "It is finished." Annas and Caiaphas were high priests during Christ's public ministry, and Caiaphas condemned him to die. (Matt. 26: 65, 66.) Then, as there were high priests and common priests during Christ's personal ministry, why should any one think that Jesus was a priest while the law of Moses was in force?

Let us hear Paul on the typical service: "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle, which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." (Heb. 9: 2-8.) It must be clear to every one familiar with the New Testament that Jesus could not have made an offering either in the "first tabernacle" or "the second" without breaking the law of Moses. "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but

by his own blood he entered in once into the holy place [not made with hands], having obtained eternal redemption for us." (Heb. 9: 11, 12.) "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9: 24.)

From the above quotations we see that Jesus made his offering in heaven, and that that offering was his own blood, not the blood of animals. We see also that this offering was made but once, and that it obtained "eternal redemption." From verses 25, 26 of the same chapter we see that the Levitical high priest made an offering once a year with the blood of others, and that Jesus' sacrifice was final, as it reached the remission of sins. In Heb. 10: 4, Paul says it was impossible "that the blood of bulls and goats should take away sins." Hence we are forced to the conclusion that Jesus, by the grace of God, tasted death for every man (Heb. 2: 9), and that his offering was a perfect propitiation, or satisfaction, for the sins of Adam's race. (1 John 2: 2.) But it must be noted here that the benefits of Jesus' blood are through obedience to all who are capable of obedience. (Heb. 5: 8, 9; Rom. 1: 5; 6: 16-18; 16: 25, 26.)

When Jesus' body was offered on Calvary, "a new and living way" was consecrated. (Heb. 10: 19, 20.) All who "enter into the holiest," "the house of God" (verse 21), "whose house are we" (chapter 3: 6), "the temple of God" (1 Cor. 3: 16), "the body of Christ" (chapter 12: 27), "the church of God" (chapter 1: 2), must now enter by the blood of Jesus. "No man cometh unto the Father, but by me," said Jesus.

We have seen that Jesus was made priest by an oath. That oath was not taken while he was on earth; but it was taken after the crucifixion, as we have seen.

Now, Zechariah says that Jesus was to "sit and rule upon his throne," and that he was to be "a priest upon his throne." (Chapter 6: 13.) As Jesus had no throne on earth, it is a positive truth that he did not rule while here; and hence he was not a king or a priest; but as he was to rule upon the throne of David (Isa. 9: 6), we must look for the throne of David. David's throne was in Jerusalem, but it was changed to heaven. (Ps. 89: 35-37; 103: 19; Luke 1: 32; Acts 2: 30-34.) Therefore, Jesus rules upon David's throne in heaven.

When the atoning sacrifice was slain, the high priest offered its blood in the most holy place, behind the blue curtain ("veil") of the earthly

tabernacle. Just so Jesus, after his blood was shed, went behind the blue curtain of the sky and offered his blood in the true holy place. Being accepted, he is now crowned "King of kings and Lord of lords." He who has been so long absent from his Father's house now sits down "on the right hand of God," angels and authorities and powers being made subject unto him. All must now make their offerings to God in his name. There is now a "faithful high priest" over the house of God. (Heb. 2: 17.) All the children of God are priests now; and as there is but one Mediator (Middleman) between man and God (1 Tim. 2: 5), the people of God need no other priest to-day. (1 Pet. 2: 5, 9.) Let us be faithful in offering our sacrifices to God.

A LETTER FROM PROF. DONOHO.

HASKELL N. DONOHO.

I have been thinking for some time that I would write a short article for *The Way*. It has been my pleasure to be a reader of the paper ever since it began to be published, and it has been a pleasure to me indeed, as well as a great benefit.

I am very much in sympathy with Brother Harding and his associate teachers in the work they are doing at the Bible School. His article in the November issue of *The Way*, headed "The Enemies of the Bible School," ought to convince the most skeptical in regard to the divine authority for conducting a school as this one is conducted. I voice the sentiment of the lady Brother Harding alluded to in his article, and say, too, that many who oppose the School, if they thoroughly understood the workings of it, would become its friends and supporters.

I was a student in the School during the spring of 1895, and, of course, learned something of the character of the work. I am sorry now that my circumstances were such that I did not get to remain in the School longer; still, I am thankful that I had an opportunity to attend the School as much as I did. I am sure that I derived more real benefits from the session I spent in that School than I could have realized from attending any other school in the land.

When I first entered the School, like many other boys who are young in the Christian life, I had very faint conceptions of the character of life a young man should lead to be a Christian in deed and in truth; but, after studying a few practical lessons in the Bible and listening to Brother Harding in his morning talks to the students, I could see of a truth that the Bible is a practical book, and that it

teaches every Christian—whether a preacher, in the commonly-accepted sense of the term, or not—to live honestly and righteously, and to work for the cause of Jesus, no matter in which of the honest vocations of life one may be engaged.

I remember distinctly the names of the boys who were in school while I was there, and a noble set of young men they were. Occasionally I hear from one of them, and the reports thus far testify that each of them is wielding a powerful influence in the world for good. Some are preaching the gospel every day, some are teachers, some are merchants, some are doctors, and some are engaged in one calling, and some in others; but I am sure that the lessons they received while at the Bible School have been, and will continue to be, the chief cause of success to each of them.

I can truly say that it is a good place for a young man or a young lady to attend school; at least when I was there, I felt as though I were in a good, Christian home. There seemed to be a feeling of kindness and love that permeated the entire School, such as I have never seen manifested so prominently in other schools.

Another characteristic of the School that favorably impressed me was the thoroughness of the work in all the branches of study. If I could have spent more of my school days at the Bible School, I would be much better prepared to do the work I am trying to do now. As long as the Bible School is conducted as it was in 1895, that long I will speak favorably in regard to it. If I am a friend to education or to educational institutions, why should I not be a friend to the Bible School, where young men and young ladies are trained in such a way as to give them the greatest power for good in the world, where boys and girls get a knowledge of divine things as well as learn of the wisdom of men?

I was very much interested in Brother J. N. Armstrong's article which appeared in *The Way* a few issues back in regard to the influence the Bible School had on his life. Write again, Brother Armstrong, along that line; such articles as that have a tendency to inspire many young men to renewed efforts to do something and to be of some good in the world.

Let us all work to improve ourselves and to be able to help humanity.

"Wealth maketh many friends; but the poor is separated from his neighbor." (Prov. 19: 4.)

THE TEMPTATION OF JESUS

W. L. BROWN

Immediately after the baptism of Jesus, he was led—or "driven," to put it in Mark's impulsive way—into the wilderness to be tempted of the devil. This was not a temptation, in the bad sense of the word; it was rather to be tried. He was to be the foundation of the new spiritual superstructure in which the Spirit of Jehovah dwells. Hence he was tried in all points pertaining to his work of redemption. He was tried by friends and by foes; he was tried by God and the devil; his wisdom was tried, his goodness was tried, his power was tried, and his divinity was tried; in brief, he is divinity made subject to all the trials of humanity under all its varied conflicts, from the manger to the throne. I cannot think it was an appeal to the "lusts of the flesh." The very thought is degrading to the lofty character of Jesus as the "Son of man," to say nothing of his divine nature. He is what we will be when wholly delivered from sin. He was solicited to do wrong, but never tempted to do evil. In his case there was, first, an extreme pressure of some kind brought to bear upon him in his work of regenerating humanity; secondly, on his part a resistance surpassing our greatest conception of moral force; and, thirdly, a victory over moral evil only comprehended by the Infinite.

I. The Reality.—Jesus was a real person in every sense of the word. He used many times over the phrase, "The Son of man." To all human appearances he was a Jew; to all those who closed their eyes to the supernatural light and turned a deaf ear to his works of wonder he was only a man, a Jew; but the present generation is living so remote from those stupendous events that it has almost lost sight of his real humanity. Much of it has been lost to us as it floated on down the stream of time. The accumulating evidences of his divinity have grown with the passage of time, and much that was local and human has been left behind in the overwhelming splendors of his incontestable divinity; so it is the more difficult at this age of the world to see his real humanity through his dazzling divinity. Hence it is very hard for us to realize that Jesus "was in all points tempted like as we are, yet without sin." His spotless character, his holiness, and his divinity seem to forbid the idea of temptation. We naturally ascribe a superior merit to holy characters. We find it difficult to think Abraham and Isaac and Paul "men of like natures with ourselves," and just as we consider them

above the temptations of men do we also consider them too high in moral attainment for our imitation. To meet this weakness of humanity, the Bible records the failures and sins of the very best men in order to bring them down to our sympathy. Hence it tells us that Jesus was "angry" on more than one occasion, and in some sense was made perfect "by the things which he suffered." Hence let us think of the trial and sufferings of our Savior as real and suited to our condition, and in the highest sense calculated to give us strength and victory. It was not necessary for him to suffer or be tempted in order that he might sympathize with us; this he could do, it seems to me, without suffering. He is divine, and all divinity is in sympathy with humanity. God and the angels sympathize with man, but they have not suffered in order to this sympathy; but it was necessary for Jesus to suffer, that we might the more appreciate the sympathy of all heaven in our behalf; but the fact that "he himself hath suffered being tempted" appeals with greater pathos to suffering humanity. The facts of Jesus' triumph over temptation appeal with a dynamic inspiration to all who have any affinity with the divine nature.

II. The Ingredients.—With all the critical helps at my command, I have never been able to fully comprehend the many profound lessons of the temptation. It has heights and depths, widths and breadths, too deep and mysterious for the mightiest intellects; but its preservation in the record of the New Testament is proof sufficient that it has lessons for all the passing generations. Let us delve down beneath the surface and endeavor to bring to light some of the lessons bearing on our work and lives to-day.

1. An appeal to the instinct of self-preservation. "You say you are the Son of God. Why, you have power to convert stones into bread and supply your need. Your hunger is natural, and the duty to supply your want is imperative. 'If any provide not for his own, . . . he hath denied the faith, and is worse than an infidel.'" Self-preservation is the first law of nature; it is a natural instinct; all animals have it. And besides supplying your own legitimate and imperative wants, you will convince me that you are the Son of God by doing works equal to those of the Father. I am an earnest seeker after larger measures of light. There is no harm in asking for a miracle." Here we get a glimpse of the attitude of the nation toward the Christ and his work. Notwithstanding the evidences of his Messiahship were piled up

mountain high, they demanded: "Show us a sign from heaven." But stones converted into bread would not remove their difficulties. God is sparing in the use of miraculous means. It was never meant to convert people; it only supplied the evidences upon which conversion of honest people depended. In fact, stupendous displays of the supernatural hinder the work of Christ. They frightened even the best men, and created the desire to flee from him. Peter cried: "Depart from me; for I am a sinful man." He felt his sin exposed in his presence. Any occurrence aside from the order of nature, as we understand it, frightens us. Those who pray for what they consider "power from on high" would run if they were to meet a once-deceased man walking on the streets. The growth of a marble would startle them. Jesus would not multiply miracles to the extent of forcing conviction. The truth was only confirmed by physical power, and it left the people free to resist or accept the truth. It was not a temptation to use brute force, but to work on the fears of the people by overwhelming displays of physical power. Christ, as well as good men, would rather have people feel the sense and shame of sin and realize their need of truth and righteousness. His method is teaching, conviction, love, and obedience. The devil has physical power; I will never bow to him.

2. To supply temporal wants and show the world how to live and glorify God in the body. The multitudes wanted a "bread king to reign and feed them." They were continually seeking signs and more bread. "Why keep us in suspense longer? If you are the Christ, show it by doing some great thing. Strike down the Romans and turn these useless stones into bread for the hungry people. If you do not do that, we will never believe you are the Christ." Like many to-day, their consciences and hearts had all turned to stomachs. A commission of bread and money would drag multitudes into the baptismal waters that would otherwise spurn the ordinance of the Savior. "Come unto me, and I will show you how to make money," would draw the masses to Christ. "Take my yoke upon you, and learn of me the way to the legislative halls; and I will cause your name to go around the world in a blaze of glory." This temptation naturally suggests the desire on the part of Jesus to live. Men had never learned how to live. Life is a gift of Almighty love. One life surpasses the grandeur of all material creation in mechanism and true worth. Men did not know how to present their

bodies living sacrifices to God. Life is a holy trust to be accounted for in the last day. By the neglect of both body and soul, a man may be guilty of double suicide. Jesus taught that the body is more than raiment, and the life is more than food. God did not make the body for the purpose of eating and fine dressing. Had not wicked men killed Jesus, how long would he have lived? He never violated the laws of nature, by which pain is produced and death precipitated. It was the natural desire to live long on the earth and show men how to live and glorify God in the body. Jesus wrestled as no other man ever did with the problem of all problems—how to do the most good to the human family without swerving from the Father's will.

3. Again, the problem of how to make himself known to his people must have pressed itself on the mind of Jesus. It was not the natural desire of men to know more of the unknown, but how to make himself known. Jesus was never understood by his contemporaries; none appreciated his lofty aspirations and heavenly mission. When he died on Calvary, not one believed that he was what he claimed to be—not that they thought him an impostor, but it was the result of distorted vision and lack of spiritual culture. Like children, they were taught the rudiments of Christianity by stories. His own brothers did not believe in him; his mother thought he was "beside himself;" his own townsmen were angry because they thought he exalted himself above them; his disciples denied and forsook him in the crisis of his life; and his enemies crucified him by the side of robbers. "John the Baptist was disconcerted because he did not work according to his ideas." The enemy called him "a winebibber, and a glutton," and did not hesitate to say he was in league with Beelzebub. They even thought he was possessed of the devil himself. The highest church authority accused him of repeatedly breaking the Sabbath. Filled with enmity and hatred, they would not listen to any explanation he might offer. They closed their eyes, stopped their ears, and hardened their hearts against all appeals of love and fear. He had the power to force the truths of Heaven upon them, but they soon learned that his goodness disarmed him. They knew that he had the power to strike them down, but they knew he would not do it. He came to save men's lives, not to destroy them. Hence the enemy took advantage of his forbearance and said and did just what they pleased to him. Who would fear a man of unlimited power if he knew

that he would not use it? Jesus came to do good to man; but the question was, how to get man to see and appreciate it. It would do violence to both Jesus and his mission to think that he was tempted to use destructive power to get men to see the truth. The temptation was doubtless to multiply miracles in doing good to the people. How few were the recipients of his miraculous cures! But suppose he had cured all the diseased and raised all the dead of Palestine. He would have been made "king of the Jews" by force; disastrous consequences would have followed, and we would have no Savior to save us from sin. The devil did not suggest to him to kill his enemies. The absorbing, corroding, and consuming thought with Jesus was to do God's will and save men from sin. The devil comes to his rescue. He has a plan to accomplish the same end. He transforms himself and plans into ministers of righteousness to suit the occasion. Jesus does not, by reason of his humanity, recognize the source of these suggestions. No good man would take the advice of the devil if he knew at the time that it was the devil. If we were to meet him to-morrow, and he should tell us who he was, and that he wanted to help in the work of redemption, we would shrink with feelings of horror. This phase of the temptation was a question of plans. The devil said to Jesus: "Go upon the pinnacle of the temple overlooking Jerusalem; and when the Jews from all parts of the earth assemble to celebrate their national deliverance from bondage, jump down onto the streets of the city. That plan will force the Pharisees to recognize you."

BURNETT'S BUDGET.

T. R. BURNETT.

An air castle is not real estate.
It is always expensive to be wrong.
Self is the heaviest burden that we have to carry.
There is almost always a hard head on a stiff neck.
Big guns sometimes blow the breech pin out.
A good habit is an asset, and a bad habit is a liability.
Straight liquor is responsible for a great many crooks.
The man who rides a hobby is always on a high horse.
The man who has the push can generally get a pull.
No man ever stumbles over an obstacle that is behind.
The best backing a young man can have is a good backbone.

Self-conceit has been defined to be a heavy load of nothing.

The windows of a good many souls look out on the back-yard.

The robe of self-righteousness is made of this world's goods.

A military hero is usually a bully who has more sand than sense.

The twin evils that wreck most homes are drink and scolding.

A good resolution should take effect from and after its passage.

Some one says the best cure for drunkenness is the water cure.

Some people manifest their gifts in trade and their graces in prayer.

Some boys cut their big "I" teeth before they are fifteen years old.

When a man's temper gets the best of him, it reveals the worst of him.

If you have only a cigarette income, do not smoke Havana cigars.

After all, the "new woman" is largely dependent upon the old man.

The devil smacks his lips every time a church member takes a dram.

A little boy describes a drunkard as a man who "stutters with his legs."

The man who rides a hobby always wants the entire road to himself.

Cold shoulder three times a day will give any husband domestic dyspepsia.

The narrow way is not narrow enough to suit some narrow-minded people.

The opportunity of a lifetime is sometimes the chance to say "Yes" or "No."

The hardest habit for some men to break themselves from is the sedentary habit.

The man who flourishes as a green bay tree sometimes gets nipped by a great frost.

If people will keep out of the frying pan, they will not need to jump into the fire.

While "forgetting the things that are behind," do not forget your errors and mistakes.

Do not get your patience and your indolence mixed until you cannot tell one from the other.

A philosopher is a man who knows how to enjoy poverty. It is very unhandy to be a philosopher.

The best club that a man can belong to is his family, and he ought to attend club meeting every night.

The only impressions some young men make upon the world are the lines of care upon a mother's face.

Times are hard and money scarce, yet the people of this country are able to pay \$900 a day for chewing gum.

I do not know an efficient church member who is an efficient baseball player or football player. Do you?

No preacher has the right to criticize the sermon of another preacher unless he can preach a better sermon.

The boy who does not obey his parents is not apt to obey the laws of the State. The penitentiary is full of such boys.

There are some Jonahs on board the old ship of Zion, and they would rather sink the vessel than be cast overboard.

The reason some men did not swear on New Year's Day is that they observed the injunction of James: "Swear not at all."

There are two roads to success. One is by attending to your own business; the other is by letting other people's business alone.

A preacher with a big quid in his mouth and stains upon his shirt bosom is a living embodiment of impure and defiled religion.

Archbishop McGee divided preachers into three classes—viz., the one you cannot listen to, the one you can listen to, and the one you cannot help listening to.

A Texas preacher says that the "contributorial piety" of his church is below par, which, being financially interpreted, means that the collections are short.

At the end of the first year The Way has a subscription list of three thousand names. Where is the paper that has attained three thousand subscribers with only twelve issues?

Liberty is the privilege to do what is right; it is not the privilege to do what is wrong. Christian liberty, therefore, does not permit us to do what is erroneous or contrary to the teaching of Christ.

An old Texas preacher says that two things wreck more preachers than all other things combined—viz., money and women. He recently said to a young preacher: "Young man, beware of money and women."

"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. 30: 17.)

"The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just." (Prov. 3: 33.)

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

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No. 2.

J. A. HARDING, BIBLE SCHOOL,
EDITOR AND PUBLISHER,
NASHVILLE, TENNESSEE.

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SCRAPS.

We desire to circulate good literature, literature that will make people wiser and better in the sight of the Lord. Brother Kurfees once said to me, as he pointed to his excellent collection of books: "Nothing shall go into my library unless I think it will be useful in helping me to understand or to obey the word of God. If a book does not make me wiser or better in the service of the Lord, it is useless to me." To this effect he spoke to me, and the more I reflect upon the words, the wiser they seem. The one object of the Christian's life should be to become a wiser and a better servant of his Master each day. Now to the extent of our ability we want to circulate books and tracts that will do good. In the next issue of The Way we will give a list of books that we believe to be good and the prices at which we can send them. We expect to sell books at as low prices as the publishers will allow, and whatever profits may arise we will turn into the fund for circulating The Way. We are prepared to say to our readers now that they can order any useful book they desire through us, and we will send it to

them at the publisher's rates; and remember that every cent of profit will be devoted to the improvement and the extension of the circulation of The Way. If our readers will remember this, they can greatly help the paper without the cost of a cent to themselves.

Brother Burnett tells me he has secured some subscribers who took the paper expecting it to come twice per month. We did expect to send it that way, and I so told him; but we afterwards thought it better to send the same amount of matter we had intended to send in the two issues in one. But if any subscriber is not satisfied with the present arrangement, let him write and tell us so, and we will move him up for twelve more numbers. We do not intend to have any trouble with our subscribers. We will let them say themselves what is just, and we will do as they desire to the best of our ability. This paper is published to do you good, not to make money; and we want you to love it, that it may do you good.

A number of questions have come to the editor with the request that they should be answered through the paper. He has had time to attend to but few of them; but he is glad to state that Brother J. W. Shepherd has consented to assist in this part of the work, and he hopes it will be more promptly attended to hereafter.

Last month several articles were crowded out simply because the paper was not large enough to hold them. The printer did not know just how many galleys the new form would hold, and he put in type a good deal more than enough to fill it. If your article should not appear when you expect it, look for it in the next number.

"THE SANCTIFICATION WITHOUT WHICH NO MAN SHALL SEE THE LORD."

J. A. H.

To men who had believed in Jesus as the Christ, the Son of the living God, who had confessed him as their Lord, who had been baptized into the name of the Father and of the Son and of the Holy Ghost; to members of the church of God who were accustomed to come to the table of the Lord and to partake of the holy memorial feast, the Holy Spirit says: "Follow after peace with all men, and the sanctification without which no man shall see the Lord." (Heb. 12: 14.) There is, then, a "sanctification" ("holiness" in the Common Version) which we must follow after, to which we must attain before we can see the Lord. What is this sanctification? It is a matter of no little consequence to know this, seeing that sanctified people, and only sanctified people, can see the Lord.

There are three Greek words of the same family: "Hagios," sanctified, holy; "hagiadzo," to sanctify, to make holy; and "hagiasmos," sanctification, holiness. When we understand the first of these, the meanings of the other two are easily perceived, of course. Thayer defines "hagios:" (1) "Properly reverend, worthy of veneration;" (2) "set apart for God, to be, as it were, exclusively his." He tells us the word is used "of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned;" and he gives as illustrations the temple; the holy land, or Palestine; the holy place in the tabernacle, the inner room of which is the holy of holies. He also explains that it is used "of persons whose services God employs;" as, for example, angels, prophets, apostles, the children of Israel, "because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection;" and he adds: "So this appellation is very often in the New Testament

transferred to Christians, as those whom God has selected out of the world, that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God."

Liddell & Scott give as its radical meaning in classic Greek: "Devoted to the gods." Hence in the New Testament it means devoted to God—that is, given to God. A sanctified man, in the Bible sense, is not a faultless man—no—but he is one who has given himself and all that he has to God, one who lives for God. It is said of the priests and Levites in the days of the good king, Hezekiah, that "in their set office they sanctified themselves in holiness" (2 Chron. 31: 17, 18); in speaking of the Israelites when they were diligently following the Lord in faith, it is said, "Israel was holiness unto the Lord, the first fruits of his increase" (Jer. 2: 2, 3); Isaiah (35: 8) calls the highway in which the Christians travel "the way of holiness;" Zéchariah (14: 20, 21), in prophesying about the day of the Lord's triumph, says, "Every pot in Jerusalem and in Judah shall be holy unto the Lord;" the ground on which Moses stood before the burning bush was "holy ground," the garments which the priest wore when he entered into the sanctuary were "holy garments," the sanctuary was "the holy place," and the offerings offered upon the altar were "holy offerings," and to all Israel God says: "Ye shall be holy; for I the Lord your God am holy" (Lev. 19: 2); and in the New Testament all Christians are called "saints"—that is, holy people—and they are said to be "sanctified in Christ Jesus." (1 Cor. 1: 2; see also Phil. 1: 1.) A thoughtful examination of these passages, I think, will convince any one that the sanctified, or holy, person or thing is set apart, devoted, consecrated to the person or thing or service to which such person or thing is sanctified. To illustrate: The priests and Levites were set apart to do the work of the tabernacle and the temple; this was their vocation; they were to give themselves wholly to it; it was that for which they lived. The garments which the priests wore in the tabernacle were for that place and purpose; they were devoted to it; they were not to be worn when the owners of them were engaged in the ordinary avocations of the people. And the sanctuary itself was so called because it was wholly devoted to God; it was for his service, and nothing else; it was to be used by no other persons but the priests, and by them for no other purpose but the service of God. And in the New Testament all Christians are called "saints;" this term is applied to them not less

than sixty times, and they are so called because they are supposed to have given themselves to God, to be wholly devoted to his service; we are said to "have been sanctified through the offering of the body of Jesus Christ once for all;" and it is added: "By one offering he hath perfected forever them that are sanctified." Hence Christians are called "a royal priesthood," "a holy nation," "a peculiar people" (or, as the American Revised Version has it, "a people for God's own possession"). It is in this connection that we are exhorted to follow after "the sanctification without which no man shall see the Lord."

Now from these teachings it appears to me as clear as anything can be that if we would attain to the everlasting kingdom of God, where we "shall see the Lord," where "we shall be like him, for we shall see him as he is," we must live for him, we must be devoted to him; to do his will must be our vocation, so that we can truly say: Whatsoever we do, in word or deed, we do all to the glory of God.

The merchant should regard himself as the steward of God, and should conduct his business solely for the interests of his Master, remembering that he will have to give an account of every dollar received and of every dollar expended. The profits from the business should not be expended to gratify the lusts of the flesh, the lusts of the eye, or the pride of life, but, according to the Master's teaching, for the interests of his cause, and the advancement of his kingdom in the world. And so of the farmer. He should use the income from his farm as he would do if Jesus, in wondrous glory, were dwelling in his house and were reminding him day by day: "This farm is mine; see that you use the proceeds in the way in which you are sure you will please me." The school-teacher should teach school for Christ, and as he stands before his classes he should say to himself: "Christ has put me here to-day to teach for him, to represent him before these students, and, above everything else, to strive day by day to lead them to a higher life, that at last they may dwell with him forever."

And what shall we say concerning the preacher? Woe be to him if he turns away from the field in which he believes he can do the most good to work in another where he will receive more cash! I read of a shepherd's dog which stood all night long in cold and hunger at the gate of the fold (which her master, in his cold and hunger, had forgotten to close), regardless of the good supper she was accustomed to have, of the warm

place in which she was accustomed to sleep, regardless of the dark night and the bitter cold, refusing to leave her post until relieved by her forgetful master in the morning. And shall we not be true to our ever-seeing, never-forgetting, ever-loving Father? Let us learn a lesson from the faithful dog. Woe to the preacher who allows himself to be influenced by the fear of man, or the love of gain, or the hungering after popularity and applause, so that he fails to declare the whole counsel of God, to warn, exhort, and rebuke as he ought to! Ours is the highest and holiest of all callings, and we need a courage greater than that of a Hobson or a Dewey, a Perry or a Farragut—a courage high and holy, based upon a faith that will stand "the crash of matter and the wreck of worlds." None but a man full of faith in the eternal God and in his holy Son, Jesus Christ, can be as brave as a Christian preacher ought to be.

What is true of the merchant, the farmer, the school-teacher, and the preacher, is equally true of every Christian in whatsoever walk of life, in whatsoever pursuit he may be called upon to glorify God. Whether on land or on sea, at home or abroad, by day or by night, in sickness or in health, in wealth or in poverty, living or dying, it is his first duty to let his light shine, to represent his Master, to live and to die for God. And then he will know something of the grandeur, the riches, the sweetness, the peace and comfort of living the Christian's life and of dying as only the intelligent Christian can die. Then will be fulfilled in him these true words of the pious Thomas à Kempis:

"For immediately, as soon as thou givest thyself to God from thy whole heart and seekest not this or that, according to thine own pleasure or will, but settlest thyself wholly in him, thou shalt find thyself united to him and at peace; for nothing can afford so sweet a relish, nothing can be so delightful, as the good pleasure of the divine will."

They sung, perhaps, when we went forward to confess Jesus as our Lord,

Here, Lord, I give myself to thee;
'Tis all that I can do;

but how many of us meant it? How many of us have carried out the doctrine of that song and the meaning of that confession in our lives? The following clipping from an exchange clearly shows how John Wesley understood the teachings of Jesus Christ, "Lay not up for yourselves treasures upon the earth, . . . but lay up for yourselves treasures in heaven," and, "Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure

in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also." Read the extract and admire, for few men have risen above selfishness in this line of life as he is represented to have done:

"In a sermon written in the year 1780, John Wesley says: 'Two and forty years ago, having a desire to furnish poor people with cheaper, shorter, and plainer books than any I had seen, I wrote many small tracts, generally a penny apiece, and afterwards several larger. Some of these had such a sale as I never thought of, and by this means I unawares became rich. But I never desired nor endeavored after it. And now, that it has come upon me unawares, I lay up no treasures upon earth; I lay up nothing at all. I cannot help leaving my books behind me whenever God calls me hence, but in every other respect my own hands will be my executors.' Such was Wesley's charitable use of his source of income that it is estimated he gave away in the course of his life more than £30,000 [\$150,000]. In his 'Appeal to Men of Reason and Religion,' he said: 'Hear ye this, all you who have discovered the treasures which I am to leave behind: If I leave behind me ~~£10~~ ^{£50} [above my debts and my books, or what may happen to be due on account of them), you and all mankind bear witness against me that I have died a thief and a robber.'"

Now, as most of the readers of this know, I do not approve of all that John Wesley taught and did; if I were to teach as he taught and do as he did, I would certainly be condemned in this world and in the world to come. Neither can we afford to take any man as a model, or be guided by his example, only in as far as the light of Christ's words shines through him; but John Wesley, as he is represented in the foregoing extract, did most vigorously carry out the Savior's teaching on the subject of money and treasures, and in him was most richly fulfilled the words of the Master: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Luke 6: 38.) And the man who sanctifies himself to God at all points, as Wesley is represented as having sanctified himself at this point, will surely receive a most abundant welcome "into the everlasting kingdom of our Lord and Savior Jesus Christ," and his crown will shine with many a star; and not only so, but even in this world his life will be rich with love and joy, and his heart will be filled

"with the peace that passeth all understanding."

Now, dear reader, is Jesus Christ really your Lord? Are you living for him? Are you following after "peace with all men, and the sanctification without which no man shall see the Lord?" Are you a steward of God, faithful and true? Are you doing the work of the Master with all diligence? Is it your meat and your drink to do the will of your Father who is in heaven? Then blessed are you; the peace of God rests upon you; the angels of God encamp about you; and the Father himself is pledged to it that everything shall work together for your good. No matter what messenger comes to you, by whomsoever sent, God makes him come a bearer of good things; whether that messenger be tribulation or anguish, persecution or famine, nakedness or peril, sword or death; whether he be sent by friend or foe, by the wise or the foolish, by the good or the bad, the Eternal One himself guarantees he shall come bearing in his hands a blessing unto you; no matter how fierce the fight, how dark the storm, how awful the carnage; though the demons of Hades gather thickly about you under the leadership of Satan himself, you need not fear; and when the roar of the battle is hushed and the storm clouds have rolled away, you will appear on the field of victory bright and glorious, and you can shout to your comrades in this holy war: "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

SALVATION.

J. LEE BLACK.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2: 8.)

Salvation ("saved") seems to be the culminating point in this passage. This is evidently the main point to us; for if we are saved, that is sufficient; but we know that if we are saved at all it must be by and through the mediums which God has ordained. Notice, these two expressions are used in this connection: "by grace" and "through faith." So both must be employed for us to reach salvation. Thus it becomes necessary for us to get into possession of the mediums of "grace" and "faith" in order to

reach salvation "by" and "through" them and to know how we may get in possession of them. "For the Lord God is a sun and shield; the Lord will give grace and glory." (Ps. 84: 11.) "For God resisteth the proud, and giveth grace to the humble." (1 Pet. 5: 5.) It is evidently set forth in these passages that "grace" is given us by God; and as the word means "divine favor" (according to Webster), we cannot think of it being anything else but a gift.

But how do we obtain "faith?" "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) "And many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.) "But these are written, that ye might believe that Jesus is the Christ, the Son of God." (John 20: 31.) "The same came for a witness, to bear witness of the Light, that all men through him might believe." (John 1: 7.) "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 20, 21.)

From the above passages we learn

1. That "faith" is the result of hearing. (Rom. 10: 17; Acts 18: 8.)
2. That "faith" is the result of the written actions of Christ. (John 20: 31.)
3. That "faith" is the result of the witness of Christ. (John 1: 17.)
4. That "faith" is the result of the words of the apostles. (John 17: 20.)
5. That "faith" is the result of Christ's followers being united. (John 17: 21.)

Therefore "faith" must be the result of testimony.

Noticing the text again, we see that the last clause says: "It is the gift of God." The question, then, arises: What is "the gift of God?" The apostle here tells us that salvation comes "by grace" and "through faith," and he tells us that one or the other of them is the gift of God. Can it mean that faith is the gift of God? Not without contradicting numbers of other passages which are above quoted, and which show that the evidence of these things is placed before us to produce faith in our hearts. How can faith be a gift when it is impossible to believe without evidence? Why not give evidence and let that produce the faith? Can it mean that grace is the gift of God? Certainly it can, for we have already shown that "the Lord will give grace and glory," and that God "giveth grace to the humble." (1 Pet. 5: 5.) Then if it

makes God's word contradict itself to say that the antecedent of "it" is "faith," and does not to say it is "grace," the latter must be the correct interpretation of it, for God's word does not contradict itself.

But what if God does not give me the grace? Salvation is to come by "it," and "it [grace] is the gift of God." Listen to the apostle Paul: "For the grace of God that bringeth salvation hath appeared to all men." (Titus 2: 11.) So there are none left out so far as grace is concerned. God will furnish you the grace if you will only accept it. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3: 9.) "Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2: 4.) Christ "gave himself a ransom for all." (1 Tim. 2: 6.) "Faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.)

So all who can hear the word of God can obtain faith. We see, then, that God gives us the grace by which we are saved (Titus 2: 11), and that we can obtain the "faith" through which we are saved by receiving the evidence which he has placed before us (Rom. 10: 17). Then "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) To "walk in the light" is to do whatever is revealed by the light (the gospel). "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) How does the truth make us free when we have learned it by continuing in Christ's words? Peter says that it purifies the soul to obey it. (1 Pet. 1: 22; see also Rom. 2: 8; Gal. 3: 4-7.) We learn also that we are saved by the gospel unless our faith be in vain (1 Cor. 15: 1, 2), and we are required to obey the gospel (1 Pet. 4: 17; Rom. 10: 16); but we obey one in obeying the other, for the truth is the gospel (Eph. 1: 13; Col. 1: 5). Then as God, according to his mercy and truth, has extended his bounteous grace to us by sending us "the word of truth," "the gospel of our salvation," let us receive it by believing it and obeying it, be saved "by" and "through" it, giving God the praise and honor for deliverance from sin.

"He that speaketh truth showeth forth righteousness: but a false witness deceit." (Prov. 12: 17.)

POSITIONS HELD CONCERNING ACTS 2: 38.

J. A. H.

In this verse the Holy Spirit spoke to convicted sinners the first time after the death and resurrection of Jesus, and he spoke in answer to their question, "What shall we do?" telling them about repentance, baptism in the name of Jesus Christ, remission of sins, and the gift of the Holy Spirit. The language is evidently very plain and simple, and for all practical purposes easily understood; for on that very occasion it was heard and sufficiently understood to be obeyed by about three thousand souls, who were added to the disciples, and thus became members of the church, the body of Christ, that day. With little, if any, explanation, the three thousand heard and understood sufficiently to obey the two commands, and actually did obey them before the day closed, though their opportunities for understanding the doctrine of Christ had not been so good, by any means, as ours have. But, strange to say, in modern times, notwithstanding the fact that we have revelation complete in the Bible, with every convenience for reference and study that ingenuity can invent, many contradictory theories are presented concerning the meaning of the passage. It cannot be that the obscurity lies in the passage itself; for, if so, the three thousand could not have so readily understood and so promptly obeyed. As Paul said of the Jews of his day in the reading of the law, so it is now with many people in reading this passage, a "veil" is over their faces—a veil of prejudice, a veil woven of false interpretations of other passages. But Paul teaches that when one turns to the Lord, the veil is taken away; and if we will come to this verse not to maintain some preconception of our own, but, with the docility of children, to learn the mind of the Spirit, that we may do and teach it, we shall not only learn the way of obedience ourselves, but we shall be enabled to teach it to others also.

The verse reads thus in the Common Version: "Then Peter said unto them, 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 Ghost."

In the Revised Version it reads thus: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost."

Now I have in mind ten different theories concerning this passage, each one of which is contradictory to one

or more of the others. It is the object of this article to consider these theories and to show from the word of God which of them are wrong, which are right; and this will not be an impossible task—indeed, it will not be a very difficult one—if both writer and readers come to the work with sincere hearts—that is, with hearts whose controlling desire is to know the will of God, that they may do it.

THE FIRST AND SECOND THEORIES.

1. Actual remission of sins comes as soon as one repents; and a formal remission, a ceremonial cleansing, is received in baptism.

2. According to the teaching of this passage, one is not authorized to expect actual remission of sins until he has repented and been baptized.

Now let us look carefully at the passage itself first, and take the meaning which lies on the surface; and then we will compare the verse with others in the scripture teaching on the same subject, and then if they confirm this plainest, simplest interpretation—if not one passage contradicts it—our case is made out, and we will see clearly which of the two theories is correct. I will quote, as is my custom, from the American Revised Version.

These three thousand were part of an audience to which Peter had just said, "Ye by the hands of these men did crucify and slay" Jesus of Nazareth. They were murderers of the Son of God. But they had been convicted of sin, they had heard Peter and had been "pricked in their heart," and had cried out in their grief and distress to him and to the other apostles: "Brethren, what shall we do?" So it was to convicted sinners crying out, in grief on account of their great wickedness, to divinely inspired teachers—to teachers who had just received the Holy Spirit, and who had just demonstrated in the most overwhelming manner that they had received the Spirit, and that they were then speaking as he gave them utterance—to such sinners inquiring of such teachers, Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto [Greek, "into"] the remission of your sins; and ye shall receive the gift of the Holy Spirit."

The preposition "eis" (into) here translated "unto" does not correspond to the English word "for," since it is always prospective, never retrospective; it always looks forward, never backward, as "for" often does. A man buys a hat, and one month afterwards goes in and pays five dollars "for" that hat. The words "eis," "into," and "unto" never look backward like that; but are always prospective. Now in the passage under consideration we have,

first, the two commands, "repent" and "be baptized . . . in the name of Jesus Christ," connected by "eis" (into, unto) with the remission of sins and the gift of the Holy Spirit. So, unless there is some other passage of scripture that clearly contradicts the idea, we must understand that obedience to the commands to repent and be baptized on the part of the three thousand brought them unto (into) the remission of sins, and that they then received the gift of the Holy Spirit.

In the next place, I call attention to the passages that confirm the position that baptism precedes remission. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Now, in the kingdom of God we are saved, have the remission of sins and are children of God; out of it, we are lost. In proof of this, see Col. 1: 13, 14, where it is affirmed that God "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins." In Eph. 1: 7, also, we have similar words: "In whom [Christ] we have our redemption through his blood, the forgiveness of our trespasses." Salvation, then, the forgiveness of sins, is found in Christ, in the kingdom of God's dear Son. But we must be born again, born of water and the Spirit, to enter this kingdom; Jesus says it cannot be entered in any other way. But to be born of anything is to come out of it; and hence to be born of water is to come out of it as we do in baptism. Hence when John baptized people, they were baptized "confessing their sins;" but the Scriptures never require one to confess sins after he is forgiven.

In giving the great commission, which is now our only authority for baptizing any one, Jesus said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Paul says that God "saved us, through the washing of regeneration [baptism] and renewing of the Holy Spirit." (Tit. 3: 5.) And of the church he says that Christ "cleansed it by the washing of water with the word." (Eph. 5: 6.) And Peter, who told the inquirers on Pentecost to be baptized every one of them in the name of Jesus Christ unto (into) the remission of their sins, also says at 1 Pet. 3: 21, speaking of water: "Which [water] also after a true likeness doth now save you, even baptism, not the putting away of the filth

of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." Ananias, whom God sent to Paul to induct him into the church, said to him: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.)

Now, in the light of all these passages, it seems very clear that at Acts 2: 38 baptism precedes remission of sins; the text itself is clear and strong in this meaning, and the other passages quoted add to its force, in this respect, many fold. Convicted sinners are told to repent and be baptized "unto, [into] the remission" of their sins; Jesus says, "He that believeth and is baptized shall be saved;" Peter says water "after a true likeness doth now save you, even baptism;" Ananias says, "Arise and be baptized, and wash away thy sins;" Paul says Christ cleansed the church "by the washing of water with the word;" Jesus says, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God;" Paul says in Christ "we have our redemption, the forgiveness of our sins," and he affirms, at Gal. 3: 27, that we are "baptized into Christ," and thus "put on Christ;" and he affirms also that God saves us "through the washing of regeneration and the renewing of the Holy Spirit." How could language make anything clearer?

Was Naaman cured of his leprosy before or after the seven dippings? Were the children of Israel freed from their Egyptian enemies before or after they entered the Red Sea, in which they were baptized unto Moses in the cloud and in the sea? When they came up out of the water, did they not leave their enemies drowned in the depths of the sea? Was the bitten Israelite cured from the deadly wound before or after he looked at the brazen serpent? Did not God in all of these cases give a commandment—some act or acts to be done before he gave the deliverance? And did not the deliverance come after they had complied with his condition or conditions? Is it not a fact that God never gave any blessing of any kind whatever to any soul in any dispensation, on account of his faith, till that faith had been expressed by some sort of bodily action? It surely is. Had remission of sins been granted to people on account of their faith before that faith was expressed in any sort of bodily action, it would have been a unique thing in the history of God's dealings with man; for never at any time has he granted to any mortal any blessing, on account of his faith, till that faith has been expressed in bodily action. If any man

doubts this, let him hunt for his case; and if he hunts with proper persistence and diligence, he will be convinced; there is no room for doubt in the mind of one who has investigated.

God has in all the ages, and does yet, give many blessings to unbelievers, regardless of their lack of faith; but he has never yet given a blessing to a believer, on account of his faith, till he had expressed that faith. James (2: 20, R. V.) says, "Faith apart from works is barren;" and at verse 17 he says: "Even so faith, if it have not works, is dead in itself." Faith till it expresses itself in action is dead; it bears no fruit, it is barren, it reaches no blessing.

"But," it is objected, "are there not many passages which teach that we are justified by faith?" Certainly, and so we are. The servant of God performs every Christian duty and receives every spiritual blessing by faith. By faith he repents, by faith he confesses, by faith he is baptized, by faith he obtains the forgiveness of sins and the gift of the Holy Spirit, by faith he lives the divine life, by faith he walks, and by faith he enters the everlasting kingdom of God; but not by faith only, for that is dead, barren, worthless.

"Does not John say, 'He that believeth on the Son hath eternal life?'" Yes, but in the same verse he says: "But he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John 3: 36, R. V.)

"Does he not say, at 5: 24, 'He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life?'" Yes, but the verse just quoted from chapter 3 shows he is speaking not of "faith only," but of obedient faith, for there he strongly affirms that "the wrath of God abideth on him" "that obeyeth not the Son." Paul makes this very plain at Gal. 5: 6, where he says: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love"—that is, in the matter of being saved, of being a Christian, it is nothing to a man's advantage to be a Jew, nor does it help him to be a Gentile; neither circumcision avails, nor uncircumcision. What, then, does avail? What reaches the blessing? His answer is: "Faith working through love." Obedience to Jesus Christ from a loving heart reaches the blessing.

Does a man receive any blessing from repentance? Then it is of faith; for if he did not believe in Christ, he would not repent toward him. Does he receive any blessing through baptism? Then it also is of faith; for if baptism is not an act of faith, it is

worthless, it is not the baptism of Christ. And so of everything the Christian does; for "whatsoever is not of faith is sin."

But enough has been said, it seems to me, to enable the sincere heart to see which of the two theories with which we began is the true one. And enough has been written for one article, and I close for the present, intending to write an article for the next issue on the third and fourth theories, which are these: (3) Remission of sins is the design of baptism, and (4) remission of sins is only a part of the design of baptism.

FRUITS.

ROBERT H. BOLL.

In some foreign countries much stress is laid on "blue blood." It is the pride of the blue-blooded aristocracy, the accepted nobility of the land, to trace back their lineage through centuries to some prominent man, king, knight, or hero of ancient days. Even in this country there are aristocrats who depend largely on their genealogy for their eminence. There are descendants of the early presidents, or of prominent men of the Revolution, or even of John Smith and Pocahontas and pilgrims of the Mayflower. This is very fine indeed. If Solomon would speak of it, he might call it "vanity." But, as some one has said, it is very inconvenient to be a philosopher, and it is very unpopular to take philosophic views on everything; yet it must be plain to all who have ever thought on the matter that any man's claim to excellence resting on the names and deeds of his forefathers can but be void, unless by his own deeds he prove himself worthy of his ancestry.

No people ever had as much right to pride themselves on their descent as, or could exhibit a more exact pedigree than, the Jews. Not two or three hundred years, but two thousand years, before Christ's earthly life, came Abraham, their forefather, out of Ur of the Chaldees, and dwelt in Charran. Out of the idolatry and darkness of that distant day rose up the man who was called a friend of the Creator of heaven and earth, the man that toiled and suffered and trusted and walked before God as none had ever done before, as few have done since. Can we blame the Jews' pride for having descended from that mighty man of faith? What other aristocracy could point to such an ancestor? Yes, the Jews were a nobility; no blood was bluer than theirs; but a deeper significance lay in the fact that they were Abraham's children. God himself had promised Abraham that his seed should be numberless as the stars of

heaven; and, again, he said: "In thee and in thy seed shall all the nations of the earth be blessed." The Jews understood that "to Abraham and his seed were the promises made," and the more carefully preserved they the record of their lineage. It became to each, as it were, a title to a share in the kingdom of heaven which the Messiah should some day set up; and on that glorious day they need but show their pedigree and they would at once be freely admitted into that kingdom, for "salvation is of the Jews."

It was with that idea in their minds that some of the Jews were listening to John the Baptist and came to him to be baptized; and John warned them, lest they depend on their pedigree for salvation, saying: "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 3: 8, 9.)

It was with that thought uppermost in his mind that Nicodemus came by night to learn of Jesus; and Jesus' first words destroyed the false pillar of his hope: "Except a man be born again, he cannot see the kingdom of God." Born again! That was the very thing in which Nicodemus had trusted—his birth. He was a son of Abraham, a member of the Sanhedrin, a Hebrew of Hebrews. Surely, if the kingdom of heaven come at all, it will come to him who was born of the untainted stock of Abraham! And this was the very thing also which Jesus assailed—Nicodemus' birth. He made it void, made it valueless. "Ye must be born again" were his words.

Something more than fleshly birth, than fleshly relationship, was necessary. Their fleshly affinity with Abraham did not hinder them from being "offsprings of serpents;" and although they were born into Abraham's family, they were, nevertheless, "of your [their] father the devil." (John 8: 44.) God did not accept them because they were of a noble stock. He wanted more; he wanted fruit—fruit worthy of the stock. Then only could he recognize them as children of Abraham. Christ said: "If ye were Abraham's children, ye would do the works of Abraham." (John 8: 39.)

Fruit! What do we care for the pedigree of a barren tree? Can its fine parent stock redeem the fact of its barrenness? Or suppose a vine reputed to be of a fine species cannot be made to yield any but bad fruit, will it not be rooted up and thrown aside, despite its noble extraction? Thus did God deal with the Jews who failed to live worthy of their

ancestry and their exalted position as the people of God. The Lord had fenced his vineyard and gathered out the stones, and planted it with choicest vines; and he says: "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? . . . For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." (Isa. 5: 4-7.) "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" (Jer. 2: 21.) And what availed, then, their ancestry, their pedigree, their genealogy? About as much as membership in the church and the name "Christian" avail to the professed follower of Jesus Christ that bears no fruit.

So the ultimate test of all true nobility is the fruit one bears; hence said John the Baptist: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 3: 7-10.)

Spiritual affinity is as much greater than fleshly relationship as the spirit excels the flesh. There is a spiritual aristocracy, and every one of them can trace their lineage to Abraham and to Jesus. People whose thoughts are congenial, who think, speak, and act alike and from like motives, are spiritually related. This is a powerful tie, stronger by far than the ties of the flesh. Not that they are related *because* they act and think alike, but their congeniality is *evidence* to the fact that they are akin. The children of the devil are known by their fruits. Jesus Christ said so: "Ye are of your father the devil, and the lusts of your father ye will do." Again: "Do men gather grapes of thorns, or figs of thistles?" So are also the children of God known. "Who is my mother? and who are my brethren?" asks the Lord. "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." And the real children of Abraham are those who believe and obey as Abraham did. (See John 8: 39; Gal. 3: 7, 29.)

Well may we rejoice in our pedigree, then, if we are Christ's. We are then members of the spiritual nobility that must be recognized on earth, in heaven—everywhere. And we are born into this mighty family of God—born of water and of the Spirit, having been begotten again by God's word. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." Only kindred minds and kindred spirits know one another. "The world knoweth us not" because we are no kin to them; they are not of our lineage and family; but we have the mind of Christ.

For the sake of this spiritual relationship, Paul was willing to lose all claim to fleshly connection with Abraham and the people of God: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Phil. 3: 3-8.)

And what has that to do with fruit bearing? There is only one kind of men that can bear acceptable fruit before God. They are the spiritual aristocracy, the nobility who are related to Abraham and to Christ, whose Father is God himself. Perhaps some who read this are with their best efforts unable to bring forth anything better than crab apples. Do you ask why? They may be not at all, or only very distantly, connected with Christ. There is this peculiarity, however, about the spiritual relationship: that no sinner has it naturally, but by the grace of God we may attain to it and become more and more closely united with him, until we shall be transformed into his likeness and image, from glory to glory. This transformation begins when the word is engrafted into our hearts, and it ends when our bodies also shall be redeemed from the power of corruption, and then shall we be like him when he shall appear. Our fruits are always the test. The more we drink into the spirit of

God's word and the more we adhere to the Lord as our example, the better becomes the tree, and, naturally, the fruit. "I am the vine, ye are the branches," says Christ, illustrating that same idea of relationship with another figure: "he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15: 5.) "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (John 15: 4.)

To be the salt of the earth and the light of the world is our mission. It means following Christ, for he was the salt of the earth and the Light of the world. This is the fruit which God desires of us. But remember that the fruit will take care of itself and cannot be any other way than good, if the tree is good. Cling, therefore, to God's word, and let the sunshine of his grace shine upon your heart, that it may be transformed into God's image. Then you will gladly make every effort to please him and joyfully bring your body a living sacrifice; then you will escape the curse that falls on the fruitless tree, but you will bear much fruit to God's honor and glory; and on your dying day you may fold your hands and say, as Christ did: "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

SAVED BY GRACE.

J. W. ATKISSON.

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1: 21.)

How does Jesus save his people from their sins? Jesus says: "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." (Luke 5: 31, 32.) Again he says: "For the Son of man is come to seek and to save that which was lost." (Luke 19: 10.) Were all lost? If so, Jesus came to save all; for he says that "the Son of man is come to seek and to save that which was lost." Is not that plain? Yes, that is plain enough; but we want to know how he saves the lost. Well, Jesus tells it. (See Mark 16: 15, 16.) After Jesus had arisen from the dead and appeared to his disciples, he said unto them: "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 believeth not shall be damned." That is it. That is the way Jesus saves the lost sinner. Is not that plain? "Yes," says one, "but I thought that Jesus saves men and women by grace through faith. Then how is it that

you say that baptism is essential?" Well, listen now, and we shall see about that. The Lord says we are saved by grace. Do you believe it? Yes. Why? Because the Book says so. Agreed. The Lord says we are saved or justified by faith. Do you believe that? Yes. Why? Because the Book says so. Agreed. The Lord says we are saved by the blood of Christ. Do you believe it? Yes. Why? Because the Book says so. The Lord says we are saved by the Spirit. Do you believe it? Yes. Why? Because the Book says so. The Lord says we are saved by the gospel. Do you believe it? Yes. Why? Because the Book says so. The Lord says we are saved by baptism. Do you believe it? Well—er—I—I—hem! Well, why not come out and say it? If there is any part of God's book that you do not believe, just be man enough to own up to it. The consequences are just the same.

Most people have no difficulty in understanding the Bible when it says we are saved by faith, repentance, blood of Christ, or Holy Spirit, but cannot understand it when it says just as plainly that we are saved by baptism. (See 1 Pet. 3: 21.) Why this difference? Do we mean to say that we do not believe what the Book says or that the apostles sometimes said what they did not mean, or are we seeking to excuse ourselves in disobeying the command to be baptized? If the Savior had said, "He that believeth and is baptized shall have one thousand dollars," do you think you would have any trouble in understanding what you must do to get the money? He does say: "He that believeth and is baptized shall be saved." Seriously, can you misunderstand this without an effort to do so? Why do I believe baptism saves? Simply because the Bible says so. I believe what God says. I have no more trouble in believing the Bible when it says baptism saves than when it says faith, grace, or blood save. All of these constitute the plan of salvation.

The law was given by Moses, but grace and truth came by Christ. (John 1: 17.) Christ said: "Ye shall know the truth, and the truth shall make you free." Paul says: "By grace are ye saved." (Eph. 2: 8.) As we are saved by grace and made free by the truth and grace and truth came by Christ, but the law of Moses, does baptism belong to the law of Moses, or was it commanded by Christ? All agree that Christ gave baptism to the world. So it is truly a New Testament institution and does not belong to the law of Moses. Then as baptism came by Christ, it

comes under the head of grace and truth, for grace and truth came by Christ. So when a man claims that he is saved independently of baptism, it necessarily forces him to claim that he is saved independently of grace and truth; but if a man is saved by grace and truth, it necessarily follows that baptism has something to do with his salvation, as it belongs to grace and truth, which came by Christ. Is not that plain?

Then let us stand on the promises of God, be his disciples indeed, and worship him "in spirit and in truth."

Blessed are they who do his commandments!

They shall claim the tree of life;
Into the city they shall enter;
They shall serve him day and night.

Blessed are they who do his commandments!

They shall stand before the throne;
Into the life of joy eternal
God shall claim them for his own.

BURNETT'S BUDGET.

T. R. BURNETT.

Bad men often give good advice.

Silence is sometimes an evidence of great courage.

Some people seek sensation rather than salvation.

The sharp young man frequently cuts his eyeteeth.

The right man is sometimes found in the wrong place.

Every young man should have some high purpose in life.

The thing that many of us need is a more elastic patience.

Our rights and our wrongs are bound up in the same volume.

When life is not an uphill business, it is a downhill business.

A good way to get plenty of exercise is to earn an honest living.

The successful man is the one who is some benefit to the world.

If you would live up to your promises, do not make too many of them.

Never steal your neighbor's good name, even if your own is worn out.

Do not pass good resolutions for other people and leave yourself out.

The milk of human kindness is sometimes watered till it tastes quite thin.

Sometimes a man strains at his own gnat and swallows another man's camel.

Some men are so expert that they can swim even when they are in the soup.

Men are generally like wagons: they rattle loudest when there is nothing in them.

Whether woman is man's equal de-

pends upon who the man is and who the woman is.

An epitaph is a cheap sermon in stone; and, like other sermons, it does not always tell the truth.

It is easier to teach twenty men what they should do than to be one of the twenty to follow the teaching.

Say, preacher, do not blow your own horn. A musical instrument is not authorized in the kingdom of God.

Some men give their wives a pill, thinking they are sick, when all they need is a compliment or a new hat.

A hen cackles when there is something in the nest; some people cackle loudest when there is nothing in the nest.

A freight train makes more noise than the lightning express; yet some people think the more noise they make, the faster they go.

It transpires that no one has yet told us why it is wrong to wear the name "Methodist," but right to wear the name "Endeavorer."

Jesus Christ did not talk much to people about their feelings. He demanded action. To the two fishermen he said: "Follow me."

For one man that can stand prosperity there are a hundred that can stand adversity; yet most men would rather try the prosperity.

And now they say they know the infallible pope is not infallible, because he said the twentieth century began on the first day of January, 1900.

When you get the better of another man in a trade, you call it "cunning;" when he gets the better of you, you call it "cheating." That is not good.

Now is a good time to leave the things that are behind and press toward the things that are before; but be sure the things before you are good things.

If you get tired reading the short items of this Budget, turn over and read the longer articles of the paper. That is the long and the short of it.

A dancer once said to an eminent statesman: "You cannot stand on one foot as long as I can." "No; but a goose can," was the appropriate reply.

An old woman once said she loved to read in the dictionary, because it changed subjects so often. That is the reason some people love to read this Budget.

Do not wait till people are dead to say all the good things you can about them. An epitaph never benefits the man who sleeps under it, but a little "epi-taffy" may encourage the living.

It is easy to raise subscribers for The Way. The clear type, convenient form,

clean proof, solid contents, and cheapness of price, all commend it to the reading public. A man can see at a glance that this paper is worth more than 50 cents a year.

If a cigarette could talk, it would perhaps make the following speech: "I am not much of a mathematician, but I can add to a man's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work, and discount his chances of success."

A Texas lady was asked by a Baptist preacher: "Why do you not call us 'Christians' as well as those other people?" She replied: "Because I do not like to nickname people. You say your name is 'Baptists,' and that is what I call you. If you will lay aside that title and say your name is 'Christians,' I will never call you 'Baptists' any more."

A "holiness" man in Texas says he has an "experience" that is "snow white, blood red, sky blue, sweet as honey, down to the bottom, up to the top, and running over at both sides." Apparently he has about all there is in it. Yet his experience is nothing more than a gush of feelings, which proceeds from his own spirit, and not from the Holy Spirit. He is not even in the kingdom of God, for he has not been born of water and the Spirit. He has not been baptized into Christ; and as all the promises of God are in Christ, he has not reached one promise of God. He has not received the first blessing, much less the second blessing. What a fatal delusion is this modern "holiness" disease!

THE PRAYER.

At the head of the stairs stands a vision
bright,
Waiting to kiss me and say good night;
Smiling, she stands in her nightdress
white,
Her little feet bathed in the gleaming
light
Of the moon, as she rides through the
heaven's blue arch,
Silently making her lonely march
Through the fleecy clouds suspended
high
Above us in the starry sky.

Her arms around my neck are thrown,
Her heart is mine; her love, my own.
Her lips upon my cheeks are pressed,
Her head is pillowed on my breast.
Softly she whispers, while lying there,
The words of her little evening prayer:
"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep."
The tired eyes droop and close in sleep.

Gently I lay her on her bed,
Lightly kissing the curly head,
Asking God, as I turn away,
To keep her till the dawn of day.
A murmur falls upon my ear;
I stop to listen, and I hear
The closing words of her little prayer,
Floating away on the evening air:
"If I should die 'fore I wake,
I pray thee, Lord, my soul t' take."
C. M. L.

CHRIST'S AUTHORITY.

J. H. CURRY.

As many have not understood the true relation Jesus sustained to God and to men while here, I have decided to set forth a few plain truths. Jesus said: "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) This passage sets forth three important facts which should be well understood by every disciple of Christ. They are the following:

1. "I came down from heaven."
2. I came "not to do mine own will."
3. I came to do "the will of him that sent me."

The first is a most sweeping statement. That it is true was denied by the Jews, and is yet denied. We will look at a few passages on this point:

1. "For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2: 11.)

2. "And lo a voice [came] from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3: 17.)

3. "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17: 5.)

4. "For God so loved the world, that he gave his only begotten Son." (John 3: 16.)

5. "For God sent not his Son into the world to condemn the world." (Verse 17.)

6. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

7. "And [Stephen] said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7: 56.)

The above scriptures show what God, angels, and men say of Jesus. The angels testify to his birth and ascension; God acknowledges him to be his Son, and commands the world to hear him; men testify to his ascension, and that they saw him years afterwards in heaven. (Acts 9: 3-7; 1 Cor. 15: 8.)

Deeming the above sufficient for the present, let us now look at the second point: I came "not to do mine own will." This is a most unselfish statement. Jesus came here to live a perfect life before men. He came to set us an example, that we might follow his steps. He did not come to exercise kingly or priestly power, but to show to the world a perfect example of love and obedience to a superior; "for," said Jesus, "my Father is greater than I." (John 14: 28.) The loyalty of Jesus to his Father was the most perfect ever recorded, yet he said: "My yoke is easy, and my burden is light." (Matt. 11: 30.)

Let us now look at the third point:

"But [I came to do] the will of him that sent me." Can any one read such a statement without admiration? "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12: 49.) Jesus never set up his judgment or opinion in any matter. In John 5: 22 Jesus says: "For the Father judgeth no man, but hath committed all judgment unto the Son." But he did nothing of himself, for in verse 30 he says: "As I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." It must be manifest to all that Jesus simply willed to do his Father's will.

Of all the passages given thus far, not one shows any inherent authority in Jesus. In Matt. 20 we have the true spirit of men manifested, and the spirit of Christ. The mother of Zebedee's children requested that her two sons, James and John, be permitted to sit the one on Jesus' right hand, the other on his left, in his kingdom. This is the true spirit of man, for authority and worldly honor. Notice Jesus' reply: "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." (Verse 23.) So Jesus had no authority in the matter. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Verse 28.) With this passage before us, we are constrained to say: What a noble mission! When we read of those noble deeds, our hearts are filled with love to him. Jesus came into the world not to be waited upon, but to do good unto all men. Let us learn a lesson here. Although the world was made by him and for him, yet he claimed not a foot of it; was so poor that he had "not where to lay his head." Truly, he was "a man of sorrows, and acquainted with grief;" and while he did good unto all who came to him in sincerity, yet many rejected him, and those whom he came to save clamored for his execution, and were not satisfied until they, at Pilate's hands, received authority to carry it out. The Jews thought that Jesus would reign a king upon the earth; hence they expected him to come in royal pomp and parade; but when they saw his humility, their pride was such that they could not accept him. Truly was he "despised and rejected of men." Nicodemus truly said, "No man can do these miracles that thou doest, except God be with him" (John 3: 2); yet Jesus did nothing of himself (John 5: 30). Jesus was born a king (John 18: 37), but he never performed a kingly act while here. Therefore he was not a king while here. The Prince

of Wales was born a king, yet he is not a king, although he is more than fifty years old. To be born king and to exercise kingly authority are two things. Jesus is now a priest, but he never performed a priestly act while here. A strange kind of king, truly, with nothing to call his own! A strange priest indeed would he have been who could not offer a sacrifice without breaking that very law he came to keep. (Heb. 7: 11-14.)

While Jesus was the Son of God, yet he was perfectly submissive to his Father's will, thus setting a perfect example of loving obedience for the children of men to follow. Even when the dark hour of death was at hand and he prayed so earnestly that the "cup" might pass from him, he submitted his case in these affectionate words: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (Luke 22: 42.) Thus when Jesus was "sorrowful unto death," when the time was come to decide the weal or woe of man, the grace of God triumphed. "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. 5: 8, 9.) By living the life of a man he experienced what men have to endure, and in this way "learned obedience." While he suffered many things, yet he never swerved; was a perfect Son in rendering perfect obedience. He was made "perfect through sufferings." (Heb. 2: 10.) Those sufferings were not complete until the cross was endured. Therefore, Jesus was not the author of eternal salvation before the cross was endured. After the cross was endured, we hear Jesus say: "All power [authority] is given unto me in heaven and in earth." (Matt. 28: 18.) No such thought had ever been uttered before. Everything up to date had been done in his Father's name. (John 16: 24; 17: 12.) Henceforth everything must be done in the name of Jesus. (Acts 4: 12; Col. 3: 17.) "In Jesus' name" means by his authority. Happy will they be who carry out this principle.

Many centuries before Jesus came into the world he said, "Lo, I come to do thy will, O God" (Heb. 10: 9); on the cross he said, "It is finished;" when his ministry was complete, he said, "I have finished the work which thou gavest me to do" (John 17: 4). Jesus was born under the law, kept the law, died under the law. The law was given at Sinai and ended at 3 P.M. on crucifixion day. The law of the Lord went forth from Mount Zion, in Jerusalem, just fifty-three days later. Thus the authority of Moses ended and the authority of Jesus Christ was ushered in, for God "raised him from the

dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. 1: 20, 21.) "Wherefore God also hath highly exalted him, and given him a name which is above every name." (Phil. 2: 9.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.)

From what I have written I think it must be plain that Jesus had no authority while here, except to do the bidding of God. The Jews said: "He spake as one having authority, and not as the scribes." Jesus' own words are to the point. He says: "The word which ye hear is not mine, but the Father's which sent me." (John 14: 24.) After looking at all of Jesus' wonderful works, we are told that the "Father that dwelleth in me, he doeth the works." (John 14: 10.) He now has all authority, is head over all things to the church, and over all principality and power. Man is head over nothing in religion, except by usurpation. Christ's body is the church, and it is composed of all Christians. All Christians are servants of Christ, and Christ belongs to God. Christ is now on the throne of the universe; but he will finally deliver up the kingdom to God. (1 Cor. 15: 24.) This kingdom is the church, and all who fail to enter the church will surely be wanting. Yea, those who fail to fight the good fight of faith cannot "lay hold of eternal life." Let us honor Jesus in all things, and all will be well.

LAYING UP MONEY.

J. N. ARMSTRONG.

In the last issue of *The Way* appeared an article under the heading, "Money Seeking and Money Using;" and now I desire to link another article to it. Let the readers of *The Way* who are interested in these matters read both articles together, since they are links of the same chain.

In the first, we learn that he who has the ability to make money may please his Lord by using this power, moved by the proper motives. We also learn that the motives held up in God's word to lead Christians in secular work are these; that we may walk honestly toward them that are without, that we may have lack of nothing, and that we may have to give to him that needeth. (1 Thess. 4: 12; Eph. 4: 28.) The man who thus labors knows he is pleasing God, and is a happy man.

But there is another motive that helps to lead most men in their daily labor; it is of this that I now desire to speak.

Most men toil, labor and deny themselves, that they may have something to lay up. Most parents live this kind of life before their children, and also begin at a very early day to teach and drill the same lesson into their children. So that nowadays children grow up believing that the man who lives this life and does not lay up something for "rainy days" or "old age" is a miserable, wretched creature. They are taught from their cradles that if they do not make something, and save it, they will be failures. Every one, almost, who reads this has been brought up under such influence. That is why it is so hard to learn the lesson I am trying to teach. The lesson is much harder to live than to teach, but I am trying to practice it. "God is witness."

Now should Christians be led by such a motive? Should they teach it to their children? Can they please God by living such a course? Jesus, speaking directly along this line, says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6: 19-21.)

Webster gives three meanings to the word "treasure:" "(1) Wealth accumulated, especially a stock or store of money in reserve; (2) a great quantity of anything collected for future use, abundance, plenty; (3) that which is very much valued." Hence, Jesus forbade his disciples to accumulate wealth, to have a "stock of money" in reserve, or to have "a great quantity of anything collected for future use." Yet, notwithstanding Jesus speaks directly against the accumulation of wealth, there is no other business in the world that engages so many hearts, minds, and lives.

To be a Christian means to be like Christ, to follow Christ, to obey Christ. Now, can a Christian accumulate wealth when Jesus has spoken directly against it? No, not unless Christians are allowed to do things to-day forbidden to New Testament Christians. Now, how shall we teach our children at this point? I would be afraid to teach my child contrary to the teaching of the Savior. God would curse me and my home, and I know that I would curse my child by such teaching.

Let no one have comfort in the thought that he is not accumulating wealth if he has a desire to do so and is working toward that end, for the Spirit of God condemns the desire and motive as well. Paul, in his writings to Timothy, says: "But godliness with contentment is great gain. For we

brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich [desire to be rich] fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. 6: 6-9.) Here even the desire of gaining to "lay up" is a door into temptation, snares, "foolish and hurtful lusts, which drown men in destruction and perdition." Adam Clarke, one of the ablest Bible scholars of his age, says, in commenting here: "He that has more than these (food and raiment) is rich in the sense in which the apostle uses the term." I most heartily agree with him, but would state it thus: He who desires more than food and raiment desires to be rich.

The man who has a strong desire to make money to lay up, giving way to this desire, unconsciously becomes a selfish man. The more he saves, the more he wants to save. His desire increases until he is covetous, and God says covetousness is idolatry. "For the love of money is the root of all evil [all kinds of evil]: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6: 10.)

Many a man to-day who professes to follow Christ is worshiping mammon. He may not mean to do it; neither did Paul mean to fight against God when he was persecuting the church of Christ; nevertheless, he was actually battling with God.

The Christian who is laying up money in this world has an "evil eye." He looks two ways at once, and the result is darkness. He labors with two purposes, two motives, two ends. His desires, love, and trust are all divided. His union with God is severed, for "no man can serve two masters: for either he will hate the one [love less], and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6: 24.) This means that I must serve God altogether, or I do not serve him at all. We must remember that our God is a jealous God.

So dangerous is this mammon worship and so liable were the disciples to drift into it unconsciously that our Master told them not to be anxiously careful about food and raiment, lest they might become worshipers of money. Just think of it! I am writing to caution Christians about how they should use their surplus after supplying food and raiment, lest, before we know it, we may be trusting in uncertain riches; but Jesus cautioned his early disciples not about the surplus (for it was clearly taught and well understood that they were not to "lay up"), but about the seeking of the very

necessities of life, lest in this seeking they might drift away from God and be lost.

"But," says one, "are there not some circumstances under which a Christian may 'lay up' money?" Yes—

1. If he can do it and not set his heart upon it, which is almost impossible. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Mark 10: 23-25.) To the disciples this comparison shut every rich man out of the kingdom, and they were astonished beyond measure. They failed to see the very least possibility of the rich man's salvation. There is such a bare possibility of man's seeking money to "lay up" and not set his heart on it that Jesus, in telling of this "bare possibility," clothed it in language that hid the possibility from the disciples. If Jesus had not told them there was a possibility there, they would never have known it, and no doubt would have taught to the close of their lives that all rich men, to be saved, must sell all they have and "give to the poor." If I am to judge of the "bare possibility" expressed by the Savior's comparison of the camel's passing through the needle's eye, then about nine hundred and ninety-nine of every thousand who possess riches will have to do this very thing to be saved; but, of course, every man who has possessions and reads this will be the one out of the thousand. But, candidly, had we not better be careful here? I see but one safe ground, and that is this: If I have one hundred acres of land, and on fifty acres of that I can make a living by living a self-sacrificing life, then I should devote the other fifty acres to the Lord either by using its proceeds wholly in the Lord's cause, managing it entirely for him, or sell it and place its worth into his cause. In whichever way it seems best and wisest to use it, let me use it, but only for the Lord. By this time some are doubtless turning "away sorrowfully," for they have "great possessions." Jesus loved the rich young man, but Jesus asked too much of him. He could not give up his riches for as little (?) a thing as eternal life.

2. If there are no widows, orphans, or other poor within his knowledge who need help.

3. If he knows of no destitute fields where the gospel ought to be preached; if he knows of no homes without Bibles,

no homes that he could bless in the name of Christ with his means; if there is no place under heaven where he could bless or save a soul by using his possessions, then he may keep them, praying God to open a door for him. Remember that we must keep ourselves ready to distribute, and a door will soon be opened to us.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6: 17-19.)

MY DEBATES. NO. 4.

T. R. BURNETT.

Having tried Isa. 52: 15 and Ezek. 36: 25 and the Levitical washings and the Red Sea baptism without discovering anything to sustain the sprinkling theory, Mr. Berry made a stand at Isa. 44: 3, and claimed that this passage contained a prophecy of the gospel age, and told us how baptism was performed. The text reads: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." A very little attention to the context will show that this prophecy has reference to the nation of Israel. The two preceding verses read: "Yet now hear, O Jacob my servant; and Israel, whom I have chosen: thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen." The statement, "I will pour water upon him that is thirsty, and floods upon the dry ground," has reference to a time of refreshing after a drought, or a day of prosperity to the Jewish nation. If the pouring of water is literal, then a thirsty man and the dry ground are proper subjects of baptism. Mr. Berry said the pouring of water and pouring of the Spirit coming together in this prophecy and the baptism of water and baptism of the Spirit coming together in Matt. 3: 11, that must be a fulfillment of Isa. 44: 3; and as the baptism of the Spirit was pouring, John's baptism of water must be pouring also. I told him he had fallen into the error of all the sprinkling school. Yesterday he contended all day that the action of baptism was sprinkling, because the Levitical purifications were sprinkling; but to-day he has changed the form to pouring, because he has found some prophecies that use the word "pour."

Now, how is the matter to be settled? If water baptism is symbolic of Spirit baptism, and that was by pouring, what will he do with Isa. 52: 15; Ezek. 36: 25; Lev. 14; and Num. 19? There is no pouring mentioned in those texts. What did they typify or symbolize? He will have to find where the Spirit was sometimes sprinkled on the people and sometimes poured on the people, or he will lose this double-barreled argument he has made upon the sprinklings of the law and the pourings of the prophecies. One thing is certain: If water baptism symbolizes the baptism of the Spirit, then water baptism cannot be both sprinkling and pouring. I have never found a champion of the affusion class who could meet this difficulty.

Mr. Berry, like all debaters on his side of the question, relied confidently upon the argument that in Spirit baptism the element was poured upon and fell upon the people; hence in water baptism the element was poured upon or fell upon the people. This argument has not the force that it appears to have. In the first place, the word "pour" is not derived from the same word from which we obtain "baptize." The word "pour" is from the word "cheo," and not "baptizo." This looks suspicious. Neither the Savior nor any apostle ever used "cheo" in speaking of baptism. This looks more suspicious. To pour means to "turn out in a stream." Hence you cannot pour a man, unless you can turn him out in a stream. You can baptize a man; therefore to baptize and to pour are two different acts. To pour or sprinkle, you manipulate the element; to baptize, you manipulate the person. "Baptize" is an active-transitive verb; "pour" and "sprinkle" are active-intransitive verbs. You cannot translate an active-transitive verb out of Greek into an active-intransitive verb in English. The difference in the nature of these verbs shows that the pouring of the Spirit was not the baptizing act. The apostles were baptized in the Spirit after the Spirit was poured out from heaven. When they were "all filled with the Holy Ghost" (Acts 2: 4) is the time when they were baptized with the Spirit. The Spirit's influences overwhelmed their spirits, like the water overwhelms the body of a man when he is immersed in water; and for that reason it is called a baptism. I could give here the highest pedobaptist authority in the world for this opinion. Now note: The Spirit was poured, but the Spirit was not baptized; the apostles were baptized, but the apostles were not poured. Hence the pouring was not the baptizing. When the people were baptized by John in Jordan, it was necessary to bring the candidates and the element together.

The element is in the Jordan River; the people, in Jerusalem and the country round about. The going to the river was no part of the baptism, but necessary to it. It brought the people and the element together. On the day of Pentecost the element was in heaven, and the apostles in the city of Jerusalem. The apostles were not taken to the element, but the element was brought to them. Hence the pouring out of the Spirit was no more the baptism in that case than the going to the Jordan was the baptism in the other case. When the Spirit "fell on" the people at the house of Cornelius, the word used was "epipese." That word is never used by Christ or John or any apostle to express the act of baptizing. Hence the falling on of the Spirit was not the baptizing act.

It can easily be shown that the idea that water baptism is a symbol of the inner washing of the Holy Spirit is all an assumption, without one jot of scriptural authority; but the labor is unnecessary. Baptism represents the burial and resurrection of the Savior.

SHORT TALKS.

F. W. SMITH.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5: 14.) Spiritual lethargy is ruinous to the soul. Those who are afflicted with it fall easy prey to Satan, who walketh about seeking whom he may devour. Of course when he finds a member of the church asleep on picket, he has no trouble in taking such in; but if the soul is wide awake to Christian duty, often on the knees in earnest prayer, Satan trembles, and, when resisted, will flee. It has been said that "eternal vigilance is the price of liberty," meaning civil liberty; and how much truer is this of the liberty in Christ Jesus! "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) Brother, do not go to sleep on the post of duty, for the enemy is near.

"Be ye followers of me, even as I also am of Christ." (1 Cor. 11: 1.) Not even an inspired apostle would dare ask people to follow him only as he followed Christ, but now uninspired men are doing all they can to get people to follow them in religious practices for which they cannot give one word of authority from the Bible; but, on the contrary, when asked for scriptural authority for what they are doing and persuading others to do, they resort to ridicule, applying to the questions such terms as "mossback," "narrow-minded," "crank," etc. Ask the propagators of human societies for their authority, and the reply is: "We

are not confronted with a theory, but with a condition, and God expects us to use our sanctified common sense." Such people overlook the fact that we are also confronted with: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." (2 John 9, R. V.) But we are sometimes asked: "Do you not believe that the society brethren are honest and pious men, who think they are doing what is best for the cause of Christ?" The following is a sufficient answer to all such questions: "Do you not believe that the framers of the 'Westminster Confession of Faith' and the originators of the Methodist Conference were honest and pious men, who thought they were doing what was best for the cause of Christ?" Press the question a little further, and you will hear this: "Why do you wish to discuss these old, dead issues?" It would be well to inform us as to when they died and who killed them. They are not dead, and never will be as long as there is a soul with backbone enough to contend for the truth. "Contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3, R. V.)

"But I say unto you, Love your enemies." (Matt. 5: 44.) But you say: "That is a hard thing to do." Yes; it will require an effort, and possibly with you a very great effort, and yet the thing is by no means impossible. The trouble with you perhaps is that you never tried it, but have gone on hating your fellowmen, and maybe your brethren, until you have concluded that you cannot do otherwise. If you have an enemy within reach of you, seek to do him an act of kindness, and then witness the effect upon you and him. That act of kindness may burn its way into his soul and awaken a different feeling for you, while at the same time you will find yourself possessed of a feeling hitherto unknown to your heart, which is one of the sweets of the Christian religion. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." (Rom. 12: 20.) Try it, brother; it will not kill you.

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. 7: 17.) This is an unfailing law in the material world, and it is no less true in the moral world. A sour crab will not produce the finely-flavored wine-sap, unless a twig from the better is engrafted onto the inferior. Just so the wicked and depraved heart will not produce the precious fruits of soberness, righteousness, and godliness until the word of truth has been engrafted into that heart. "Receive with meekness the engrafted word, which is able to save your souls." (James 1: 21.) By doing this, the heart is made to par-

take of the divine nature, being transformed into a state of righteousness.

"Wherefore by their fruits ye shall know them." (Matt. 7: 20.) The Bible forbids us judging a man's thoughts and intentions; but when these express themselves in words and actions, we know the character of the tree, for a good tree bringeth forth good fruit, and a corrupt tree evil fruit. When, therefore, we hear a person use vile language and see him engage in a course of life positively forbidden by the Scriptures, we know such is a bad tree. There are many bad trees in the Lord's orchard. It is quite common to hear church members use foul language and see them visit saloons and other places of bad repute. Many engage in gambling under the false names of "progressive euchre" and "dealing in futures."

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 7: 19.) When a husbandman finds a tree in his orchard that has failed to meet the ends for which it was planted, after fertilizing and pruning, if it still persists in bearing evil fruit, he cuts it down and casts it away. So does the Lord unto his orchard. A tree that does not yield good fruit is borne with in much long-suffering. God seeks to fertilize it with the sunshine of his love and goodness; but at last, if it still brings forth evil fruit, he cuts it off. Many are cut off who do not seem to realize it.

"Every branch that beareth fruit, he cleanseth it, that it may bear more fruit." (John 15: 2, R. V.) Here we have the figure changed from that of a tree to a branch on the vine, but the same thought is preserved—viz., fruit bearing. The tree or branch that bears good fruit is made, under the cleansing process of the divine hand, to bear more and richer fruit. Sometimes this cleansing process leads through tears and suffering. Disappointments and what may seem misfortunes overwhelm us; but if we receive such in faith and patience, we will come forth stronger and purer. "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12: 5, 6, R. V.)

"Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth." (Prov. 17: 24.)

"How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?" (Prov. 1: 22.)

"Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession." (Prov. 28: 10.)

ALL THINGS.

"And we know that all things work together for good to them that love God." (Rom. 8: 28.)

Lord, give me but the faith to grasp,
And make this promise mine;
Let but this star that love has set
Amid life's darkness shine.
And all my heart is perfect peace;
Whatever life may bring
Shall stay itself upon that Word,
And 'mid the darkness sing.

Blest solace for the weary heart;
Blest haven, whence my soul
Looks out with calm, unfalt'ring trust,
Though fierce life's surges roll;
Blest rock of refuge, in whose cleft
I hide from day to day,
And, resting on his plighted word,
Just wait and trust and pray!

All things! What though each cherished hope,
Each fond ambition fail;
Though doubt and fear, though loss and death,
My trembling soul assail!
God forms of these a bridge of love,
And, stretching out his hand,
He bids me cross, and by his side
In perfect safety stand.

All things! Then e'en the tears that fall
Amid the gloom and night,
God's smiles can turn to rainbow hues
Of promise fair and bright;
O promise of a loving God,
Who felt his children's need,
Since I am his, I claim thee mine,
And I am rich, indeed!

—Christian Herald.

THE TRANSIENT AND THE ENDURING.

THEO. H. HUMPHREYS.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

There is nothing more beautiful to the devoted student of the sacred Scripture than the simplicity of illustration. In this manner the most weighty truths are conveyed to the mind by means of the most common and familiar objects. This was our blessed Savior's favorite way of teaching. Many ministers of the gospel, whose greatest effort seems to be at sky-scraping oratory to tickle the itching ears of their hearers, could profit by a study of the sermons of Jesus. His sermons, though plain and practical, were often adorned with pearls from the ocean, gems from the mine, and the flowers of the field. Surely Jesus was a true philanthropist and a great lover of nature. We are constantly being brought into contact with something to remind us of his teaching.

When Jesus desired to show his disciples how the word of truth would be received by the different classes of hearers, he spoke the parable of the sower, in which the different kinds of soil represented the hearts of men; when he would show how the influence of his

disciples would be far-reaching in the extension of his kingdom, he spoke the parable of the leaven hid in three measures of meal; when he desired to lay bare to his hearers the dark, deep design of his enemies concerning his death, he spoke the parable of the vineyard; when he wished to teach the uncertainty of life and the certainty of death and the wisdom of being prepared at all times and the great peril and foolishness of letting death and the judgment find us unprepared, he spoke the parable of the virgins. A great many more similar examples could be given, but this is sufficient.

In the text we are considering we find the same artlessness in conveying the truth to the mind. The apostle here contrasts that which is frail and perishable with that which is eternal and enduring. There are three distinct thoughts in the language:

1. All flesh as grass. There is not an intelligent being in the universe that is not perfectly familiar with the changeable nature of grass. When the snows of winter are past and gone and the warm sunshine and showers of spring call forth the flowers and grass from the cold, dark tomb of winter; when the earth is clothed in robes of splendor and the air is made vocal by singing birds and humming bees and the great pulsations of nature throb, we look upon the very embodiment of life and beauty. How our hearts bound with joy and gladness as we behold such vivid manifestations of life! We feel almost like we were here to remain forever, and a great many people act as though they were imperishable. But springtime passes by, summer comes and goes, and before we are aware the season of frost returns. After the frost has done its work, we look upon the earth, brown and bare. The flowers and grass are all withered and brown and falling into decay. What a vivid picture we now have of death! How like all flesh! From the happy springtime of childhood we rush to that of the summer time of manhood and womanhood and to the autumn of old age. Surely "man . . . is of few days, and full of trouble." How rapidly the seasons pass! The young man of to-day, possessed with all his youthful powers, with the bloom of manhood upon his cheeks, with the expression of strength gleaming in his eye, will, before he is aware, be the old man with flaxen hair, sunken cheek, and feeble, faltering step. Alas, how soon does all flesh perish and pass away as the grass, which "to-day is, and to-morrow is cast into the oven!" Dear reader, can you realize that this refers to you and is intended as a warning to you? How soon you may be cut down by the reaper's scythe! Your eyes, to-day open to the beauties of nature, may to-morrow open

to new sights in the spirit land; your ears, which to-day are charmed with the sweet sounds that God has given to soothe and comfort you as you journey through this "vale of tears," may to-morrow hear the shrieks of the damned in a demon's hell, which you may then fully realize is to be your future home. Think of this, and, as you think, remember that if you are not a Christian you are hell bound. What a thought!

2. In the second division of our beautiful subject we are told that all the glory of man is as the flower of grass. This is easily understood. "Glory" means splendor or brightness. Man is earthly, and subject to that law which relegates all to the silence of the tomb. The glory, therefore, contemplated in our text is the splendor or renown of earth, and must be enjoyed in time; and O how we strive to obtain it, never realizing that it is only a bubble that will shortly burst and leave us empty-handed! Some one has said that deception lurks in the most inviting prospects. Solomon said: "All is vanity and vexation of spirit." Nebuchadnezzar is a striking example. He walked forth upon his palace and proudly said: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But as the proud king was thus speaking, a message fell from heaven, saying: "O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." He was at once stripped of all his glory and assigned to a place with the beasts of the field. There, with blunted senses and beastly appearance, he ate grass like an ox seven long, weary years. Upon one occasion, as the Savior and his disciples were leaving Jerusalem, they called his attention to the great splendor of the holy temple, with its massive walls, broad arches, and towering steeples. It was a splendid sight, and gave promise of great endurance. The Savior, on beholding all this worldly splendor, calmly remarked that of all the magnificence of this great and devoted city there would not be left one stone upon another. The prophecy was speedily fulfilled, and the devoted city and temple were a heap of ruins. These, together with many other examples the word of God furnishes, show the fleeting, transient nature of all things temporal. In this world all is change; nothing is permanent. In the language of an inspired apostle: "Seeing all these things are so, what manner of persons ought we

to be?" When we think on these things and consider our sinful nature, how humble we should be! In the language of the poet:

O, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

3. But, thanks be to God, in the third division of our subject we are assured that the word of God shall endure forever. By this is not meant that the Bible in its present form will continue eternally, but that in the gospel a plan is made known by which men may rise above decay and death and live forever in the presence of God, where there is no change. The effects, or that which the word of God accomplishes, cannot die. Great nations may arise, flourish, and pass away; proud cities may grow up, crumble, and fall into decay; but the precious word of God will endure forever. The earth itself will grow old, accomplish its purpose in the economy of nature, and pass away. At last "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." What a fearful picture! Again: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Precious promise! Reader, does it include you? The will of God is revealed in the gospel. He who does the will of God will rise above the din and shriek and roar of the wreck of matter and the crash of worlds. The Christian only is safe. He has the elements of life within him, and will endure forever. It is enough. May God bless us all, is my prayer.

WHAT WE OUGHT TO THINK ABOUT.

L. S. WHITE.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.)

God has given us both physical and mental powers, and holds us responsible for the way we use them. We control our hearts (Prov. 4: 23), our hearts control our thoughts, and our thoughts control our lives. It has been truly said that "thought is the seed of character;" hence the importance of keeping our thoughts pure, for if our thoughts are kept pure and in harmony with the word of God, our lives will be the same. If this article will but in-

spire one person to purer thought and a purer life, I shall be a thousand times repaid for writing it.

Let us see if the Scriptures teach that our thoughts come from our hearts and that our lives are controlled by our thoughts. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6: 5.) This shows that it is the thought of the heart that is evil. "For the word of God is quick, and powerful, . . . and is a discerner of the thoughts and intents of the heart." (Heb. 4: 12.) The way to keep our thoughts, as well as our lives, pure is to try them by the word of God. "Whoso looketh into the perfect law of liberty, . . . he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1: 25.) "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 8, 9.) O that the world could realize that the word of God contains God's thoughts, and that we should strive all the time to conform our thoughts to the word of God and never try to make his word bend to fit our thoughts!

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.) We may be sure that "the issues of life" will be just what we allow the thoughts of the heart to be. Our Savior realized the importance of this when he said: "Blessed are the pure in heart: for they shall see God." (Matt. 5: 8.) The word "see" is here used in the sense of "enjoy." No one can enjoy the presence and blessings of God except the "pure in heart." We only enjoy what we are prepared to enjoy. The wicked cannot enjoy the association of the good, because there is no congeniality between the two, and for the same reason the good cannot enjoy the association of the wicked. We will never get to enjoy the presence and association of God's people in heaven unless we learn to love such in this world, for our destiny grows out of character; and as we live, so will we die; and as we die, so will the judgment find us. While it is true that heaven is a prepared place for a prepared people, it is equally as true that hell is a prepared place for another class of prepared people, and none but those who are prepared by living in rebellion against God will ever be sent to the latter place.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where nei-

ther moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6: 19-21.) What we love most we will think most about, and what we think most about we will strive most to accomplish.

The line of thought we have considered so far is more clearly taught in the following: "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." (Matt. 15: 18-20.) Notice carefully the things our Savior here says come from the heart. These things have their origin in the thoughts of the heart, and manifest themselves in the life, and thus a person is defiled. If no one would allow the thoughts of the heart to dwell on adultery, there would never be another case of adultery; if no one ever allowed his thoughts to dwell on murder, there would never be another example. Why is it that so many young men carry pistols? It is because they are cowards, and have the evil thought in their hearts of taking some one's life. You take these two things away from people, and there will never be another pistol sold. The reason that fornication is ever committed is because people allow the thoughts of such action to dwell in their hearts, and those thoughts will eventually manifest themselves in the life. Then, again, our Savior says in this scripture that "thefts" come from the heart. People sometimes allow dishonest thoughts to dwell in their hearts, and some to the extent that it leads them to steal; otherwise there would never be another theft. The reason that some people bear false witness is because they first think about such things, and determine in their own heart to bear false witness. After learning that these things that "defile" us all have their origin in the thoughts of the heart, should we not be careful what we think about?

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 33-37.) When I hear a man swearing or using inde-

cent language, I am forced to believe that such things dwell in the thoughts of his heart, or else they would not be spoken.

To make the matter more impressive, if possible, I quote the following: "For as he thinketh in his heart, so is he." (Prov. 23: 7.) O that every reader of this article could realize the force of this scripture!

Let us try an example or two of the effect the thought of the heart had on the life. Jesus, in telling his apostles how it would be with them after his departure, said: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." (John 16: 2.) The reason most of the apostles were killed was because some people thought it ought to be done. The reason Paul persecuted the church in its early history was because he thought he was doing God service. He says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26: 9.) "But I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1: 13.)

One of the most striking examples in all the Bible is the case of Naaman, spoken of in 2 Kings 5. I trust the readers will turn to it and read for themselves. Naaman was a leper, and he was directed to go to the prophet Elijah, that he might be cured. Naaman had it pictured out in his mind just how everything would be when he got to the home of the prophet; so he carried with him "ten talents of silver, and six thousand pieces of gold, and ten changes of raiment," besides some servants; but when he reached the home of the prophet, he simply sent a messenger out to Naaman and told him to "go and wash in Jordan seven times, . . . and thou shalt be clean." Naaman went away very angry. The following scripture tells why: "But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. . . . So he turned and went away in a rage." (2 Kings 5: 11, 12.) The reason Naaman got mad was because Elijah did not do as he had thought in his heart before he went there; the reason some people do not like the simplicity of the gospel of Christ is because it is not like they think it ought to be. After Naaman had started away in a rage, his servants said to him: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" That struck the "keynote" of his life. He began to think about going and doing

just as the prophet had instructed him, and thus his actions were in harmony with his thoughts; and he went down to the river and dipped himself seven times, and was healed of his leprosy. After he was healed, he, with all his company, went and stood before the prophet, and Naaman offered Elijah an immense reward for what had been done; but the grand old prophet would receive none of it, and so Naaman started for his home. While all this was going on, Gehazi, servant of Elijah, was listening and watching, and he saw that Naaman would give all he had on account of being healed; and wicked thoughts came into his heart, and soon expressed themselves in action, and he slipped out from the presence of Elijah and ran after Naaman. When Naaman saw him coming, he got out of his chariot to meet him. The servant told Naaman that his master had sent him, and that two young men, sons of the prophets, had asked that he send them one talent of silver and two changes of raiment. Naaman proposed to add another talent of silver, and, of course, the young man very readily accepted it. Naaman sent two men with him to carry the money. He soon got back and hid the money away, and went into the presence of his master. Elijah quickly asked him where he had been, and the servant denied being away; but Elijah said: "Went not mine heart with thee? . . . The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow." This shows what a man will be led to do when he allows wicked thoughts to dwell in his heart.

Another forcible example is that of "Simon the sorcerer." (Acts 8.) Simon tried to buy the gift of God with money. He evidently thought about how much money he could make out of it, and Peter said unto him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. . . . Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." The reason Simon committed this sin was because he allowed his thoughts to dwell on something sinful. David said: "I thought on my ways, and turned my feet unto thy testimonies." (Ps. 119: 59.) No sinner will ever turn from sin unless he thinks seriously about it, and no Christian will live a pure life unless his thoughts are guided aright. "The thoughts of the righteous are right; but the counsels of the wicked are deceit." (Prov. 12: 5.) "The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleasant words." (Prov. 15: 26.)

The reader will now please turn back to the language of the text and see some of the things we ought to think about. "Whatsoever things are true." By causing our thoughts to dwell on things that are true, these things will be manifested in our daily lives and we will become true. "Whatsoever things are honest." When our thoughts are not allowed to crowd our minds with things that are not honest, but, on the contrary, we keep our thoughts in the channel of honesty, it will soon become a part of our lives, and it will be easy to be perfectly honest as long as our thoughts are honest. "Whatsoever things are just." As our lives are controlled by our thoughts, before our lives can be just we must think on things that are just. "Whatsoever things are pure." No one can live a life of purity without purity first becoming a fixed principle in his heart, and purity will never become a fixed principle in our hearts unless we cause it to dwell in the thoughts of our hearts. "Whatsoever things are of good report." Do we allow our thoughts to be constantly filled with evil reports? If so, we are not cultivating the kind of a spirit that God loves or the kind that will lead us nearer to God. When you hear an evil report on some one, do you ever stop to inquire into the truthfulness of it before you tell it? Please allow me to make a few suggestions about circulating evil reports. When you hear such a report, before telling it, ask yourself the question: "Is it true?" If you then find it is true, had you not better ask yourself the question: "Will it make for peace if I tell it?" Then had you not better ask yourself the question: "Is it necessary for me to tell this?" If everybody would ask themselves these three questions before telling an evil report, it would not be long before we would hear nothing but good reports. I fear the slanderer's tongue a thousand times more than I fear the assassin's bullet. In speaking of the persons who will dwell with the Lord, David says: "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." (Ps. 15: 3.) "If there be any virtue." If we control our thoughts in a virtuous direction, our lives are sure to be controlled the same way. "If there be any praise, think on these things." Any person is made to feel better by knowing that his work is appreciated, and no person of good sense will take the "big head" by receiving some words of praise. We see in people about what we want to see. Every person has both faults and virtues. If we are looking for faults, we will find them; and if we are looking for virtues, we will find them. Some people study fault-finding till they find fault with everybody and ev-

everything; in fact, a person may keep up the practice of fault-finding till he will naturally look on the dark side of everything and have no word of praise for anything. Such a person is to be pitied indeed. One who goes to the regular Lord's day service to watch with a critic's eye, using the word "critic" in its bad sense, and to listen with a critic's ear, will soon become a stumbling-block and an influence for evil. Such a person will dip his tongue in the ink of moral blackness and injure the purest being on earth, while he himself will pose as a saint.

May God help us all to have purer hearts, purer thoughts, and purer lives.
Gallatin, Tenn.

CHRISTIAN UNION. NO. 2.

J. PERRY HODGE.

The promoters of denominationalism, whether leaders of their party or simple adherents to the doctrines advocated by them, who are giving their influence to their party simply for policy's sake, cannot pray with their whole heart the prayer that Christ prayed. Such praying would be an inconsistency, because it is good policy from their point of view to enlarge their own party by inducing everybody whom they can influence to enter it. Every person of the first class of promoters, of whatever party he may be, is selfish, and only works for the party that the party may in turn work for him. He is a hypocrite, and stands condemned before God. His only interest in the party is that the party using its influence in his behalf may help him to gain preëminence as a society man or woman, a politician, or in some other calling, or that he, from the patronage of his party, may grow rich in this world's goods, or that he may become famous.

The promoters of the first class are not Christians and care nothing for Christian union, but would gladly help to bring about denominational union if it were possible. Their prayers do no good; and if Christian union is ever effected, it will not be because they have prayed for it and seemingly worked for it. We do not ask such to join with Christ and his humble followers to pray for union among Christians until they themselves have been converted to Christ.

The second class of promoters are those who are persuaded that denominationalism is a means of grace by which God allows every person to worship according to his or her own opinion. This class are usually honest in their opinions, but lacking in something else of more importance. Persons of this class can consistently thank God that there are many religious parties in which almost every man or woman can find a home for his opin-

ions and rest for his mistreated conscience, and pray for more denominations to be raised up for the accommodation of other opinionated individuals not yet provided for; but they cannot consistently pray that "these all be one, as thou, Father, art in me and I in thee;" for to make a reduction in parties would, from their point of view, make a like reduction in the grace of God, and thus leave many opinion-smitten people without a place in which to worship. Besides, to be one would necessarily force people to one standard, and thus do violence to opinions of men; and from the standpoint of the promoters of the second class the opinions of men must be pandered to and provided for in the various parties of denominationalism, irrespective of what Christ prayed. This class, like the first class, favors denominational union; but every one of this class who prays for union among the people of God in the sense of Christian union is inconsistent, and prays contrary to his faith, and before such prayer can do any good the person praying must forsake his own private opinions and accept the word of God, and it alone, in their stead.

I have spoken of Christian union as being different from denominational union, and I wish to be understood. Denominational union, if ever effected, will be the union of all religious parties into one great, big party; but Christian union, if ever effected, will be the union of all Christians into one fold, as one great family, wearing the same name and working for the one cause of saving the lost. Christian union will be a union of individual Christians; denominational union would be a union of religious parties composed partly of Christians and partly of professed Christians. Christian union is possible; denominational union is impossible.

The third class of promoters of denominationalism are those who imagine their own party to be the only true church, and that all others are sects built in heresy. This class cannot pray for denominational union, because it regards no party equal to itself; therefore if any one of that class prays for union at all, he simply means that he wants everybody to unite with his party and be so docile as to say, "Yes; that's so," to every article of the doctrine advocated by his party. He wants believers to be one, but he wants them to believe as his party says believe and be one with him and his brethren. He regards all the parties of denominationalism as spurious except his own party. The prayers from this class never reach higher than the head of the person making them.

The promoters of denominationalism sometimes meet together in vast

assembly to work up what they are pleased to call Christian union, but Christian union is not the purpose at all. Denominational union is the object of such meetings, for Christian union would kill partyism in religion, while denominational union would do nothing of the sort. It has never been the purpose of any such convention to kill out partyism, but simply to unite all parties into one great body of denominational government, but which would still allow each denomination to retain its own individuality, much like the union that exists between the States of the United States. Such efforts have always failed of success, because the promoters of the third class could never agree to recognize other parties as orthodox.

Among these three classes, but not of them, are men and women who have heard the gospel and from the best of their understanding have obeyed it, but who, because of their relationship with denominationalism, are in danger of the plagues that are to be poured out on Babylon; but God, who recognizes them as being his people, is willing to rescue them from this danger, and, therefore, has sent a voice from heaven proclaiming, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18: 4); and I insist that there is no other way of bringing about union among the people of God than that of coming out of denominationalism entirely and uniting with Christ alone. But here comes a man that says denominationalism is a power, and, therefore, ordained of God (Rom. 13: 1), and I must agree with him that it is a power and since "the powers that be are ordained of God," I must also agree that denominationalism is ordained of God but, then, the Roman Empire was a power, and "the powers that be are ordained of God," but where is the Roman Empire to-day? Denominationalism is a power, and "the powers that be are ordained of God;" but denominationalism is not the power of God unto salvation, but the old Jerusalem tragedy and the story of it in full is the power.

In the next article I will tell you why denominationalism became a power and what its power was and why it was ordained of God. Denominationalism has wrought a good work, but its work is finished and its power is waning.

Subscribe to The Way and read it. I have to say on the subject of Christian union. May God bless you.

As the principle of love is the main principle in the heart of the real Christian, so the labor of love is the main business of the Christian life.—John than Edwards.

The Way

"Enter ye in by the narrow gate: for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

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SCRAPS.

The first duty of man, the most important one of all, is the study of the word of God. No other one is to be compared to it, inasmuch as all others are learned from it. It is God's way of speaking to us, and surely nothing can be more important than giving earnest heed to God when he speaks. Through the knowledge of God (and he is revealed to us in his word) "grace and peace" are "multiplied" unto us; "through the knowledge of him" "all things that pertain to life and godliness" are given to us. David speaks of one of whom he says, "His delight is in the law of the Lord; and in his law doth he meditate day and night," and of him he says: "Whatsoever he doeth shall prosper." By hearing the word, faith comes; by studying it and meditating in it, faith is developed. Where there is no hearing, there is no faith; where there is no study of, or meditation in, the word on the part of the Christian, there is no development of faith. The daily, diligent, prayerful, sincere study of the word always causes an increase of faith; the increase of faith always re-

sults in an increase of works; and this causes an overflowing abundance of "the fruits of the Spirit," "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." The life that bears this fruit is a most delightful one, abounding in blessings to every one who comes in contact with it, who is willing to receive them.

Nothing can be more displeasing to God, it seems to me, than the habitual, careless neglect of his holy word, except the willful and presumptuous rejection of it. This last is that most fearful of all sins, blasphemy against the Holy Spirit.

A friend of The Way writes expressing regret that we propose to offer premiums to subscribers to the paper. Our friend is mistaken; our object is to send out The Way at just as low a rate as it can be published, that it may reach as many people as possible, that its friends may be able and willing to send it into many homes where such a paper has never gone. We have no idea of offering premiums; we have not one cent to spend in that way. But what we do say is this: If our friends who want books—good, worthy books—will order them through us, we will see that they get them as cheaply as any bookseller retails them, and whatever profit comes to The Way shall be turned into the fund for circulating the paper. The buyer of the book will get it at the same price that the retailer sells it, and also, perhaps, will send the paper to one or two people for a year. Let us have your orders for any book on the market. We will give especial attention to securing for those who want them old books that are no longer published—second-hand books. There are many very valuable ones of this kind that people often want that we have excellent facilities for finding. Brother J. W. Shepherd, who

manages our mailing list, will attend to this part of the work also.

Not the man who makes the most money for himself and family, or who accumulates the largest estate, is the most successful financially; but he who spends the most for God, and makes the greatest sacrifices in doing it because he loves God.

HOW MUCH IS MEANT BY THE PHRASE, "THE DESIGN OF BAPTISM?"

J. A. H.

In the February issue of The Way we began the consideration of ten theories concerning Acts 2: 38. Two of them were considered in that paper—namely: (1) "Actual remission in the mind of God occurs as soon as one repents and trusts in God; and a formal remission, a ceremonial cleansing, is received in baptism." (2) "One is not authorized to expect actual remission to occur (even in the mind of God) until he has repented and been baptized."

Now we desire to consider the third and fourth theories—namely: (3) "Remission of sins is the design of baptism." (4) "Remission of sins is only a part of the design of baptism."

In some sections of our country a proper understanding at this point is of very great importance, as such an understanding will greatly aid in settling another question the agitation of which is causing bitterness, alienation, and strife among thousands of Christians. The reader should remember that the text for these articles is Acts 2: 38.

The inquiring multitude was told to repent and be baptized in the name of Jesus Christ "for the remission of sins," as the Common Version has it, while it is "unto the remission of your sins" in the Revised. The word on which this contention hinges is the Greek preposition "eis," which word also follows the words "baptism" and "baptize" in a number of other passages—namely, in Matt. 28: 19; Mark

1: 4, 9; Luke 3: 3; Acts 8: 16; 19: 3, 5; Rom. 6: 3; 1 Cor. 1: 13-15; 10: 2, 12; 13; and in Gal. 3: 27. In the commission Jesus commands his ministers to baptize those whom they have disciplesd "eis the name of the Father and of the Son and of the Holy Spirit;" at Mark 1: 4, John "preached the baptism of repentance eis the remission of sins," and so at Luke 3: 3; at Mark 1: 9, Jesus "was baptized of John eis the Jordan;" at Acts 2: 38, the baptism was "eis the remission of your sins," and the promise was, "and ye shall receive the gift of the Holy Spirit;" at Acts 8: 16, in speaking concerning the Holy Spirit, it is said of the Samaritans, when Peter and John came down to them, "As yet he was fallen upon none of them; only they had been baptized eis the name of the Lord Jesus;" at Acts 19: 3, Paul asked certain disciples whom he found at Ephesus, "Eis what then were ye baptized? And they said, Eis John's baptism." And when he had taught them more fully, "they were baptized eis the name of the Lord Jesus." At Rom. 6: 3, 4, Paul says: "Are ye ignorant that all we who were baptized eis Christ Jesus were baptized eis his death? We were buried therefore with him through baptism eis death." At 1 Cor. 1: 13-15, Paul asks: "Was Paul crucified for you? or were ye baptized eis the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized eis my name." At 10: 2, same book, Paul says of the Israelites who came out of Egypt, they were "all baptized eis Moses in the cloud and in the sea." And at Gal. 3: 27, he says: "For as many of you as were baptized eis Christ did put on Christ."

Here we have seventeen cases in which the preposition "eis" follows the words "baptism," "baptize." Remember, this is the word that expresses design at Acts 2: 38 in so far as remission of sins is the design, or a part of the design, of baptism. It can but be interesting and profitable to any one who wants the truth, and the whole truth, on this subject to study the word in all of the cases in which it follows "baptism" in the New Testament. To assist in this study, the following table of its occurrences in such connections is presented. "Eis" means "into," "unto," "to." It follows the words "baptism" or "baptize" in the following passages:

1. Eis "the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.)
2. Eis "the name of the Lord Jesus." (Acts 8: 16.)
3. Eis "the name of the Lord Jesus." (Acts 19: 5.)
4. Eis "Christ Jesus." (Rom. 6: 3.)
5. Eis "Christ." (Gal. 3: 27.)
6. Eis "his death." (Rom. 6: 3.)
7. Eis "death." (Rom. 6: 4.)

8. Eis "remission of sins." (Mark 1: 4.)
9. Eis "remission of sins." (Luke 3: 3.)
10. Eis "the remission of your sins." (Acts 2: 38.)
11. Eis "the name of Paul?" (1 Cor. 1: 13.)
12. Eis "my [i. e., Paul's] name." (1 Cor. 1: 15.)
13. Eis "what then were ye baptized?" (Acts 19: 3.)
14. Eis "John's baptism." (Acts 19: 3.)
15. Eis "Moses." (1 Cor. 10: 2.)
16. Eis "the Jordan." (Mark 1: 9.)
17. Eis "one body." (1 Cor. 12: 13.)

In the Revised Version "eis" is translated in one of these seventeen occurrences (Mark 1: 9) "in," but the revisers are careful to tell us in the margin that the Greek is "into;" in four of the places they translate it "unto," which means "to"—namely, at Mark 1: 4; Luke 3: 3; Acts 2: 38; and 1 Cor. 10: 2, but in the last of these they also tell us in the margin that the Greek is "into;" in twelve of the cases they translate by the common, radical meaning, "into."

The idea of design is connected with, or suggested by, the word in every one of these places, it seems to me. That which shows the least of it is Mark 1: 9, where it is said of Jesus he "was baptized of John eis [into] the Jordan." But if you ask, "Why was he? what was it for?" he answers: "Thus it becometh us to fulfill all righteousness." By the way, the "eis" (into) shows beyond a reasonable doubt that Christ was immersed.

We are said to be "baptized into [eis] Christ," and thus to put him on. Baptism is the ceremony by which we are married to Christ after we have given our hearts to him in faith. Its design here is to unite us to Christ, even as a wife is united to her husband by the marriage ceremony; to make us one with him, a part of his body, a member of the family of God as a wife is a member of her husband's family; an heir of God as the wife is a joint heir with her husband of his father's estate. In the Scriptures Christians are said to be "heirs of God and joint heirs with Christ."

We are baptized "into [eis] the name of the Father and of the Son and of the Holy Spirit"—that is, into the family name, which is "God." Observe, we are not said to be baptized "into the names," but "into the name of the Father and of the Son and of the Holy Spirit," and by the new birth thus consummated we enter the kingdom of God, become members of the divine family, sons of God, heirs of God, and partakers of the Holy Spirit. The family name becomes ours, as the family name of the husband becomes that of his wife.

We are baptized into the death of Christ, "we have become united with him by the likeness of his death," says Paul. This ceremony by which our union with Christ is consummated is designed to remind us by its very form of that death, burial, and resurrection by which our union with him and our entrance into this holy family is made possible; and being baptized into the death of Christ, we are baptized into our own death to (or separation from) the world, just as the bride in the marriage ceremony passes out of one jurisdiction into another, out of one family into another, out of one name into another, becoming to her husband, as Adam expressed it, "bone of my bones, and flesh of my flesh;" or, as Jehovah said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

From these considerations it appears clear to me that to be baptized into the name of the Father and of the Son and of the Holy Spirit, into the name of the Lord Jesus, into Christ, into Christ Jesus, into death, into his death, are in effect one thing, inasmuch as to enter into one of these relationships is to enter into all of them. This was not always true, however, of baptism into remission of sins; for before Christ died, before it was possible for any one to become a member of the family of God, John baptized people into remission of sins—a temporary remission indeed, one lasting only from one atonement day to another—the only remission then possible.

Beginning with the inauguration of the reign of Christ and the giving of the great commission, the inspired writers represent baptism as transferring one into the name, person, body, or death of Christ, or of the family of Christ, ten times; but only once do they represent us as being transferred into remission of sins. Is it not strange, then, that men will say remission of sins is the design of baptism, that it is God's design the object for which he has us baptized? Why say that, when in ten cases out of eleven he has expressed something else much larger and more comprehensive than remission as that into which baptism brings us? Moreover, in the one case (since Pentecost) in which he says we are baptized eis remission, the remission is not represented as the design of the baptism, nor would any one ever have supposed it was, I believe, had it not been for the incorrect translation of "eis" at this place; manifestly the object which is presented in this sentence as the object to be attained by being baptized is "the gift of the Holy Spirit;" no one who is not utterly blinded by love for a false translation and a false interpretation can fail to see this when his attention is called to the truth, seems to me. Here is the passage as it stands in the Revised Version: "And Peter said unto them, Repent ye, and be

baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." They were baptized unto (Greek, "into") the remission of their sins that they might receive the promise—namely, the gift of the Holy Ghost. "Walk into my house, and you shall receive your dinner," says the farmer to the tramp. What is the object of the walking, the house or the dinner? Who does not know? Just so when the Spirit says: Be baptized into the remission of sins and you shall receive the gift of the Holy Spirit, for the promise is to you. Who cannot see here that the object of being baptized is to come into remission, that the gift of the Holy Spirit—the promise—may be received? "What is the gift of the Holy Spirit?" asks one. No matter what it is, it is the design of baptism, so far as this passage shows. We hope to consider the meaning of the phrase, "the gift of the Holy Ghost," in another article.

When we study all the passages bearing on the subject, the truth of the matter stands out clearly enough. It is this: When we are baptized according to the teaching of Christ, we enter into him, become a part of his body, take his name upon us, become a member of his family, an heir of his Father, entitled to the family name; as a result of this entrance into Christ, we receive, as we are fitted for it, every blessing that is in him, such as the remission of sins, the gift of the Holy Spirit, the daily guidance of God, his providential care that makes everything work for our good, and, in short, all the promises of God; as it is written: "For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us"—that is, all of God's promises come through Christ; if one would hear the "yea" when he calls for them, he must be in Christ; if one is in Christ, he will not call in vain, for the promises will come, and through Christ he can shout the "Amen." What a universe of blessedness there is in being baptized into Christ and in abiding in him! Eternity itself will be required to measure the length and breadth, the height and depth, of the riches, the peace, the joy, the glory, of being in him.

I never hear one call remission of sins the design of baptism that I do not feel that he is belittling this grand institution and ignoring the many other "precious and exceeding great promises" to which it brings us by transferring us into the body of Christ.

What, then, is the design of baptism? For what was it instituted? It is Christ's own appointment by which we

enter into him; by which we put him on, and thus become sons of God and the recipients of all things that appertain to the sons of God. Remission of sins is the first one of these promises to be received after we enter into Christ; but if it were the only one, annihilation itself would be preferable to it, in my judgment. It is such a glorious gift only because of the exceeding great and precious things that follow it.

Now if these conclusions are correct, and to my mind there is no room for a reasonable doubt about them, some practices that are in vogue now are unscriptural and heretical. The following case will illustrate this as to one practice:

A man who has been baptized by a minister of one of the denominations asks to be received into the fellowship of the church, saying: "I have been immersed, but at the time I did not understand the design of baptism." "You certainly ought to have understood that," replies the minister. "In apostolic times all who were baptized first understood the design; they were baptized 'for the remission of sins,'" he adds. The applicant readily agrees to this, says he now understands that baptism is for the remission of sins, and he is reimmersed and feels much better.

Now this procedure is wrong, first, because Peter did not say "for the remission of sins." The best scholarship of the world, in the best translations, has rejected "for" as a rendering of "eis" at this place. It is "unto" (Greek, "into") the remission of sins. Secondly, while in one place, since the resurrection of Christ, men were told to be baptized eis the remission of sins, that they might receive the gift of the Holy Spirit, in eight others the state or relation into which we are baptized is expressed in other terms, such as "into Christ," "into his body," "into the name of Christ," "into the name of the Father, Son, and Holy Spirit," "into Christ's death," and so on. It is manifestly wrong to call remission of sins the design of baptism and insist that it shall be understood, or the baptism is of none effect, while no such requirement is made concerning the other passages where the same word ("eis") is used to show the relation or state into which the baptized is transferred by submitting to that ordinance.

In the third place, those who thus abuse Acts 2:38 treat it unfairly also in another respect: they never insist that the baptism is invalid if the candidate for it did not understand the promise, "and ye shall receive the gift of the Holy Ghost"—that is, they require the candidate to understand (?) a mistranslation of a part of the sentence, while they make no such demand for another part of it. Who has a right to separate what God has joined together, to pronounce some of his words necessary and others unnecessary? Those people on

Pentecost were baptized into the remission of sins that they might receive the gift of the Holy Spirit. If the understanding of the design of baptism, as Peter expressed it on that occasion, is necessary to the validity of the ordinance, it is as certain as the words of the Holy Spirit can make it that the clause, "and ye shall receive the gift of the Holy Ghost," must be understood by the candidate, or the baptism is worthless.

But some one may ask: "What would you have done with the man of your illustration, who had been immersed by some denominational preacher, if he had desired the fellowship of your congregation?" I would have treated him just as I would any other man about whose baptism there are grounds for doubt. I would have asked him: "Did you believe with your whole heart that Jesus is the Christ, the Son of God, and did you confess him as Lord?" I would have explained those questions to him as carefully as possible, and if he had said, "Yes," I would have told him that his baptism was all right; if he had said, "No," I would have immersed him again. Belief in Christ and the acceptance of him as one's Lord (Master) prepare one for baptism.

"But why not ask him if he understood the design of baptism?" Because I doubt if there was ever a man who fully understood the design of the ordinance at the time of his baptism since Christ gave the commission. I am nearly fifty-two years of age; I have been a reader of the Bible, and have had my mind turned to this subject for the express purpose of studying it and getting its meaning, from time to time, for more than forty years; yet I have attained to a much clearer understanding of it within the last two years than ever before, and I have seen some points in a clearer light since this article was begun. It is too much to require boys and girls to understand what old preachers have not yet been able fully to master. Let us demand just what the word of God does: faith in Christ and the acceptance of him as Lord.

"But," asks another, "what other object but remission of sins did the apostles ever hold up before the sinner as an inducement to him to be baptized?" I answer: "The gift of the Holy Ghost" for one. And, in turn, I ask this question: When an apostle had occasion to doubt the validity of the baptism—when he found it was not valid—what did he demand of those people who had been unscripturally baptized? No more than that they should believe on the Lord Jesus. "And when they heard this, they were baptized into the name of the Lord Jesus." (Read Acts 19:5 in the Revised Version.) Now that is just what we ought to demand when we have reason to doubt the validity of one's baptism; and if we find that he has not been baptized into the name of the Lord

Jesus, if we find that he did not believe on Jesus, we should immerse him into the name of the Lord. Those twelve men had been baptized eis remission of sins in so far as John's baptism could avail to that end.

The conclusion of the whole matter is this: If a man believes in Jesus as the Christ, the Son of the living God, demonstrated to be so by the resurrection from the dead, and if he is baptized confessing him as his Lord, he is baptized into him, and that brings the man to every blessing that is attained by being in Christ, "in whom we have our redemption, the forgiveness of our sins." (Col. 1: 14.) May the Lord keep us from being sectarians and heretics! May he keep us from prescribing conditions of admission to his holy ordinance of baptism that he has not prescribed himself!

THE OLD PATHS.

F. W. SMITH.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jer. 6: 16.) This is a loving entreaty from a kind Father to his wayward children, and their ungrateful refusal to heed it. This tender appeal of God to Israel exhibits a spirit of mercy and forbearance which is marvellous. He had done so much for them. He situated them in a land that "flowed with milk and honey," and gave them his law and the true worship. So tender was his love for them and his watch care over them that he represents himself as married to them. Notwithstanding the manifold blessings bestowed upon them by the lavish hand of God, they forsook him and worshiped idols.

This turning away from God is pronounced by him whoredom and harlotry upon the part of Israel. "And thou hast polluted the land with thy whoredoms and with thy wickedness." (Jer. 3: 2.) Again: "The showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed." (Jer. 3: 3.) The sin of idolatry had so completely destroyed their better self that no tinge of shame came to their cheeks and no remorse to their conscience when upbraided for infidelity. This shows to what awful extremes the soul can go when it turns from God. "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." (Jer. 3: 20.)

Thus we have the picture drawn by the hand of God, and how dark indeed it is! Think of a wife forsaking her husband, whose every act toward her was one of love and whose every thought

was one of tender solicitude, to become the companion of another, upon whom she lavishes her smiles and bestows her love, and you have a faint picture of God's ancient people. They forsook the law and worship of God for the false worship of the heathen, "saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth." (Jer. 2: 27.) Does it not appear passingly strange indeed that these people should disregard the demonstrations of divine power in all God had done for them and turn to a false worship? And yet they acted no worse than thousands are doing to-day. How many are satisfied with the "old paths" or are seeking to walk therein? The "path," as inspiration left it, is too narrow for this age of superior human wisdom. The Lord was too shortsighted to mark out a way that would do for all time, and hence man must broaden and alter to suit his ideas. God left nothing on earth in the way of an organization for the spread of his truth but the church, and now there are all sorts of institutions, governed and controlled by human law, which supplant and detract from God's institution. Inspiration left nothing in the church in the way of music but singing, and now you can scarcely find a congregation without two kinds of music. They "play" as well as sing, and when told it is wrong to use the musical instrument, they reply by saying: "We do not use it as an act of worship, but as an aid to the singing." They seem to forget that there cannot possibly exist now any greater reason for its use as an aid to the singing than existed in the days of the apostles. Neither is it easier to use them now than then, for there were plenty of musical instruments in the days of the early church, and the people were familiar with their use, even in religious service. But there stands the old Book as silent as the grave on the matter. However, this silence of the Scriptures on the subject of instrumental music and societies is not sufficient; Israel must depart from God's order as a "wife treacherously departeth from her husband," and enter the state of spiritual adultery. Hear what God said: "Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" (Jer. 5: 29.) He did visit his wrath upon them. Their city was overrun by the enemy, the temple pillaged, and all the golden and silver vessels removed; their land was devastated and they were dragged into seventy long years of cruel bondage, and in a strange land, by whose rivers they wept when they remembered their beautiful Zion and the goodness of their God—yea, they hung their harps on the willows and refused to sing. What bitterness of heart! what anguish of soul!—all because of their departing from God's way. Is there not cause for alarm to-

day regarding God's present Israel's future? I fear and tremble for the leaders who are causing Israel to sin in these things—men who know better, but are trying to persuade themselves that there is no harm in going that way. They have the greater sin, and, consequently, if there be different degrees of punishment, they will have a large share. But before God visited punishment upon the Israelites he pleaded with them in the tenderest way: "Return, ye backsliding children, and I will heal your backslidings" (Jer. 3: 22.) "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" (Jer. 3: 4.) "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved." (Jer. 4: 14.) The same loving voice is pleading with the people now in the Holy Scriptures, telling them not to go beyond what is written and to walk by faith. Would to God that we all would honestly and sincerely ask for the "old paths," and, when found, be willing to walk therein!

THE APOSTLES' AUTHORITY.

J. H. CURRY.

In my previous article it was shown that Jesus assumed no authority during his public ministry, but that he simply did his Father's will.

In considering the apostles' authority, we must go to the first commission. (Matt. 10: 1-8.) Now, as Jesus selected these twelve men, and sent them forth to preach the gospel of the kingdom, and gave them power to perform miracles, the question naturally arises: Did Jesus bestow this power of himself or was he simply doing the will of his Father? In John 17: 6, Jesus says to the Father: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were and thou gavest them me; and they have kept thy word." This verse proves most clearly that Jesus in no way exercised his own authority over the apostles; that God gave these men to Jesus; that they kept his word. "For I have given unto them the words which thou gavest me and they have received them." (John 17: 8.) As Jesus performed miracle also, and yet could do nothing of himself, surely the apostles could not perform miracles by the authority of Jesus (John 5: 19.)

In giving the apostles their instructions, Jesus said: "It is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10: 20.) So it must be plain that the apostles were limited in their ministry, and like Jesus, could do nothing of themselves. They did the will of God, not their own. Hence Jesus says: "They have kept thy word." (John 17: 6.) When they were delivered to their enemies, they were to depend upon God

answer for them. (Matt. 10: 19.) They had no official power, but did as God directed.

In Matt. 16: 19, Jesus said to Peter: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This points to the future, and looks very much as if some official authority was to be granted when the "keys" should be delivered to Peter. (Matt. 16: 18.) The "keys" were not to be delivered to Peter for some time yet, as verse 20 clearly states: "Then charged he his disciples that they should tell no man that he was Jesus the Christ." As keys are to lock and unlock, of what use they could have been to Peter is exceedingly hard to see, if the kingdom was already in existence. There is one thing clear: the disciples kept the name of Jesus quiet for some time. Again, and only six days later, Jesus delivered another charge, saying: "Tell the vision to no man, until the Son of man be risen again from the dead." (Matt. 17: 9.) Now it is surely plain that the twelve had no official authority under the first commission; and according to the last quotations, they are forbidden to proclaim further the name of Jesus. Hence we must look forward for the time when the name of Jesus was to be again proclaimed. He was simply declared to be the promised Messiah by the twelve and the seventy; and then Jesus followed them and proved his claim by his works—miracles. (Luke 10: 1; John 5: 36.) In Matt. 18: 18, Jesus says to the twelve just what he said to Peter in Matt. 16: 19, which shows that Peter had no superiority over the others, save that he was to open the kingdom by declaring the terms of citizenship. After Jesus rose from the dead he was with the apostles forty days, instructing them in regard to the kingdom. On the day he went to heaven he told them to tarry in Jerusalem until they received power (authority) from heaven to begin their work. In Acts 1: 8, Jesus said: "Ye shall receive power, after that the Holy Ghost is come upon you." This was literally fulfilled ten days later, when the Holy Spirit came upon all the apostles alike, as far as we know. (Acts 2: 1-4.) The word "ye" in Acts 1: 8 surely indicates it. No man on earth ever had greater power than the apostles; yet they never used it, except for the glory of God. On the day Jesus went to heaven he also said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." (Matt. 28: 18, 19.) This teaching was to begin at Jerusalem. (Luke 24: 46-49.) We have already seen that the Holy Spirit came at the time appointed; and the "tongues like as of fire" sitting upon the apostles, and their speaking in different languages, were positive proofs that they were "endued with power

from on high." (Luke 24: 49.) The people came running together. Peter, according to promise, unlocks the kingdom by proclaiming the death, burial, resurrection, and exaltation of Jesus. About three thousand inquire how to become citizens of this kingdom. Peter, in the very simplest terms, tells them just how to enter. (Acts 2: 38.) "Whatsoever thou shalt bind on earth shall be bound in heaven" is now fulfilled to the Jews. The answer to the three thousand is the language of the Holy Spirit (Acts 2: 4), not Peter's opinion, as some would fain make us believe. Jesus had said to the apostles: "He [the Holy Spirit] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) This is similar to the first commission: "For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10: 20.) Again, Jesus says: "He [the Spirit] will guide you into all truth." (John 16: 13.) Is it not plain, then, that these men had no power of their own? When they spoke, they spoke not of themselves. "We cannot but speak the things which we have seen and heard" (Acts 4: 20), says Peter. They never gave their opinion as a test of religion in any sense. While they were ambassadors for Christ (2 Cor. 5: 18-21), yet they exercised no dominion, but simply carried out the instructions of the Holy Spirit, which he had received in the council chamber of heaven. Paul told the Corinthians that neither he nor any one else had dominion over their faith. (2 Cor. 1: 24.) Yet men to-day, with high-sounding titles, claim to be religious bosses, from the "reverend pastor," who bosses one congregation, to the presiding elder, who bosses a whole district of churches; and the priest, bishop, archbishop, and pope, who exercise authority, not only over the faith, but over the consciences, of their subjects. The pope and the president of the Mormon Church each claim universal dominion, and hence place themselves far above the apostles.

The apostles had power to bind and loose, to speak with tongues and perform miracles, to preach the gospel and to baptize penitent believers, to send out evangelists and to establish congregations, and to bestow miraculous power by the laying on of hands.

To listen to an apostle was and is to listen to Jesus. (Luke 10: 16.) The word "apostle" means "sent;" and the apostles were sent to do the will of the sender, and not their own. They were disciples of Christ with a special work to do, and specially equipped for that work. They were humble, self-sacrificing, God-fearing men, not bigoted or boastful.

The apostles at one time had a similar idea to what men have to-day. (Matt. 20: 20-27.) Jesus settled the matter

in short order, as follows: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister [servant, not boss, thank God!]; and whosoever will be chief among you, let him be your servant [servant of servants, or "servant of all"—Mark 10: 44]." When the Corinthians got the idea of human authority and were disposed to follow Paul, Paul puts this question: Who, then, is Paul? And he tells them plainly that all such people are "carnal." (1 Cor. 1: 10-15; 3: 3-5.) Think carefully here; there is danger!

After Peter, by the Holy Spirit, laid down the terms of admission, all the apostles had the same work to do, which was to preach Christ, and him crucified. (Acts 6: 4; Mark 16: 15.) They took no "vacations" or "pleasure trips;" they held no "preachers' meetings" to devise plans for doing the Lord's work, and they organized no "societies" to help them to "take the world for Christ;" but they went forward possessed of the Spirit of God and backed by the promises of Jesus, conquering and to conquer. With the consoling words of Jesus, "Lo, I am with you alway" (Matt. 28: 20), they went "into all the world." "Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. 10: 18.) Yes, "every creature under heaven" heard the story of Jesus and his love. From Orient to Occident the one cry was: "Christ, and him crucified!" These champions of truth won the greatest victory the world has ever seen. One gospel was preached (Gal. 1: 8, 9), one faith was the result, and in all the world there was unity of love and unity of labor. Men "went everywhere preaching the word." No "societies," no "boards," interfered with the work. All had a work to do, and they did it. The Holy Spirit possessed the apostles, and they spoke as he gave them utterance. He brought to their remembrance all that Jesus had taught them. (John 14: 26; 17: 6-8.) They added nothing to it, took nothing from it. In those days the gospel was declared to be "the power of God unto salvation;" and if the gospel is not the power of God yet, then the Spirit and his word are at variance.

The apostles were not legislators, but delivered the word of the Spirit in its purity and simplicity. (See Acts 15: 28.) They were not religious bosses, as some claim, but servants. While they established the Master's cause in many places, yet they lorded it over none. There was not a priest, presiding elder, pope, or pastor of modern type among the whole number. Every one was simply a Christian, or disciple of Christ. The law of God needed no doc-

toring then, and hence there were no "D.D.'s" among the apostles. The heavenly Trio were not sick, and hence no "D.D.'s" were in demand. In those blessed days men loved the Lord and remembered his word; hence they did not call themselves "Rabbi" (Matt. 23: 8-10), "Rev.," etc. Now what man that reads the New Testament ever thinks of using such expressions as "Rev. Matthew;" "the Rev. Paul, D.D.;" "the Most Reverend John;" "His Highness Lord God, the Pope [Peter]?" Peter was no pope. When Cornelius fell down at his feet and worshiped him, "Peter took him up, saying, Stand up: I myself also am a man." (Acts 10: 26.) Acts 14: 13-16 shows clearly that Paul had no popish ideas. Peter, in speaking of Paul, says "our beloved brother Paul," not "the Rev. Paul." When John fell down to worship the angel, he was told to worship God. And Jesus is in harmony with all these in his reply to Satan. (Matt. 4: 10.) The apostles never exalted themselves above their brethren, never claimed any special privileges, never sought popularity among men, never preached "popular" sermons, never preached for a money equivalent, never spoke evil of their brethren, never forced their opinions upon the churches, never set aside the elders to make room for a "pastor." They exercised the law of love and kept self out of the question. The apostles delivered to the world just what Jesus gave them (John 17: 8); and as Jesus gave them all the words that God gave him (Deut. 18: 15-19; John 14: 26; 17: 8), it follows that we have all that God intended us to know. What the apostles spoke is the word of the Spirit, which is the word of Christ, which is the word of God. Let us, then, look to the apostles' teaching as the teaching of God, love one another truly, keep the faith, and win the crown.

Portland, Tenn.

EXTRACTS FROM A LETTER FROM J. O. BLAINE.

The January number of The Way reached me three or four days ago. I am more than delighted with every page of it. . . . But how any brother can see that it is all right to "preach the word" at home, along the highway, at the blacksmith's shop, from behind the counter, in the field plowing, or at some poor man's cabin in the backwoods, and then get awfully scared when he hears of some one teaching the way of life and salvation to a lot of young men in the schoolroom, is one of the theological "puzzle boxes" I never expect to be able to open. I would not give the impressions made upon my boyish heart while studying the Scriptures under Brother Fanning, at Franklin College

for all the Latin and Greek and mathematics I learned during the four years I was a student of that excellent institution of learning. Nor am I unmindful of the wonderful influence for good that has been exerted by those who daily studied the Bible under that uncompromising man of God. He was not only the first to sound the note of warning against the introduction of innovations into the church, but I now know of but one man who was educated under him who failed to learn that the Scriptures thoroughly furnish us unto every good work. If Bethany and Lexington have gone to the bowwows, it is not because their curriculum extends beyond "reading, writing, and ciphering," but because "they love the praise of men more than they love the praise of God."

I do not believe that too much learning is what is the matter with the preachers of the closing years of the nineteenth century. "Business in religion," "making merchandise of the gospel," "supposing godliness to be a way of gain," are some of the phrases that indicate the trouble. Paul was not jesting when he said: "The love of money is a root of all kinds of evil."

I want you to set me down for all I can do this year for The Way. . . .

That the Lord may bless you is the constant prayer of your brother and friend.

These words from Brother Blaine are, of course, very encouraging to us; but he not only talks, he works. He sent in a club of about sixty-five or seventy names last year, and he hopes to send one hundred this year. The paper has many friends, considering that it is only one year old, who work for it on account of the good they believe it is doing. Recently we received a club of about thirty from Canada, sent by a sister who encouraged the subscribers to pay fifty cents each instead of taking advantage of the club rates, "because," she said, "it is worth it." If all of the friends of the paper will work for it, we will soon have the six thousand paid-up subscribers, and then we expect to make "another improvement," if God wills.

What Brother Blaine says of Franklin College and Brother Fanning is very suggestive. Had it not been for Brother Fanning and his work, so far as we can see, we would not have had David Lipscomb, E. G. Sewell, and the Gospel Advocate, with its host of writers and friends. Moses, Paul, Luther, Calvin, Wesley, Campbell, Scott, Stone, Fanning, Lipscomb, Sewell, Barnes, and nearly all of the men who have exerted a very great power, either for good or evil, in the world, were college men. There is enormous power in vast information when it is used by a well-trained mind. Shall men of God renounce

learning and turn over this power to the devil? The difference between the most enlightened and the most barbarous nations is chiefly a matter of learning. And the difference between the good man and the bad one is simply this: the one is in body, soul, and spirit under the influence of the wisdom of the word of God, and the other is not. It is not the teaching of the Bible that does the damage; it is the not learning it as it ought to be learned that hurts. I have observed that those of our students that love the Bible the most and study it the most because they love it are the ones who improve the most in every way. Those who shirk that work as much as they can, are the ones who show the least improvement, both mentally and morally.

THE TEMPTATION OF JESUS. No. 2

W. J. BROWN.

The first appeal of Satan to the Son of God was a suggestion suited to the desire to live and glorify God in the body; the second was in harmony with the desire to make himself known to the people. Prior to the coming of the Son of God, but few, if any, ever burned with the desire to bless and to make men happy. But those who have discovered the pearl of great price have found still greater difficulty, if possible, in making known to the world the hidden treasures. But this transcendental purpose of Christ finds its greatest obstacle in the way of accomplishing his purpose to bless man in the salvation of the soul from sin. It was at this most critical juncture that the devil came to his relief. He said: "If you be the Son of God, and really long to save the world, I will tell you how to accomplish this work. If you will not multiply miracles to this end, nor jump from the pinnacle of the temple in order to make yourself known to the people, I will tell you what to do. You see, the kingdoms of this world belong to me; you will not dispute that. As you know, man was given dominion over all inferior creation, but, by his consent and cooperation, I have organized them into a kingdom of my own. I recognize your exalted position in the universe of God, and the grandeur of your mission. No man suspected the excellency of your character and the results of your mission, all temporal things would be surrendered at once for a place in your kingdom. I have no desire to do good to man or God, but I will surrender in my possession for one act of homage from such a personage as you. I will, therefore, make a bargain with you. The kingdoms of this world will be of great value to you in carrying out your plan; I will, therefore, give them to you for one act of worship from you. Yes, I will do even better than that: I will

give you also the glory of them. I am willing to make this generous offer for the sake of being recognized by you." What a temptation was this! It was a temptation to do good in the wrong way. The rank and file of Christians are tempted to do evil; they are not living in the higher realms of spiritual excellencies, where alone men are tempted to do good. Where does the "glory" of the kingdoms of this world come in? Are you deaf and blind to recent occurrences in our own time and neighborhood? What of the military men whose names have so recently gone around the world in a blaze of glory? Do you tell me there is not money, fame, power, meanness, and glory in the kingdoms of this world? Who of those of military fame would give up the money and glory there is in these kingdoms for the kingdom of the heavens? How many of them ever do? Ah, the old devil is much sharper than his followers!

THE DESIGN OF THE TEMPTATION.

We can only guess at some of the designs that entered into the purpose of the Father in deliberately allowing his Son to be "tempted in all points like as we are." It was no doubt, in some inexplicable sense to us, but plain to the mind of God, to manifest to the world his character and fitness for the work before him. Paul says to the Corinthians that "there must be also heresies among you, that they which are approved may be made manifest." And Jesus says that "it must needs be that offenses come; but woe to that man by whom the offense cometh!" The "must needs be" is not owing to any lack of resources on the part of the Lord; its necessity is found in the nature of man. Man must be made to see and feel the enormity of sin and the power of "one mighty to save" before he will surrender all that he considers dear to the natural man. The temptation of Jesus meets the double purpose of revealing the "exceeding sinfulness of sin" and the fitness of Jesus to save man from the power of the devil.

In the second place, it was the only conceivable way of trying the full measure of his strength. It must have been his humanity that passed through the fiery ordeal. If this supposition be the true one, we can easily see how temptations successfully resisted would redound to moral and spiritual uplift. But for this trial of Jesus, we could not say, "He was tempted in all points like as we are;" it would be a question in the minds of the most vigorous thinkers whether he could thus be tempted. John says, in view of his triumphs over the combined powers of darkness: "Greater is he that is in you, than he that is in the world." Whether we view this in a physical, moral, or spiritual light is immaterial; in either case, the devil is no match for Jesus.

We might also view the matter as designed by the Almighty to give Jesus encouragement in his arduous labors and self-denying toils through the inspiration of victory. The biographers of Jesus record the greatest conquest conceived in the science of military tactics or mentioned in the history of universal empires. The victory at the threshold of his unique work must have been helpful all along the rugged pathway of his subsequent life. But it was not solely for his good; it was meant also to render him more efficient in healing the heart wounds of all sufferers. "Wherefore he is able to succor all them that are tempted." "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies; . . . who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Thus we see that suffering may be useful in the service of our Master. Shall we make all sufferings tend to that end, or shall we turn them into selfish murmurings against God and his Christ?

And the thought of victory over the adversary might have had a place in the temptation of the Son of God. What honor to the Savior to thus meet and overcome the archfiend of the universe! And the glory of his achievement is enhanced by the consideration of the time and circumstances of the great conflict; it was a time of almost starvation on the part of the Savior. It shows us the weakness of the devil, after all the boasts and stratagems. It is an inspiring fact, first brought to light by the Son of God, that Satan is no longer a match for man clad in the divine armor. How much comfort in this for the sons of God! There is another fact closely allied to this: the fiery darts of the wicked one aimed at the heart of the Christ are directed by the power that overrules all things for the good of all his people to the glory of God. How is that? How does God get any glory out of the fact that Jesus was driven "of the Spirit into the wilderness to be tempted of the devil?" That is easily seen into. It is to be derived from the fact that God meets and overcomes the devil by means of man. God's ways are as different from those of man as the devil is different from God. It not only brings glory to the Lord, but it exalts man to the highest altitudes in the moral universe and depreciates the devil to his proper standing in the sight of God and good men. The honor of military exploits is in proportion to the instruments used. Then another helpful thought grows out of the temptation of Jesus. It is the fact that the devil has to hand in a certificate of his own disastrous discomfiture, and to the integrity of the claims of Jesus and all that follow him. The testimony of an enemy is sometimes

worth more to the truth than that of friends—not that it is really more reliable, but is supposed to be exempt from all influences that bias the mind that is inclined to what is pleasing. In the case of the devil's testimony to the victory of Jesus, the acknowledgment is forced by the soul of truth. The devil will not lie when he knows that all the universe knows that he is lying. Thus, as "the Son of man," Jesus "was tempted in all points like as we are, yet without sin." It was as the Son of man, and not as the Son of God, that he was tempted; for God "cannot be tempted; . . . neither tempteth he any man." By "the things which he suffered . . . he became the author of eternal salvation unto all them that obey him." Hence, Jesus is both a Savior and an exemplar. (Heb. 2: 17; 4: 14-16.) The life of Jesus shows us how God would have us live. How is that? To live as God himself lives, yea, a Christian should live as though he himself were God.

Next, let us notice the strategy of Satan in urging this temptation. The time of conflict is peculiarly significant of his majesty. It was at a time of great need—after a forty-days' fast Human Beings left to themselves have been known to break a few days' fast with their own offspring. Supposing that man could live that long without anything to eat, what would he not give to God or the devil for food to satisfy the natural cravings of the God-given appetite? What man of you would stop at such a crisis to consider "ways and plans?" Would it not be what we call "natural" to accept legitimate food even from the devil? Who would be so orthodox as to think of an apology for a heresy of that character? But suppose we were ignorant of the fact that the disguised benefactor was the devil. What an extenuation we would deem it that we were ignorant of his devices! But it is no excuse that the temptation comes through some one who appears to be a friend. How else could the devil accomplish his purposes? Does he ever appear as the devil? What could he do in his line of work if he always went around "as a roaring lion," labeled: "I am the prince of darkness, the devil, the destroyer of mankind?"

Again, the point of attack—the appetite, the lust of the flesh, and the pride of life. These are the fatal rocks upon which the first pair of the human race stranded the ship freighted with the precious cargo of Adam's posterity. We must disassociate all sinful ideas from the proper indulgences of the appetite and senses. It is not wrong to look with delight on the trees of Eden; or to pluck of its fruit, unless God forbids it. There is no sin per se in eating apples. It is not wrong to sleep on ordinary occasions, but natural and right; but for a soldier to go to sleep on duty, when he

is intrusted with the lives of many men, means for him to die, and that without mercy. Satan accosted Jesus as an anxious inquirer after more light. "I hear that you claim to be the Messiah; a voice proclaimed you the Son of God at the waters of baptism. If that be true, you have the power to turn stones into bread. By doing this you may both supply your wants and convince me." This suggestion must have come to him through the Pharisees, who demanded that he show them "a sign from heaven." He means, however, to cast a reflection upon the Father by insinuating a doubt as to the Father's goodness in leaving him without the necessities of life for so long a time. Then, to put edge to the already strong temptation, he supports it with circumstances. "You are alone here in a wilderness, without anything to eat. Does that indicate that you are the Son of God? Here in the desert with wild beasts, had nothing to eat for forty days, and you the Son of God!"

Suppose some brother should relate a similar experience of trial and temptation to the church. What would the people generally think of him? Would they be likely to think him the best man in the world? Temptations vary in degree of strength as man rises in the scale of moral goodness. The higher he is in purity and goodness, the stronger the temptation. But let us remember that it is not the same temptation that appeals to the bad man. The one is tempted to do good; the other is tempted to do evil. With the former it is only a question of ways and means.

There is a reflection in this connection that I wish to note, in passing, for the help of all the tempted. It is the fact that in one sense, and a very important one, we need have no fears of what man can do to us. Jesus has met, answered, and overcome the devil; and he tells us that we can overcome, even as he has overcome. But let us remember the source of his victory over the devil—reliance on the word of God. God's will, as embodied in his word, is meant for guidance in the conflicts of life. Resist the devil with "it is written," and he will flee from you. The word of God is mighty and will prevail.

Coal City, Ind.

OUR MISSIONARIES IN JAPAN.

Brother William J. Bishop and his good wife arrived safely in Japan on November 2, 1899. They are now actively engaged in their work as missionaries in that country. God has blessed them abundantly, giving them means upon which to travel, health, a pleasant and safe voyage. We feel sure that he will continue to bless them in their great work of hardship and sacrifice. They

are young people, their lives are wholly consecrated to the Lord; what great good they may do! For a number of years I have known Brother Bishop very intimately. He was my roommate at school. I associated with him more closely than with any other. I am younger than he. He seemed always to love me and feel a deep interest in me. His deep reverence for God and his word, and his purity of life, made a lasting impression on me when I first began to know him well. I have never known a stronger faith; not a doubt seems to enter his mind, even under the most trying circumstances. His life for several years demonstrates fully his consecration to the Lord's work and his great confidence in all God's promises. He started in school at Nashville, Tenn., almost without means. He worked hard half of each day, studied at night, and went to school the other half day, that he might prepare himself to do good. The Lord opened up a way for him to stay in school till he obtained a fair education. He has preached in Tennessee, Kentucky, Arkansas, and Texas, mostly among weak churches and at mission points. In Brazos County, Texas, is a neat little white meetinghouse, called "Oak Grove," which stands as a monument to some of his earnest work under the Lord.

Once I wrote to him to come to Texas to hold some meetings. I thought—I knew—he needed some money, and I knew he would get it for holding them, and I thought he could do as much good in them as anywhere; but he replied: "Jesse, I thank you so much for your kindness, but I cannot come now. The Lord has given me so much in opening up a way for me to stay in school to prepare for usefulness in his work that I feel bound now to go to places where others go not, to preach his blessed gospel to poor people who have never heard it." Thus he turned his back upon meetings with churches able to pay him well and went into the highways and hedges, a poor boy without money, and preached the gospel.

Several years since he determined to go to Japan, not because it is easy work, but because he knew workers were needed there, and he believed he could do more good there than elsewhere. The sacrifices and hardships are many there. Brother McCaleb would write him about them, but his determination to go seemed to grow stronger. He never wavered. Friends discouraged him, he had no money on which to go, but still he was going to Japan to preach Christ. Even when he came to Texas and stopped with me, on his way to Japan, he did not have the necessary amount of money for his desired work. I said to him: "You cannot go until you get the money." He replied: "No, but we will go to San Francisco, and then, if we haven't enough, I'll work till I

make the balance." Thus he started and the Lord gave him plenty. They are now there. He is not asking the churches to support him; he is working with his own hands; but the churches will support him. And, brethren, when others love the Lord like this and consecrate their lives in such a way to the Lord's work, we should love them for their works' sake, and desire to be partakers with them.

I feel that Brother Bishop is doing great work and making a great sacrifice. Let us help him. How many will help? If you cannot do so now, write him a good, cheerful, encouraging letter to 14 Tsukiji, Tokyo, Japan. It is lonely and hard over there, and they will appreciate every help, every message of Christian love and encouragement. Jesse P. Sewell, in Christian Preacher.

SHORT TALKS.

F. W. SMITH.

"Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10.)

This is an earnest exhortation to the children of God to equip themselves for the battles of life. The idea involved is warfare, and Satan, who is our antagonist, is indeed cunning, always devising means for the downfall of God's children, which necessitates upon their part a most thorough preparation. This preparation consists in availing ourselves of the means of defense devised and executed by divine wisdom; hence the apostle continues: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. We learn from this how the servants of God are to be "strong in the Lord, and in the power of his might"—viz., putting on the "armor of God." It must, however, be noted that the text says "the whole armor of God." One reason so many fail in this conflict is because they don only a part of the divine armor. Self-assurance or inferiority causes them to make this fatal mistake. Another class fail because they have a mixed armor, partly human and partly divine. They imagine that some things can be more effectually done without following what they pleased to call the "letter of the law." Such people are, unwittingly, taking the most charitable view of the situation, trying to defeat Satan with his own weapons; for when the thought is insinuated into the heart that human wisdom is a sufficient guide, even in the presence of Satan, Satan has gained a victory. On the other hand, when the soul is clad in heaven's armor, all the fiery darts of the wicked are quenched. Another reason for failure is that some grow tired of the armor and lay it aside, thus becoming helpless in the hands of the enemy. Hence, in order to succeed in this warfare, we must not only "put"

the armor of God, but we must keep it on, and that until death. There is never a moment when we can safely lay it aside. The apostle proceeds to mention this armor piece by piece. Let us all carefully examine this matter and ascertain wherein we are lacking.

"Fight the good fight of faith." (1 Tim. 6: 12.) There is a righteous warfare, but it is only such as the children of God are engaged in against the hosts of Satan. In this warfare only, the weapons of truth can be used. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. 10: 4.) "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) In the face of these and many other passages of like import, is it not sad to witness the two leading nations of earth, who pose as Christian nations, in a warfare of blood and slaughter, and that, too, with weaker and more ignorant people? What about those preachers and other professed followers of Christ who talk about such procedure as "a righteous war" and "God's war?" They simply walk upon the blood of Christ and despise the law of God. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (1 Cor. 15: 24.) Christ will reign until every foe is vanquished and all opposing powers are brought low. He will accomplish this great end through the instrumentality of his soldiers. He marches at the head of the column as the Captain of our salvation, and bids us follow on. The question, then, with each one of his followers should be: "Am I true to my great Commander? Am I fighting in the front ranks, or skulking in the rear?" Each one should keep step to the music of a world's conquest for Jesus.

"I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4: 7.) These are the triumphant words of an old soldier nearing the close of life's battles. They are inspiring words, thrilling with the feeling of victory and crowned with the hope of immortality "beyond the sunset's radiant glow." Who would not rather be enabled to shout such a song of victory in the evening of life than to wear the brightest gems that ever adorned the brow of an earthly hero? What blissful peace, what a halo of glory, must have rested with the old soldier as he saw the sun of life go down behind the everlasting hills, to rise upon a fairer shore! "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge,

shall give me at that day, and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 8.) The soul is now filled with a sweet and glorious anticipation of freedom from the cares and vexations of this life. This old world is fast receding and the portals of glory are in sight. Glimpses of bright visions beyond burst upon the sight and lift the soul high above the conflicts of this earthly pilgrimage away from the din and confusion of warfare, which are being hushed into eternal silence. With upward boundings the unfettered soul reaches its everlasting abode. The pearly gates, the golden streets, and the crown of life gleam and glitter in the glory of God, while the redeemed spirit exclaims: "The half was never told me!" "These which are arrayed in the white robes, who are they, and whence came they?" (Rev. 7: 13, R. V.) Yes, the war is over, and the camp fires gleam along the hilltops of victory. The bright and glorious morn for which the soul has longed and dreamed has at last dawned, revealing the immortalized, clad in garments of white, emblematic of that eternal purity made by the blood of the Lamb.

Though we've been there ten thousand
years,
Bright shining as the sun,
We've no less time to sing God's praise
Than when we first begun.

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." (Acts 14: 22.) The home of the soul is not to be attained through ease and the channel of self-indulgence in worldly things, but along the lines of self-sacrifice and the crucifixion of the flesh. Christian warfare is not characterized by comfort and luxury, but by hardships and self-denial. Its progress is marked by toils and sufferings. "If we suffer with him, we shall also reign with him." There is no beautiful plain bedecked with fragrant flowers and always sunlit stretching away toward heaven over which we are to travel. The way is narrow and strait. Many times it crosses rough and rocky mountains. Neither does the sun always shine there, but often we are called upon to pass through clouds of gloom and sorrow.

I have just received a letter from dear Brother Officer, one of God's faithful soldiers, who is now walking in the night of sorrow. His faithful and loving wife has gone to receive her robe and crown. With her there is no more death, and to her sad and lonely companion I would say: Fight on till the end of day, and you will meet her—yes, greet her—in a brighter world than this.

I know of other homes in which heartaches have come, and whose souls are bowed down in grief.

Fight on, my soul, till death.

WOOD, HAY, STUBBLE

(See 1 Cor. 3: 12-15.)

PAUL HAYS.

In the Gospel Advocate of February 8 a certain scribe gives an interpretation of the above text, which seems to me out of harmony with the context. After saying truly that "Paul had taught that Jesus is the Christ, the Son of God, as the only foundation on which persons [italics mine] can be builded," he then says: "If tried by fire, the wood, hay, and stubble will be burned up, so must represent the false teachings." I judge by the context that the wood, hay, and stubble are persons.

The author quoted thinks that the fire which burns the wood, hay, and stubble "likely applies to both" the persecutions in this world and the final judgment. In the final judgment will our false teachings be cast into the lake of fire, or will it be persons who have taught and followed false teachings? But this writer says that "no teacher is responsible for" the bad material that comes into the church, "if he declares the whole counsel of God. This would free him from the blood of all men." Of course, if he were guilty of the blood of any, he could not be saved; but "he shall be saved, yet so as by fire."

Paul says: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes." (1 Cor. 4: 6.) Paul planted, Apollos watered. Paul laid the foundation, another built thereon; let him take heed how he builds. One was for Paul, another for Apollos. Let us compare the two men and get our clew as to the wood, hay, and stubble. (See Acts 18: 24-26.)

Apollos was an eloquent man, mighty in the Scriptures, fervent in the spirit, and spoke boldly and taught diligently. Such a man would bring in much wood, hay, and stubble, even if he did declare the whole counsel of God. Brother Larimore, with his eloquence, declaring the whole counsel of God, will bring into the kingdom much wood, hay, and stubble. His work shall be burned, but he shall be saved, yet so as by fire. Noah was saved by the water which destroyed the people; the Israelites were saved by the Red Sea which drowned the Egyptians; a preacher is saved by the fire which separates him from the bad material he brings into the church and burns it up as wood, hay, and stubble. The antediluvians would have been the ruin of Noah, and the Egyptians the ruin of Israel, if God had not destroyed them by water. The drunkenness of Noah and the fornications of Israel, with all their idolatry, rebellion, and corruption for thousands of years, were the fruit of that evil influence from which God saved them by water. A man prides himself in his own work and the people a preacher brings into the church might influence to corrupt

him in eternal life, if they were permitted to enter there. He will feel keenly the "loss" of his labors, if sorrow in judgment can be; but he will be saved, because he was faithful in declaring the whole counsel of God.

Let us take a look at Paul. He had been brought up at the feet of Gamaliel in the greatest college of the Jews; but he counted all things but dung for the excellency which was in Christ. He "determined not to know" excellency of speech or of wisdom. He came not with enticing words. (1 Cor. 2: 1-5.) The fruits of his labors (night and day with tears) were gold, silver, precious stones; while the wood, hay, and stubble sneered at his "speech contemptible." "Let every man take heed how he buildeth thereupon." Paul was the "wise master builder." Brother Lipscomb will illustrate my point here. His eloquence, beauty, and grace are not proverbial; but his work stands.

One more criticism and I am done. Our scribe says that the wood, hay, and stubble represent false teachings, and that the gold, silver, and precious stones will represent the teaching of God's word, and speaks of fire purging out the dross from these latter. I do not understand that the fires of judgment will try God's word, or that it contains any dross that needs burning out.

A congregation represents the house of God. An evangelist gathers the material together. It catches fire. The builder escapes from the building. His work is burned in part; only five talents of gold remain. "Be thou ruler over five cities."

SOME EXTREME POSITIONS.

F. G. OWEN.

"Thou shalt love thy neighbor as thyself" (Matt. 22: 39), and, "Repent, and be baptized" (Acts 2: 38), are two plain statements from the word of God, and, so far as I am able to see, are of equal importance. But it is a fact that people generally take extreme positions on all subjects. Especially is this true in regard to religious subjects. Hence we continually find people who say, "It makes no difference what church you belong to, just so you live right;" while, on the other hand, we find those who seem to neglect right living altogether, as though Christianity were entirely a matter of theory.

When man was in a lost condition, God sent his Son into the world to establish a kingdom and to be a Savior to every one who would become a citizen of that kingdom and live a life worthy of citizenship therein. There is no promise of salvation outside this kingdom; neither is there a promise of salvation after having taken up citizenship therein, unless it be supplemented by a life of godliness. Christ, the Author

and eternal head of this kingdom, has enjoined upon its members that they teach the good news of this blessed kingdom to others—not to teach it in part, but to teach it in its fullness, both how to become a member thereof and how to live as a member.

The religion of Jesus Christ, prophesied of in the Old Testament and revealed to us in the New Testament, is a set of rules and regulations to show people the right way, to get their hearts set on doing the right thing, and thus to govern and control their lives. These rules or commands of God are of two classes, which may be termed "positive ordinances" and "moral laws," or man's duty to his God and to his fellow-man. The first, it has been said, are right because God commands them; the second, God commands because they are right. God in all ages has given man these two classes of laws—one to govern man's manner of life; the other, which, according to man's wisdom, is useless, to test man's faith in God as an all-wise director in matters of service to him. Christianity is theoretical and doctrinal; it has its positive laws, but that is not all. Christianity is intended to take right hold of people and lead them in every act of life. Paul and the other apostles were persistent, even unto death, in establishing the doctrine of the kingdom of heaven. It was not for teaching morality that they were persecuted, but on account of the new doctrine which they taught. But after teaching the first principles of the religion of Christ and establishing churches throughout the land, they did not leave these young Christians to perish spiritually, but they visited them time and again and wrote them letters of instruction and admonition. We learn from precept and example to accept the principles of the doctrine of Christ, and not to stop there, but go on unto perfection, and to let our lights so shine that others may see our good works and be constrained to glorify God.

The fact that some people have gone to the extreme and teach morality alone does not license others to go to the other extreme and teach theory alone; and because some teach the first principles in part and neglect baptism, others have no right to teach baptism alone. I have heard men say that those who call themselves simply "Christians" teach that baptism is the only thing necessary, not only to salvation from past sins, but to salvation eternal in heaven. I have no doubt that oftentimes people are justifiable in believing that we teach a water salvation; for many Christians, from their manner of teaching, do convey that very idea. It is not because they believe the Bible teaches that way, but because they fail to make the desired impression upon the minds of the hearers. The subject of baptism having been mistaught, some, in an effort to

correct this false teaching, overdo the matter and cause people to think that there are those who believe and teach this strange doctrine.

This way of teaching by laying unnecessary stress upon some subjects, to the neglect of others equally important, not only fails to have the desired effect, but it prejudices the hearts of the people and drives them farther from the truth.

Baptism is of great importance; to visit the fatherless and the widows in their afflictions and to keep oneself unspotted from the world is of great importance; so are all of God's commands. "All scripture is given by inspiration of God, and is profitable" (2 Tim. 3: 16); therefore the Scriptures should be taught as all profitable, and not taught with such stress on some parts as to root out other parts.

THE POWER OF CHRISTIANITY.

I. B. LANE.

The Christian religion is simply a manifestation of the life of Christ. The Christian is dead and his life is "hid with Christ in God." (Col. 3: 3.) As expressed in the language of Paul, in his letter to the Galatians (2: 20): "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." As God was in Christ, revealing himself to the world and reconciling the world unto himself, when Jesus walked through Judea, so Christ is in his followers to-day, and thereby God is still manifesting himself to the world. (Col. 1: 27.) This is one testimony which the world has that Christianity is true and that Jesus Christ exists to-day as the Savior of fallen men. The world beholds him in the persons of his true followers, and, beholding him, it sees also his Father, of whom Christ is the express image. (John 14: 9, 10.) To the question, "Is there a Christ?" the Christian answers, "Yes;" and to the query, "How do you know?" he replies, "Because he is living with me." And that answer would, on a question of fact, be accepted as prima facie evidence in any court of law. Infidelity may scoff at the doctrines of the Bible; it may even ridicule the statements of Scripture and appeal to what it calls "reason" to prove that Christianity is all a myth; but when it meets Christ face to face, it finds evidence which it cannot gainsay; all its specious arguments and boastings fall to the ground, and it is obliged to confess that there is a mystery in a godly life. God manifest in human flesh displays a life that knows is not the life of the individual as he once was, a life which bears the unmistakable stamp of the divine. The Christian knows that Jesus Christ lives by the evidence of his own experience for he has been crucified, buried, and

raised to new life again; and with Christ now living in him and manifesting himself through him, the world has visible evidence that Christianity is true and that the Savior is no myth. This is the power—to wit: a godliness which will convince the infidel and draw the world to Christ and righteousness.

It is very surprising how small an amount of Scripture will suffice to convince us of something we want to believe, and what a large amount is required to convince us of a truth we do not relish. "He that loveth not knoweth not God; for God is love." (1 John 4: 8.) Is it possible that the apostles would have suffered persecution, and even death, trying to establish a falsehood? They had lived with Jesus during his ministry; they had heard his wonderful words; they were eyewitnesses of the miracles that he performed; they saw him crucified; and they knew of his resurrection; above five hundred persons saw Jesus after they knew of his death on the cross. Who but a divine being could ask God to forgive those who were crucifying him, as he did? Both sacred history and profane history attest the truth of Christianity. Hundreds have investigated the subject; and the more they investigate, the stronger becomes their belief in the Scriptures as the revealed word of God. Now how can anybody, in the face of all this testimony, refuse to investigate, and lightly lay the subject of Christianity aside? Will you still keep those who are anxious for your soul's salvation in suspense? Will you refuse to read his will, and thereby refuse to learn what Christ desires you to accomplish in this world? Will you not, in consideration of all Christ's goodness to you through life, the life which he gives, try to believe that Christ desires you to become his obedient child and a joint heir with him? God gave you a free will, and how can you afford to refuse to exercise that will to your very best interests? Do you not feel the need of a friend to lean upon? Do you want sympathy for your many pains? Do you want an arm to lean upon in the valley and shadow of death? Jesus, if you will accept him, will be your friend in affliction, he will give ear to your sufferings, he will lead you safely through the valley and shadow of death. You can lose nothing by investigating the Bible, and you can gain everything if you become an obedient believer. You will experience a peaceful mind such as you have never realized, and a radiance of love and Christian charity will shine forth from your heart, making life sweeter; and then you will be able to realize the great love and tender mercy of God toward his erring children of all ages; then you will be able to meet loved ones gone before, who, I am sure, will rejoice to see you become a Christian. Will you not search the Scrip-

tures? "For in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39.) You cannot testify of Christ unless you search the Scriptures. Search the Scriptures and learn the whole duty of man. I know that if you realized the anxiety in the hearts of those who love you, you would not wait even one hour to begin to investigate the subject of Christian duty. Do not neglect a matter of such vast importance to yourself and to others. Your friends are praying for you. Read God's word, have faith therein, and be saved. How can you neglect it, when you have so little happiness in this world? Do you not desire happiness? Do you not desire happiness in the world to come and life everlasting? Then read, believe, and obey.

A PLEA.

STANFORD CHAMBERS.

I am almost convinced that the hope for success of the church of Christ in the world lies in the establishment of new congregations. You may go to an old congregation, labor with them in a series of meetings, see many souls born into the kingdom; then go away to another field, and return, only to find that the disciples have not met to break bread since you left—those babes in Christ starving for the sincere milk of the word. This is not true of all, but of many.

We have a great number of churches—old congregations—but what are they doing? Well, you find a faithful few who come together on the first day of the week to worship, a multitude who come once a month to hear preaching, and many who do not average more than once a year. These congregations hold one or two protracted meetings a year, and that is about the extent of their work. They are able to take care of their poor, but they let some "order" or the county do that; they are able to keep from one to five or more men in the field preaching the gospel, but they are letting poor souls go to destruction.

I know of some leading men in these congregations who say they do not believe in "paying for preaching" unless they can hear it. "We have a good meetinghouse, and if they want to hear the gospel, let them come here." Entirely too much of the gospel is locked up in our meetinghouses. There are too many who would rather have it preached to bare walls and empty seats, so it be in a meetinghouse, than to send it out to some schoolhouse where maybe a house full of sinners would hear. You say that is exaggerating; I say it is not. I know of congregations that made an effort to stop certain men who were proclaiming the word in schoolhouses. I know of sermons being preached to discourage such work—antimissionary! I

know of congregations who will hardly regard as brethren others who worship in a schoolhouse, having no elders or deacons, and will hardly fellowship a preacher if he goes to that schoolhouse and preaches.

The schoolhouse congregation is a new one, having about thirty members, with four heads of families. The congregation has met every Lord's day since the beginning, and has given nearly a hundred dollars a year for the spread of the gospel and the support of the poor. Through its labors two congregations have been set to keeping house for the Lord in destitute fields the past year.

The old congregation stands off and cries: "Where is authority for such work without elders?" We talk of the ignorance among sectarians; where is the wisdom in this?

I know of another new congregation that was started to worshiping and ran well for about two years, but had no elders or deacons, and no one who was qualified. (It does not follow that a man is a mean man because he is not qualified for the eldership.) But another preacher stopped there and held a meeting. Learning their condition, he said: "See here, the brotherhood will call you in question for worshiping here without elders." So he appointed some who, of course, cannot fill the place; hence the Lord now calls it in question. Methinks they had better be called in question by a few ignorant brethren.

My plea for the cause of Christ is this: There are in every county what we call "backwoods settlements." There are in these backwoods many souls who have never heard the gospel in its fullness. If you do not believe it, go among them. There are no churches; ignorance and evil prevail. Let's carry the glad tidings into these communities, convert them to Christ, set them to worshiping the Lord, teach them their whole duty, nurse them and feed them the sincere milk of the word—train men up to be elders indeed. In the course of a few years, my brethren, we can have congregations we will be proud of and the Lord will be proud of.

Can it be done? Of course it can. I have more hope in that than I have in such meetings as those mentioned in the beginning of this article. I almost blush to ask a sinner to go into one of those cold, tired-out congregations. All we need is men of faith, men who believe in the power of the word and who believe their labor in the Lord is not in vain.

But some say: "The churches won't support us if we go there, and we cannot go for nothing and let our families starve." Maybe not; but, my brethren, our trust should not be in men, but in God. It is the Lord who says: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake,

and the gospels, but he shall receive a hundredfold now in this time." (Mark 10: 29, 30.)

Is the Lord slack concerning that promise? Would you step out any sooner if some church should make you the promise? See whether ye be in the faith.

I live in Sullivan County, Ind. In this county we have about eighteen churches of Christ and three or four more that are digressive. I began preaching last April. All my work has been done in this county. I have preached in two meetinghouses, five schoolhouses, and two private houses. With no more than I have done, I have found a great many in our own fair county who had not heard the true doctrine, who did not know we believe what we do; and some who said they had never heard certain subjects discussed, and they are what we call first principles, too. More than one told me they did not know there is such a church as the church of Christ.

Three of the schoolhouses to which I refer are on the banks of the Wabash, a river which forms the western boundary of our county. The people on this river have a hard name, and, indeed, they do engage in "revelings and such like," but they are not as bad as reported. They are poor, but hospitable; they are ignorant, but willing to be taught. These are the backwoods settlers I referred to.

If we could look back—and some can—to the time our old congregations were first established, we would find rude neighborhoods where they now exist.

Now, if we will go with our feet shod with the gospel of peace and sow the good seed, I am sure it will bring forth much fruit. These people have hearts. If we do not go into these fields, sectarians will, and may, anyway. Now is our opportunity; to-morrow may be too late. I believe God will hold us responsible if we do not go.

I am amazed at the great amount of work that must be done in our county, and I presume I have not seen a tenth of it yet. A dozen faithful men can spend one summer, and then two or three more, preaching in destitute fields in this county. Most of our schoolhouses are open in the summer for meetings, and hence we are without excuse.

Now, while I have spoken in particular, I am sure this has a world-wide application. Similar conditions exist everywhere. "The harvest truly is plentiful, but the laborers are few."

Other things being equal, he who reads the Bible the most, with the greatest prayerfulness, and the most eager desire to do the will of God, grows the most not only in knowledge but in the grace of God; and of all men he is the most pleasing in God's sight, and the one whom he most delights to bless.

A POINT OF FAITH.

R. H. BOLL.

It is a popular idea that belief is involuntary, that it follows irresistibly after a train of sufficient evidence. This is a mistake. It is an instance of bad generalization, for there are too many exceptions.

Without doubt the will of man has something to do with his belief. The most ponderous proof cannot make a man believe, if he does not will it; and this, too, is very generally understood. Everybody knows and uses the proverb:

A man convinced against his will
Is of the same opinion still.

I remember trying to convince a man that a patent medicine of which he had just bought six bottles was of no value. I brought up some fine reasons, but I was arguing to deaf ears. The man had bought six bottles, had invested his money in it, had set his heart on it, and he just would not give up the belief that the medicine was excellent. Under other circumstances—say, before he bought it—I might have convinced him; but now—never! at least not until he had consumed it all.

No one is very willing to yield to the force of a truth the belief of which is disadvantageous or disagreeable to him. By a strange desire of his heart he prefers darkness, the dear old darkness, to the disagreeable changes the bringing in of light might entail; and by a provision of God, man has the terrible power of ruining himself, of shutting his eyes against the light. He can harden his heart and close up his understanding against the weightiest evidence, if he will.

Not because the proof was lacking did the Jews reject their Messiah. There was proof, evidence, testimony, sufficient and abundant, to establish the claims of Jesus; but seeing, they saw and did not perceive; hearing, they heard and did not understand; for their heart was gross, and their ears were dull of hearing, and their eyes they had closed; and this they did, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should come to Christ. The fault lay altogether with them. "Ye will not come to me that ye might have life," said Christ to them. Their will, their desires, their preferences, controlled their belief and gave shape to their faith.

It is so to-day. God said: "He that believeth not shall be damned." Why should God damn them for unbelief? Because their unbelief is their own fault. Had they not preferred the darkness, they would have seen the light. There was no lack on God's part. No one shall ever be able to stand before God and say: "You have damned me unjustly. I could not help being an in-

idel; the testimony you gave of Christ was insufficient."

Why should God damn for unbelief if the fault lay not with man, and would he reject people for their false doctrines if they could not have found the truth? Truly, he said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "If any man will do God's will, he shall know of the doctrine."

Once I labored to prove to a man that the earth was round; but his head was set the other way, and the most stupendous arguments were lost on him. He did not want to believe it. I have often striven to convince people of religious errors; I could pile up passages and proofs until they were speechless, unable to reply; but believe, they would not. And I asked myself: Are these the swine before whom we must not cast our pearls?

But I do not deem it needful to further elaborate a fact so apparent. We all, consciously or unconsciously, act on the principles underlying this fact, and therefore we understand it. We know that persuasion does not lie so much in producing arguments, but in making people willing to believe you. But one day a striking illustration of the points just discussed presented itself to me.

"Look here," said a man, pointing at a passage in Psalms. I looked and read: "'The Lord is my shepherd; I shall not want.' Well, what of it?" I asked. "I cannot afford to believe that," replied the man. "You do not believe it?" "No, I do not." "Why not? You accept the Bible as a true book." "I believe," he answered, "that there is good reason for accepting the Bible as truth, as God's truth; and I wish I could bring myself to the point where I could say I accept it all without qualification, but it seems to me I cannot." "Is the evidence too weak to convince you?" "No, not that; but here is my trouble: If I believed that passage and some others like it, I should feel myself obliged to give up my best schemes for making and laying up money, and throw away my dearest ambitions; I should feel obliged to do the work at which I could do the most good, regardless of material gains; I should be constrained by my faith to make a sacrifice of my plans, my hopes, my life. I would do that now, but I say to myself: 'I cannot. I must make money and keep it for a rainy day. I have to take care of myself, for no one else will take care of me. I must work for myself; that is the first law; otherwise I perish.' These ideas I cannot give up; but that verse tells me: Go, do the right. Give while you can to those that need and suffer; give them of your money, of your time, of your talents. Turn your energies to the work of Christ and please him; as for the rest, God will take care of it. 'The Lord is my shep-

herd, I shall not want. You see, I cannot afford to believe that."

That was a new idea to me, but I understood. I perceived also two things: First, that this was in some respects an honest man. Thousands disbelieve that passage; disbelieve it, like this man, because they cannot afford to believe it. They see the revolution it would work in their lives—how it would turn their zeal, their affections, their aims, away from things they now strive for and which they "cannot afford to let go." Therefore they discard the passage, which is easier than discarding the old habits. That is bad, but some do worse. Instead of frankly acknowledging that they are disinclined to believe the scripture, they try, by winding, turning, squirming, sneaking, in every possible way, to nullify the meaning of it. They explain and expound and modify and mystify until they make the words represent a vague conception of nothing. And the Lord lets them do it. Never did man look for an excuse to justify his rejection of truth but that he found it. There are a million of chances to deceive yourself and to be deceived. You can close your soul against the light of God's word; you may become hardened at such until you deem yourself honest, and thus unconsciously go to your death. That man alone is safe who seeks the Lord God with all his heart; who hungers and thirsts after righteousness; who is willing to let go of the world, and count all as loss for the excellency of the knowledge of Christ.

But, for another thing, I was struck with that man's sublime notion of faith. He knew, at least, what it is to believe the Bible. And once in a while you meet with some man or some woman that believes the word of God. That is refreshing, for it shows the possibilities of man when freed from the shackles of earth and from the world's bondage; when he has left the beaten paths and is no longer feeling his way along the balusters on which the world depends; when he has turned loose his hold below and stretches his hand upward for the wisdom of God to guide him. God does lead such a one, and he walks safely where the world would shudder to stand.

Such faith is not troublesome. The man that walks by it, to be sure, has lost one life; but the loss does not hurt him; he never feels it; he is finding another which exceeds the first in glory as the sun exceeds shadow. The most miserable man is he whose faith is weak and little. He does not believe enough to be comforted; while, on the other hand, what little faith he has continually leads him to make sacrifices which he always regrets, which pain him and sting him, without brightening his hopes of heaven. But the man whose heart is fully set in faith to God sees no such trouble. He counts no cost, feels no loss. His faith is wings to him that carry him above the

sordid calculation, the meanness, the gloom of earth. He lives above, where clouds cannot come, where darkness cannot reach. In the valley of the shadow of death he fears no evil, for the Lord is his shepherd; his rod and his staff do comfort him.

This faith comes by the word of God. If you are not afraid of this faith, study the word. Let it influence you. If you can stand it, read God's promises and take them just as they stand, and believe them in the fullest sense of the word, and the blessings of God shall never fail you. And such is the faith that purifies the heart.

TWO RICH MEN.

J. N. ARMSTRONG.

When I began writing along the line of making, using, and saving money, I did not think of writing more than one article; but the subject has enlarged upon me, and I now find myself writing on the third. No doubt many by this time think that I have been speculating long enough, and that I ought to discuss some practical subject; but, reader, do you know that the extreme practicality of the line of thought that I am pursuing is the very thing that induces me to continue; and that I do not know a subject fraught with more importance to Christians? I knew when I began that it was not a popular subject. I do not expect it to be received heartily by a great many, because when you touch a man's pocketbook, bank book, or possessions of any kind, you touch a tender place; "for where your treasure is, there will your heart be also."

But teachers and preachers are greatly to blame for this condition of affairs. It has not been taught as it should have been. This is one reason of its unpopularity among Christians. By teaching, prejudice is excluded, driven out. If the doctrine I am trying to teach now had been proclaimed by the disciples of Jesus as faithfully as baptism for the remission of sins, it would be received heartily to-day by many who spurn it.

That the doctrine is true I have not the shadow of a doubt, for it is as plainly taught in the Bible that Christians should not accumulate wealth as it is taught that baptism is for the remission of sins. Hence I know very well that I am not speculating, neither am I extreme. So I console myself with the thought that I am not writing to please men, but God; and if I succeed in pleasing him, I will do all the good to the readers of *The Way* that I desire to do.

Not only is the doctrine taught in so many words in the Bible, but there are principles taught all through the New Testament that, lived, will prevent the accumulation of wealth. Hence the closer a man lives to its teaching, the

less will be his desire to accumulate wealth.

"The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry."

Let us now look at his rich man a moment. He would be called by everybody "a prosperous, successful farmer." He grows rich in his business—not through fraud or extortion, but through hard, honest, and skillful labor. In a few years, by diligent and frugal habits, he has become master of a little fortune. He has much laid up for "many years," he can now cease to work so hard and live easy. He has something now on which he can depend for his support; he no longer feels dependent.

Now where are the people, governed by human reasoning and wisdom, that would not commend his course? Who does not imitate him? Where is the father that does not hold him up to his son as a successful man, as an example? Where is the father that does not feel proud of his boy who is pursuing such a course?

But is this man held up in the Bible as a model? What does God say of this rich farmer? "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" The very man that most Christians call a "successful man" God calls a "foolish man." Fathers ought to cease to point their boys to fools as examples.

Then the Savior makes the application of the parable, as follows: "So is he that layeth up treasure for himself, and is not rich toward God." This general application only teaches that every one who lays up treasure for himself, and is not rich toward God, is considered a foolish man by our God.

Now, reader, do you see anything in this man that you would condemn? I confess, when I shut out of my heart the influence of Bible teaching, I see nothing. The Bible does not accuse him, either by implication or by express terms, of fraud or dishonesty in any way. His diligence and frugality in his farm life are both commended by the word of God. Then, if God encourages the hard, earnest labor that brought about this big increase, certainly he does not condemn the farmer for his wonderful success. Again, I ask: What is there in this man that is worthy of the condemnation of God? There is only one other thing told about him and his possessions, and that is the use (or abuse) he made of his income. He stored it up

for himself "for many years," and in the application of the parable this is the fact referred to. "So is he that layeth up treasure for himself." Selfishness and covetousness were the associate kings of his heart. His heart was set upon his fortune. He thought of it; he dreamed about it; he loved it; he boasted of it; he worshiped it; he trusted in it. (Luke 12: 16-21.)

The rich young man who came to the Savior was not condemned for having made his possessions; neither did Jesus find fault with the means or methods employed to acquire them. He did not accuse him of having cheated or defrauded or having acted dishonestly in any way to obtain his riches. So far as the record shows, he was an honest, upright citizen. It is expressly said that Jesus loved him; and this, it seems to me, indicates that he was a man of noble character; in fact, Jesus told him he only lacked one thing. What a grand, good man, he must have been! Yet there was something lacking.

What was lacking? Here, again, we find condemned not the making of his riches, but the using (rather, abusing) of them. "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." He had laid up treasures on earth. His heart was on them, and so much so that he preferred them to eternal life. He made the choice, but "sorrowfully."

A wave of sadness seems to have passed over Jesus as the young man went away, and he exclaimed to his disciples: "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10: 17-27.)

But somebody is ready to conclude that the two rich men referred to in this article are extreme cases. I would be glad to know they were exceptions, but, indeed, they are the rule.

I would impress on the mind of the reader again the thing that was condemned in these men. The records go to show that they had both acquired their riches in a very natural and honest way. If they did anything in the acquiring of their possessions that Christians cannot do innocently, the Bible is as silent as the grave about it; but they are both condemned, and condemned for the same thing: the laying up of their treasures, or riches. One is told to sell his possessions and give to the poor, that he might have life; but he holds on to his possessions and rejects life. The other is condemned at death's door, and goes to the judgment a guilty man, and no doubt is lost for evermore.

Still, it is not the mere laying up of riches that brings the condemnation of God upon men. It is the heart that prompts this laying up. Unbelief is the sin that condemns the soul. "He that believeth not shall be damned." If

a man were to love and trust Christ as he ought, and were to love his brother in Christ as Christ loved the church, and love his neighbors as he loves himself, he would never be condemned, though wealth should accumulate around him; but it is easier for a camel to go through the eye of a needle than for a man to lay up money (or try to lay up money) and keep his heart right toward God and man. Men with hearts full of zeal, earnestness, and love for God and his cause grow cold toward God as they seek to lay up treasures. These treasures become sweeter and dearer every day. By and by their whole lives are taken up in increasing the treasures on earth. This becomes the chief object of living. That zeal and earnestness for God is chilled.

Reader, have you laid up treasures on earth, or are you trying to do so? Have I described your case? Do you not know Christians who were once zealous members of the church, earnest and faithful in their service to God, who have grown cold and careless about religious duty, and whose minds and hearts are taken up with their business? They do not have time to study the Bible; they are too busy. They would feel like they were wasting time to sit down and teach their children the word of God. Such is the chilling and deadening influence of the business methods of to-day. Hence Jesus says: "Be not anxious for the morrow."

Seeking and laying up money hardens the heart against fellow-beings. It makes a man despise charitable calls. He begins to think there are really but few objects of charity. He is opposed to foreign missions; he thinks those peoples over the seas are not ready for the gospel; in reality, he thinks it takes too much money to do so little. He thinks Brother Bishop would have done far more good here, and the expense would have been so much less. This is the effect saving money "for many years" has on the human heart. It dries up the heart's fountains of liberality.

Every Christian who desires to lay up wealth and is striving to this end makes himself believe that he will shun all these dangers and evil effects; but, remember, the man who does resist them is a very rare exception. History, experience, observation, and the word of God unite in warning man of the dangers of accumulation.

"The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. For God shall cast upon him, and not spare: he would fain flee out of his hand." (Job 27: 19-22.) "Lo, this is the man that made not God his strength; but trusted in the abundance of his

riches." (Ps. 52: 7.) "If riches increase, set not your heart upon them." (Ps. 62: 10.) "Thine heart is lifted up because of thy riches." (Ezek. 28: 5.) "Woe unto you that are rich! for ye have received your consolation." (Luke 6: 24.) "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." (Matt. 13: 22.) "But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things. . . . Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy." (1 Tim. 6: 9-17, R. V.)

May God help us all to "flee these things," that heaven may be our home.

AMONG THE PAPERS.

T. R. BURNETT.

"Hew to the line." (Baptist Trumpet.)

No, no; if you hew to the Bible line, you will cut off the Baptist Church, Baptist Associations, and everything else that pertains to the Baptist denomination.

"A writer in the Christian Standard tells his Campbellite brethren that their missionaries can more successfully reach the Puerto Ricans through schools than through preaching. This is no doubt true. Any Campbellite can do better with a spelling book and grammar than with a Bible." (Baptist Flag.)

But Brother Hall cannot find the Baptist Church in the spelling book, grammar, or Bible.

"We sing of the old ship of Zion. 'She has landed many thousands.' It is well to keep on the old ship; but our understanding is that the government of the New Jerusalem will still demand a health certificate of all who are admitted into the happy place." (Baptist Flag.)

That would indicate the possibility of apostasy. After Baptists get aboard the old ship of Zion, if they disregard the bill of health, they may be sent off to some quarantine station, eh?

"God bless such men as Homan and Garrison in restoring the methods of the apostolic church." (R. S. Robertson, in Courier.)

Well, yes. They have restored the State Board, and State evangelist, and

corresponding secretary, and C. W. B. M., and Y. P. S. C. E., and State conventions, and lectureships, and jubilees, and organs, and fiddles, and hired pastors, and other things necessary to life and godliness, which have been lost since the days of Paul! Now, if Homan and Garrison can succeed in restoring the pope, and infant baptism, and a few more apostolic things, you will be thoroughly furnished unto all good works.

"One very safe rule by which to determine whether a church is of human or divine origin, is to inquire into its design of baptism and its orders in the ministry. Nearly every church in existence that resulted from the inventions of men believes that baptism is a saving ordinance and that the ministry has jurisdiction and rulership over the laity. The scriptural idea is that salvation is altogether through Christ, independent of all ordinances and human services, and should always precede baptism." (Baptist Flag.)

Your rule would make a human institution of the church established by Christ. That church held that baptism precedes salvation—viz., "He that believeth and is baptized shall be saved," and not, "He that believeth and is saved shall be baptized," as Baptists erroneously place it. It also taught that "baptism doth also now save us." This does not look like people were saved independent of the ordinance of baptism. There were bishops in that church, whose duty it was to "feed the flock of God," over which the Holy Ghost made them "overseers," and they were "rulers," and members were to "obey" them. (See Acts 20: 28; 1 Tim. 3: 5; Heb. 13: 7.) You seem to have read the Bible to very little purpose. It would be in order for you to spend a year or two at the Nashville Bible School.

"The Firm Foundation is a paper whose religious complexion is of the High-church Campbellite persuasion. Its editor is extremely anxious for us to 'shake in' Burnett's Budget, which is also an advocate of the Low-church Campbellite order. The trouble with these two editors is that they cannot find where the church was when Alexander Campbell was born. If the church was with the Baptists, then Campbell left it when he left the Baptists; if it was not with the Baptists, then Campbell never belonged to it, for he was with the Baptists until he started his own human party. Where, then, was the church when Father Campbell was born? The above editors cannot determine, though Brother Burnett seems to think the Baptists must have had it." (Baptist Flag.)

The Baptists did not "have it," but Christ had it, and the Baptists were in it. The church consists of all persons

who have been born of water and the Spirit—baptized believers. Campbell did not leave the baptized believers when he left the Baptist sect, but carried a good many of them with him, and they are with him yet. Hence he did not leave the church when he laid down the Baptist name. If a man cannot be in the church without wearing the Baptist name, where was the church during the first fifteen centuries, when nobody wore the name "Baptist?" The Baptist Flag (like the Firm Foundation) holds the sectarian idea of the church—that it is one little party. That is the low-church theory—much lower than the Bible. The Bible theory is that the church consists of all persons who have been born of water and the Spirit, all Christians. (John 3: 5.)

"It has been said that there is the greatest definiteness with Campbellites as regards salvation of any people on earth. The distance to the pool and the rate of travel being known, the preachers can tell exactly the number of minutes until the man has remission of past sins." (Baptist Flag.)

There is not very great definiteness with Baptists as regards salvation or remission of sins. They cannot tell to the minute, nor the hour, nor the day, nor the week, nor the year, when a sinner shall be saved. Sometimes the preachers promise salvation the same night, and pledge the Bible as security; that if sinners will seek they shall find; but when they have sought in the Baptist way they fail to find. That is a bad piece of business. There should be more definiteness about it, and more truthfulness. The Lord says, "He that believeth and is baptized shall be saved," and that is quite definite; but Baptists will not accept the statement of the Lord, and affirm the same to sinners.

"The Duke of Wellington called the great commission 'the Christian's marching orders.' The great commission says, 'Go ye;' and we must go, or be false to our sacramental vows." (Christian Courier.)

But the great commission never said, "Go ye to a big convention or jubilee, and formulate plans to send somebody else to do the work," but, "Go ye into all the world, and preach the gospel to every creature." How many hired pastors and progressive editors are going into the destitute regions and preaching the gospel to those who have it not?

"In Carmi, Ill., last week, the Flag editor preached a sermon on baptism, and two young men professed religion at the close of that sermon. Some folks think that a doctrinal sermon would kill a revival. If so, it would be well to let such a revival be killed speedily." (Baptist Flag.)

Did you quote, "He that believeth

and is baptized shall be saved?" or "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins?" or, "Arise, and be baptized, and wash away thy sins?" Or did you tell them that baptism is not essential to salvation, or that immersion is an essential mode of a nonessential thing? I would like to see the points of that sermon.

BURNETT'S BUDGET.

T. R. BURNETT.

You either help or hinder some one else.

Do not get too near even your best friend.

Do not be generous at somebody else's expense.

A rich man is one who has as much as he wants.

It is easy to bear the aches of another man's corns.

No man knows what a day may not bring forth.

Experience never comes at bargain-counter rates.

There is always a ready market for good qualities.

Most people believe in total depravity of other folks.

Unpaid grudges always bear a high rate of interest.

A corkscrew is sometimes mightier than the sword.

Some of our best comforts come from our worst trials.

Concession is sometimes the better part of an argument.

Want of principle is the principal want of some people.

Some men have not enough horse sense to say "neigh."

If you do not hold your tongue, it will get away with you.

It is difficult to please the man who is well pleased with himself.

Good intentions go a long way, but they do not always get there.

A good resolution is one that does not need to be reduced to writing.

It is far easier to preach to other people than to preach to ourselves.

Good taste in any line of business always commands a good price.

A cynic is described as a man who is not happy unless he is unhappy.

"To err is masculine; to forgive is feminine." A woman said that.

Some men grow so tired resting that they never feel like going to work.

All the political parties desire to save the country—from the other fellows.

Do not put yourself in another man's place, as long as he wants it himself.

Some one says good grammar will not drive a team of oxen over a bad road.

Many men are big enough to be great, but few men are big enough to be small.

The best way to keep good acts in remembrance is to refresh them with like good acts.

What some people know would fill a book, but what they don't know would fill a library.

The man who waits for something to turn up is usually so blind that he does not see it when it turns up.

The business in which you know you could make money is already occupied by others. Bad, very bad!

A few men would rather be right than be President. Many others would not scruple about the matter.

"Incompatibility of temper" means that both parties have the same kind of temper, and too much of it.

BOOKS.

We are prepared to supply orders for teachers' Bibles of every kind and at all the prices at which they are sold, from \$1.50 up. So of all classes of self-promoting Bibles and Testaments. We have before us an excellent little tract, "Ground of Union," by John W. Kurfess, which sells at 5 cents per copy, 35 cents per dozen; the "Harding-Wilkinson Debate," which formerly sold for \$2, we now sell for \$1, and so of the "Moody-Harding Debate;" "Sweeney's Sermons," by John S. Sweeney, \$1; "Life and Sermons of Jesse L. Sewell," by D. Lipscomb, \$1; "Uncle Minor's Stories," by V. M. Metcalfe, \$1; "Handbook on Baptism," by J. W. Shepherd, \$1.50; "Biographies and Sermons," by E. D. Srygley, \$1.50; "Civil Government," by D. Lipscomb, 75 cents; "The Gospel Plan of Salvation," by T. W. Brents, \$2.

We will also furnish any book that is sold in the bookstores of Nashville or New York at its regular retail price.

GIVING.

J. LEE BLACK.

John T. Poe says: "There is a law of giving in the New Testament. Search it out, find it, or cease to teach that Christians are bound to give at all." I agree with Brother Poe that there is a specific rule laid down by which we are to be governed in this duty as well as all other duties which we owe to our Creator. Christ said: "Gave, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you

again." (Luke 6: 38.) Paul tells us that Christ also said: "It is more blessed to give than to receive." (Acts 20: 35.) The apostle John indicates very strongly, too, that the love of God cannot dwell in a man who will not do his duty on this point: "But whoso hath this world's good [notice he did not say whoso hath more of this world's goods than he himself needs], and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3: 17.)

Thus we see that it is the duty of every Christian to give, and so let us notice the manner in which we are to give, for it will not profit us unless we give through the proper motive and in the proper spirit: "And though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." (1 Cor. 13: 3.) We must give through the love we have for God and in obedience to his word. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 7.) Notice in this quotation the expression "or of necessity." It is very easy for us to feel sometimes that it is necessary for us to give or else something will come up lacking, as though God is not able to carry on his work without us. God is not that dependent upon you or me. He wants us to give, that we may be rewarded for it, and not because of the necessity of the occasion. Paul accepted assistance from the church at Philippi not because he could not get along without it, but because it was right for them to give and that fruit might abound to their account. (Phil. 4: 16, 17.)

But, as to the amount that we are required to give, some have taken the position that "no iron rules or straight-laced views can be applied to this subject;" but we have an example given by the disciples at Antioch. When they learned that the brethren which were in Judea were in need, they determined to give, every man according to his ability. (Acts 11: 29.) Each person must determine for himself how much he is able to give, else it would not be "as he purposeth in his heart;" and each person can only settle this by the amount of love he has for God. The man who must have plenty of substantial clothing, his table abundantly furnished with desirable food, a year's supply ahead, and "a nice little sum laid up for old age or rainy days," before he can spare anything for the Lord's cause, has a certain amount of love for God; and he who is content with all except the amount laid up, and gives it to the Master's cause, loves God a little more than the first; but the one who is con-

tent to wear only such clothing as he really needs, and eat common diet in order to save something to give, loves God most of all. The greater the sacrifice, the greater the love manifested by it, and the reward is also greater. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (2 Cor. 9: 6.)

Paul also taught the church at Corinth to give as God had prospered them. (1 Cor. 16: 2.) So a certain portion of all that the Lord puts into our possession should be given to some good work, and here is a rule that I think will cover the ground: Purpose in your heart (2 Cor. 9: 7) to give as large a per cent of your income (1 Cor. 16: 2) as you can make out without (Acts 11: 29).

The next thing, then, for us to determine is to whom we shall give. First, we find that we are to give to the poor saints: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." (Rom. 15: 26.) "Distributing to the necessity of saints." (Rom. 12: 13.) We are also required to give to the poor in general: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (Matt. 5: 42.) We are even required to give to our enemies who are in need: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." (Rom. 12: 20.) We are to give to the support of those who preach the gospel: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9: 14.) Again: "Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." (1 Tim. 5: 18.) Not only are we to support those who are preaching among us, but we are to send to the necessities of those who are preaching at other places: "For even in Thessalonica ye sent once and again unto my necessity." (Phil. 4: 16.)

I once heard a brother say that if he gave ten per cent of his income to the Lord he had a right to use the remainder of it as he pleased, and that if he chose to spend part of it for tobacco it is all right. It seems to me that the Lord would be better pleased with that man if he would quit using tobacco so he would be able to give eleven per cent of his income to the Lord. We should give all that we are able. (Acts 11: 29; 2 Cor. 9: 6.)

We should make an effort to do all those things which are commanded us and all that is our duty to do, and even then we are but unprofitable servants. (Luke 17: 10.)

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

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FROM EXCHANGES.

J. A. H.

In looking over exchanges I see many things in the religious papers of the various denominations that I very heartily approve, and that make my heart beat warmly for those who write them. I want to copy and commend. Then, again, I see many exhibitions of the bitter sectarian spirit, and many doctrines are taught that are not true, and that ought to be condemned. So far I have not done much in the way of clipping and commenting, but will probably do more of it hereafter. We will begin with a quotation from our contemporary of Dallas, Texas:

"In every case where division occurs in a church, the devil is largely in evidence. He is sometimes on one side, sometimes on the other, and often on both sides in such cases. In most instances, the real cause of the trouble is trivial, but the devil cares nothing about this—the result is what he is after. It is an awful shame that disciples of the Lord Jesus Christ permit themselves to be used by the devil to accomplish his unholy purpose to divide and destroy the household of God. We should inquire earnestly whether or not we are yielding ourselves servants to the enemy of souls in these matters." (Christian Courier.)

True, very true. In every case in which a division occurs among the people of God, a division which interferes in the least with their fraternal affection and fellowship in the service of the Lord, you have a piece of the devil's work; and it is not rarely the case that he works on and through both parties to the division. Those who earnestly desire to work and worship as Christ and his apostles and New Testament prophets taught, and who are ready and willing to give up any humanism that interferes in the least with peace and harmony; who are kind and peace loving, howsoever strong and firm they may be—these are the ones who are right in heart and spirit, and they are approved of God, whether they be many or few, rich or poor, learned or unlearned; and those who oppose them, and contend against them to the division of the church, are enemies of God and man, servants of Satan. We can walk together, if we will be content to follow Christ, to walk by faith; but whenever we agree to "settle differences by a vote, and let the majority rule," we cease to walk by faith, to follow Christ, and, instead of the wisdom and will of God, we take for our guidance the judgment of the congregation as it is expressed by a popular vote. Instead of being servants of God, we become the servants of the majority. By all means, let us settle our differences by the word of God, and not by the votes of majorities; or, to express the same thought in other words, let us follow God, not men. And if any man supposes the word of God does not furnish instructions which will settle any difference that can possibly arise, if only these instructions are lovingly received and faithfully applied, it is proof positive that he has not delighted and meditated in the law of the Lord as he should have done. If a division must come, be sure that you are on the side of God, no matter how many men may be on the other side. When a division is brought about by the use of some "expedient" which was not mentioned in the apostolic doctrine or known among the apostolic churches, both sides may be wrong, both frequently are wrong; but the one that holds to, uses, and advo-

cates the human expedient is always wrong in such a case, for no such expedient is to be compared for a moment in value to the unity of the people of God. Paul said he would quit eating meat, if it caused his brother to stumble; and he affirms that he who would not would sin against God.

The Courier says: "It is an awful shame that disciples of the Lord Jesus Christ permit themselves to be used by the devil to accomplish his unholy purpose to divide and destroy the household of God." Yes, indeed, it is a fearful thing to do. The Holy Spirit commands us to "mark them which are causing the divisions and occasions of stumbling," contrary to the doctrine we have learned, and to "turn away from them." He says they "serve not our Lord Christ, but their own belly," and that "by their smooth and fair speech they beguile the hearts of the innocent" (Rom. 16: 17, 18, R. V.) Now when any man teaches or practices anything which the apostles and their associates did not teach nor do, and when by so doing he divides the church, even though the expedient in itself considered may be as innocent as eating meat, God affirms he is not a servant of Christ, but of his own belly, a deceiver of the innocent. Remember when you meet a man of that kind, that God has described him, that he is a deceiver, a servant of his own belly, a wolf in sheep's clothing. Do not associate with him; mark him and turn away from him. He is your deadly enemy and is likely to do you more harm, if you affiliate with him, than if he were to murder you outright.

But if you cause divisions by teaching the truth of God in the spirit of Christ, be in nowise distressed thereby, but rather rejoice that you have been enabled to lead some at least into the way of God. Christ himself came to produce divisions in that way. (See Matt. 10: 34-39.)

"A Christian is one who believes that Jesus Christ is the Son of God, and then does the best he knows. An angel could do no more." (Addison Clark.)

Ah, Brother Clark, do you not make

is too hard to be a Christian? Must a man do as much as it is possible for an angel to do before he is a Christian? I have yet to meet the man who does the best he knows. If Brother Clark's definition is correct, there are no Christians; for, of all men, Christ is the only one who did the best he knew how. What we need is a Savior to save people who have not done the best they knew, to save sinners; and Christ came to do that.

A Mason is one who by a proper Masonic initiation has been inducted into that body; an Odd Fellow is one who, according to the laws of that order, has been initiated into it; a citizen of the United States is one who has been born into citizenship, or who has been naturalized according to the laws of the country; and so of every society, order, church, and government in the world; of not one of them can any man be a member unless he becomes one by the law of that institution for receiving members. He is not a member because he thinks he is one, or because he desires to be one; it will not do for him to think some other form of initiation will do just as well, or to say, "It matters not what form you observe, so your heart is right;" nor do I believe any man was ever silly enough to make such a remark about the ceremony of initiation into any society except the church. A woman is not a wife until she is married to her husband according to the law of the land, no matter what she may think, feel, say, or do.

Jesus says, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God," and that settles it. No matter what a man may think, feel, say, or do, he is not in the kingdom of God unless he has been born of water and the Spirit. The birth of water and the Spirit is the God-given ceremony of initiation, and Christ's words show that it is impossible for any man to enter without complying with that ceremony; and, so far as the Bible shows, no man was ever called a "Christian" unless he was a member of the kingdom of God. When the believer is baptized into Christ he becomes a Christian.

+ + +

"We could bring together seven persons who are baptized believers. One of them would say that he was baptized to 'fulfill all righteousness;' another, that his baptism was in order to be 'born of water;' while another would say he was constrained to be baptized by considering the words 'buried with him in baptism.' The fourth one would say, 'I was baptized because of what Paul says about the body being 'washed with pure water;' the fifth would say, 'Peter's words about being saved by baptism settled the question with me;' while the sixth would say, 'I was baptized for the answer of a good con-

science.'—Finally, the last of the number would state, 'I was baptized for the remission of sins.' Now, who will say that the last-mentioned baptism is the only valid baptism of the seven?" (Octographic Review.)

Sure enough, here are seven reasons for being baptized. And I suppose no one has yet said that the last man is the only one who has received valid baptism.

But seven other men might be found who would speak as follows:

1. "I was baptized because Christ teaches his disciples in the commission to baptize 'into the name of the Father and of the Son and of the Holy Ghost.'" (Matt. 28: 19, R. V.)

2. "I was baptized because Philip and Paul baptized people 'into the name of the Lord Jesus.'" (Acts 8: 16; 19: 5, R. V.)

3. "I was baptized because Paul teaches we are 'baptized into Christ Jesus,' 'into Christ.'" (Rom. 6: 3; Gal. 3: 27, R. V.)

4. "I was baptized because Paul teaches we are baptized into the death of Christ." (Rom. 6: 4.)

5. "I was baptized because Paul teaches we are baptized 'into one body,' the church of Christ." (1 Cor. 12: 13.)

6. "I was baptized because Peter commanded the convicted Jews on Pentecost, saying: 'Repent ye, and be baptized every one of you in the name of Jesus Christ unto [Greek, "into"] the remission of your sins; and ye shall receive the gift of the Holy Ghost.' (Acts 2: 38, R. V.) I wanted to attain to the remission of sins, that I might receive the gift of the Holy Spirit."

7. "I was baptized 'for the remission of sins,' because the preacher said remission of sins is the thing the Bible tells us to be baptized for."

Who will say the last of these seven men is the only one whose baptism is valid? The preacher who instructed him not only quoted from an inferior translation, which is incorrect at that place, but he also left out a part of the sentence spoken by Peter—a part, too, in which the Holy Spirit gives a reason why they should repent and be baptized—viz., "and ye shall receive the gift of the Holy Ghost." It is bad enough to cling to an inferior translation; it is worse to leave out a part of what the Holy Spirit said.

IS IT A VALID ARGUMENT?

GEORGE B. HOOVER.

It has been argued that baptism cannot be performed by sprinkling, because the word "sprinkle" means "to scatter in drops or small particles;" and while we can baptize a man, we cannot scatter him in drops or particles. The writer regards this as a rather weak argument, especially when there is such a wealth

of incontrovertible ones that may be used in its stead.

Let us examine a few cases. The laundress moistens the clothes. In a parallel manner to the above, we may here argue that the moistening cannot be done by sprinkling, because the word "sprinkle" means "to scatter in drops;" and while we may moisten the clothes, we may not scatter them in drops or particles. Again: I dust vegetables with Paris green. Likewise we may conclude this dusting cannot be done by sprinkling. Why? Because, forsooth, "sprinkle" means "to scatter in drops," and of course I do not care to scatter my vegetables that way. Here, by this method of argument, we prove conclusions known to be false.

"The boy sprinkles the floor before he sweeps it." Does he scatter it in drops, or particles? Certainly not. Moses "sprinkled both the book and all the people." Did he scatter them in drops? Not much.

After making the argument referred to in the first paragraph of this article, Brother Burnett proceeds, in the last issue of *The Way*, to argue as follows:

"In the first place, the word 'pour' is not derived from the same word from which we obtain 'baptize.' This looks suspicious. . . . To pour means to 'turn out in a stream.' Hence you cannot pour a man unless you can turn him out in a stream. You can baptize a man; therefore to baptize and to pour are two different acts."

Let us also try this argument, and see how it works. Suppose I should conclude that anointing was done by immersion. This would be somewhat near such a mistake as the honest pedobaptist thinks Brother Burnett and I have made on baptism. After reaching this conclusion, I meet a friend who thinks anointing was done by pouring. I proceed to enlighten and convince him as follows:

"In the first place, the word 'pour' is not derived from the same word from which we obtain 'anoint.' [This is true in the New Testament, though both terms occur at least eighteen times.] This looks suspicious. To pour means to 'turn out in a stream.' Hence you cannot pour a man unless you can turn him out in a stream. You can anoint a man; therefore to anoint and to pour are two different acts."

Think you this would convince my friend he was in error? If it is not a good argument in the one case, why is it in the other?

When a method of argument leads to a false conclusion just as readily as to a true one, what better evidence do we want that the argument itself is fallacious? Even though this argument were legitimate, it would furnish too much opportunity to dodge and quibble, a proceeding apparently much in favor with pedobaptist polemics.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16.)

This is the language of our blessed Savior, and demands our especial attention. A great many who contend earnestly for the obedience of first principles, so called, almost totally disregard this command of Jesus. I think there is a great mistake made along this line by many ministers. They go from place to place bringing great numbers into the church who know very little of the requirements of the Bible concerning the great and responsible calling of a Christian. This is detrimental to the cause of Christ. The result is, a great many unconverted people press into the church, or try to, converted to the preacher and his fine manners and oratory, and soon fall away and die. The truth is, they are dead all the time. God does the adding to the church, and I am slow to think he adds such material to the church of Christ. We need more God-loving and God-fearing men who are willing to present the plain, old word of God in its fullness to the people. Preachers are ready and willing to tell sinners that if they obey not the gospel, they will be lost; but why will they not all tell church members that if they do not do their duty as Christians, there is no hope for them? I cannot see any difference; one is as binding as the other, as far as I can see. I cannot see why some fail to proclaim the full counsel of God, unless they are afraid their "bread and butter" supply will be cut off. God wants men in his service who "tremble at his word," and who are not "afraid of the faces of his hearers."

Our blessed Savior, in addressing his disciples in the memorable Sermon on the Mount, said: "Ye are the light of the world." Paul said: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2: 15.) We all know the benefit and importance of light. What a blessing is light! Without light, the world with all its beauties would be wrapped in impenetrable and unending gloom. This grand old earth of ours, so fitly adapted to the wants of man, such a fit abode for him, would be a desolate, barren waste, shrouded in one long, cheerless night, if it were not for light. I shudder at the thought! But, in my opinion, the physical light, with all its blessings and sweet associations, sinks into insignificance when compared with the light of God's eternal word reflected upon the world through the Christian. Every true Christian, not a mere church member, is a bright and shining light.

What a responsible position! Nothing is more important than Christian example. If all Christians would live as they should live, "walk worthy of the vocation wherewith they are called," as Paul expressed it, and thus show to the world that there is a reality in the holy religion of the "spotless Son of God," there would be little difficulty in persuading men and women to come into the fold of Christ. But how different it is! We can scarcely discern any difference between a church member and a sinner, except on Sunday, and sometimes not then. Solomon said: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4: 18.) I have always thought this was beautiful language. It is true of every loyal Christian. His light grows brighter and brighter as he passes along, lighting up his pathway through this "vale of tears" wrapped in spiritual darkness; penetrates the dark and cheerless tomb, and is at last lost in the all-present light of God and the "Sun of righteousness." Grand and glorious thought! Brother, is your light shining? If not, you are not a Christian. A Christian cannot keep from shining any more than the sun or moon can. But why is it necessary to let our light shine? A great many answers could be given to this question. I will give a few.

(1) Because the Savior commanded it. His authority is absolute, and he must be obeyed.

(2) That men may be influenced by our example and glorify God. What a grand reason! This is the reason, in sense, that our dear Savior gave. Paul said: "None of us liveth to himself, and no man dieth to himself." We cannot go to heaven alone. God has given us an influence in this world, and requires us to use it for his glory and the good of our fellow-man. Whether you realize it or not, my brother, you are by your daily walk leading people into the way that leads to eternal life, or dragging them down to hell. Terrible thought it is to me that I by my example may be the cause of one poor soul writhing in the angry flames of hell forever! Christian, beware! But you say you have little or no influence. I am truly sorry for the man who thinks he has no influence. Some men lead such wicked lives that they really have little influence for good, sure enough; but they have influence in the other direction. Solomon said of such: "The way of the wicked is as darkness: they know not at what they stumble." What a contrast between their course and the path of the just! The one leads to everlasting light; the other, to outer darkness.

But how can we let our lights shine?

(1) By studying God's word and living in strict obedience to its commands. "Search the Scriptures; for in them ye

think ye have eternal life: and they are they which testify of me."

(2) By doing nothing inconsistent with the holy religion we profess, by controlling our thoughts, words, and deeds at any and all times. We can control our words and actions by controlling our hearts. We are thus admonished: "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.) Brother, "keep thyself pure." This will do more toward the conversion of the world than the loudest preaching in the world can do; in fact, this is the loudest and most effective preaching that can be done. A great many people have little talent for public preaching, but all can preach in this way, if they only will. Let those sisters who want to preach try this way. The word of God authorizes them to preach in this way. In this way some of the grandest preaching is done by our faithful, noble-hearted sisters. No doubt Timothy owed his success, in a measure, to this class of teachers; and Paul, also, was assisted by Aquila and his noble, Christian wife, Priscilla. I am filled with emotion and gratitude when I remember that I was converted to Christ by the preaching of my sweet-sainted mother. I do not remember having heard her use one single idle or unchaste word. She went about her daily household duties, which were many, with that sweet Christian resignation which gives mothers that great influence for good over their children. I can never forget her teaching in my childhood. Impressions were then made that will never die, and that changed my whole course of life. She, "being dead, yet speaketh." If I ever amount to anything in this world or the one to come, give the credit to my mother. Mothers, are you using your influence in bringing your children into the fold of Christ? I am acquainted with an old mother who reared a large family, and one of her sons, during a protracted meeting, requested me to go to his mother and ask her to come back to the church with him and his father. She informed me that she belonged to the church. This son was a grown, intelligent young man. He told me afterwards that he did not know she claimed to belong to the church, and still thought she ought to come back to the church. I thought so then, and later developments have not changed my opinion. Erring Christians ought to confess their sins. But what a compliment it is for a mother to rear a child to manhood or womanhood, who does not know that she is even trying to live the Christian life! Such children have my sympathy. God pity any child who has such a mother! I thank kind Providence that I had no such mother. If parents would only study the word of God and live by it, teach it, and practice it in their daily walk before their children,

it would greatly benefit them in this world and in the world to come. We are commanded to bring up our children in the nurture and admonition of the Lord. Are such parents as above referred to doing this? No—a thousand times no! Are those parents who indulge in filthy communications before their children letting their lights shine? Anybody can answer this question. Are those church members who continually refuse to come together on the first day of the week to commemorate the death, burial, and resurrection of our crucified Redeemer letting their lights shine?

A great many similar questions might be asked, if space would permit. I hope Brother Harding or some one else more talented and experienced than myself may take up this all-important subject and present it more forcibly. May God help us all to better, purer lives.

OBEDIENCE.

R. N. GARDNER.

This life is given to man to prepare himself to dwell with God through eternity, and for this purpose God desires to keep man under obedience to law. God has always had laws by which to govern his followers, and when they obeyed these laws they were rewarded, and when they disobeyed them they were punished. Many examples of these truths are found in the Old Testament.

The New Testament teaches that one must become a member of the body of Christ before he can be saved. This, then, is a law of God. So it makes no difference how honest a man is, how kind he is, how he is respected by all who know him, how much time or means he gives to religious work, or how refined and educated he is, he is condemned and doomed to eternal punishment unless he obeys this law.

Though this good man has failed to obey a law of God, yet, from a human point of view, it seems hard that he should be eternally punished. However, if we reason about this as we do about material things, we can understand the wisdom of it, and why it is that God wants man to be obedient to his laws.

The existence of the earth and all objects on earth depends upon their obedience to law. For example, a grain of wheat could not germinate and send forth the tender blade which grows into a stalk that bears the fruit, except in obedience to the laws of Nature. From the acorn could grow no mighty oak unless it grew in accordance with law. It requires soil, moisture, and heat to cause it to grow, and in the absence of them no seed would germinate. The many hundreds of bees that work together so systematically in the hive, and accomplish such wonderful results, work

in obedience to laws of Nature. No government can exist unless its subjects are required to obey its laws. No boy ever grew to be a useful man unless he obeyed the laws of a superior and was made to do many things for which he could see no use. Children cannot tell what is best for them, and many times they think their parents are very hard on them when they require them to go to school; yet this is the very thing they need. The earth, suspended in space and revolving around the sun, with many other worlds, is guided by laws of the Supreme Being who brought it into existence. Scientists tell us if it were to vary from its accustomed path, it would collide with other heavenly bodies, and chaos and destruction would result. The myriads of worlds that man can discover in the heavens by the aid of the telescope were created by God and are kept there by his laws. So we conclude that all things in existence are in obedience to law.

Just as man is superior to the lower creations and is the only creature on earth that is fitted to have dominion over them, so God is superior to man and is the only One fitted to rule over him. As a lower animal is not fitted to govern and have dominion over the lower creations, so man is not fitted to govern mankind. As the lower creations are worthless unless used by man, so man is worthless unless obedient to God. As all things are governed by law, so man must be governed by law, and God is the only one fitted to make those laws.

Applying the above principles to man's usefulness in this life, we find that he must be obedient to God's laws, and that it is not possible for him to accomplish anything except by obeying them. Though all these laws may be repulsive to him and he can see no appropriateness in obeying them, yet, to be useful, he must do it, for there is no alternative. God must be the law-maker. His laws, and his only, are fitted to guide man into usefulness and give him peace, happiness, and prosperity. No man or body of men is capable of governing mankind. It is impossible for any man or men to make laws which, if obeyed, would lead man to true happiness.

No nation has ever been civilized that was not influenced by the laws of God. Any nation to-day that is not influenced by his laws, as revealed in the Bible, is a nation of heathens and barbarians. It is a nation without schools, churches, railroads, steam engines, telegraph, or any conveniences and comforts of life; but its inhabitants are of a poor, low, and degraded type. Such a nation, as long as it is without God's laws, can no more produce enlightened, cultured, useful men and women than the acorn can grow into a tree without heat, sunlight, or moisture. Then religion, or obe-

dience to God, pays in this life. It gives us pleasant homes, good schools, civilization, and all the comforts of civilized life.

But some will say that they have no use for religion, since they can have all these blessings without it. Those who talk thus may live in ease and luxury, contented in trampling under foot God's commands; but they should be thankful that they live in lands where the gospel which they neglect has brought civilization and tamed the beastliness of their fellow-men, who, were it not for religion, might long ago have eaten their bodies, like the South Sea Islanders eat each other to-day. Then, according to reason, apart from Bible teaching, it is right for God, the Creator of all things and Giver of every blessing, to rule man. God does not propose to guide man specifically in his secular affairs, but he has left us a perfect law to guide us in his spiritual kingdom. There is no act of worship that God wants men to do that he has not revealed in his word, told what it is and how it is to be done; for the word of God is complete and furnishes a man of God completely unto every good work. No man, however intelligent, is able to make a law, suggest a thought, start a movement, or in any way be instrumental in creating a plan by which man can worship God acceptably. Man, with all his power and wisdom, cannot create plans by which he can please God. God created man with a nature to worship, told him whom to worship, and through inspired men revealed a perfect code of laws by which he may worship, and man has no right to add to these laws. How disloyal it is for man to try to do things in a better way than that revealed in the Bible! The Holy Spirit himself says that the word of God is complete to the man of God for every good work. There is no promise of salvation to any one, except to those who obey God's word. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) Here the promise of salvation is to those who do his will. "And being made perfect, he [Christ] became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.) In this passage eternal salvation is promised to those who obey him. Then, to say the least, we are safe when we try to do all the Bible teaches, leaving off all it does not teach.

It is true God's plan seems to be a failure sometimes, yet man has no power to tell when God's plan is a failure or a success, except as he is guided by his word. When Noah and his family were the only ones on earth that were loyal to God, it seemed that God's plan had failed, for so few accepted it, yet those few were the successful ones after all. We sometimes hear it said

that we live in the nineteenth century, and that Paul could work as the Bible directs, but we must conform our plan of worship to the spirit of the present age. God knows our natures, and knew eighteen hundred years ago just what man should do, even in this progressive time, for his own good. I would fear to do anything as worship to God without trying to conform exactly to God's will; then I can be sure I am right and will not fear the results, for God will attend to them. How pleasing to God a man must be who at all times is ready and willing to say: "Speak, Lord; for thy servant heareth!"

To endeavor to keep God's commandments perfectly, without modification, does not bring a burden upon any one, for Jesus says: "My yoke is easy, and my burden is light." It does not bring sorrow, discord, strife, or limit one's happiness; for the "fruit of the Spirit is love, joy, peace, long-suffering; gentleness, goodness, faith, meekness, temperance." (Gal. 5: 22, 23.) It will not bring poverty, for Jesus says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It will justify one's hopes of heaven, for we are to be judged by the word. (John 12: 48.) As we have Christ's words with us, let us obey them, so that at the judgment bar of God, where we are to be judged by the word, our actions may accord with them and we may be welcomed into that realm of perfect happiness. Are you not willing to be guided by Him who created you? If He leads you, you are a success in this life, and heaven awaits you at its end.

CHRISTIAN UNION. No. 3.

J. PERRY HODGE.

Yes, denominationalism is a power, and therefore ordained of God. (Rom. 13: 1.) But for what purpose was it ordained?

Jesus said: "If a kingdom be divided against itself, that kingdom cannot stand." (Mark 3: 24.)

It has been taught and believed by many that the church, or kingdom of God, has been divided by denominationalism into many parties; but such, to me, does not seem to be true; for if the kingdom of God is found in denominationalism, it appears that the kingdom of God cannot stand, for "a kingdom divided against itself cannot stand." It is written that the kingdom of God "shall never be destroyed." (Dan. 2: 44; see also Luke 1: 33.) But if it is to be found in denominationalism, it cannot stand, because denominationalism is divided against itself, and therefore "cannot stand."

But for what purpose was denominationalism ordained? In the parable of the wheat and the tares (Matt. 13: 24-

30), with its explanation (Matt. 13: 36-43), the good seed represent the children of the kingdom (of God), and the tares represent the children (of the kingdom) of the wicked one.

The wicked one founded a rival kingdom and sowed the seed that produced the children for that kingdom. The children of the two distinct kingdoms have mingled together, but the children of one kingdom were of different character to the children of the other. The seed that produced one kind of children was truth, and the seed that produced the other kind of children was error. The children of error were more numerous than were the children of truth, and, as might be expected, the more numerous kind gained power from numbers, and the children of truth were oppressed and trodden under foot. This oppression lasted through several centuries, and as the years rolled by the seed called "error" became more plentiful, the children springing from these seed increased in numbers and ruled over all the earth, both civilly and ecclesiastically; kings and rulers reigned by their consent, and were by them deposed at will.

Truth, the seed of the righteous kingdom, was cast down and error was set up; the kingdom of tares prospered in the sight of men, while the kingdom of wheat was crowded out and trodden upon. The sanctuary was thus polluted and the host thereof cast down.

Years rolled on. A reformer arose and offered some changes that were accepted by some, who rallied to his standard; but because they opposed the kingdom of the wicked one, the children of that kingdom, who did not accept any changes, denounced the movement and persecuted the adherents. Undaunted, the reformer and his followers moved on. More and more were they persecuted and denounced as heretics, and larger and larger became the number of followers, until the lines of the reformation were clearly marked out. A platform, or creed, was formulated. All subscribed thereto, and a large bundle of tares was thus reaped and bound.

Another reformation arose and gathered from the tares all such as were of the same opinion with the reformer; a creed was formulated and agreed to, and another bundle of tares was reaped from the old stock and bound together by this creed.

Another reformation arose and did as the others had done; and another and another, until at last there were reformations and new parties being organized and confirmed daily, each binding itself together by its creed.

Each reformation had to be known in a way that would distinguish it from every other reformation, hence a name for each became the practice, and thus was denominationalism born. Each new reformation weakened the old stock,

and by this method the kingdom of the wicked one ceased to rule the world as it had done before; and it was for this reason that denominationalism was ordained of God. It was ordained of God that the children of the wicked one should grow up with the children of the kingdom till the harvest, and that in the time of harvest the tares, or children of the wicked one, should be bound together in bundles (sects, or parties) before the wheat should be harvested. Denominationalism has furnished the reapers for the tare harvest, and it has been a mighty agent in God's hand in this work of dividing the kingdom of the wicked one against itself. It has accomplished its work; the zenith of its power has passed; now is its waning season. Babylon the Great, the mother of harlots, has by this giant power been forced to a level with other sects or parties. The wicked one has been smitten by the sword that proceeds out of the mouth of God. Rome is rendered powerless to put its opposers to the sword. Catholicism rules Catholics now, but not the world.

The Son of man sowed the good seed (the truth); the devil sowed the seed (error) that corrupted the world and produced tares. The Son of man sent the reapers (reformers) with a sickle (opinion) to reap the tares and bind them in bundles to burn them, and he has also sent some reapers (restorers) with a sharp sickle (the Bible, and the Bible alone) to gather the wheat into his barn. I want to tell you in my next article something about this latter class of reapers. In the meantime read the parable of the wheat and tares, in connection with Rev. 14, and you will have a better idea of the harvest time and the two kinds of reapers that are to do the reaping.

The Way is going to find its way into many new homes this year that it did not last year. Are you going to help send it to these new homes? May God bless you.

Jasper, Fla.

MY DEBATES. NO. 5.

T. R. BURNETT.

INFANT BAPTISM.

The beginning place of nearly all pedobaptists is the "Abrahamic covenant." They proceed upon the assumption that only one covenant was made with Abraham, and that was the circumcision covenant. They assume that baptism came in room of circumcision, and as infants were circumcised, infants should be baptized. They read Gen. 17: 19 to show that it was "an everlasting covenant," and 1 Chron. 16: 15 to show that it was for "a thousand generations." Then they read Gal. 3: 14 to show that "the blessing of Abraham might come on the Gentiles through

Jesus Christ," and, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 29.) A right shrewd debater can make a strong argument upon this ground, especially if he has an opponent who is not familiar with the covenant sophistry of pedobaptists. The whole thing is based upon the false assumption that only one covenant was made with Abraham, and that the circumcision covenant, and another false assumption that baptism came in room of circumcision. The promise (or covenant) mentioned in Gal. 3, which embraces the Gentiles, was made in Ur of the Chaldees, when Abraham was seventy-five years old, and is recorded in Gen. 12. It is what Paul calls the "covenant in Christ," which the law could not disannul. There is no circumcision and no land of Canaan in this covenant. In Gen. 17, when Abraham was ninety-nine years old, in the land of Canaan, God made the circumcision covenant with him. It has respect to a fleshly seed and temporal possessions; the other, to a spiritual seed and spiritual possessions. One has Christ in it, and no circumcision; the other has circumcision in it, but no Christ. They are named and dated. The Christian covenant (Gal. 3: 17) was 430 years before the law; the circumcision covenant was 406 years before the law. There is no need to confuse these two covenants, but every pedobaptist I ever debated with did that very thing. If the circumcision covenant mentioned in Gen. 17 is the covenant referred to by Paul in Gal. 3, and embraces the Gentiles, then there is discrepancy in the chronology of the Bible which no man can reconcile. Paul says the Christian covenant was 430 years before the law. Dating from Sinai back toward Abraham, this period of years extends twenty-four years beyond the making of the circumcision covenant. Abraham was 75 years old when the Christian covenant was made (Gen 12), and 100 years old when Isaac was born (Gen. 21: 5); Isaac was 60 years old when Jacob was born (Gen. 25: 26), and Jacob was 130 years old when he went into Egypt; the Israelites were in Egypt 215 years, and when they went out the law was given. As Isaac was born 25 years after the covenant was made, we count the years as follows: $25+60+130+215=430$. I never fail to trip up every pedobaptist I meet in discussion with this date of the covenant.

As to the "everlasting covenant" of Gen. 17, it is easy to show that it is the circumcision covenant, in which Gentiles have no part. Please read a few verses: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after

thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised." I asked Mr. Berry (one of my pedobaptist opponents) if he had been circumcised. He confessed he had not. I then read him verse 14: "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." I showed that was a land covenant, and Mr. Berry was disinherited. He could not claim even "forty acres and a mule." Mr. Ballard (another opponent) said he had been circumcised "with Christian circumcision," and therefore claimed his rights in the covenant. I asked him when he was going over to Canaan to take possession of his forty acres. He said his Canaan was in heaven. I told him that was a different land, and not the country given to Abraham in Gen. 17. Moreover, he had received a different circumcision from that mentioned in the covenant. God said, in verse 13: "My covenant shall be in your flesh." Mr. Ballard's circumcision was not in his flesh, and hence he was cut off from all rights and privileges in the covenant. He ran to Rom. 2: 28, 29, and read: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." I told him Paul is speaking of Christian circumcision, and not that mentioned in Gen. 17, and he uses the present tense. He says, "He is not a Jew," etc.; and, "Circumcision is that of the heart," etc. The old circumcision was of the flesh, and there was no other kind in that chapter 17 covenant. But I told him the new circumcision, which is "of the heart," is not baptism, and an infant cannot receive such circumcision. Is infant baptism "of the heart, in the spirit?" He ran to Col. 2: 11, 12, to prove that the "circumcision of Christ" was baptism: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism," etc. I told him if baptism was the circumcision mentioned in that passage, then he was in a worse dilemma than ever. Is baptism performed "without hands?" Does it "put off the body of the sins of the flesh?" Is it a burial? If you are correct now, how are you going to deny that baptism is for remission of sins when we take up another proposition? He never could

escape the horrible into which his allegorical position drove him. The "circumcision of Christ," which is "made without hands," is not baptism, but the operation of the Spirit on the heart of man, which puts off (from the heart) the sins of the flesh. The burial in baptism immediately succeeds, but is not the circumcision.

Pedobaptists claim that circumcision was the "seal of the covenant" under the Jewish dispensation, and baptism the seal of the covenant under the Christian dispensation. They present no scriptural proof of this position, and, in addition, plunge themselves into terrible difficulties. No living man can tell when the seal was changed from circumcision to baptism, or by whose authority the change was made. Most of them will say the change was made when Christ gave the commission: "Go ye therefore, and teach all nations, baptizing them," etc. But when the apostles went forth to carry out this commission, they baptized Jews as well as Gentiles. They applied the new seal to those who already bore the old seal—viz., circumcision. If those Jews were already in the covenant, and had its seal upon them, why seal them a second time? Besides, John and Christ and the apostles had already baptized thousands of Jews before the date assigned for the change of the seal. Were two seals in operation at the same time? Why put two seals upon the same person? Dr. Biggs said circumcision was not abolished till A.D. 53 (Acts 15) when the council at Jerusalem decreed that the law of Moses was not to be bound upon the Gentiles. But baptism had been practiced more than twenty years when this decree was promulgated. If we date the change of seal from the day of Pentecost (which is the most generally accepted theory), there are still insurmountable difficulties. One of my opponents made a hard fight on the text: "Suffer little children, and forbid them not, to come unto me" (Matt. 19: 14.) He affirmed they brought these little children to Jesus to be baptized, and that he baptized them. This was a good while before Pentecost. But when the issue came up as to change of seals, he unthoughtedly said the change took place on the day of Pentecost. So he had the little children sealed with the new seal before that seal was invented and while the old seal was in operation. Dr. Biggs had the little children sealed twenty years before the change of seals, but he honestly admitted (when he found he was in a tangle) that Jesus did not baptize the infants.

The pedobaptist system is based upon a false assumption—viz., that only one covenant was made with Abraham, and also that baptism came in room of circumcision. The promise (or covenant) made with Abraham in Gen. 17 was

land for a seed and a temporal inheritance, and its token was a fleshly mark. The promise made in Gen. 12 had respect to a spiritual seed and a heavenly inheritance, and its token is a spiritual seal. Baptism is not the seal of either covenant.

WHY LAY UP TREASURES?

J. N. ARMSTRONG.

In my last article we found that the two rich men came to ruin through the laying up of their treasures. We also found that what was true of these men, as a rule, is true of all rich men; for Jesus teaches plainly that it is easier for a camel to go through the eye of a needle than for a rich man to come to any other end than ruin.

Why any Christian will dare to run the risk of so great danger is not reasonable. Men do not run such risks in other matters. Especially is it strange when there is no real necessity to a Christian for laying up money.

The reasons men usually give for treasuring up treasures are founded upon selfishness, covetousness, or unbelief. Unbelief, of course, includes the other two sins; for to the extent that I trust my God, to that extent I will be unselfish, and also free from the love of money.

Why are farmers not satisfied and contented with the supply of present needs? Why desire, long after, and work to lay up that which we do not need now and may never need? Because we are afraid that some time in our history we will fail to make the necessities of life, and then we expect to fall back upon what we are now saving.

Why is the day laborer not satisfied to live from day to day, sacrificing to the Lord all save daily needs? Because he cannot see how his family would be supported if he should die or become unable to work. So it is with a very large class of humanity in every stage of life.

This fear is all founded, it seems to me, on unbelief in the promises of God—the same unbelief that leads farmers to harass themselves and fill their souls with anxious care when the crops are burning up with summer heat and it looks as if nothing would be made. We forget that the God who stops the rain and causes the sun to pour its rays down upon our earth with renewed energy and power can turn away the freezing storms and let the grass grow all winter, and thus lessen the needs.

We must not forget that our God can do anything. He is the same God that turned the rod into a serpent, that rolled the waters of the Red Sea either way and made them great walls of ice, that brought water out of the rock, that rained bread from heaven—yea, that raised Jesus from the dead.

Of course, when it comes to a question

of power, no Christian doubts that God is able to care for his children temporally, if he only willed to do it.

Well, I do not see how God could be the Father of the New Testament, and not will to give his child everything he needs. It does seem to me that any other view of him would contradict the principles that move all true fathers to do for their children. Any father who would not give to his child everything that the child needs (if he can) would be condemned by all. Surely our God is not such a father.

He who gave his own Son for us before we were his children—yea, while we were his enemies—could not be careless of us after we are his children true and tried. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8: 31, 32.) Since he has given Christ, reasons Paul, how is it possible for him not to give us all other needed blessings?

Jesus makes the same argument in the Sermon on the Mount, when he says: "Is not the life more than meat, and the body than raiment?" (Matt. 6: 25.) If God has given us this body and breathed into it the breath of life, will he not give us meat (food) to keep this life, or raiment to clothe this body? He continues the same argument by calling attention to the fact that God cares for the birds. If our Father cares for the smallest of birds and animals, will he not care for his own children? What father would be thoughtful about his chickens and pigs, and yet let his children go ragged, cold, and hungry?

Remember, now, the very subject our Savior is considering is food, raiment, and drink—the necessities of life. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6: 28-30.) I do not see how the lesson of fatherly care in temporal matters could be taught more forcibly than Jesus teaches it here.

Jesus concludes the whole matter by saying to these disciples: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"All these things"—food, raiment, and drink. What more could a human being need than these? Jesus says these "shall be added" to him who seeks first the kingdom of God and his righteousness. He who believes and is baptized is no more promised salvation than he who seeks first the kingdom of

God and his righteousness is promised "all these things." I would as soon expect one promise to fail as the other.

"But my God shall supply all you need according to his riches in glory by Christ Jesus." (Phil. 4: 19.) "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9: 8.) "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." (Heb. 13: 5, R. V.)

Every one of these scriptures has direct reference to temporal blessings. I know we are in the habit of applying all the promises of God to spiritual things, but this is wrong. No candid mind can read the scriptures I have given in this article, in their connections, and doubt that they have direct reference to the life in the flesh. They are plain, explicit, and forcible.

The Christian's plan of salvation is a plan of faith. There is no other way by which man can be saved. Every day and every hour should be lived by faith. "We walk by faith, not by sight." (2 Cor. 5: 7.) "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." (Gal. 2: 20, R. V.) Paul lived as much by faith when he made tents, worked with his own hands, as when he "stood in the midst of Mars' Hill" and cried against the idolatry of Athens. The one was as much a part of that life in the flesh as the other.

The farmer's crop should be planted, cultivated, and gathered in faith. If it rains regularly, he should rejoice as he watches it grow; if it ceases to rain, and his crop begins to wilt, parch, and burn, he can still rejoice in his faith in the promise of his Father to supply every need; and though the crop may fail, yet he knows his God will take care of him, even as he cares for the birds. In his faith he is happy; although he may not be able to see how he can live with the present prospects, yet he trusts in his God. When he begins his crop, he asks the God of heaven to bless the very seed sown. He continues to pray daily, realizing that in one hour's time God could wipe his crop off the face of the earth. At the same time, he feels and knows that if God should see it best to blot it out, he would feed him some other way, and make the blotting out of that crop a blessing to him. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8: 28.) Here Paul declares that "all things" do work (not will work hereafter) together for good to the lover of

THE MEANING OF FAITH

W. J. BROWN.

God; and all it takes for the farmer Christian to believe, when his crop is being drowned out or dried up, that it is working for him an unseen good, is to believe what Paul says here.

One time when the Philippians had doubtless sacrificed beyond their ability to supply the needs of the apostle Paul, he cried by way of encouragement in his letter to them: "But my God will supply all your need." Is Paul's God our God, and will he do for us what he said his God would do for the Philippians? If so, he will supply all our need, if we are as faithful as they. Unbelief keeps me from trusting this promise. When I believe it practically, I will see no need, it seems to me, for laying up treasures.

This manner of life does not mean "all sunshine;" certainly not; for if this were so, anybody could trust. Even Paul had his dark hours. He got hungry, suffered need, was in want, was abased. "I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me." (Phil. 4: 12, 13, R. V.) "I have learned, in whatsoever state I am, therewith to be content." There was a time when he did not know this grand lesson. We, too, may learn it. Paul had learned to be contented (satisfied, at ease), even when he was hungry. What faith he must have had!

While it is a beautiful thought that God cares for me daily, yet I must not forget that his temporal blessings are all on conditions, and that I need not expect them until I fulfill these conditions. Food, raiment, and drink are only promised to him who loves God with all his heart and is daily seeking first the kingdom of God and his righteousness. This means the kingdom of God and his righteousness must be the first thing in my life. My chief purpose must be to advance this kingdom. If I farm, my farm must be run in the interest of this kingdom. Whatever I may do must all be done to reach one end—advancement of the kingdom of God. Paul made tents; but this was not his calling, and he only used it as a stepping-stone to his chief business—being a Christian.

We have not found all of the conditions yet. Perhaps in my next we will search more along this line. Remember, as you read, that I have before me the faithful, big-hearted, whole-souled Christian. All these indifferent, unconcerned, careless Christians (?) God promises to spew out of his mouth. God will not bless such temporally nor spiritually. If we want to enjoy the promises of God, we must comply with the conditions on which the promises rest.

The reading of *The Way* and my limited association with the Nashville Bible School have suggested to my mind the larger meaning of the word "faith" as used in the expression, "faith in God." To their way of thinking, writing, and living, the word means a life of trust in God for all things pertaining to the life that now is and that which is to come. We exhort the sinner "to believe in the Lord Jesus Christ," but do we mean all that the words import? We must not limit faith in Christ to a few of the historical facts and promises; it must comprehend all that he promises and commands. It includes more than believing that baptism is for the remission of sins and that we must attend church. To believe in Christ is to believe that he will do all that he says he will do. It is quite different from believing in man. Faith in the latter does not, that I can see, change my relation to him or modify my conduct toward him, as it does in the former. Faith in Christ is revolutionary. Christ cares nothing for our platitudes and make-believes. Only faith, in the sense of trusting him for everything that he has promised to do for his people is acceptable to him. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This statement of the apostle requires that we believe in the existence of a supreme Being, and that that Being is God. Furthermore, it requires that we believe that God rewards the faithful. This faith, of course, depends upon testimony, moral, and mental capacity. The power of faith is inherent in the truth, and its effect depends upon the mental capacity and will of man. Truth fails where the intellect is weak, though the will to know the truth be strong. I mean that the truth cannot reach its highest development where any one of the requisites of faith is lacking. Again, the testimony may be strong and the perception good, but fail to reach its maximum strength for lack of the will power. There seem to be three sources of faith in the existence and character of Deity. First, the works of God. "The heavens declare the glory of God; and the firmament showeth his handiwork." But it is not said that such testimony converts the soul. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." The second source of testimony is the natural instinct innate in all men to believe in the existence of a supreme Being. And the third is the testimony of his own word. The last will do what the other two cannot, in the nature of the case, do—make a man over again, restore man to the

perfect likeness of God. The law of the Lord is perfect, converting the soul.

But why, we may ask, is it impossible to please God without faith? Is faith an arbitrary appointment of God to meet and satisfy the demands of absolute authority? Or is it, rather, to meet the imperative wants of man's nature in securing the blessings that flow only through the channels of faith? I am inclined to think that he demands faith for two reasons. The first is doubtless for the same reason that he requires personal purity. In order to live, we must eat. This we know. But to make it emphatic and to give to life its value, we need a command to the same effect from the Lord of life. By disobedience we both injure ourselves and show disrespect to the Giver of life. So disbelief of God's word injures man's own soul, and consequently displeases God. We cannot go to God for what we need if we do not believe that he gives such things. If we believe we have a friend who will give us a thousand dollars, we can go to him; otherwise we cannot go to him. If that same man were to make you a promise of a thousand dollars, we cannot conceive of your going for the money with no faith whatever in his promise. But for the sake of making the second reason of faith plain, we will suppose that you go to him and secure the money according to promise. But you tell him that you did not believe that he would give you the money. Would he be pleased with a statement of that kind? What would it imply? That he was not a man of his word, that he could not be relied upon for what he had promised. Does not a failure to believe all that God has promised to do for his people both here and hereafter imply as much?

God is not pleased with a man who believes less than he has commanded, revealed, and promised, any more than with one who tries to believe more than he has grounds for believing or doing. Faith must neither transcend nor fall short of the divine limits. If it is sin for man to attempt to believe more or do more; if it is a sin of presumption for him to thus attempt to go beyond what God has revealed, commanded, and promised, is it not equally sin (of some kind) for man to stop short of what God has revealed, commanded, and promised? Some of those who are such tenacious sticklers for a "thus saith the Lord," and are fearful of going beyond what he has revealed, commanded, and promised, I fear, fail to come up to all that he has revealed, commanded, and promised. If we fail to do all that he has commanded, the failure is sin; a failure to believe all that he has revealed is sin, and the result is not only a failure to enjoy some of the promises but God is displeased. Observe, the text does not say, "He that cometh to God must believe that he is, and that

A kind word is never out of season.

...is for the remission of sins (which is true in its proper connections), but he must believe that God is a rewarder of them that seek him. The word "rewarder" is generic, and doubtless comprehends all that God has promised to do for the faithful servants of his Son. There are, perhaps, many who believe the former that do not believe the latter. For instance, you ask some of the disciples if they believe that baptism, with its proper antecedents, is for the remission of sins, and they will say: "Certainly we do, and we believe more than that about it; we believe that you must have faith in the design of baptism in order to secure the forgiveness of sins." Now ask them if they believe that God answers a Christian's prayers, and the answer does not come with the same degree of dogmatism that the other did. Why is it? Is it because the testimony is more ample and plain on the subject of the remission of sins? No, not that; for where you find baptism for the remission of sins once, you will find twenty places in which it is said God answers the prayers of those that do his will. The reason is doubtless owing to the fact that the answer of prayer, to our way of thinking, involves grave difficulties which none but the divine can remove.

Let me try to illustrate the matter in a practical way. Two men belong to the same church. They pray for daily bread. Both sow the seed, cultivate the growing corn, and at the proper season reap a bountiful yield. Listen at the thanksgiving offered to the Giver of every good and perfect gift. Brother A thanks God for all blessings alike. He does not think of going into details; he just lumps them off. Why does he not specify the object for which he has prayed? Ah, here the lurking skepticism is manifest! He does not believe that the bountiful harvest is any more the gift of God, and in answer to his prayer, than other things for which he did not think to pray. Why, he thinks of what sinners have obtained without prayer. Does he, therefore, have the feelings of gratitude to God that he should have? Is God pleased with such faith that sees no more than the laws of Nature indiscriminately bring to all alike? But B views the matter in a different light. He sees the providence of God behind the laws of Nature, directing them in behalf of all, and especially them that believe. He prays for his daily bread, although he knows that it is, as a rule, secured without it. Why does he pray for what can be had without prayer? Because Jesus teaches it. In his case, the blessings of food and clothing are worth immeasurably more as tokens of a Father's love, and possess a moral and spiritual value over and above their temporal uses. His faith in God enables him to look up to God with feelings of gratitude. Hence

his manner of life is well pleasing to God, and his prayers are answered for that reason. His joy in the blessings bestowed is gratitude, his use of them is worship. As the keepsake of a friend, as the memorial of a friend in heaven, never seems to us the material object that it is, but to the inward eye is transfigured, so are the temporal gifts of God transmuted into helps to the spiritual life. Just as the faith and trust of a child in its parents not only benefits the child in many ways, but honors and pleases them, so trust in our Heavenly Father brings to us untold good and honors and pleases him. Would not man feel the sting of disgrace in case all of his neighbors should say they have no faith in him or were afraid to trust him? Some time ago I stopped some two hours at a station to wait for a train. A traveling man asked me to guard his luggage until he returned from the city. Why did he single me out from a throng of people and commit the trust to me? The circumstance set me to thinking. I think it was the greatest honor ever bestowed upon me. It had a good effect; it made me more vigilant of what another had committed to my care. I would have suffered the loss of a good deal before surrendering the goods to a thief. I have not done with this subject yet.

Coal City, Ind.

REPLY TO AN INFIDEL.

J. W. ATKISSON.

Here some time ago a certain doctor, who still holds membership in a certain church, sent a liberal supply of so-called "Free Thought" literature to me, with a note accompanying the same requesting me not to criticise said literature in any way; "for," said he, "you cannot convince me, therefore anything you might say would do no good. I cannot believe in 'the supernatural;' I cannot believe in miracles, because I have never seen one." But thinking that perhaps I might benefit some one else by a reply, I have decided to write this one.

Omitting names and date, the following is my reply:

My Dear Sir: You state that the reason you cannot believe in miracles is that you have never seen one. Well, then, according to your logic, any man who has never seen a whale cannot believe that there are any whales.

But the revolution of the earth around the sun is a miracle. I wonder if the Doctor can believe that. The cessation of growth in one's finger, while that of the finger nail is continuous, is supernatural; the cessation of growth in man and animals at a given age, while that of trees of the forest is continuous, is supernatural; the constitutional difference in animals sustained by the same quality of food, and of flowers growing out of the same soil, is supernatural.

Who can tell why the same grain and grass and water will produce wool on a sheep, hair on a pig, and feathers on a goose? "O, it is something in the nature of the animal," one may say. Correct. But what is that something in the nature of the animal? All animals are made of pretty nearly the same material, are they not? Then why the difference? There you stop; there we all have to stop.

The origin of primeval matter, the origin of life, the origin of species, and the constitution of man are all supernatural facts upon any hypothesis. Suppose matter did once evolve the plant, and the plant, the animal; and the animal, the man; the very failure of a repetition would make these events supernatural. Is not that plain?

But now we will just suppose that some scoundrel should come into your drug store and pick out the poisons; then go to your library and pick up a book on surgery and read a scrap about how to amputate a limb, and another scrap about how to use the forceps and the knife in obstetric cases; then go out and publish and blaze abroad that Dr. — is a brute, a scoundrel, and a murderer, who actually kills little innocent infants, maims men and women by cutting off their limbs, and kills others by poisoning. What would you think of him? Perhaps you could not find language strong enough to express your contempt for such a fellow who would misrepresent you in that way; and yet that is precisely the way that infidels misrepresent the Bible and Christianity. The literature you sent me is full of just such misrepresentations. Yes, and there are thousands of men who gulp down such wicked sophistry with greediness, and imagine that they are living in "an age of reason."

But now let us suppose, again, that some of the people in your town believe all that the aforesaid scoundrel said about you; and a friend of yours, seeing the people deceived, goes to them to denounce the scoundrel and to vindicate you, and then they all begin to say: "O no, now, you need not argue with us! You cannot convince us, therefore your argument would do no good!" What would your friend think of such people? I dare say he would be greatly surprised at them, to say the very least. But what can he do about it? Can he convince them against their will? No. Well, then, what can he do? Just nothing at all. However, he would have the consolation of knowing that he is about on a par with the henpecked husband. He would think and feel toward those people a great deal as the henpecked husband did about his wife. Jones was one of your meek men, and he had the reputation of being pretty badly henpecked. At last his wife was one day seen switching him out of the house. A day or two afterwards a friend met him

on the street, and said: "Jones, I have always stood up for you, as you know, but I am not going to do it any longer; for any man who will stand quietly and take a switching from his wife deserves to be horsewhipped." Jones looked up with a wink, patting his friend on the back. "Now don't," said he. "Why, it didn't hurt me any, and you've no idea what a power of good it did Sally Ann."

But your literature says that the Christian Scriptures came from paganism. But could paganism have civilized the world? Did paganism give birth to the purest system of morality the world ever saw? Did pagans recommend the practice of every virtue which human reason in the most cultivated state of society can admire and approve? No—a thousand times no. Then our Bible did not come from pagans, but from the Maker of heaven and earth.

Again, your literature says that there are so many different religions that it would be just simply impossible for one to examine all sufficiently to be able to tell which is right, or whether any one religion is right. Well, I admit that that would certainly be a very great undertaking; but it occurs to me that there is a shorter method of finding out which religion is right. Jesus brought Christianity into the world and challenged all men to "judge the tree by its fruit."

Now, what are the other religions doing to civilize, educate, purify, and happiness the world to-day? Nothing—absolutely nothing. But just look at what Christianity has done to civilize the world, to promote virtue and morality among mankind. It recommends the practice of every virtue which human reason in the most refined and cultivated state of society can admire and approve. Christianity takes a drunken wretch from the gutter, from the very depths of depravity, and transforms him into one of the brightest lights and greatest agitators of morality, temperance, and virtue in the world to-day. Look at Sam. Jones, Knowles Shaw, and tens of thousands of others. Judge the tree by its fruit, for "by their fruits ye shall know them." Is not that plain?

It has been the men of sturdy and unshaken confidence in the Bible as the word of God who have been, and are, the men of might in the ministry to-day. No better example of this can be found than D. L. Moody. With him there was no question; the Bible was the word of God. Among our own brethren, we need travel but little to discover who the men of power in the evangelistic field are: T. B. Larimore, J. A. Harding, J. H. Lawson, J. V. Uppdike, H. A. Northcutt, Morgan Morgans, J. V. Coombs, Simpson Ely, C. R. Scoville, S. M. Martin, J. D. Tant, John T. Poe, and T. R. Burnett. These are very different types of men, yet they

have one thing in common—faith in the old Book as the word of God. Their preaching is of a positive character. They preach as though there was not a doubt in the world, as though the message they deliver was God's message to a sinful world.

Mark you, there is not a single instance of a man of great power with the people to win them from sin to righteousness, from the love of evil to the love of good, among the so-called "liberal" preachers. "Their speech and their preaching" is with "enticing words of man's wisdom." We would not have our ministry narrow or bigoted, but broad and charitable, yet with the breadth and charity only of the word of God.

We want not less faith, but more; not weaker conviction, but stronger—the conviction that I am called to be a minister of the grace of God, that "woe is unto me, if I preach not the gospel!" the conviction that, above all other needs, this old sinful world needs Jesus to take away its sin, that I must in some way convince them of this, and that God's power to its accomplishment is that gospel of which we are not ashamed. So shall we be strong and quit us like men.

CHRIST'S LAW FOR THE SETTLEMENT OF DIFFICULTIES.

J. A. H.

One brother, in speaking of another, said: "I forgive him, though I do not think he did right, nor has he repented; but I do not hold anything against him; I simply intend to let him alone." This is what the brother says; now hear what the Master says: "If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 15-20.) "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him." (Luke 17: 3, 4.)

Christ positively requires us to go to

our brother when he sins against us, not simply for our own sake, but for his sake, that he may be saved. The command is positive, unequivocal, and unmistakable. When one neglects it, he becomes himself a sinner in God's sight. We are told exactly how to proceed, if he will not hear; and we must go according to the law without varying in the least from that which is written. To take three with you when you go the second time is wrong, is a violation of the law, for the Master says: "Take with thee one or two more." Should this effort to settle the trouble not succeed, you are not yet justifiable in letting him alone. There are now two or three witnesses to the second conference (two if you took one with you, three if you took two, for you are a witness yourself); and now you are required—not permitted nor exhorted, but *required*—to tell it to the church; and before the church every word can be established at the mouth of two or three witnesses. Then, when the matter has been told to the church, it passes out of your hands into the hands of the church, and you are to wait patiently till the church speaks; then, if he will not hear the church, "let him be unto thee as the Gentile and the publican."

It must be told to the church, not simply to the elders of the church, and the church must speak. (See 1 Cor. 5: 1-5.) Once, a brother who had taken the first step—that is, who had gone to the brother who had sinned against him—and had failed to settle the difficulty, took with him another brother and myself to the second conference. Three of us agreed as to what the offending brother should do, but he would not hear us. So the offended brother told it to the church at a regular meeting of the congregation, and his words were confirmed by us who had accompanied him. The leader of the meeting then said: "I think these brethren have advised righteously and wisely, and it is my judgment that the offending brother [calling him by name] should accept their suggestions and act upon them." He then asked each brother in the house, calling each by name, to express his judgment. Every one answered and indorsed what the leader of the meeting had said. In this case the members of the church generally were pretty well informed as to the nature of the difficulty, and hence were the better prepared to come to a prompt decision. The leader of the meeting then turned most kindly to the offender, and said: "Now, brother, you have heard the voice of the church. Many of those who have spoken are among your most intimate friends. We advise for your good. Will you hear the church? Will you do as we advise?" "No, I will not!" was the stubborn, defiant reply. "Then," said the leader of the meeting, "by the authority of the Lord Jesus Christ, and in obe-

dience to his commandments, given to us through his holy apostles, we withdraw ourselves from you, and we declare that you are unto us 'as a heathen man and a publican.'" This case was not hastily acted upon. There was much reading of the Scriptures, explaining and exhorting at the private conferences, and all this was done with much prayer and with a great desire to save the erring one. But he hardened himself and became more perverse from time to time, and the congregation in its final action was prompt and vigorous. There is no excuse nor apology for neglecting this law. When a Christian has anything against his brother, when he thinks his brother has done him wrong, has committed any sin against him for which he is not penitent, he must pursue the course Jesus here presents, or abide under the wrath of God himself.

A CLEAR-HEADED BAPTIST ON THE NAME "BAPTIST."

J. A. H.

About a year ago I had the pleasure of quoting at length in *The Way* from T. Robinson Stitt, a Baptist minister and a writer for J. N. Hall's paper, the *American Baptist Flag*. In that paper of March 15 he writes an article, from which the following long extract is taken:

"Jesus, you will notice, in speaking of the church that was to be, said: 'On this rock I will build my church.' He did not say, 'I will build the Baptist Church,' nor any of the so-called pedobaptist churches. They were not in existence then, nor for hundreds of years after, hence there was no reason for making this distinction; and it seems to me in making this distinction now there is a verbal recognition of their claim to divine origin as well as our own. While we may refer with denominational pride to the forerunner of Christ, John the Baptist, being the first Baptist preacher, and, as we have frequently heard ministers say, 'the first Baptist Church at Jerusalem,' are we willing to accept the logical conclusion that John was the founder and head of the Baptist Church?

"Jesus said: 'I will build my church.' Paul, in speaking of it, calls it 'the church' sixty-two times; thirty times he says 'churches;' twelve times, 'the church [or churches] of God;' once, 'the churches of Christ;' once, 'the churches of the saints.' In all the one hundred and six times he never calls it 'the Baptist Church.' If I persist in calling it what Christ, Paul, Peter, James, and the apostle John called it, and you feel disposed to criticise me and oppose me in it, I will have comfort in knowing that I am in company with those of such wisdom, talent, and strength of character and goodness the world has never seen or known excelled.

My brother, the church name you so ardently contend for, and which you love to honor and exalt so highly, is not once found in the Bible, nor in any other writings, so far as I am able to find, for hundreds of years after the Bible was written. John made ready a people prepared for the Lord. It was left for Jesus himself to call together, ordain, and commission to carry the gospel to a lost world. Upon Peter's confession of him as the Christ, the Son of God, Jesus said: 'Upon this rock I will build my church.' He did not say, 'I will build the Baptist Church.' If Brother W—— or any of us Baptist preachers were to call together a number of believers and make a formal organization, we would call it a 'Baptist Church,' and why? You say: 'Because John was a Baptist, and those he baptized, including Jesus, were Baptists, and therefore it is altogether appropriate to call it a Baptist Church.' Isn't it strange Jesus never thought of that? Shall we be wise above our Master? 'It is enough that the servant be as his lord,' said Jesus.

"Neither Jesus nor any of the New Testament writers at any time or in any place called it 'the Baptist Church,' nor any other people for centuries after the apostles' day. I go as a Baptist minister into a certain community. I preach the gospel. The Lord blesses the word and a number are converted and are baptized. They are organized after the usual order and practices of the Baptists. Instead of adopting the declarations of faith and church covenant by J. Newton Brown, they say: 'We will take the New Testament as a rule of our faith and practice. What it reveals we will believe; what it commands we will obey. Further, instead of calling ourselves 'the Baptist Church,' we will call ourselves what Jesus called it, simply 'the church,' or, if more than this, 'the church of God,' after choosing proper officers as spoken of in the New Testament. May I now ask you, Brother W——, are we according to the New Testament model? Are we in the proper line of church succession, and therefore of divine origin? If not, why not? Would you favor our reception into any association? If not, why not? Would you, in a council of recognition, vote to recognize us as a church of Christ? If not, why not? Do you not believe us to be the children of God? There are just such people received into Baptist Churches somewhere every Lord's day. They have had the gospel preached to them, have been taught; they have been pricked to the heart, or quickened; they have repented and turned to God; they have gladly received the word; they show their faith by being baptized; they have formed a fellowship and are steadfast in the apostles' teaching; they are found in prayer and in breaking of bread. Have they

not met all the scriptural conditions? Could you ask more? This certainly puts them into Christ. Paul says: 'For ye are all sons of God, through faith in Christ Jesus.' (Gal. 3: 26, R. V.) In this also they put on Christ: 'For as many of you as were baptized into Christ did put on Christ.' (Gal. 3: 27, R. V.)

"This, may I say, put them into the kingdom and the church as well, through the process of regeneration, as a result of the above experience. The kingdom of heaven is in them; and through them, as the body of Christ, the kingdom of heaven has its visible expression. The kingdom of heaven, neither visible nor invisible, exists on earth until communicated from the Father through Christ to his saved children. This is what makes them 'living epistles read and known of all men.'

"Christ said: 'I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me,' etc.

"I can make no distinction on earth between the kingdom of God and the church of God. They are inseparable. I cannot conceive of the existence of one without the other. The church is an assembly, but not every assembly is a church. There are Bible conditions of church membership. They are briefly these: Belief, repentance, faith, baptism, church membership; continuing steadfast in doctrine, fellowship, and in breaking of bread (the Lord's Supper) and in prayer. An assembly of this kind constitutes the body of Christ—the church of God. It is a process of God's own. It is God who adds to the church. Christ is the door, and whosoever will may enter it. He opens it, and no man can shut it. 'He that climbs up some other way, the same is a thief and a robber.' The persons in Christ, and Christ in them, constitute the kingdom and church of God. Wherever the one is, the other will be also, by whatever name they may be called, or by whatever name they may be induced to call themselves other than that which is found in the word of God; and should they be found holding membership and fellowship with others of a differing persuasion, calling themselves by different names, they must be considered disorderly walkers and those who cause division. Then we must say of them: 'They do err, not knowing the Scriptures.'"

COMMENTS.

Brother Stitt's points against the name "Baptist Church" are well made. In the apostolic age the church was called "the church," "the church of God," "the churches of Christ," and the members were called "Christians," "disciples of Christ," and so on; and Christians had no doctrine, confessions of faith, rules of discipline, church cove-

nants, articles of faith, creeds, nor by laws, except the word of God.

Now the congregation of which I am a member is like that: the word of God is its only creed, confession of faith, rule of discipline; it claims to be simply a church of God; its members are Christians, disciples of Christ; they claim to be neither Calvinists nor Armenians, Protestants nor Catholics, but only Christians. They have believed that Jesus is the Son of God, the resurrected Savior; they have repented of their sins and trusted in Jesus; they have been baptized into him, and have thus put him on; they study his word daily, with prayer and thanksgiving, that they may be thus enabled to live and walk in the teaching of the Holy Spirit thus given to us; they continue steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers; and all of this is unquestionably scriptural and right, but if they should apply for admission into a Baptist Association, I suppose there is not one in the world that would receive them. They would be rejected because theirs is not a "Baptist Church." I have known of two such churches, organized by regular Baptist ministers, to be rejected by associations because they did not wear the name "Baptist," and because they recognized no church covenants nor articles of faith but the word of God. No church planted in the apostolic age, if it were on earth to-day, could enter such an association. It would be rejected for the very same reasons. Who can believe that that body is apostolic which would reject from its associations all of the apostles and all of the apostolic churches, if they were on earth to-day?

But no apostolic church would apply for admission into such an association, simply because there were no such associations in the apostolic age.

The Baptists should be content with the word of God alone as their guide; to use the word "Baptist" just as it is used in the Bible, and in no other way; and to give up everything in their work and worship for which they have not apostolic authority.

CONTRADICTORY THEORIES CONCERNING ACTS 2: 38.

J. A. H.

In this article we wish to study the fifth and sixth of these theories—namely: (5) The applicant for baptism must understand the design of the ordinance, or he cannot be scripturally baptized. (6) If the applicant believes with his whole heart (intellect, affections, and will) that Jesus is the Christ, the Son of the living God, and if he desires to be baptized that he may obey Christ as his Lord, he is prepared to receive the ordinance.

Those who have read the two preceding articles, and who have properly reflected upon the points suggested by them, know well that few, if any, of those who have been baptized under Christ's great commission fully understood the design of baptism at the time of their submission to that ordinance. Christ was baptized "to fulfill all righteousness." (Matt. 3: 15.) In his great commission to his apostles (Matt. 28: 19), he required them to baptize "into the name of the Father and of the Son and of the Holy Ghost," the design of the ordinance, as it is expressed here, being to induct the believer into the family of God—to bring him into that holy relationship in which he is entitled to wear the divine name and to receive every blessing which God has for his children. The design of baptism is more fully expressed here than in any other single passage.

On Pentecost, Peter tells penitents to be baptized "unto [Greek, "into"] the remission of your sins; and ye shall receive the gift of the Holy Ghost." Here they were baptized into remission that they might receive the gift of the Holy Spirit, this gift of the Spirit being one of the blessings which those who become members of the family of God, who are baptized into the divine name, are accustomed to receive. No doubt Peter mentioned this one blessing, among the many that are bestowed upon the pardoned, at this place, because the Spirit had just descended, had just filled the apostles, and by means of wonderful miraculous manifestations had caused the multitude to cry out: "Brethren, what shall we do?" It was not strange that Peter should tell them, under such circumstances, that if they would submit to Christ and be baptized into the remission of their sins, they, too, should receive this Holy Being whose coming into the world, and whose bestowal upon men, had been foretold by Joel, and had in that very hour been fulfilled. Many, very many, of those who have been baptized in these last days did not understand this promise, nor do they understand it now. Is their baptism, therefore, not valid? Then it was held up before those convicted sinners as that gift which they should receive, if they would repent and be baptized into the remission of their sins. It is as certain as light can make it that remission of sins is not the whole of the design of baptism, as it is expressed here; and it is equally as certain, if one must understand "the design of baptism" before he is fit to be baptized, that all of those who think remission of sins is the design will have to be baptized again, after they have been more fully taught, or they will never enjoy the benefits of that ordinance.

In order to understand the design of baptism in full, it is necessary to understand at least this much: what it is to

be baptized "to fulfill all righteousness," to be baptized "into the name of the Father and of the Son and of the Holy Ghost," to be baptized "into the name of the Lord Jesus," "into Christ Jesus," "into Christ," "into his death," "into one body" (the church), "into remission of sins" that ye may "receive the gift of the Holy Ghost."

Of course it is absurd to demand that the candidate shall understand a part of one of the passages telling "into what" we are baptized as a prerequisite to his baptism, while we regard it as a matter of indifference, so far as the validity of the ordinance is concerned, whether he understands any of the others or not. It is absurd to insist he must understand he is being baptized that his sins may be blotted out, while we tell him it is of no consequence whether or not he understands the promise: "And ye shall receive the gift of the Holy Ghost." Who has given any man the right to divide God's sentences like that, and to say one part of a sentence is essential and the other is not—one part must be understood, but the other part need not be? Our only safety at this point is to demand of applicants for baptism just what the apostles and prophets of the New Testament demanded, and no more. Not one of them ever asked any one about remission of sins when he applied for baptism. They asked him about his faith in Jesus, and that is what we should inquire about. And if a man comes to us who wants to know if the baptism to which he has submitted is valid, we should tell him just what the New Testament teachers, men full of the Holy Spirit, required of those who asked for baptism at their hands; and if the man should tell us he had that qualification (faith in Jesus as his Lord), we should tell him that his baptism was valid, and that no one could truthfully immerse him again "in the name of the Lord Jesus."

No apostle or apostolic man ever required an applicant for baptism to understand the design of baptism as a prerequisite to his baptism. It is not certain that any man ever understood the design of baptism before his baptism. It is certain that comparatively few, if any, ever fully understand the design of baptism, either before or after their baptism; and, to my mind, it is certain that every one who was baptized believing with his whole heart that Jesus is the Christ, the Son of God, and confessing him as his Lord, was scripturally baptized. The design which such a man has is the same that moved the Savior to submit to the ordinance—namely, to fulfill righteousness. The Master shows also that this was not to be a motive for himself alone, for he says: "Thus it becometh us to fulfill all righteousness." A man can have no better reason for doing a thing than that it is right, that God wants him to do it.

What the world is coming to is not an unusual question. It has weighed on the minds of thousands; it has employed the tongues and pens of hosts of wise men of old; and thinkers of the present are still trying to untie the same knot. The pessimist says it is getting worse. Men are meaner now than ever before; less honor, less truth, less morality, less power, less intelligence, less physical strength than in the days of yore. The optimist claims it is growing better. Science, art, and religion have penetrated far and wide and have exerted softening and ennobling influences on the minds of men. Not a few, however, split the difference and hold that the world is running in very much the same track as in ages ago. Human nature is still human nature. Adam and Eve, Cain and Abel are still walking the earth, and there is no new thing under the sun.

If we consider the latter view, it appears to be in some respects well founded. We have noticed and wondered at the endless repetitions around us, and perhaps been inclined to call it, with Solomon, all "vanity," for we can see no profit of man's life. "One generation passeth away, and another generation cometh." Again, these toil and sin and suffer a while, and give place to another new generation, and the tragedy is repeated, while the old earth rolls on as ever. Where is the end? "The sun also ariseth, and the sun goeth down, and hasteth to his place where he ariseth. The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits. . . . That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun. Is there a thing whereof men say, See, this is new? it hath been already, in the ages which were before us."

Amid all the boastful splendor of the twentieth century, amid the roar of its civilization, in view of its inventions and improvements, sometimes a strange thought comes to the mind. Here are side by side with the rude tools of the forefathers the finished machineries of the present; a crooked limb with which ages ago the soil was upturned is exhibited for contrast with the magnificent steam plow; the stone-tipped arrow of antiquity and the rapid-fire gun of today; the coarse fabrics of a former day with the silks and broadcloths now worn; and still your soul asks: Has any progress been made? Is it possible there has been no advancement? The question is not absurd. Speaking from an absolute standpoint, it may be that nothing has been gained. Improve-

ment in one line has been loss in another; one end of the string has been lengthened at the expense of the other.

The more we think of it, the more deepens the mystery of human existence and the purpose of the endless routine which joins the close of one day on to the beginning of another, the death of one man to the birth of another, the decline of one generation to the rise of another, which all are to run the same course, learn the same lessons, drink the same cup, sink into the same grave with their predecessors. The Christian alone knows that there underlies a purpose and there is a fixed destiny for it all. The world is certainly running a course, and God is the Guide. He holds the reins. He says to the sea, "So far shalt thou go, and no farther," and the sea obeys. He has determined the times before appointed, and fixed the bounds of the habitations of all the nations of men. It is no wonder that we should, without God's word, see neither thought nor purpose in the course of earthly things. It is not complete. It is only one chapter of the story; it is only a prelude to another existence and another life which shall reveal the wisdom of the Almighty. The generations that have come and gone are not lost in nothing; they shall figure again, some time, somewhere.

But the object of God in creating the nations is not hidden from us. (Acts 17: 26, 27.) They are here that they should seek the Lord. That is the only real advancement; and those who seek him shall find a rich reward, for he "is a rewarder of them that diligently seek him."

It has been said that

The mills of the gods grind slowly,
But they grind exceeding fine.

True, human nature is the same now that it was in the day of Cain and Abel; still, the world has run a course, not at random, but according to God's plan and wisdom, and now it stands six thousand years nearer its end and the accomplishment of its destiny than it did on the day when Adam was driven from Eden. God's people have become better; the others have become worse; but all have worked together to fulfill the design of the great Ruler of the universe. The righteous wrought for God with hand and heart, and God used him, a vessel unto honor, to accomplish his objects; the wicked, in the conceit of his pride, thought to fight against God, and God used him, a vessel unto dishonor, to accomplish his purposes. Despite the contrariness of the evil, despite the follies of the good, the Lord has kept the world going on its track and has guided it toward its goal. The wheels of a clock move—some backward, some forward—to one great result; so have human beings worked to fulfill God's plans.

It is now as it was in the old days of

chaos of which we read in the first chapter of Genesis. The darkness is not all dispelled; the waters have not gathered into one place. Good and evil interfere; the righteous and the wicked jostle each other. But some unlooked-for day will bring a great separation. Then a light shall spring up in the heavens the like of which has never been seen by mortal eye. And, as a poet has said: "A new world treads on our heels, fated to excel us as we surpass in glory that old darkness." That new perfection must come by human sacrifice and human suffering; it will grow as a flower out of the soil of our moldering bones; it will be reared upon the pedestal of our toils. And God's promise to us is that we shall share in the glory of that beautiful morning.

For that were we born. "The Lord is good to all: and his tender mercies are over all his works." (Ps. 145: 9.) Man never was created unto misery and sorrow; he was made to live happy and near his God; but sin came and brought forth its awful fruit. Do you ask why God permitted it? I do not know. It was not hatred nor indifference on his part, for he gave his only begotten Son to save us from it. Ever since evil destroyed the beauty and perfection of this part of God's works men have sought for happiness—for the happiness that was lost and that shall never be found, save in the presence of God.

When I was a little boy, I once read a story in some book of fairy tales, the meaning of which I did not then understand. It was about a church, a beautiful temple, a house in which God dwelt. From all quarters of the earth came pilgrims to visit the church (as the house was called), and there they found beauty and peace and happiness. But one day the church disappeared. In vain it was sought for; in vain they seek for it even until now. Generation after generation had taken up the search until the very memory of the temple faded out of their minds; but the unrest abode. At times the wind blew over the mountains, and its moan in the valleys sounded like the far-off ringing of a bell; nearer at times, then farther, plain and sweet, and again dim and distant. Then the old men would look solemn and say, "It is the lost church," and the young men again went in search of it. In vain they toiled and suffered; in vain they wandered away over hill and plain, for at last they stood by the shore of the ocean and saw the sun setting in the glowing waters; but the church was never found.

Since then I have learned that this was true. The paradise which had been made for man has departed from among us, and since then all—high, low, little, and big—have sought it, and sought it in vain, if they looked for it on the earth. Sometimes we can hear the ringing of the bells; for a moment

we stand far above the flesh and its sins and think to feel some unknown joy; but it is only an echo. It is not of the earth, and fleshly senses cannot perceive nor analyze the glories of God; eye hath not seen them, ear hath not heard them, and they have never entered into the heart of man. Vague ideas of beauty and bliss fill our hearts, and are gone ere we can understand them, like the "luster that hovers about the neck of the dove." But these things may be to us the signs of land, the foreboding of the happy day when on the purified earth, New Jerusalem, the city of God, shall descend as a bride adorned for her husband. Then shall there be rest and joy and bliss among the ransomed of the Lord Jesus Christ, and the pure in heart shall see God; the lion and the lamb shall lie down together; thorns have become flowers, tears have been turned into smiles, and sorrow and sighing shall flee away. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. . . . And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

That is the end. Let us labor to be found worthy to enter those gates through the blood of the Lord Jesus, who died to redeem us from the power of sin and lead us into his everlasting kingdom.

BOOKS.

As a result of what we said about books in the last issue of *The Way*, the paper will go "paid up" to several people who would not otherwise have received it, so far as we can see. Bear this in mind: When you buy any good book you want, through us, you not only get the book at the regular retail price, but you put money into the fund for circulating *The Way*, sometimes enough to send it to one, two, three, or more addresses for one year. The price of the book, and the discount allowed us, determines the number of papers we can send. Every cent of profit that comes thus to the publisher of *The Way* is put into the fund for circulating the paper. We want readers, and we want money to send *The Way* to them. We think we have a splendid body of writers, and we believe their influence cannot but be very great for good in refining, purifying, and Christianizing those who properly read the paper. Hence we are eager to send it to anybody who will read it, whether he be white or black, bond or free, great or small, learned or unlearned. Hence we ask our friends to send us the names of those who will read it, and we give to the fund for circulating it, and pray to God to put it into the hearts of others to give also, that we may send it to all who want it. Thus

far our prayers have been answered, so far as we know; for the paper has been sent to every address given to us as that of one who would read it if it should come to him.

Now, above all other books, we like to sell the "American Revised Version," because we believe it to be decidedly the very best translation of the Bible in the English tongue. We make more money for *The Way* in selling the teacher's editions of the Common Version, but we would rather circulate the "American Revised Version" than *The Way* or any other literature in the world.

Remember, you can order any good, clean book through us. A sister bought one of these American Revisions this week, and not only got the book at the same price she would have paid had she ordered it from the publisher, but she sent *The Way* to two people for a year.

If one can buy what he wants in a bookstore at his home, it may be best to do it; but if you must order, if you like *The Way* and want it to prosper, order through us.

WORSHIP OF THE LORD'S CHURCH. NO. 1.

STANFORD CHAMBERS.

"But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a Spirit: and they that worship him must worship in spirit and truth." (John 4: 23, 24, R. V.)

The Savior was looking forward to the time when his church would be built and there would be that spiritual people to worship the Father through him. One great purpose the Lord had in purchasing a church was that he might be glorified therein throughout all ages. (Eph. 3: 21.) The church glorifies him by worshiping him in spirit and truth. We, if we are members of his church, may worship him in secret, in the family, and in the public assembly. Certainly every Christian worships the Father in secret. I long to see the family worship restored. We pray that every house may become a house of prayer. Do we do what we can to make it so?

But I shall limit the remainder of my remarks to the Lord's day worship. It, too, must be spiritual, from the heart, earnest, sincere, and according to the truth. We necessarily infer that, no difference how sincere, how honest and earnest people may be in their worship, it is not acceptable if not according to the truth. If not according to the truth, it is vain; the right thing must be done, or it is vain; it must be done by the right people, or it is vain; as a whole, it must be done at the right time, or it is vain.

To worship according to the truth is to do all by the authority or in the name

of the Lord Jesus. As to the right people, then, only those who have entered the name of Christ can truly worship him. No one can work in a house who has not entered the house; no one can do in the name of Christ who has not come into that name. To come into the name of Christ is to come into Christ. No one is in Christ who is not in the church of Christ, which is his body (Col. 1: 24); and "there is one body" (Eph. 4: 4). Then only those who are members of that "one body," the church of Christ, can truly worship the Father.

The Lord built one church. He purchased it with his own blood. (Acts 20: 28.) Men have built a great many other churches. The Lord has not purchased them yet, and has not promised that he will. The one he built cost his life's blood. It is large enough to save the world, if it will enter. He does not need any more churches. On the other hand, he says: "Every plant which my Heavenly Father hath not planted, shall be rooted up." It would not have behooved the blessed Son of God to suffer and die for a church, if men could worship and finally be saved in churches which they themselves have built. Men build churches in vain. They have not the blood seal of Christ. Their worship is vain.

As to the time, of course the Lord's day worship as a whole must be attended to on the Lord's day. But there is a difference as to which day that is. Some say: "Since the Lord created the heavens and the earth in six days; and rested on the seventh day, and blessed and hallowed it, and commanded the children of Israel to keep it a holy Sabbath, certainly it is the Lord's day." So we find them attending to their public worship on the seventh day. Is it right? Certainly not. The Sabbath (and that was the seventh day; and God has not changed it to any other day, and man has not the authority to do so) belongs to that law which is not of faith. It was never made a part of the law of Christ. It was a part of that old covenant that was taken out of the way that a new covenant, established upon better promises, and of which Jesus is Mediator, might take its place. The Sabbath was a sign between God and the children of Israel. (Ex. 31: 13.) It was a type, a "shadow of the things to come; but the body is Christ's." (Col. 2: 16, 17, R. V.) When, therefore, the shadow (the Sabbath and other things mentioned in Col. 2: 16) met the substance, the body of Christ, that was the end of the shadow. Paul, therefore, tells us to let no one judge us in those things which are shadows. (Col. 2: 16.) There is no weekly Sabbath for Christians, but they have entered a continual rest, the rest that Jesus promised the weary and heavy laden if they would come unto him—that rest of soul, that ease of conscience. We can enjoy it

every day in the week. It will be greater enjoyment still when we enter the one continual day of rest over yonder, but we have a foretaste of it here. No wonder Paul says there remains a rest for the people of God! Let us strive to enjoy it, and not, through unbelief, come short of it.

The first day of the week is the Lord's resurrection day. (Mark 16: 9.) On that same first day of the week Jesus met with his disciples. (John 20: 19.) After eight days he met with them again. (John 20: 26.) That was the next first day of the week, Adventists to the contrary notwithstanding. The Lord's church was set up on the first day of the week, the first Pentecost after the resurrection. Pentecost always came on the first day of the week, the next day after the Sabbath. (Lev. 23: 15.) In Acts 2: 42 we learn that the "breaking of bread" was a part of the worship of the Lord's church at Jerusalem. In Acts 20: 7 we learn that the Lord's disciples at Troas met to do that worship on the first day of the week, and Paul, an apostle, tarried at that place till that day, that he might meet and worship with them.

But some say: "You can find no command to meet on the first day." Very well. In 1 Cor. 16: 1, 2, we are commanded to do something on that day we cannot do without coming together, and that is good enough. Paul there commands us to lay by in store, that there be no collection when he comes. This contribution, or fellowship, is recorded in Acts 2: 42 as a part of the worship at Jerusalem; and in 1 Cor. 16: 2 it is commanded to be done, and on the first day of the week. Those who keep the Sabbath disobey this command. The Scriptures clearly show that in the days of the apostles the church of Christ came together on the first day of the week to worship. The church of Christ will do so now. Some churches in the world to-day do not do so. They are not the Lord's. Men are responsible for their existence; men make their laws. The Father did not plant them; they "shall be rooted up." Certainly, Paul preached on the Sabbath, and every other day in the week, and oftentimes at night, but there is not one example in the book of the church of Christ meeting on the Sabbath to break bread.

But some of our "tired" brethren say in word, and multitudes more in action: "It does not say *every* first day." How many does it mean, then? The fourth commandment does not say, "Remember *every* Sabbath day, to keep it holy;" but when that man gathered sticks on one Sabbath, he was stoned to death. The Book says "*the* Sabbath day," and it says "*the* first day." If "*the* Sabbath day" meant *every* Sabbath day, "*the* first day" means *every* first day. Moreover, Paul says: "Not

forsaking the assembling of ourselves together, as the manner of some is." (Heb. 10: 25.) Many individuals and many congregations are forgetful hearers of these words. Unless they repent, they shall all perish. They are building on the sand. How shall they escape who neglect so great salvation?

CHRISTIAN GROWTH.

J. B. LANE.

We put a seed into the ground, and, though the outside shell decays, the germ of life which it contains springs up, green and beautiful. With plenty of sunshine, rain, and fresh air, we expect to see it grow; we expect to see it blossom and bring forth fruit. But if its growth is impeded, becoming unfruitful, we naturally look for the cause, which is generally forthcoming.

Our Heavenly Father renews the spirit of man, making it a meet dwelling for his own Spirit, which he puts within us; then he looks for growth. None but infinite patience would wait, for it is often a very long while before any is visible, sometimes many years, because the progress of the new life depends so closely on the death of the old—our old man which is crucified with Christ. There are multitudes of weak, unfruitful Christians, and many remain so all through their lives. What is the cause of this barrenness? The old nature is still strong, effectually retarding spiritual growth. The Holy Spirit never forces his way. There must be a voluntary giving up of self and sin and the will, which is so hard to yield, and there should also be a degree of spiritual hunger. It is the Holy Spirit's work to strengthen this appetite, and he will do so in answer to the prayer of faith. There is an abundant supply of spiritual food for the nourishment of every Christian. The bread and water of life are free to all, and none can grow and be strong without receiving a large amount daily. When a soul feels its need and hungers and thirsts after God, and God alone, there will be growth—rapid, spiritual growth. The hindrance will only be an incentive to a greater degree of faith. God loves to fill the waiting soul with himself. Our Father patiently waits and watches for what? For the image of his dear Son in us. He wants the likeness to come out clear and distinct, so that others will see not us, but Christ in us. Every Christian should seek to attain this growth in order to be filled with the Holy Spirit. We must be daily readers of God's word. We must know what God wants us to do, and then do it, and he will give us the strength. God will not accept half-way obedience. We must give up self and be entirely dependent upon our Heavenly Father, go to him in prayer, consult him about everything we do, and be sure we do nothing he would not

have us do or would not approve. We should thank him every night before we retire for his watchful care over us during the past day, and ask him to forgive whatever he has seen amiss in us, and to increase our faith in him day by day. We must speak where he speaks, and be silent where he is silent. We must not add to nor take from his word; let his word be true, though it makes every man a liar. God did not call upon frail man to assist him in his plan of salvation. He gave us his commands to be obeyed, not to be set aside and man's opinions substituted. There is only one way to grow in the graces, and that is to obey God's commandments, not man's commandments. We are commanded: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." We cannot testify of our beloved Savior unless we have knowledge of him, and we get knowledge by reading and digesting God's word. God commands us: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Man says: "Play the organ." Man commands us to play, and God commands us to sing. Which will you obey, my brother? If you obey God's commandments, you will grow in the graces and will be saved; but by obeying man's commands you will surely be lost. God bless the people.

KENDRICK ON BURNETT.

A. R. KENDRICK.

I am glad to read after Brother Burnett in *The Way*. I became acquainted with him in 1875, when I was a stranger boy trying to teach God's word in destitute regions of the West. I learned to love the man from the start, and have ever since read everything that I could catch that bears his name.

However, in the last *Way*, Brother Burnett makes a statement that leads me to ask for a little more light: "A rich man is one who has as much as he wants." I have always heard that "the more a man has, the more he wants." Did Brother Burnett ever know a man who had as much as he wanted of things of this world? I know lots of folks who have as much as they want of that long and future life of the great hereafter, but do not know that I have ever met any one who has as much as he wants of the things that pertain to this short and corruptible life.

Again, Brother Burnett says: "To err is masculine; to forgive is feminine." I am glad he said: "A woman said that." We have a family of husband and wife, with three grown daughters and a son who thinks he is grown, all members of the church, without harmony among themselves, religiously or otherwise. The old man, over sixty,

after raising "Cam," has concluded to do just what the brethren and the best people otherwise of the country say is right by his family; but the wife proposes to settle the old man with a hickory club, if he comes around. The elders of the church are afraid they will make somebody mad, and these parties are left to work out their own salvation on their own line and bring reproach on themselves, the church, and even on the moral sinners of the community. When the church just will not look after the flock, and the preachers who come around, what is the old true and tried teacher to do who, all the way through, has tried to keep the church in God's way? You know a prophet, or teacher, is not without honor, save in his own country, among his own people, etc.

BURNETT'S BUDGET.

T. R. BURNETT.

Some penalties are paid in advance.
Some young men are too old to learn.
Some kinds of food for thought come high.
Some one says a little religion is hard to keep.
Politeness pays better than anything of like cost.
The man who tarries long at the wine is apt to get left.
Heaven never helps the man who will not help himself.
Tell the truth, whether you have any audience left or not.
Bear in mind that it is always in order to do better.
People sometimes commit suicide with their tongues.
Some of the best reputations in the world are hand-made.
Some one says the rich doctor owes much to the poor cook.
The spur of the moment is sometimes a very dangerous weapon.
When you bury the hatchet, do not rear a monument over it.
Some sermons are little more than atmospheric disturbances.
An ounce of accomplishment is worth more than a ton of intention.
It does not require a big-mouthed man to make a broad assertion.
Some people will trust their feelings before they will the word of God.
When life is not worth living, the trouble is generally with the liver.
Some ambitious preachers and politicians want distinction at half price.
A little learning is a dangerous thing, but even a little is better than none at all.

With some people, youth is a blunder, manhood a struggle, old age a regret.

The "model husband" is a man that women have read about, but have not seen.

Here is a good 16-to-1 ratio: "An ounce of prevention is worth a pound of cure."

A woman in Texas says she has five reasons for being a prohibitionist—her five boys.

Some one says that an oft-opened mouth is the broad road to a good many difficulties.

There is one lucky thing about spoiled children: we never have them in our own family.

Boys are sometimes brought up on the bottle, and sometimes brought down on the bottle.

To kill time is to murder opportunities. How many murderers there are in this world!

It is not the business of a preacher to accuse sinners, nor to excuse sinners, but to save sinners.

Here is another good 16-to-1 ratio: An ounce of performance is better than a pound of promise.

A Chicago girl won a millionaire by singing in the choir. She got him for a song, and yet he came high.

A modern observer says old preachers should read new books, and young preachers should read old books.

To know the truth, to believe the truth, to obey the truth—this is a trinity that God hath joined together.

Young ladies should remember that it is as great an accomplishment to play well on the cook stove as on the piano.

A Texas editor says Simon Peter is the only fisherman who ever admitted that he fished all night and caught nothing.

Josh. Billings did not like to hear people boast of their ancestry. He said pedigree is nothing unless the colt can trot.

Good credit is sometimes a good thing. Sometimes it is the worst enemy a man can have, for it causes him to run in debt.

A progressive pastor wrote about his "pastorium," and the printer set it up "gastorium." But that was a very slight mistake.

With many people an argument is a "quarrel;" and sometimes when a preacher preaches the gospel, they say he is "fighting."

A Dallas woman has sued for a divorce because her husband "demanded impossible things." He demanded that she hold her tongue.

Paul Kruger, president of the Transvaal Republic, is said to be a Dutch Baptist. He seems to be testing the "final perseverance of the saints" from Great Britain.

It is estimated that one preacher is worth as much as three policemen, and one church is the equivalent of three jails, to maintain good order and good morals in a community.

Sam. Jones says that "ministerial dignity" is nothing but the starch in the shroud that makes the corpse lie smooth. Dignified preachers are generally dead in their tracks.

There is a progressive church in Texas that has a band of three young ladies who sit up behind the pulpit and play their little fiddles till the pastor commences his little sermon.

It takes an eloquent man to convince the "new woman" that "the hand that rocks the cradle is the hand that rules the world." The new woman has quit ruling the world in the old way.

I never knew a man who hated fun that loved little children; and I never knew many men that eliminated all fun and wit from their writings that could write anything that many people would read.

Here is how the choir sung:
Soprano: "O, take this pil—"
Tenor: "O, t-a-k-e this pil—"
Contralto: "O-o, take this pil—"
All together: "O, take this pilgrim home!"

The "laying on of hands" is a good doctrine when it is lived up to. A mother in Texas says she cured her boy of smoking cigarettes by laying on hands. There was a peach-tree sprout in her hands.

It is announced that a Bible trust has been formed, and the word of truth will come higher and salvation will cost more than formerly. That will be quite bad. Some people would not have it at the old price, without a cut rate.

The Bible is now being translated into the Filipino dialects; and most of the Filipinos are learning to drink American beer and to play poker and football. Civilization is a mixed quantity in "our Eastern possessions."

Here is a question for the advocates of the anxious-seat system: If God is anxious to save the sinner, and the sinner is anxious to be saved, why does not the salvation take place? I have never found a man who could answer this question.

NOTICE.

We are putting our mailing list in type, so as to mail by machinery hereafter. We would like to have all the new names possible before we finish the list, and as many renewals as possible.

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

J. S. Watkins
Gadsden, Tenn.

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SCRAPS.

Notice: When your address is on a printed slip, pasted on your paper, you can see when your time is out. If "Jan. 00" follows your name on the slip, the time for which your subscription is paid expires with the January issue this year; if "April 99" is on the slip, your time expired with the April issue last year. If your time is out, write to us, and say one of the following five things: (1) "I want the paper to come on; you will find the money inclosed to pay for it;" or, (2) "The Way is read at my house; let it come on; I will pay for it when I can;" or, (3) "I read The Way, but I am very poor; I can't hope to pay for it; I would like to have it;" or, (4) "It would be read at my house, if it were to come, but I won't pay for it;" or, (5) "Stop the paper; I don't want it; we don't read it." We will promptly drop the man who sends the last message, but we will send the paper to all who send any of the other messages as long as the money contributed for the circulation of the paper will enable us to do it. Thus far we have been able to send it to every one whose address was sent to us as that of one who would read it if it should come to him. Money enough has been given. The Way by its friends to send it to all who would read it so far as we have been able to

get their names. Only a part of this issue has the printed slips.

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The Way is the only paper known to us that devotes every cent of profit to the enlargement of the paper, the extension of its circulation, or, when these have been attended to, to caring for the poor and having the gospel preached. When one pays his subscription, he can know that every cent of it goes to the advancement of the cause of Christ. Moreover, the publisher does not want to increase the price of it. If the increased circulation of the paper justifies it, it will be enlarged, but will continue to go at the same price or less. We would like to make it less, and, if it is God's will, that will be done some day. We want to furnish to God's people a medium for circulating pure, wholesome, gospel teaching at the lowest rates possible. Look at the club rates at the head of this paper. Three dollars and a half will send it into ten families for a year; five dollars will send it into fifteen families; and twenty-seven and a half dollars will send it into one hundred families for a year. It seems that it ought not to be hard to find one hundred individuals (churches or persons) who would each send The Way into one hundred families. Who can estimate the good the ten thousand copies would accomplish? Surely the blessing of God would go with each paper, for they would be sent by self-sacrificing hearts, and every one of them would be sanctified by prayer. Many who could not do so much as that could send out three, five, ten, fifteen, twenty-five, or fifty copies per year easily with but little sacrifice. Now, if you know of any better way of working for the Master's cause, put your time and money into that way; but if you know of no better way, then consider what you ought to do for this work. It has been greatly blessed so far, and we pray that its influence for good may be increased a thousandfold.

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A lady had a copy of The Way sent to her by a friend. After several months she saw her friend, and said: "Well, I

like the paper you have sent me; I read it with pleasure; but I have not been able to make out what denomination it represents." Sure enough! There is a very good reason why she could not discover what denomination it represents: it represents no denomination. If she had looked at the top of the first page, she would have seen that it is "devoted to the service of Jesus, the Christ." What denomination would Christ and his apostles belong to, if they were on the earth now? They surely would not be Methodists, Baptists, Presbyterians, Episcopalians, Lutherans, Calvinists, Wesleyans, Campbellites, or anything of that kind! The idea of Christ belonging to a church founded by Martin Luther, John Calvin, John Wesley, Alexander Campbell, Roger Williams, or John the Baptist! The thought is absurd! The least man in the church of Christ is greater than was John the Baptist. Christ said, "On this rock I will build my church;" and on that rock he did build his church, and that is the church The Way stands for. The congregation of Christians to which the editor of The Way belongs has no doctrine that it cannot read in the very words of the Spirit; it does not ask men to do anything that Christ and his apostles did not do and teach; its members belong to no institution, association, or society for religious work but the church of Christ, and they consent to wear no religious names except those that are applied in the New Testament to the disciples of Christ. It is the aspiration of this church to be not what the apostolic churches were, but what they were taught by the Holy Spirit to be. We are conscious of falling short of this high aim daily, but Paul expresses our sentiment when he says: "Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things that are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.) It is proper to remark, however, before this paragraph is closed, that Alexander Campbell did not claim to have founded a church, nor did he de-

the only, but it is the all-sufficient, rule of faith and practice. Once admit the things are right in religion that have no warrant in Scripture, and the flood gates of error are opened. To take such a position is a distinct repudiation of the Bible as the only and all-sufficient rule of faith and practice. This is to break down the authority of the Bible."

Not only do I say this, but every man among those who are called "Campbellites" will say the same thing. They all deny being "Campbellites;" they all repudiate everything that comes from him as being of any authority with them in their religion. They claim the New Testament is their only and all-sufficient rule of faith and practice. They decline to wear the name "Campbellite" or "Baptist," or any of the others of human origin, because their rule of faith and practice, the New Testament, does not so direct.

I would think it very impolite and wicked to call the Baptists by a name which every one of them repudiates, or to charge them with following a man when every one of them persists in affirming that he has no authority with them, and that they accept nothing from him unless it is plainly taught in the New Testament. They are unquestionably right in avowing the New Testament as their only book of authority as a rule of faith and practice in religion, and Christ as their only Master. Whoever plants himself on that ground with all of his heart, and stands to it, is right, and God is with him. The trouble is, the Baptists and many of those who are called "Campbellites" avow this position, but do not stand to it.

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"Why was Paul not sent to baptize," asks a friend, "as he was sent to preach the gospel?" The word "apostle" means "one sent." Paul was called, qualified, and sent by Jesus Christ to preach the gospel. The gospel was not in books then as it is now; God put it into the minds of chosen men, and "sent" them out to preach it. Unless a man was thus qualified and sent, he could not preach it fully and accurately. So an apostle had to be especially endowed to be an apostle, a preacher, in that day. But not so about baptizing. Every Christian is a priest; any man in Christ of ordinary health and vigor can baptize. So there was not an especial class of baptizers as there was of apostles. Paul baptized people because, as a Christian, it was his right and duty, when occasion demanded it, to do it; not because he had been especially "sent" to do it.

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Brother J. H. Curry has written a catechism for Baptists of about four hundred and eighty questions. While

the Baptists have done a noble work in standing for the Bible as the only and all-sufficient rule of faith and practice for the Christian, and while at many points they are grand in their defense of the truth of God, we think there are points in which they are inconsistent and wrong; and because he loves them, in a spirit of meekness, Brother Curry endeavors to show wherein he thinks they are wrong. We will begin the publication of this "Catechism" in our next issue, if God wills, and we hope to publish all of it in from three to five issues. We make this announcement in advance, that those who want extra copies of the issues containing the "Catechism" may have time to order them.

AMONG THE BAPTIST PAPERS.

J. A. H.

THE WESTERN RECORDER.

The Christian Advocate (Methodist) defends the celebration of Easter, although it acknowledges there is no "thus saith the Lord" for it. It claims that there is no "thus saith the Lord" for "some of the most efficient agencies for the spread of the gospel." It mentions missionary and Bible societies, Sunday schools, Sunday school literature, newspapers, and the book publishing business. The Western Recorder replies to this in fine style, as follows:

"This is the stock reply to any one who objects to departures from Bible teaching and practice; and, strangely enough, to some persons it seems to be satisfying. If the Advocate will put 'extreme unction' in the place of 'Easter,' its argument will be equally valid. It will then read:

"It is said 'there is no thus saith the Lord for extreme unction.' That is true. But to press such an argument and abide by it would put an end to some of the most efficient agencies for the spread of the gospel,' etc.

"And the same plea can be made for the confessional, for priestly absolution, for penances, and a whole catalogue of departures from Scripture teaching. We wonder our friends who use this plea do not see how they are, by making it, striking a blow at the authority of the Bible. Better—ten thousand times better—that 'our great missionary and Bible societies, our Sunday schools,' etc., should have millstones tied to their necks, and they should be thrown into the sea, than that people generally should be made to believe they are not bound to conform their faith and practice to Bible teaching.

"Whatever there may be in any of these 'most efficient agencies' that is not according to the Scriptures should

be discarded. The Bible is not the only, but it is the all-sufficient, rule of faith and practice. Once admit the things are right in religion that have no warrant in Scripture, and the flood gates of error are opened. To take such a position is a distinct repudiation of the Bible as the only and all-sufficient rule of faith and practice. This is to break down the authority of the Bible."

Notice, the editor of the Recorder, Dr. Eaton, says: "The Bible is not alone the only, but it is the all-sufficient, rule of faith and practice." That is the very truth that many of us have been contending for for many years; and from the very day that two people accept it with all their hearts—from the day this great principle begins to dominate their lives in all their worship and work as Christians—from that day they steadily become more and more like each other in language and action, in doctrine and practice. If all the lovers of the Lord would take the Bible as their only and all-sufficient rule of faith and practice; if they would rigidly apply this rule to their lives, it would not be long till they would all be of the same faith and order, till divisions would disappear from among them. Some do not acknowledge the rule—the Christian Advocate, for instance; some do not apply it. Do Dr. Eaton and his Baptist brethren? In the close of his article he says: "We would affectionately urge all evangelical Christians, and especially all Baptists, to be true to their history, and, above all, true to the Bible." If he himself were true to the Bible, he would never call his brethren "Baptists" unless each one of them was in the habit of immersing people. The word "baptist" means "immerser" in the Bible, as Dr. Eaton very well knows, no doubt. The Bible never speaks of the Baptist Church (Immerser Church); and if Dr. Eaton follows the rule which he so strongly indorses, he will never again call what he believes to be the church of God "the Baptist Church." He will call it by the very names which the Holy Spirit gives to it in the word of God. That people who profess to be servants of God, and who so stoutly affirm that the word of God is an all-sufficient rule of faith and practice, should take such pleasure in supplanting the divine names, given by the Holy Spirit himself—namely, the "church of God," the "churches of God," the "churches of Christ"—by the human designations, "Baptist

an Church," "Christian churches," is a strange thing. If I thought there was no harm in these human substitutes for the divine names, I would, nevertheless, far rather do as the Scripture directs, and speak as do the "oracles of God." I would rather use the names the Holy Spirit gave than to invent others, even if I did not believe it was wicked to make such a change. So, I believe, will every one who has a proper reverence and fear toward the Father and the Son and the Holy Spirit, if he will only reflect as he should about the matter.

But it is not a little matter, for these sectarian names for religious bodies are among the chief factors in perpetuating the divisions which the Holy Spirit so strongly condemns, and against which Christ so ardently prayed. (See 1 Cor. 1: 10-17; John 17: 11-23.)

God help all of us who love the Lord to apply this great rule strictly to ourselves in all that we teach and in all that we do in the service of the Lord. That which the word of God does not require at our hands "in express terms," or by "an approved apostolic example," or "by a necessary inference" from what the Scriptures teach, we must never teach nor practice, if thereby we separate from our fellowship the least of the children of God; otherwise we are heretics, schismatics; thus become the worst of those seven things which Jehovah hates—namely, sowers of "discord among brethren." (Prov. 6: 16-19.)

Apply this rule, and all names for the church not found in the Bible will be promptly given up; all societies for the spread of the gospel, but the churches, will be disbanded; "the pastor" will disappear, and "the elders," "the pastors," will take their proper place; no Christian will be a member of any society that will take his time, or money, or talents from the church of God. We will cease to hear the language of Ashdod, for the people will talk the language of Canaan, the language of the Holy Spirit; and, like Israel of old when they were true to Jehovah, we will prosper wherever we go, whatever we do; for "the hand of the Lord" will be with us, "the blessing of the Lord" will be upon us.

THE BAPTIST ARGUS ON THE SAME POINT.

I laid down the Recorder, took up the Argus, and found the following on the same point:

statement of doctrine, but is sadly injured by some serious blemishes. A serious thing about the matter is the almost sacred regard manifested by many for a purely human document. In India the Vedas, after centuries, became as inspired, and then commentaries on the Vedas in time were held as inspired, and then the commentaries on those commentaries finally rejoiced in the same distinction. Such has always been the tendency, and a dangerous tendency it is. It is degrading the Bible to hold commentaries and creeds as other than fallible human efforts to expound the Bible to the age which understands their phrases and illustrations. There is but one Book by which we are to be guided, and we are so jealous of its kingship that we resent the uplifting of any merely human production to a seat of authority."

Come, gentlemen, stand to your rule, and begin by giving up the name "Baptist Church" because there is no authority for it, because you yourselves do not believe the church of God was ever so called by Father, Son, or Holy Spirit, or by apostle or prophet, or by any one else for many hundred years after Christ. And let all who are accustomed to say "Christian Church" quit it for like reasons.

THE BAPTIST NEWS.

My old friend, W. P. Throgmorton, editor of the News, publishes the following:

"A Kansas correspondent to the Standard (Chicago) inquires whether immersion administered by any other than a regular Baptist minister is valid for admission into a Baptist Church. The Standard replies that usage among Baptists is not uniform in this matter. It goes on to say some admit on experience a Christian who had been immersed, on a profession of faith, by another denomination; while there are others who require a second immersion. The former practice, says the Standard, prevails mostly in the North, and the latter in the South. The Standard believes that when a candidate has been immersed by another denomination, there is no need to reimmerse, but adds: 'For the sake of good order, it is desirable that the ordinance be always performed by an ordained Baptist minister in good standing.' Even 'good order' is a good thing. According to the Standard, it is bad order for a Baptist Church to accept as valid immersions administered by others than Baptists." (Word and Way.)

So it appears from these Baptist authorities that Northern Baptists receive immersed people from other religious

the Southern Baptists commonly reimmerse such folks, though variations from their rules on this point are common, both North and South. Now, as there is no telling how many such people who have not been reimmerged are preachers, nor how many churches they have organized, nor how many of their converts have become preachers, nor how many of them have moved South, I do not see how any Baptist Church can be certain of its succession, even for two or three hundred years. According to J. N. Hall and others, no man can baptize who has not been baptized properly by proper Baptist authority, if I understand them; and there was no Baptist authority for about fifteen hundred years after Christ, and it has been very much tangled since by these alien baptisms. It is better to stand strictly by the baptism of the New Testament.

W. M. C. HICKS.

Brother Throgmorton, who for many years has been in the front ranks among the Baptists as a debater, preacher, and editor, and as a high-toned, honorable gentleman—a man who, I believe, would not willfully slander or malign any man—advertises Mr. Hicks, who has imposed himself on many worthy communities as a Baptist preacher and debater, in the following very thorough style:

"W. M. C. Hicks has turned up in Alabama, and is reported as having gone before a church in that State and as making a full confession of his meanness. Said church approved him for baptism, and he has been baptized and ordained to the ministry. We don't think he can roost very high in the neighborhood of Nebo, this State, with all the professions of penitence he can make. It is mighty hard for the hypocrite to redeem himself with people whom he has defrauded. They can't help fearing that he is acting the hypocrite again. The best thing Mr. Hicks can do will be to follow the example of Zaccheus and restore fourfold to the people from whom he has stolen. Since we have thought about it, we guess the Indian Prairie people, in Wayne County, would like to have back what Mr. Hicks cheated them out of. The best place for such a man as Hicks is the penitentiary. The pulpit is for honest men." (Baptist News, April, 1900.)

I have heard from this man Hicks repeatedly during the last two or three years. He has figured in Illinois, Missouri, Arkansas, Tennessee, and Alabama. I have known that he was re-

localities in which he has been. I have heard of his saying things that I knew to be false, and my informants were reliable men; and now one of the most eminent ministers of the church to which he claims to belong advertises him as a hypocrite, a cheat, a thief, and says the best place for him is the penitentiary. I have received many letters about him, and I print this for the information of all whom it may concern. Any church that will indorse such a man cannot but be hurt by it in the long run.

This ends my quotations from the Baptist papers for this issue. The great fundamental doctrine of the Baptists is right; it is the truth of God. They believe in God, the Father; in Jesus Christ, his Son; in the Holy Spirit, who proceeds from the Father and the Son; in the Bible as the word of God, written by the Spirit of God, the only and all-sufficient rule of faith and practice for Christians; in the resurrection and kingship of Jesus; in immersion as the commandment of Jesus; in a membership who have given their hearts and devoted their lives to Christ. In all these points of doctrine they are right. Their wrongs as a religious body arise out of their neglecting to rigidly follow the rule: "The Bible is the only and all-sufficient rule for the Christian in the service of God." For many things I love the Baptists, and I pray that they may yet stand on the union ground.

CONTRADICTORY THEORIES CONCERNING "THE GIFT OF THE HOLY SPIRIT." (ACTS 2: 38.)

J. A. H.

The two contradictory theories to be now considered are these: (7) "The gift of the Holy Spirit" is "the remission of sins;" and, (8) "The gift of the Holy Spirit" is the Spirit himself. It is claimed by those who hold to the second of these views that all who did that day repent, and who were baptized into the remission of their sins, did then and there receive the Holy Spirit; and not only so, but they were informed that the promise was not only to them, but to their children, and "to all that are afar off, even as many as the Lord our God shall call unto him."

In the first place, in the endeavor to solve this problem, attention is called to the fact that the phrase, "the gift of the Holy Spirit," occurs at one other place in the Bible, and at one other only—namely at Acts 10: 45; and here the context makes the meaning of it plain,

double. For Paul said, "On the Gentiles also was poured out the gift of the Holy Spirit;" and Peter says they "have received the Holy Spirit as well as we;" he says also, again, "As I began to speak, the Holy Spirit fell on them, even as on us at the beginning;" and he adds, "God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ."

Now, as the meaning of the words, "the gift of the Holy Spirit," is definitely settled at Acts 10: 45, we must conclude that the same words mean the same thing at Acts 2: 38, unless the context, or the nature of the case, forbids. Peter was the leader and chief speaker at both of the meetings. And it is certain there is nothing in the context in chapter 2 to prevent our understanding the words in the sense in which they are used in chapter 10. Indeed, nearly all interpreters, great and small, learned and unlearned, understand the words, "the gift of the Holy Spirit," to mean the Holy Spirit who was given unto them in the former passage, as they unquestionably do in the latter.

Again, light is thrown upon this subject by the use of the word "promise." In Acts 1, just before his ascension, Jesus charged his disciples "not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." They did tarry in Jerusalem as they were told to do, and they did receive the promise, for the Holy Spirit was poured out upon them, and they were filled with him, and were baptized in him. And in the address which immediately followed the fulfillment of the promise, Peter said: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." And to the multitude, which was wonderfully wrought up by this speech of Peter, and which, being pricked in their heart, cried out, "Brethren, what shall we do?" Peter answered: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." And many years afterwards, Paul, in writing to the Gentile churches of Galatia, said: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might re-

ceive it. And when these Gentiles were about to allow themselves to be brought back to the law of Moses, he reproachfully asks: "Received ye the Spirit by the works of the law, or by the hearing of faith?" And so the case is made out: the promise which Peter told those Pentecostan converts was not to them alone, but to their children also, and to all that are afar off, even as many as the Lord our God shall call unto him, is no more nor less than the Holy Spirit of God, whom we learn the Galatians also received "by the hearing of faith" many years afterwards.

Attention is also requested to this fact: whenever the Holy Spirit is represented as being poured forth, or as coming upon or falling upon any one, there are always miraculous manifestations displayed through the one upon whom he falls, or comes. This is illustrated in the case of the apostles on Pentecost, of the Samaritans (Acts 8: 14-24), of Cornelius and his friends (Acts 10: 44-48), and of the twelve at Ephesus (Acts 19: 1-7). But this is not true of those who receive the Spirit in the ordinary way—that is, by being baptized into Christ, into the remission of their sins. (See Acts 2: 38.) The miraculous outpouring may come either before or after this, either upon good or bad men. (See Num. 24: 2; Judges 3: 10; 1 Sam. 19: 20-23; 2 Chron. 15: 1; 2 Chron. 20: 14; see also John 11: 47-53, together with the other New Testament cases to which reference has already been made.) This difference may be illustrated thus: The electric current quietly passes along through the trolley wire and runs the cars; and had it not been explained to us by the electrician that it is electricity which does the work, we would not have known what it is that makes the cars go; but sometimes, either before or after the current has been turned on from the power house, a bolt of electricity from the clouds strikes that trolley wire with a roar and a flash that proclaim its presence and its power. Every man receives the Spirit, as he is illustrated by the current from the power house, when that man is grafted into Christ, when he becomes a member of his body, when by faith he is baptized into Christ; for thus the union is formed with Christ, the source of the indwelling Spirit, thus the divine current is turned into us. There are a few cases in which the Spirit has come upon, or fallen upon people, as illustrated by the electric flash from the clouds to the trolley; he does not necessarily enter into them then; they may be good or bad, but in every such case miraculous powers of deed or word are conferred upon them. These miraculous manifestations, since the apostolic age, have ceased to appear; but now, as then, the Spirit dwells in the child of God.

IS THE GIFT OF THE HOLY SPIRIT
STOPPED OR AN ACTS 2:38 RE-
CEIVED BY CHRISTIANS
NOW?

J. A. H.

In the foregoing article it has been shown clearly, this writer believes, that the gift of the Holy Spirit promised by Peter to the convicted multitude was the Spirit himself. About this there is no room for doubt in my mind. But at this point two other contradictory theories arise, to which we now call attention: (9) "The gift of the Holy Spirit was miraculous, and ceased with the apostolic age;" and, (10) "The gift of the Holy Spirit is imparted to all Christians of every age." If one would intelligently study these theories that he may arrive at the truth, he must bear in mind that "the gift of God," "the gift of the Holy Spirit" mentioned at John 4: 10 (compare 7: 37-39), Acts 2: 38; 8: 20; 10: 45; 11: 17, is a very different thing from the gift (or gifts) mentioned at Rom. 1: 11; 11: 29; 12: 6; 1 Cor. 1: 7; 12: 4, 9, 28, 30, 31; 1 Tim. 4: 14; 2 Tim. 1: 6; 1 Pet. 4: 10, 11. The word "gift" in the former class of passages is a translation of the Greek word "dorea"; in the latter class, of the Greek "kárisma." In the former class of passages the gift (the dorea) is the Holy Spirit, and the giver is God; in the latter class the gift (the kárisma) is a grace, a favor, a free gift, a gift of God, such as "the word of wisdom," "the word of knowledge," miraculous faith, "gifts of healing," "workings of miracles," "prophecy," "discernings of spirits," "divers kinds of tongues," "the interpretation of tongues;" "but all these worketh the one and the same Spirit, dividing to each one severally even as he will." (See 1 Cor. 12: 1-11.) God gave the Spirit, and the Spirit imparted to each one whatsoever gift (or gifts) it was good for him to have.

Now, all miraculous manifestations ended with the apostolic age. When the church of God was thoroughly established in the world, and the word of God complete was given to it, there was no further need for miracles to be wrought through men, and men no longer work miracles. Some have therefore concluded that the Holy Spirit no longer dwells in the children of God, that "the gift of the Holy Spirit" is no longer received by men. That this is a mistake, to my mind, is clear. The following quotations from the word of God will show why I think it is a mistake:

"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13.) "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou

wouldst have asked of him, and he would have given thee living water." (John 4: 10; see also verses 13, 14.) "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." (John 7: 37-39.)

As soon as Jesus was glorified, the Holy Spirit was given to the apostles; and Peter and the other apostles preached to the great crowds that gathered about them; and to the convicted multitude, pricked in their heart, and crying, "Brethren, what shall we do?" Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." (Acts 2: 38, 39.)

Peter told those Pentecostans that the promise of "the gift of the Holy Spirit" was to them, and to their children, and to as many as the Lord our God shall call unto him. And that takes in all Christians of every age. This harmonizes with the ideas that God gives the Spirit to them that ask him; that Christ gives to them that ask him "living water;" that this living water is the Holy Spirit (see John 7: 37-39); and that after Jesus was glorified the Spirit was to be given to those who believed on him.

Before Jesus was glorified, while he was yet on earth, he said to his apostles: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." (John 14: 13-17.)

This passage shows that the world was not to receive the Spirit, and it gives the reasons why—namely, the world neither beholds the Spirit nor knows him; but Jesus tells his disciples they know him; for even then he was abiding with them, and afterwards, when Jesus was glorified, he was to be in them. That the promise of the Spirit was not to the apostles alone, not only appears plainly from passages already quoted, but a few verses farther in this same chapter it is made very manifest. Jesus says: "If a man love me, he will keep my word:

and my Father will come unto him, and make our abode with him." (John 14: 23.)

Now, for an answer to the question, "How do God and Christ dwell in us?" read the following quotations: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you." (Rom. 8: 9-11.)

This passage shows that if the "Spirit of Christ" is in a man, "Christ" is in him. It shows, also, if "the Spirit of Christ" is not in a man, he does not belong to Christ at all. It shows, also, that the bodies of Christians are to be raised by the Spirit of God which dwells in them. Inasmuch as God and Christ thus dwell in the Christian, he is called "a temple of God." (See 2 Cor. 6: 16.) Read also these words: "Know ye not that ye are a temple of God; and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16.) "Know ye not that your body is a temple of the Holy Spirit that is in you, that ye have from God?" (1 Cor. 6: 19.)

In writing to Timothy, Paul says: "That good thing which was committed unto thee guard through the Holy Spirit that dwelleth in us." (2 Tim. 1: 14.)

To the Ephesians, Paul says: "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." (Eph. 2: 19-22.)

"Ye are of God, my little children, and have overcome them: because greater is he that is in you than he that is in the world." (1 John 4: 4.)

Thus we see how God and Christ come to, and abide in, him who loves Christ and keeps his word.

P. B. MAY'S QUESTIONS.

J. A. H.

Brother May, editor of the Church Record, asks me some questions in the last issue of his paper. He says he asked me some last year. I did not see them. If he will send them to me, I will do what I can with them.

He inquires: "Do you preach the same doctrine to a sinner that the Bap-

ists preach to him in order to make a Christian?"

The Baptists teach many things that Brother May and I teach—for examples, that God is; that he created all things; that he is omnipotent, omniscient, omnipresent; that he is infinite in love, justice, goodness, and mercy; that Jesus is his Son; that he was raised from the dead by the power of God; that he is now at the right hand of God, King of kings and Lord of lords; that the Holy Spirit proceeds from the Father and the Son; that the word of God was written through inspiration of the Spirit of God; that the Bible is God's word; that it is an all-sufficient rule of faith and practice for the Christian, and the only rule he should have; that it is the duty of man to believe that God raised Jesus from the dead, to repent of his sins, to love Christ and trust in him, to confess him, to be baptized, to be steadfast in studying and in walking in the word of God—to walk by faith.

There are some things the Baptists teach that I do not believe—for examples, that the sinner is really, fully forgiven before he is baptized (I believe God's word teaches sinners are to be baptized that their sins may be forgiven); the Baptists teach—some of them, at least—that the Holy Spirit comes into immediate contact with the sinner's heart in order to his conversion; that it is impossible for a saint to fall away so as to be forever lost—that is, to cease to be a saint; that one pastor (elder) is sufficient for each congregation, that in an emergency one will do for several churches; that it is right to call God's church the "Baptist Church;" that Christ and the apostles were Baptists in the sense that modern Baptists are.

Some Baptists agree with me at some of these points; others differ from me, not only at these, but also at other points.

Brother May inquires, again: "Will you accept as Christians to your fellowship those taught and immersed by Baptists?"

I will accept anybody as a Christian to my fellowship who desires it, if he did believe with his whole heart (intellect, affections, and will) that Jesus is the Christ, the Son of the living God; that God raised him from the dead; who acknowledged Jesus as his Lord; who was baptized because he believed Jesus required it; and who is determined by the grace of God to follow Jesus in all things according to the teaching of his word. I will gladly receive such a man as that, regardless of the one who taught him or baptized him. Nor will I knowingly receive one who has not thus given himself to Christ, no matter who baptized him. There is only one way of becoming a Christian, and this is the way: Believe in Jesus, repent of sins, acknowledge Jesus as Lord, from a faith that loves and trusts the Savior be bap-

tized into the name of the Father and of the Son and of the Holy Ghost—into Christ. Such a one is born again, born of water and the Spirit; he thus obtains membership in the family of God, forgiveness of sins, the gift of the Holy Spirit, and a well-grounded hope of eternal life; for, if he abides in Christ, he will surely attain to eternal life.

No, Brother May, I do not believe that "sectarian teaching" will make Christians. Far from it. I believe that "sectarian teaching" is wicked, and that it cannot but have a bad effect on every one who receives it and is influenced by it. But when a Baptist, Methodist, Presbyterian, or any man of any faith, teaches God's word, that is not "sectarian teaching." God's truth is divine teaching, no matter from whom it comes, and Paul rejoiced even when the wicked preached it. (See Phil. 1: 15-18.) At many points ministers of the different denominations preach God's truth with great simplicity and power, and he who says they do not is a miserable sectarian himself, and a bearer of false witness against his neighbor.

Denominationalism is wrong and ought not to exist, but it does not follow that all the teaching that comes from denominational preachers is wrong. And the seed of the kingdom will bear fruit, no matter by whom sown. God has never taught that the sower had to be good or the seed would not grow.

GOD'S POWER UNTO SALVATION.

R. H. BOLL.

It was said long ago that "the world wants to be deceived." This was always true, and is certainly true now in this "enlightened" age. Plain, open wisdom is despised because of its very plainness. People like to be humbugged. They feel very much attracted to the things they do not understand and cannot see, while the noonday sun has no attraction for them. They disdain the gold and diamonds that lie on the surface, and dive into the mysterious shaft to dig the same kind of thing out of the bowels of the earth. The grasses and flowers at their feet interest them not, nor the rocks and trees and fields before them, because they can see them plainly. But the poets have sung that distance lends enchantment:

Why do these hills of shadowy tints appear
So sweeter far than all the landscape near?

Plain daylight is prosaic, but O the sweet, mellow twilight that makes the world appear dim and indistinct! It is for this reason, too, that "the prophet is not without honor," save in his own country and among his own kindred. They know him too well at home; there is no mystery hovering over his life; they know whence he came out and who his mother and his brethren are. "Is

not this the prophet's son, is not his mother called Mary? and his brethren James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him." If he had been a stranger of obscure origin, they would have accepted him more readily.

This is a strange side of human nature, and many men are making good use of it. Doctors, on the strength of it, can palm off light-bread pills, when the occasion demands it, with important air, which is intended to leave an adequate impression of the hidden virtues of the medicine; patent medicine manufacturers know how important it is to make their nostrums appear as nearly supernatural as they can; the merchant makes his wares more valuable by calling them "imported" from some far-off country.

It is, perhaps, to keep step with these that preachers are sugar-coating the plain, wholesome truths of Christ's gospel with mystery. Some of the plainest facts and statements of God's book are so wrapped up in a fog of mysticism that people know nothing about them and are only conscious that they have swallowed some awful thing which no man can name or describe when they have accepted the religion of our Lord.

Now it appears to me that this plan of interesting people in the gospel is no legitimate. In order to believe and obey the truth, it must be understood what the truth is and what is required of us. It is sadly true, and that too often, that good, zealous people are not farther advanced than the Samaritan of whom Christ said: "Ye worship ye know not what." And the cause of it is that men have spiced the truth with mystery and smoked it until the masses have either turned from it in despair, or have lost their taste for the pure bread from heaven, as the Israelites did in the wilderness.

I once heard a preacher in a little country place feeding a flock of old men on an unintelligible mess of doctrine. I could not tell what he was driving at—something about Saul, and Daniel, and Nebuchadnezzar, who "did eat grass as oxen." Meanwhile the old brethren listening nodded their assent with much gravity, each pretending to understand it, lest he should be considered a "natural man" (1 Cor. 2: 14) by the others, and each thinking it a great sermon and deep because he could not understand it.

Such scenes are very common; and not only in the backwoods, but in the city churches also, the soul is often bewildered by the impenetrable mist that surrounds conversion and salvation. Beside this humbug, the gospel which Peter and Paul preached appears almost ridiculously simple. "For I delivered unto you . . . how that Christ died for our sins according to the scriptures

in raised on the third day according to the scriptures." (1 Cor. 15: 3, 4, R. V.)

Yet it is the same gospel which Paul declares to be God's power unto salvation to every one that believeth.

Everybody can see what God means by this. The fact is, it is too plain. If you preach a gospel as clear as this, where is the attraction? And where would there be room and excuse for creeds and divisions? And where would the modern priest find a job to explain and interpret to the people what needs neither explanation nor interpretation?

It is not the object of these lines to create an impression that no mysteries are connected with the gospel. Indeed, there are; but the mysteries pertain to God's part of the covenant, not to ours. Man's duty is plain. In nature we are surrounded by thousandfold mysteries on every hand; yet we know how to take advantage of the laws of gravitation, of optics, of acoustics, of chemistry, though we have never fathomed their mysteries. These mysteries are no obstacles in the way of our eating and drinking, sowing and reaping, building, mining, sailing, working in any way. The mystery is God's; the necessary, practical knowledge of facts and laws is for man. The same holds true with the gospel. Its mysteries are no hindrance in the way of the sinner. He need not grasp them before he can submit himself to God, any more than the mariner needs to know why the winds blow before he can set sail. It is enough that he should know that the wind does blow, and which way it blows. Unsearchable are the judgments of God, and his ways past finding out; great also is the mystery of godliness. Yet this does not obstruct or darken man's path, but "he that believeth and is baptized shall be saved."

The greater part of the preaching of to-day tends to darken counsel with words without knowledge. The "practical sermons" are often not much better than lectures on morality, such as might have been preached by Socrates and Diogenes to their disciples. The "doctrinal sermons" are full of opinions, inferences, abstruse metaphysical reasonings, descriptions, and discussions of mysterious, abstract spiritual influences (better felt than told), anecdotes of horror and deathbed scenes—anything to raise emotion, to get the hearers stirred up to come and receive they know not what. Hence it is that many do not know the very power which God ordained to be unto salvation. Perhaps no question will bring a greater diversity of answers, and answers more unanimously discordant with the truth of the Scriptures, than this: What is the power of God unto salvation?

A widespread idea is that God's power unto salvation is a mysterious, abstract

influence that seizes upon the sinner and converts and saves him on the spot. The sinner, often without any desire on his part, is overwhelmed with a strange sensation which manifests itself at first in unspeakable grief. He is cut to the heart; he wails and mourns. Then God reaches down and picks him up; a voice speaks peace to his soul; in an instant a thrill of happiness fills his heart—the man is saved. What saved him? He doesn't know. "The wind bloweth where it listeth," he answers, gravely, "and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

There are those who believe that this is God's work, and that people are saved in this manner. There are those who believe that God can throw a thunderbolt like that into the heart of any sinner he desires, and by this his irresistible "power unto salvation" saves him in a moment, in the twinkling of an eye. If this were true, I insist, God would save everybody. If it simply depended on him, he would send a ray of the saving power to every heart, and none would escape. It is written that God is not willing that any should perish; and, again, that it is his will that all should be saved. (2 Pet. 3: 9; 1 Tim. 2: 4.) How, then, should we suppose that he would withhold the precious gift of salvation from any poor sinner?

The fact is, as the Bible teaches it, that the power of God unto salvation is not a mysterious influence sent directly from God into the sinner's heart, but it is nothing more nor less than the gospel. God gave it to man; but before it can save a single soul, he must believe and obey it. It is a plain matter. Without faith it does not save; without obedience to it no man escapes damnation, for the Lord will take vengeance in flaming fire "on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1: 8.)

When a man takes the simple gospel of Christ into his heart and believes it—actually believes it—it will purify his heart; it will lead him to repentance; it will bring him to obedience in baptism; it will lead him into the higher life of love, of righteousness, of godliness. For as Christ died unto sin once, even so will he die unto it; as Christ was buried, so will he be buried with him in baptism; and as Christ rose, so does he rise with him (Col. 2: 12)—a new being, born of God, alive in the kingdom of God's dear Son—to walk with him in the newness of life. The old man is put off, the members of the earth are mortified and perish day by day; the flesh is subdued; the spirit, quickened by God's word, reigns; and slowly, steadily, gracefully, as the plant, the flower, unfolds itself, the new man grows into the image of his Lord, and he shall be like him when he shall appear.

"Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they? . . . Be not therefore anxious, . . . for your Heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6: 25-33, R. V.) "And my God shall fulfill every need of yours according to his riches in glory in Christ Jesus." (Phil. 4: 19, R. V.) "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." (Heb. 13: 5, R. V.)

These scriptures, as I said in my last article, need no comment to show that God is, and ever has been, mindful of the temporal welfare of his children. No other fact, as I have said, would harmonize with our idea of a just Father.

But I desire in this article to emphasize the conditions on which God has offered his temporal blessings. All special blessing are conditional.

Forgiveness of sins is offered to every sinner, but he can only enjoy the blessing by complying with the conditions on which the offer is made. Eternal life is offered to all mortals, but only on conditions. Even so are God's temporal blessings, and a man had just as well expect the forgiveness of sins or eternal life without complying with the conditions on which they are offered, as to expect God's special care in temporal life without fulfilling the conditions on which his care is promised.

Israel was promised God's care and protection in temporal matters, if she would "hearken carefully unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day."

Deut. 28 is full of blessings and curses that pertained to Israel's temporal life, and eight times in this chapter God emphasizes the condition given above.

The blessings here named (Deut. 28) were such as increase of children, cattle, sheep; filling their barns, rebuking the devourer, and sending rain. All of these blessings then, as now, were the result of natural laws that had been fixed for hundreds of years; and yet God declared he would increase or decrease these blessings according to their faithfulness or unfaithfulness, respectively.

temporarily, than Israel when she was faithful to God; but when she failed to fulfill the conditions on which his care rested, no people was ever cursed more severely, it seems to me. Certainly she has "come down very low." She is "the tail," and not "the head." Surely, Israel is "a proverb and a byword among all nations" where her scattered fragments may be found.

I once heard of a conversation that took place between a shoemaker and a "stranger," and it ran about thus: "What is your occupation?" said the stranger. "Serving God," he replied. "But what is your business in life?" "Serving God." "But I mean [rather provoked], what is your trade?" "Serving God," came the reply. But the stranger, still persistent, said: "Then how do you make a living?" The shoemaker then explained: "Serving God is my trade, business, or calling in life, but I make shoes to pay expenses."

This shoemaker knew what it meant to be a Christian. This is exactly what Jesus means by his "seek ye first" in the passage quoted above. Make the kingdom of God first, live for it; then make tents, farm, or follow any worthy work, that you "may have lack of nothing." Man has a duty respecting his temporal matters, and a failure here will bring him to shame.

Jesus did not refer to the birds for naught. Sometimes it is suggested that to teach that God cares for his children with more tenderness than he does the birds of heaven encourages man to a life of idleness, indolence, and dependence; but be it far from the teaching of our Master. The bird itself is a creature of industry. The first ray of light that strikes his perch makes him a little bundle of life; and just as soon as he can see to pick-up crumbs, bugs, and worms, he is diligently seeking for his breakfast. On through the day the little life is one of business, energy, and thrift. When night begins to shroud our earth, he seeks his place of lodging, and there he spends the night without a care about to-morrow.

I have watched a mother bird feeding her little nestlings, and I never saw a faithful farmer more diligently doing his work.

Neither is it a life of ease. Many times they are, no doubt, weary, tired, and hungry. When I was a child I often thought the birds had a hard time. Many times I wanted to feed them when everything was wrapped up in snow. In February, 1899, no one who noticed the little creatures could have failed to pity them, yet it was just as true then that "your Heavenly Father feedeth them" as it was when Jesus first used the language.

No, Jesus did not encourage idleness

he desired to teach from the bird life as its freedom from care about to-morrow; but in teaching this he has enforced the lesson of industry and self-reliance.

God teaches his children to be self-reliant in this matter. If a child of God will not work, God's other children are commanded to withdraw their fellowship from him, and to have no company with him. "For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for naught at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat." (2 Thess. 3: 7-10, R. V.)

Paul was willing to undergo extreme labor and toil night and day to teach them the lesson of self-reliance. Then, to enforce his lesson, he commanded them not to let those eat who would not work. "For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed." (2 Thess. 3: 11-14, R. V.)

Again and again is God's child taught to labor and toil, that God may supply him with the necessaries of this temporal life. The very strongest words of the Greek language expressing labor and toil are used by the Holy Spirit in revealing man's duty along this line, and even this seemed not to suffice to enforce this duty; so the Spirit has emphasized the obligation by exhorting Christians to work "from the heart," to work "heartily," to work "with thy might" whatever the hand finds to do. These are all strong expressions, and I do not see how the Spirit could have made these conditions of temporal blessings plainer.

It is just as much a duty to God to work, labor, and toil to be self-reliant, as to attend the Lord's day worship. He who fails to do either without excuse ought to be withdrawn from by the church of God.

It is a very grievous sin to be idle, to waste time. It seems to have been as much the duty of the Jew to work six days out of seven as it was to rest on the seventh. The very reason that some are "hard run," in debt, and oppressed, is that they fail to observe these rules of success given by the Spirit of God. Suc-

them.

Every farmer who is careless, indifferent, and negligent about his farm work, is living in disobedience to God.

That Christian who appreciates the fact that every moment of his time belongs to his God, and must be spent "heartily" unto him and for him, is sure to succeed in everything he puts his hands to. All Heaven is pledged for that man's success.

Neither is it possible for a man to grow selfish in following these laws, for every day he is working for another, even for his God, and he only asks him for food and raiment, promising to turn everything else made into the kingdom of God. He works systematically and orderly, pushing his business as if he were trying to save his millions, yet sacrificing all to the Lord. This kind of a life can never make a man selfish.

Let us, then, strive to please God, knowing that he will give us everything we need. The more unselfishly I live, the more pleasing will I be to him. May God help us to give ourselves unservedly to his holy service.

This closes my work along this line. This makes five articles on making, using, and saving money. I trust that all who are interested in these matters will now read all five together, for I am sure the influence on your life will be greater when you read them thus.

I have heard but one sermon preached directly along the line of laying up treasures, and I considered this effort a miserable failure; but it did stir me up to study the subject, that I might preach the truth about the matter. I have been interested in the subject ever since.

I do not believe there is a subject on which the truth is needed worse. The world is wild on the subject of making and saving money. It is the age of mammon worship.

Of course I sometimes wonder how many readers of The Way really believe the doctrine I have been trying to teach. Some, no doubt, were already believing it when I began; others, possibly, are favorably impressed with it and propose to search the Scriptures to see whether these things are so; and then there are still others that have been tired all the time, and wondering when that "crank" is going to quit writing his foolish notions. But I do not wonder that some think it strange teaching, for I myself eight years ago was one of this number. So I can sympathize with all such and pray God to help all to come more and more to the truth. But I am comforted in the thought that some who already believed the teaching have been strengthened by my writing. I now quote from a letter received by my wife from a sister in this State which is very encouraging to me:

a plain living, have done so for five years, and intend to as long as I live. I shall never save up money that belongs to God's poor.

"Brother Armstrong's good pieces in *The Way* served to strengthen me more and more in what I already believed was right. . . . I hope he will continue a long time with such teaching, for it is so much needed."

This woman has given in the last ten months one hundred and thirty-five dollars to the poor. She is educating a young man to preach the gospel. If this man proves faithful to God, this sister will be preaching the gospel long after she is gone home to her reward. If he proves unfaithful, God will bless her just as much as if he were faithful.

I have only referred to this godly woman that I may provoke others to follow her example.

CHRISTIAN UNION. NO. 4.

J. PERRY HODGE.

"But he said, Nay; lest while ye gather up the tares [the children of the wicked one], ye root up also the wheat [the children of the kingdom] with them. Let both grow together until the harvest [the end of the world]: and in the time of harvest I will say to the reapers [the angels], Gather ye together first the tares [the children of the wicked one], and bind them in bundles [sects and parties, religious and otherwise] to burn them; but gather the wheat [the children of the kingdom] into my barn." (Matt. 13: 29, 30, with explanations as given in Matt. 13: 37-40.)

From the above we learn that the children of the wicked one are to be gathered first and parceled off in sects and parties—"bundles." It has been shown in former articles that denominationalism, with its long list of reformers, politically as well as religiously, has been the agency in God's hand for gathering into parties the great mass of people represented by the tares, that the kingdom of the wicked one might be brought to desolation. (Matt. 12: 25, 26.) Now that being accomplished in a very great measure, it is evident that the wheat (the children of the kingdom) is being gathered into the one fold (Christian union)—"my barn."

The sanctuary (the true church) must be cleansed, because "the place of his sanctuary was cast down. And a host was given him [the "little horn"] against the daily sacrifice by reason of transgression, and it [the "little horn"] cast down the truth to the ground." (Dan. 8: 11, 12.) The sanctuary was polluted when the enemy sowed the tares in the Lord's wheat field; it can be cleansed after the tares have been gathered and bound in bundles. The

truth" was cast down to the ground; it can be restored when "the truth" is restored in the minds of men as the Lord would have it restored. Denominationalism has divided the children of the wicked one, whom it has gathered, into fragments, and distributed them throughout its vast domain—a little party here and a little party there, under such names and characteristics as would distinguish each from the other, and render each a separate and distinct institution, with enough differences from all the rest to give it a right to a different name and doctrine.

"The truth," unmixed with error, restored in the hearts or minds of men, must gather the wheat into the Master's barn.

Denominationalism in its broadest sense has rendered imperialism of every kind weak, and has placed rulers at the mercy of the ruled. It has taught freedom of thought and speech, and has found hearers and followers in every land. It has divided and weakened Satan's kingdom, and has prepared the people of God to hear the message from Heaven that says: "Come out of her [Babylon, the kingdom of the wicked one], my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4.) Denominationalism has failed to cleanse the sanctuary; it has too many doctrines to present; the people of the earth are compelled to say: "All the doctrines presented cannot be 'the truth,' because each differs materially from the others."

I am sure the sanctuary is now being cleansed by God's appointed means, but when did the cleansing of the sanctuary begin? "He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan. 8: 14.) "I have appointed thee each day for a year." (Ezek. 4: 6.) Then, twenty-three hundred prophetic days being equal to twenty-three hundred literal years; when did they begin and when did they end? We cannot afford to speculate, but must seek an answer to this question that will stand the test.

I am confident the twenty-three hundred years began when the things represented by Daniel's vision began to happen. The vision is found recorded in Dan. 8: 3-12. What the vision represented is in Dan. 8: 20-26. The vision begins with the ram—Media and Persia—"standing;" the ram after a while begins to "push;" and when his "pushing" crowded the he goat (Grecia) over toward the west, the he goat (Grecia) "smote the ram" (Media and Persia) "and brake his two horns." Daniel had seen this vision and had been told what it represented and how long it should last; but because he did not know when it would begin, he said "none understood it" (Dan. 8: 27). But in the

thing was revealed to Daniel and he understood the vision (Dan. 10: 1), because the angel who had appeared to him at the first came to him and said: "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia [Cyrus was already a king in Persia, and the angel said there would stand up "yet" three, making in all four kings in Persia to the beginning of the vision—the names of which were: Cyrus, Cambyses, Darius, and Xerxes]; and the fourth [yet to stand up] shall be far richer than they all, and by his strength through his riches he shall stir up all against the realm of Grecia." (Dan. 11: 2.) The fourth king yet to stand up in Persia was within the vision, the vision beginning at the beginning of his reign. His name was Artaxerxes, and he began to reign B.C. 473, according to Dr. Hall's work on "Chronology" (pages 449 and 531), and Dr. Priestlie's treatise on the "Harmony of the Evangelists" (pages 24-38), and other good authorities.

Then, if this vision began B.C. 473 with the reign of Artaxerxes, and was to continue twenty-three hundred years, the sanctuary would be cleansed (2300—473 = 1827) A.D. 1827, or about that time, perhaps sooner, perhaps later.

If the sanctuary should be cleansed about that date, there ought to be something in history that would be convincing to show that the cleansing did begin then. I will tell you about it in my next article, and will show how Christian union must be effected in the same way as the cleansing of the sanctuary. May God help us all to be one as Christ prayed.

MY DEBATES. NO. 6.

T. R. BURNETT.

Pedobaptists base one of their strongest arguments on the "identity of the church." They assert, and try to prove, that the Abrahamic church and the church of Christ are one and the same church. They say the family of Abraham was the church of Christ, and there were infants in that family, hence there should be infants in the church to-day; and since no one can be a member of the church without baptism, it follows that infants should be baptized. Anti-pedobaptists have two ways of meeting this argument. (1) Some deny that there was a church in any true sense in the family of Abraham; (2) others admit that there was a church, but deny that it was the church of Christ. I have never denied that there was a church in the family of Abraham, or the Jewish nation, called in Acts 7: 38 "the church in the wilderness." The word "church" means simply "called out," and any body or people called

out and separated from others as a church. But this body, or nation, was by no means the church of Christ, or kingdom of God, spoken of in the New Testament. The family of Abraham was called out and separated from the world, and the ordinance of circumcision instituted, nearly two thousand years before Christ. But in the book of Daniel, only six hundred years before Christ, a prophecy states that "the God of heaven shall set up a kingdom," and the future tense is used. The words "shall set up" could not refer to an institution that has been standing for more than thirteen hundred years. Daniel says the God of heaven "shall set up" a kingdom. It will, therefore, be the kingdom of God. Nearly six hundred years later, John the Baptist announces, "The kingdom of heaven is at hand;" and a little later Jesus proclaims, "The time is fulfilled, and the kingdom of God is at hand." This indicates the near approach of the kingdom foretold by Daniel. It would be more than foolish to speak of the family of Abraham, or the nation of Israel, as "at hand," when it has been in actual existence nearly two thousand years. In harmony with this statement of the Savior, in Matt. 16: 18 he says, "Upon this rock I will build my church," using the future tense. If the church was built in the days of Abraham, two thousand years ago, how can Christ say he "will build" it? All efforts to escape the futurity of this language are the veriest twaddle. The word "oikodomeso" is in the future tense, and means "will build," and not "rebuild." It can have no possible reference to the family of Abraham or the Jewish nation. In Matt. 6: 10, Christ taught his disciples to pray: "Thy kingdom come." If the kingdom came in the days of Abraham or David, this prayer was foolish. Suppose I should pray for Texas to come, what would people think of it? It is just as sensible to pray for Texas or Tennessee to come as to pray for the kingdom to come, provided the kingdom has had an existence of two thousand years. Yet I have heard many pedobaptist ministers, who believe the church began in the days of Abraham, pray: "Thy kingdom come!" Their prayer is two thousand years out of date! In Matt. 18: 3, the Savior said to his disciples, all of whom were members of the Abrahamic church: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Evidently they were not in the kingdom he referred to. They were certainly in the family of Abraham, and had been members of that church ever since their birth. How, then, could he speak of their entering into an institution in which they had been born and raised? To suit the pedobaptist theory, he should have said:

"Except ye be converted, and become as little children, ye shall be turned out of the kingdom." In Luke 9: 27, Christ said to the Jewish people: "There be some standing here, which shall not taste of death, till they see the kingdom of God." They had seen the family of Abraham all their lifetime, and were members of it; hence the Savior could not possibly have reference to that institution. What kingdom commenced before the death of the people addressed in that speech of the Savior? Undoubtedly it was the kingdom, or church, of Christ.

Perhaps the worst stumbling-block in the way of pedobaptists, in their church-identity argument, is the fact that all members of the Abrahamic church had to come into the church of Christ by the door of entrance—viz., baptism, which all pedobaptist creeds say is the initiatory rite. No person was allowed membership in the church of Christ by virtue of being a member of Abraham's family. There were no holding-over members. All of John's converts were Jews; and had received the rite of circumcision. The three thousand converts on Pentecost were members in good standing in Abraham's church, yet all had to be baptized into the church of Christ. Paul was a Jew, and so was Crispus, yet both had to be baptized. Bear in mind that all pedobaptist creeds teach that persons are brought into the church by baptism. Now, if all these persons were in the Abrahamic church by virtue of their birth or circumcision, and the two churches are one, why did they have to receive a second initiation? Why were there no holding-over members? I have never failed to trip up the feet of a pedobaptist champion with this difficulty. There was only one church, the Abrahamic-Christian, and all circumcised Jews were in it; yet when the entrance rite was changed, or a new door was established, all who were on the inside had to pass through the new door to get inside the building. That is as bad a predicament as the people of Izard County, Ark., fell into when they went to build a new jail house. They held a mass meeting and passed resolutions in regard to the business. The resolutions read as follows: "Resolved, (1) That the people of Izard County will build a new jail; (2) that we will build the new jail out of the material of the old jail; (3) that we will keep the prisoners in the old jail till the new jail is built."

Summing up the points that have been made thus far, and putting them on a chart or blackboard, we have the following:

1. "Shall set up a kingdom."
2. "Kingdom of God is at hand."
3. "Will build my church."
4. "Not taste of death, till they see the kingdom of God."

These statements are all out of joint with the theory that the church commenced with Abraham. And there is not a man on earth that can give a lucid reason why any person should have to pass through two initiations to enter one institution; yet all Jews who became Christians had to be baptized. They possessed no privileges above the Gentiles.

Pedobaptists make a slight show of argument on Acts 15: 16: "After this I will return, and will build again the tabernacle of David, which is fallen down." They say the same verb ("oikodomeso") is used here that is used in Matt. 16: 18, and we know the tabernacle was once standing, for he says it had "fallen down." They overlook the fact that there is a prefix to the verb here, making it "anoikodomeso," which means "build again," or "rebuild." But there is no "an" ("re") to the verb in Matt. 16: 18, and it does not mean "rebuild" in that text. The tabernacle (royal house) of David had fallen down, and it was set up again when Christ became King, but it does not mean the church of David. David never had a church. Nor does it read "the tabernacle of Abraham." There is no proof of church identity in this passage, nor in any other that can be found.

LOVE.

J. A. HALE.

There is an ancient legend that says that an infidel knight, in the wilderness of his unreasonable and God-defying infidelity, determined to test the existence and power of Jehovah by the means with which he was best acquainted; so he went out into the open fields, prepared for an attack, and, casting his glove upon the ground after the manner of ancient challengers, thus addressed the heavens: "O God, if there be a God I defy thee here and now to mortal combat!" He paused for a moment and, on looking up again, beheld a fragment of parchment fluttering in the air. It fell at his feet, and, on reading it, he found it contained this wonderful message: "God is love." Trembling from head to foot, he broke his weapon as a token of reverence and submission, and kneeling upon the fragment and the broken sword, he swore eternal allegiance to the God of love whom he had just challenged.

Although this is only a legend of ancient times, it teaches a beautiful lesson. This should be our answer ever to infidelity. Would to God that I could burn it into the heart of all the readers of this article, and write it across the heaven in letters of living light, that God is love! It is the reverberation of the heavenly strain that woke the Judean

shepherds on the hills. The Herald angels announced to the world: "Unto you is born this day in the city of David a Savior, which is Christ the Lord. . . . Glory to God in the highest, and on earth peace, good will toward men." It is the grand message that attracts every ear, thrills every heart, and consecrates every song in the service of God. Every message of our dear Heavenly Father from the beginning of time has been tempered with tenderness, mercy, and love. Can you appreciate God's love for you? John says: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What a manifestation of redeeming love! When we think of the surging, throbbing, struggling mass of corrupt humanity, and consider that the meanest, lowest, and most degraded one in all this vast throng—so contemptible, so low, in our sight—is an object of God's pity, we begin to realize the power of infinite and divine love. God is love. We see manifestations of God's love on every hand. The beautiful flowers and grass that crown the hills and carpet the valleys are manifestations of God's goodness and love. In the language of the poet:

"God is love," the snowflakes whisper
As they linger in the air;
"God is love," the breezes murmur
As they meet us ev'rywhere.

Farther on he says:

God is love, God is love;
All things tell us God is love.

Love is the magic influence that beautifies everything it touches. Some one has beautifully said: "The world is full of love." This is so beautiful, but let us turn to the practical side of love. On one occasion one of the scribes asked the Savior which was the most important commandment, referring to importance rather than position. The Savior's answer was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . and . . . thou shalt love thy neighbor as thyself." This is significant. From this I draw the conclusion that our very first duty is to love God, and the next is to love our fellow-man. The beloved John says: "He that saith he is in the light, and hateth his brother, is in darkness even until now." Again: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 14, 15.) This is plain, pointed, and practical; yet how careless many of us are concerning this important Christian duty! How little love we see manifested in the church of

the living Son of God. He gave his life for us, and sealed the holy covenant with his sacred blood; yet how little we are willing to suffer for his cause and for the happiness and comfort of each other! Love lightens our burdens, removes wrinkles, and strews flowers all along the pathway of life; it soothes our pains, heals our broken spirits, and sanctifies our Christian homes. Love changes the peasant's hut to a palace, and the want of it robs the king's throne of its beauty and glory and renders earth a hell. Grand, glorious, and transcendently beautiful and inexhaustible subject! No wonder the enraptured apostle exclaimed: "Now abideth faith, hope, charity, these three; but the greatest of these is charity [or love]!"

THE LARGER FAITH—TRUST. NO. 2.

W. J. BROWN.

Man's Place in the Creation.— "Man's Place in Nature" is the title of a book which purports to give an account of the origin, nature, and office of man. According to the author's view, man is the culmination of a process of evolution. The Bible seems to me to teach that man is the immediate and direct product of the Almighty. I believe that God created matter from nothing; hence he can control it. Preexistence of matter makes it coeval with God, and perhaps his equal, if not his superior; hence he may not be able to control it. God is the uncaused cause of all things, he is before all things. The word "create" implies bringing something into existence. Man is both made and created in the image of God. Man's place in the creation of God is, then, next to God. "Thou hast made him but little lower than God." (Ps. 8: 5, R. V.) The likeness is threefold. First, mental, or intellectual. He can think God's thoughts after him, trace out his plans, and learn his purposes concerning this world. This the mere animal cannot do. Why? Because it is not made in the mental image of God. Secondly, moral. The moral nature of man responds to the moral requirements of God's law. "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness," are requirements of the divine law. The moral faculty of man responds: "That is right. It is wrong for man to kill; it is wrong for man to steal; it is wrong for man to bear false witness. My conscience says I ought not to do any of these things." Suppose it was the reverse—that conscience condemned men for not doing these things. Adam had a conscience that told him he did wrong when he disobeyed the voice of his Maker. Man alone possesses this faculty. The animal is not made in the moral image of

God. You cannot give in the idea of right and wrong. You may, by punishing it, give it the idea of fear. Thirdly, this likeness includes the will. Man has the power to will what his judgment says is right and his conscience says he ought to do. Man is free only in the sense that he has the power to choose between the right and the wrong; he is not at liberty to do so. God himself is not free to do the wrong. Man is destined to become like God in the divine nature—not only free from sin, but free from the desire and possibility of sin. "His seed remaineth in him, and he cannot sin." Let us glance at the first man and see if he does not correspond in every essential particular to the description that we have given of the divine likeness. Adam started with intelligence. First, he had reason. He could understand and talk with God; he could understand language; he gave names to the beasts of the fields and to the fowls of the air. This no savage could do. Secondly, he had a conscience; he could tell right from wrong; he knew when he disobeyed God; he confessed his sin; he felt its shame—a thing many of this enlightened age do not feel.

What bearing does all this about man being created in the image of God have to do with the matter of trust in God? Much in every way. In the first place, it gives us something of God's idea of the place and worth of man. It lifts him far above all other of God's creations. Man's worth does not depend upon size or avoirdupois, in the sight of God. Another fact in history emphasizes the divine estimate God put upon man when he made him in his own image—the incarnation of his own Son. What does God think of man? Look at the creation and the incarnation. What grounds do we have for thinking that God will ever take the form of man? Why not expect him to take on the form of an animal? Think of him revealing himself—his love, mercy, and righteousness—through any of the lower animals! God can reveal only certain of his attributes through the lower animal and physical nature. "The heavens declare the glory of God," but they do not declare his love and righteousness as they are revealed in his Son. The physical and animal creation combined do not reveal man to himself as he is revealed in the incarnation of Christ. Its necessity is owing to the fact that man still possesses in a degree the image of God, and that the Creator is also man's Redeemer, and respects the mental, volitional, and moral laws of his nature. If the means of the great salvation were not adapted to his nature and relationship to the divine, God might save by some arbitrary decree. If God saved man by the use of naked abstractions, with no regard to the laws of man's

nature, then there would be no use in sending his own Son in the likeness of man to save him from sin. There is no salvation out of Christ, for the reason that there is no salvation without the use of means adapted to the laws and principles of man's mental and moral nature. The God-man gives us the correct idea and meaning of salvation. It means the restoration of the divine image in man to its utmost limits. Salvation is not so much an exchange of worlds as it is a change of activities and relationships. The sinner, in whom the image of God is marred and blurred and disfigured, wants more than a new environment in order to find heaven. Going to hell is not so much getting into some undesirable environment as it is getting the principles and spirit of the devil into men. Hell and heaven both come to men before they go to them. Salvation is to think as God thinks about all things, to love and approve all that he loves and approves, to will what he wills, and to walk in all of his ways. To be lost is to think your own thoughts, to think as you please about things, to know no will but your own in the affairs that pertain to the kingdom of God, to love the things that God hates, and to walk in your own ways in this world; this is the torment of hell before the time or terminus of this life. Forgiveness of sin is an act that takes place in the mind of God, and may be instantaneous; but salvation, in its fullest and completest sense, takes place in man and is effected by a process ordained by the Lord. "Let the wicked forsake his way, and the unrighteous man his thoughts." "The weapons of our warfare are . . . mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10: 4, 5.) "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." "If any love not the Lord Jesus Christ, let him be anathema maranatha." This is "the way of salvation."

Now for the application of the promises of God to man. Some people get lost when they contemplate the vastness of God's created universe, and think that God loses sight of man in the midst of such stupendous machinery as the physical universe. They are simply overwhelmed with a sense of God's greatness and the vastness of divinity and the insignificance of man. It seems to them incredible that God should give his Son up to die for the inhabitants of this world, which is only a speck in the universe of worlds. He cannot find the time or disposition, they think, to look after man; he has too many other things

to demand his attention. No doubt many entertain the same views.

Such views of God and his interest in man are not only derogatory to man and degrading to God, but are based upon criminal ignorance of both God and man. In the first place, God is perfect. If he were less than perfect, there might be some grounds for such low and degrading thoughts of God. His very perfection and infinitude is of itself a refutation of the idea. What would a perfect earthly parent do for the good and comfort of his own child? In the second place, man is the child of God. By a twofold process of creation and recreation, he is the acknowledged child of God. With this fact in view, is it a matter of wonder that God "so loved the world, that he gave his only begotten Son" to die for his own child? Would a mother that is worthy the honor of motherhood give her own life to save that of her own offspring? That would be no matter for wonder; the wonder would, rather, be that a worthy mother would not die for her own child. Seeing that God is love, we would naturally expect more of him than of even our parents according to the flesh, since they are imperfect. It would have been astounding to all the intelligences of heaven had the infinitely good and loving Heavenly Father refused to give his own Son to save those that were lost in sin. How far would a good father go in pursuit of his lost boy? Would he not go to the remotest parts of the earth, cross seas, and make the greatest sacrifice possible, that he might find his lost boy? Would anybody wonder at his even mortgaging the old farm to find his lost boy? No, indeed—not if he be a father. Can we be so stupid as to think that our Father in heaven cares less for his own children, those who bear his own image, than earthly parents?

The Heavenly Father's love for his children must be akin to that of a good mother for the life that God in his love has committed to her. It is related of two children, while playing together in a lovely valley in Switzerland, that suddenly, when the mother's eye was off the little jewels, a great eagle swooped down upon the little urchins and gathered one of them in its great talons and soared away toward its home on the topmost crag of the lofty mountain peaks. What did that mother do? She started in pursuit of the enemy. She wended her way over untraversed mountain cliffs; on and higher she climbed; over crag after crag, over precipice and yawning chasm, she pushed her way toward the higher cliffs. She finally reached the highest peak, fought and conquered the enemy, and saved the child. Love will do to trust.

Coal City, Ind.

Grace is God's remedy for disgrace.

In the gospel of Christ there is but one principle, or rule of action, laid down; that principle, Paul says, is faith. This principle (faith) comes by hearing the word of God. (Rom. 10: 17.) If this was well understood by those who profess Christianity, all who are honest in religion would be a unit. Now, in all departments of life we act by some rule or principle, at least all who care to make a success do. So in religion all must act by some rule.

Some—and this class is a large one—act on the principle of honesty—that is, "if we are honest in what we do, it is all right." Some are governed by feeling; feeling is the principle of action with all such. Others walk by the rule of opinion, and call it "faith"—that is, they say, "I believe this is all right," or, "I believe that is not essential, or the other is not necessary." Then there is a large class of religionists—and to this class belongs the "Christian Church"—which, discarding honesty, ridiculing feeling, and scorning opinion, walk by human judgment and talk of "sanctified common sense."

If the gospel did not lay down any rule by which to walk in the "new life," then there would be an apparent excuse for such confusion among those who profess Christianity; but then it would only be apparent, for many are the passages that go to teach us that Christ did not leave us without chart or compass. Honesty is good policy, but we may be honestly wrong; feelings are only a result of an effect, hence could never be a true guide in matters either of human or divine origin; opinion is a creature of circumstances, and is never reliable; and human judgment is so fallible that it will not do to depend upon in so important a matter as the eternal destiny of the soul. Thus honesty, feelings, opinion, and judgment could all be condemned without an appeal to the sacred text.

But Paul says faith is the rule of action, and thereby limits us to it, and at the same time places the Christian's walk on a sure—yes, an immutable—basis. This is apparent, for faith comes by hearing the word of God, which is unalterable. The word of God, to us is the gospel. (1 Pet. 1: 25.) Therefore, if we follow that only which the gospel teaches, and follow all the gospel teaches, we will walk by faith. In giving us the gospel, God has not consulted the judgment, opinion, feeling, or the honesty of man. Hence we should walk by the word without consulting the wisdom of man, no matter how wise he may seem to be.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!

We can heartily recommend the following books. They are all excellent:

"Life and Sermons of Jesse L. Sewell," by David Lipscomb, \$1.

"Franklin's Sermons," Vol. I., by Benjamin Franklin, \$1.

"Franklin's Sermons," Vol. II., \$1.

"On the Rock," by D. R. Dungan, \$1.50.

"The Divine Demonstration," by H. W. Everest, \$1.50.

"Civil Government," by David Lipscomb, 75 cents.

"The Life of John Smith," by J. A. Williams, \$2.

"The Old Path Pulpit," by F. G. Allen, \$2.

"Young's Analytical Concordance," \$5.

The sermons of Benjamin Franklin have had a large circulation, and have done a great deal of good. He was, perhaps, of those who preach undenominational Christianity, of those who are pledged to go to the Bible, and to the Bible alone, for the religious names they wear, doctrine they preach, and things they do, the greatest preacher for the masses that ever arose in America.

Brother Lipscomb's biography of Jesse L. Sewell is excellently written, and he had a most excellent subject.

"On the Rock" is a most entertaining book. I read it when I was a young man, and was delighted with it. It is a story of how a man and his wife who were divided in religion came together by studying the Bible. Many passages of Scripture are thoroughly discussed.

Everest's "Divine Demonstration" is a grand work on Christian evidences. I have read it, and expect to read it again and again.

Lipscomb's "Civil Government" is the best book on the subject of the Christian's duty to civil governments in the world, so far as I know.

John Smith was one of the most logical, humorous, and powerful of the earlier preachers of primitive Christianity in this country. John Augustus Williams knew him well, and consulted with him repeatedly in writing the story of his life. The book was largely written before the old warrior died. Few can read it without laughing and weeping many times, without admiring and loving the grand old preacher, without being stirred to greater zeal and devotion to the Master's cause.

"The Old Path Pulpit" gives us the best sermons of one of Kentucky's greatest preachers. F. G. Allen, though weak in body, was a brave, strong, clear-headed, warm-hearted leader of men; and his ambition was to lead them only in the way of truth.

"Young's Analytical Concordance" is fine. Any one who has Brown's or

Remember, you can order any good book you want through us, and we will send it to you at the regular retail price. Any profit that comes to us is turned into the fund for circulating The Way.

PURIFICATION—WHAT DOES IT SECURE FOR US?

J. B. LANE.

Those anxious for blessedness here and the joys of heaven hereafter will delight to learn how they can be secured. The word of God is explicit in its statements about purity and how it is to be obtained. "Blessed are the pure in heart: for they shall see God." "Follow peace with all men, and holiness, without which no man shall see the Lord." How are souls cleansed? They are cleansed by the word of God. "Now are ye clean through the word which I have spoken unto you." The word cleanses by changes which it causes to be wrought in the understanding, heart, and life. God's servants are cleansed by the knowledge which the word of God imparts to them. The entrance of God's word into the mind gives light; it causes darkness to flee away. They are cleansed by knowledge because it enables them to escape corruption. Those who see the wrong are fitted, in a measure, to avoid it. They are cleansed not only by knowledge (2 Pet. 2: 20), but by faith, by believing what the word of God reveals with respect to sin and the way of life through Christ. At the council at Jerusalem, the apostle Peter said he made no difference between us and them, "purifying their hearts by faith." Hence, to acquire sanctification of body and spirit, souls must not only know God's will, but must believe what his word teaches, in order to salvation. Those who have a knowledge of God's word are the ones who have the light and the ones who believe in the light. They are cleansed by knowledge and faith because these lead to, and are attended by, obedience to God's word. The word of God cleanses the understanding by causing ignorance to pass away; it cleanses the heart by causing it to love righteousness and to hate iniquity; it cleanses the life by causing us to turn from darkness to light and to walk in the light in Christ.

Let us now consider Rev. 22: 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The Revised Version says: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." I like the Revised Version the better.

they notice may find the Revised Version of this passage differs from the Common Version. The two versions, as far as this passage is concerned, stand to each other as cause to effect. How are souls washed? "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin." Does Christ's blood cleanse souls that do not obey him? No. Knowledge and faith cause the heart to be cleansed of ignorance of sin and love for sin. They produce a reformation of life; they save souls from sinning. What is it that cleanses souls of guilt and causes them to be free from condemnation? Obedience to the conditions of salvation found in the gospel of Christ. Christ told his apostles to proclaim these conditions to the world. He said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) These and other commandments in order to remission of sins must receive devout attention. "Blessed are they who do his commandments [who by obedience cause sin and guilt to be washed away], that they may have right to the tree of life, and may enter in through the gates into the city." By faith and obedience souls appropriate what Christ, by his sacrifice, made it possible for them to obtain. Souls are cleansed by the blood of Christ. Through him they are "justified from all things by which they could not be justified by the law of Moses." Souls are said to be washed, to be cleansed, by obedience, because the obedience of faith, which is obedience to the gospel, causes the benefits of Christ's sacrifice to be applied to them. Those who wash their robes, those who by obedience come to the blood of Christ and thus secure the remissions of their sins by being buried with Christ in baptism, come into the possession of a great right that cannot be secured in any other way. They gain the right to the tree of life, the right to enter heaven. It will be seen that purification and the right to enter heaven are results of faith in Christ and obedience to him.

BROTHER HOOVER ON "SPRINKLE"

T. R. BURNETT.

Brother Hoover thinks I did not make a valid argument on the words "sprinkle" and "pour." Let us see. The word "sprinkle" (according to Webster) means "to scatter in drops or small particles." You cannot sprinkle a man, unless you can scatter him in drops or small particles. You can sprinkle water, or any substance that can be scattered in small particles, but you cannot (strictly speaking) sprinkle a man. This word, when applied to water or any like substance, is a transi-

give verb, when it applies to a person, it is an intransitive verb, and requires a preposition to come between it and the noun. Hence you do not sprinkle a man, but sprinkle on a man. In ordinary speech we say a preacher sprinkled a child, but we mean that he sprinkled water on a child. In this sense Paul mentions the action of Moses when he "sprinkled both the book and all the people." He did not mean that Moses scattered the book and the people in small particles, but that he sprinkled the blood on the book and the people. If Brother Hoover will read Ex. 24: 8, he will learn that "Moses took the blood, and sprinkled it on the people." This is what Paul meant by the word "sprinkle," for he knew what action Moses performed upon the book and the people. We must not conclude that Paul was ignorant of grammar or language. He used the word in the same sense that we use it, and that requires that a preposition shall be understood after the verb. When a boy "sprinkles the floor" before he sweeps it, he does not actually sprinkle the floor at all, but sprinkles water on the floor. The word "baptize" is always a transitive verb, and the action passes directly to the subject; but "sprinkle" (when applied to a person) is an intransitive verb, and the action passes directly to the fluid, and not to the person. You do not baptize water upon a person, but you always sprinkle water upon a person. In baptism, the preacher manipulates the person; in sprinkling, the preacher manipulates the water.

As to the word "pour," Brother Hoover is likewise in error. Webster defines the word pour: "To throw out in a continuous stream." You can throw out water in a continuous stream, but you cannot throw out a man in a continuous stream. You can pour water on a man, but you cannot pour a man. You can baptize a man, but you cannot pour a man; hence the word "baptize" and the word "pour" are words of different character. "Pour" is always transitive when applied to a fluid, but intransitive when applied to a person. Like "sprinkle," it manipulates the fluid, while "baptize" manipulates the person. You do not baptize water on a man, but you pour water on a man. You can baptize a man, and you can immerse a man, but you cannot pour a man; hence "immerse" is the same kind of a verb that "baptize" is, but "pour" belongs to another class. Brother Hoover does not agree with me in the "suspicion" that "pour" is from one Greek word and "baptize" is from another. He thinks if that proves anything, it proves that "anoint" and "pour" are not the same thing, for they are derived from different Greek words; yet anointing is done by pouring. Well, did you ever? Does Brother

Hoover think that pouring and anointing are the same thing? If so, every time a Methodist preacher pours water on a person, he anoints said person. That will never do. The anointing may be done by pouring, but the act of pouring does not constitute the anointing. Well, then, you say perhaps baptizing can be done by pouring, as the act of pouring is not the baptizing. That is correct. A person may be baptized by pouring, if you will pour on long enough, though that was not the way it was performed in the apostolic age. The baptism of the Spirit on the day of Pentecost was by pouring, yet the pouring was not the baptizing. The baptism resulted from the pouring.

I am very willing that Brother Hoover shall criticise my arguments, but he should not conclude that the matter of the essays now running through *The Way* has been put together in a careless manner and without due thought and preparation. Every argument advanced has been in the crucible of criticism many times within the past twenty-five years by the best pedobaptist champions in this country. I have no fears that they will not stand the test. So lay on, Macduff.

THE ELDERSHIP.

T. R. BURNETT.

"The Methodists have 'presiding elders,' and the Campbellites and Presbyterians have 'ruling elders,' but neither sort is scriptural. The Baptists have teaching elders, who are also pastoral bishops, and this sort is in accordance with the word of the Lord. The Baptists should count themselves happy that they are so made to accord with God's word in all the items of their church faith." (Baptist Flag.)

Yes, we read in God's word that Paul sent from Miletus to Ephesus and "called the elders of the church," and he wrote a letter to "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons," and he and Barnabas "ordained them elders in every church." The churches we read about in the word of God had a plurality of elders, but Baptist Churches do not have a plurality of elders. Instead of having two or more elders to one church, they have two or more churches to one elder. This is how you "accord with God's word." Your eldership is your preachership, and you have young elders—that is, young "olders," for the word "elder" means "older." You might as well talk about a cold fire. Baptist churches have no eldership at all. See?

They say a man shows his character by the way he moves his chin. Yes, and some men show more character by the way they do not move their chins.

It is the privilege and duty of all to study the Bible for themselves. If one is not sufficiently interested in the salvation of his soul to study the Bible for himself, he has not sufficient interest to be saved. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed." (Acts 17: 11, 12.)

Christians delight to study the word of God because they are his children, and have the Spirit of Jesus (Rom. 8: 9), and are partakers of the divine nature (2 Pet. 1: 4). They "desire the sincere milk of the word" (1 Pet. 2: 2), and "hunger and thirst after righteousness" (Matt. 5: 6). They lay up the word of God in their hearts, that they may not sin against him (Ps. 119: 11); it dwells in their hearts richly in all wisdom (Col. 3: 16), and is a lamp unto their feet and a light unto their path (Ps. 119: 105). One who does not love the word of God, and who does not delight in the practice of its principles, has great reason to be alarmed at his condition.

It is also the privilege and duty of all Christians to teach the word of God to others. In fact, he who does not work for the salvation of others is himself not a Christian. The Hebrew Christians failed here. They were reprov'd for their slow progress and for their inability to teach others. (Heb. 5: 11-14.) Many to-day deserve the same reproof. Christians should be ready to teach the word of God at all times and wherever opportunity affords. First, they should teach it diligently every day to their own children (Deut. 6: 6-10; Eph. 6: 4), but they should teach it also to others. Christ taught one man and he taught the multitudes; he taught at night and during the day; he taught in the synagogues and in the temple; he taught on the mountain and in the plain; he taught on the land and on the sea; he taught in the homes of the people and along the dusty highway; he taught the poor and the rich; he taught saints and sinners; he contended mightily and publicly against the scribes and Pharisees, denouncing them as hypocrites; and in gentleness and mercy he taught privately a fallen woman at Jacob's well. He sent out his apostles to teach all nations. They taught wherever they could get an audience. Paul, at Ephesus, went "into the synagogue and spake boldly for the space of three months;" and when he left that he reasoned "daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

is mine was not confined to this place, because "all they which dwell in Asia heard the word," and he taught "from house to house" as well as "publicly," "admonished every one night and day with tears." (Acts 20: 20, 21, R. V.) He "sat down" and taught the women at the place of prayer by the riverside at Philippi, and at midnight he taught the jailer and "all that were in his house." (Acts 16: 13, 32.) "As his custom was," he reasoned with the Jews in their synagogues on the Sabbath (Saturday), and "in the market place every day with them that met with him," and "in the midst of the Areopagus" he taught the learned Athenians. (Acts 17: 17, 22, R. V.) While at Rome he "dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28: 30, 31.) Philip informally preached Jesus to one man as he journeyed in his chariot; Priscilla and Aquila took the eloquent Apollos "unto them, and expounded unto him the way of God more perfectly." (Acts 18: 26); the Christians which were scattered from Jerusalem "went everywhere preaching the word" (Acts 8: 4).

With these examples of Jesus, the apostles, and the early disciples before us, and in the light of all these scriptures, it is the privilege and duty of all Christians now, according to their ability and opportunities, to teach the Bible to everybody in every place and at all times—wherever and whenever one or many are ready to learn. They should teach it Sunday morning, Sunday noon, Sunday afternoon, Sunday night, and any day through the week. — Gospel Quarterly.

A BUSY MAN AND HIS BIBLE.

The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I can solemnly state this from the experience of fifty-four years. Though engaged in the ministry of the word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress because I neglected God's own appointed means for nourishing the divine life; but I was led to see that the Holy Spirit is the instructor, and the word the medium by which he teaches. Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I

begin a new book, I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the word of God. Friends often say to me: "O, I have so much to do, so many people to see, I cannot find time for scripture study!" There are not many who have had more to do than I have had. For more than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants always at work, corresponding in German, French, English, Italian, Russian, and other languages. As pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing depot, the printing and circulating of millions of tracts and books; but I have always made it a rule never to begin work till I have had a good season with God, and then I throw myself with all my heart into his work for the day, with only a few minutes' interval for prayer.—George Müller.

PRINCELY GIVING.

In Ceylon the native Christians have from the first been taught that the tenth is the Lord's; and as churches were organized, and native pastors placed over them, the people were expected to give one-tenth of their incomes for their support. Those who receive salaries as teachers in the mission schools, or in government or other employment, almost without exception, as soon as they receive the money, before they put it into their pockets, before they begin to hug it to their hearts, count out one-tenth and give it to the Lord. Those who have fields, as soon as they reap the rice, measure out one-tenth for the Lord. Every tenth fruit tree is the Lord's fruit tree; every tenth banana plant is the Lord's plant. The native Christian women have a way of giving of their own. Every morning, as they prepare the rice for the day, they take out one handful, and with a little prayer put it into the Lord's box. They find that this daily self-denial and daily looking up into the face of God brings them a blessing; and they have found by experience that nine-tenths go as far as ten-tenths used to go. As a result of this systematic giving, the native Christians have now twenty-three churches with native pastors, nearly all supported by the native Christians, and those that are not fully self-supporting are fast reaching that point. Besides the support of their pastors, our native Christians contribute to the support of their own

Sunday schools, etc. They have organized themselves into a Foreign Missionary Society, and have now about twenty foreign missionaries of their own—the brightest, most earnest native Christians of their own number—whom they have sent out to the regions beyond, and for whose support our native Christians are responsible. They are very poor people; they cannot afford the luxury of having highly paid church choirs, or stained-glass windows, or church debts; but every church of one hundred members has the luxury of having a foreign missionary of their own.—Missionary Voice, Cincinnati, O. (published by the Foreign Christian Missionary Society; A. McLean and F. M. Rains, editors).

REMARKS.

It seems from this that each church is a missionary society; that when a church is organized in Ceylon, a missionary society is organized. Now that is as it should be; and it is a pity that A. McLean, F. M. Rains, and their supporters cannot learn from these Ceylonese the way of the Lord; and it is a pity that Christians who live in this favored land do not learn the lesson of giving which they have been so successfully taught. If churches would do what the Bible plainly teaches they should do, there would not be felt the slightest need for any other societies for doing church work, and fifty times as many missionaries could be sustained in the field as are now at work. Covetousness in Christians and a lack of faith in God on the part of the preachers are the pillars on which all missionary societies stand. They are born of covetousness and unbelief; they continue to stand in the faith that man can build a better society to do God's work than God could build himself. How great is the presumption of man!

BURNETT'S BUDGET.

T. R. BURNETT.

Time will tell your fortune for you.

Sometimes a failure is the best success.

There is a scientific way to not do things.

A blunt man sometimes has fine points.

An ounce of practice is worth a pound of theory.

Willful ignorance cannot be cured by the doctors.

An ocean of trouble may come out of a gallon jug.

Most people prefer to wear their own mantles of charity.

Conceit may puff a man up, but it will not prop him up.

has to seek the man.

A mother's apron string is not a bad thing for a boy to tie to.

The "young idea" sometimes shoots without taking good aim.

Some men have a gallon of words to every spoonful of thought.

Common sense is one thing you cannot buy with love or money.

Nine men are moved by sentiment where one is moved by sense.

Experience is a dear school, and you have to pay your own tuition.

"Vinegar never catches flies." No, but it is good for other purposes.

A preacher should not attempt to save feelings at the expense of souls.

A young man cannot preserve his honor and self-respect in alcohol.

Man's thoughts are his own, but his words and actions belong to others.

Some people not only "kill time," but they "kill eternity" likewise.

You do not have to weigh some people in the balances to find them wanting.

There is no greater fortune for a young man than a full set of good habits.

Learn to hold your tongue. Five words cost Zacharias forty weeks of silence.

A serious trouble with some young men is, they do not like to work between meals.

The fashionable dressmaker is the pattern saint of many worldly-minded women.

Many a promising young man has singed off his finest ambitions with a cigarette.

Some one says the world is very much in a poor man's way, but he cannot get around it.

The man who goes hungry will nearly always tell you that somebody else is to blame for it.

A man should never get so far away from the Lord that he cannot reach him with a short prayer.

One brother who said he was too poor to take The Way chews up ten dollars' worth of tobacco every year.

The reason some people praise themselves is, perhaps, that they would not get any if they did not do it.

There are two things we should not worry over—viz.: things that we cannot help, and things we can help.

A church in Texas pays its monthly preacher fifty dollars a year, and pays three hundred dollars for tobacco.

The leather sling that a boy uses to throw stones is not so dangerous as the gin sling in the hands of the father.

God do something for them than they are to learn what God wants them to do.

Most of the scribes now spell "Samson" with a "p," since they have been reading about the naval officer Sampson.

Here is a good rule for the study of the Bible: (1) Study it through; (2) pray it in; (3) work it out; (4) pass it on.

The word "mouth" occurs over five hundred times in the Bible. It seems to be a pretty important thing in religion.

It transpires that no rebaptism champion has yet told us where the church was when Alexander Campbell was born.

Some one defines a "layman" of a church to be a man who lays duties upon the preacher that he ought to perform himself.

If all the tobacco money of the readers of this paper were put in a gospel fund, it would send out a hundred missionaries.

The wife of a Texas man is president of five clubs. He says she is "an institution." But she is not much of a home institution.

A progressive pastor in Texas says the religious zeal in his church is flagging, and he will have to get up a bazaar or a revival.

Many a man is his own devil. He leads himself into temptation, and inflicts the punishment that belongs to his transgression.

It is strange—but, nevertheless, true, as a rule—that the spoiled children belong to your neighbors. They do not live under your roof.

The best speaker is the one who can say the right thing at the right time in the right way, and then keep his mouth shut at all other times.

It is said there can be but one bellwether in a flock. The trouble with the brethren is, they do not always know which one wears the bell.

Texas is ahead. There is a church out here that baptizes by machinery. The preacher and candidate are lowered into the water on an elevator.

People who pray for a baptism of fire and despise a baptism of water in this world, may in the next world despise a baptism of fire and pray for water.

A church in Texas gave a supper of "hot tamales" to raise money for the Lord. It requires hot things to warm up the cold piety of worldly-minded Christians.

When a preacher delivers a discourse on "humility," he ought not to have a big scarf pin on his shirt front and shiny

subject before him.

One hundred medical students were asked to name the books of the Bible, and only five could do so. Some named "Philistines," "Marcus Aurelius," and "the Epistle to the Philippians."

Bishop Andrew once said to a class of young ministers: "You have no business to be a bad preacher." Every preacher should improve his talent until he becomes a success in his calling.

A Methodist man in Arkansas gave as his evidence of pardon that he had lost his appetite for smashed potatoes. If his heart was located in his stomach, his evidence was of the proper kind.

Here it is again. I recently heard a preacher use the words, "borned of water." He was late from Arkansas, but he ought not to make such mistakes on Texas soil. There is no such word in the English language as "borned."

The church of Christ is not in the world to exist side by side with other churches, but is to supplant all of them. Neither is it to be divided and subdivided into parcels and societies, but is itself the "one body" and the only body.

It is announced that the degree factories have formed a trust and put the price of college degrees at ten dollars each. That is more than some of them are worth. At least I know some doctors of divinity that are not worth ten dollars.

A Methodist bishop asked a presiding elder what sort of preacher they needed on a certain charge. The elder replied: "Two years ago they had a professor of chemistry; last year they had a professor of Greek; now they need a professor of religion."

There are two hundred and fifty Baptist preachers in the United States named Smith, and they all claim to belong to the regular line of succession. This does not include John Smith, who set up the first society called a Baptist Church in the world, in 1607.

The editor of this Budget teaches that the church of Christ has had a continued existence from Pentecost to the present day. On account of this teaching, a journal in Texas says I am a Baptist. O no! It was Daniel, and not a Baptist, who said the kingdom of God should never be destroyed.

A holiness preacher in Oklahoma denounced a Baptist minister in a sermon in a wagon on the streets, whereupon the Baptist preacher climbed into the wagon and pummeled the holiness man severely with his fists. They both believed in the "direct operation," and the holiness man had been praying for fire baptism.

The Way

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"Enter ye in by the narrow gate: . . . for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

A MONTHLY JOURNAL DEVOTED TO THE SERVICE OF JESUS, THE CHRIST.

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J. A. HARDING, BIBLE SCHOOL
EDITOR AND PUBLISHER,
NASHVILLE, TENNESSEE.

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SCRAPS.

Our paper comes out later this month than usual. The examinations and closing exercises of the Bible School, the trouble of getting out the catalogue, and the many little matters and interruptions growing out of these duties, have hindered us in our work on The Way.

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The Lebanon (Tenn.) church again sends us a list of one hundred names, with a check for \$27.50. Dr. Hardison, of Lewisburg, has again sent a list of fifty names, with the pay for them. A brother recently gave The Way money to pay for type, proof press, etc., to enable us to address the paper with type. His gift to the paper amounts to more than two hundred dollars. May our friends increase in number and liberality till we can send the little preacher to tens of thousands of readers.

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We have been putting our mailing list in type, and it is more than probable that some mistakes have been made. Look at the "tab" on your paper and see if we have your name right and if the time we

have marked for the expiration of your subscription is correct. If marked "Dec. 99," your time expired with the December issue of last year; if "Feb. 00," it expired with the February issue of this year; if "Dec. 01," it will expire December, 1901; and so on. See that we give you the proper credit. If we have not, we will be glad to make the proper correction. If we make a mistake, we want to make it in your favor, not against you.

+ + +

The Nashville Bible School closed one of the most pleasant sessions of its history on Thursday, May 31. The teachers believe their classes did better work than ever before. It is expected that the annual catalogue will be ready for delivery within three weeks. The most notable difference between the announcement for the coming session and that of former years is concerning the reduced rates for board and tuition. Ninety-nine dollars will pay the necessary school expenses for a young man for the entire session (nine school months); from nine to eighteen dollars more will be required for young ladies. Heretofore the School has charged one hundred and thirty-eight dollars for young men, and one hundred and sixty for young ladies. Heretofore those who received instruction and drill in the singing class (learning to sing from round notes at sight) were charged two dollars per month; hereafter they will be charged one dollar per term, two dollars per year; and so of the class in elocution and oratory. We suppose such opportunities were never before given by any institution in this country. Write to the Bible School, South Spruce street, Nashville, Tenn., and get a catalogue.

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The Nashville Bible School has finished its ninth annual session. During these years about four hundred and twenty-five students have studied in its classes; of

these, about one hundred and twenty-five are now in the field preaching the gospel of Christ. Several Bible schools have been started by the students of the School— one by Kh. B. Yohannan, in Persia; one by A. Foster, at Carmen, Manitoba, Canada; and one, I believe, in Texas, by Brother Jones. Nearly all of the preachers who have gone out from the School have gone without covenant or contract with church or board about their support; nevertheless, there are few, if any, preachers who are more constantly and diligently engaged in the work of the ministry than some of these are.

Through the influence of the School the South Spruce Street church of Christ was planted. For seven years this church has worked successfully. It has regularly conducted two protracted meetings per year; it has three meetings each week; it regularly conducts one or two missions, renting a hall for one of them; it bought a tent at an expense of about one hundred and twenty-five dollars, last year, to help in mission work; during one year it furnished nearly all of the support of a missionary and his wife in Japan; it has contributed considerable sums for the support of its poor.

The School has been largely instrumental in establishing two other congregations in the city. Its students have preached in nearly all sections of the United States, in Canada, Germany, Japan, and Persia. Some of the girls who have gone out from the School are already being felt as powers for good in the communities in which they live. They do not make speeches in public, but the knowledge they acquired by years of diligent Bible study shines out in their daily lives and is heard in their private teachings. There is nothing like having the Bible taught, with other things, to our children when we send them to school.

The teachers of the School work together simply as Christians. They have

no law for regulating their intercourse and dealings with one another and with their students but the New Testament, and are subject to no authority but God and his ordinances and appointments. We doubt if the teachers and students in any school in the world have worked together more harmoniously or more diligently during the last nine years than these have done.

AMONG THE PAPERS.

J. A. H.

The Western Recorder says:

"Dr. Cook is right in the estimate which he puts upon prayer: 'The salvation of souls, the progress of the church, the development of spiritual life among God's people, and the evangelization of the world depend more on prayer than on anything else we can do.'"

What a great mistake! How could two thoughtful men make such a blunder? But, strange as it may appear, it is a very common one. Indeed, I believe Satan himself is diligent in striving to make even good men believe that prayer is the all-important thing, that upon it more than upon anything else depend the conversion of the sinner and the development of the saint. No, no, my friends; you are wrong, very wrong. This is the truth in the case: the salvation of souls, the progress of the church, the development of spiritual life among God's people, and the evangelization of the world depend more on faithfully studying and teaching the word of God than on anything else we can do. When we read and teach the word of God, the light and life, the vigor and power, which are imparted are divine; it is God Almighty talking; but when we pray, whatsoever light, vigor, and power may be expressed are human. Indeed, there is no power whatever in prayer for good—it is an abomination to God instead of being pleasing to him—unless it comes from a believing heart; nor does any heart believe till the word of God has found a lodgment there; nor does faith grow in any heart pleasingly to God, unless that heart faithfully studies God's word, unless it delights in the law of the Lord and meditates in it day and night. All the power that there is in prayer comes from faith; and faith comes from, and is developed by, hearing, studying, and meditating in the word of God. On this point hear that man of wonderful faith, George Müller, who perhaps received a greater number of prompt and manifest answers to prayer than did any other man of his generation. I have read much concerning him within the last two years, from his own pen and from the pens of his biographers; and, so far as I have been able to discover, so far as I am able to judge, his life as a Christian for the last sixty years of it was marred by only two serious blemishes. He certainly did a wonderful work

of faith. Though a poor man, for half a century he scattered more Bibles, Testaments, and tracts; cared for more orphans, educated more children, sustained and helped to sustain more missionaries, expended more money for the cause of Christ; and last, but not least, read, studied, delighted and meditated in the word of God more than any other man on earth. So at least it seems to me. Some men may have done one of these things as much as he, but I doubt if any man within the last seventeen hundred years did all of them as much as he. If I understand it, he made two serious mistakes; nor did he ever find it out and recover from them, so far as the records show; and I look forward with interest to the day when we shall all stand before the judgment seat of Christ to learn how the Lord will dispose of these cases. But he was grandly right about most things. He believed the Bible was all-sufficient as a guide to the Christian—that the Holy Spirit through it instructs; that the baptism of the commission is immersion; that it is for believers only; that the church should be called by the names given to it in the word; that the Christian should wear the names given to him in the New Testament and be content with them; that Christ's followers should meet on the first day of the week to break bread; that opportunity should be given to all the brethren to take part in the edification of the church; that every child of God should find time every day to study the word of God faithfully and to pray; and that God never fails to answer at the proper time and in the right way the prayer of faith that comes to him from any one of his loving, dutiful children. But now hear him speak on the blessedness of the diligent, daily study of the word. He says:

"The vigor of our spiritual life will be in exact proportion to the place held by the word in our life and thoughts. I can solemnly state this from the experience of fifty-four years. Though engaged in the ministry of the word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace. I made no progress because I neglected God's own appointed means for nourishing the divine life; but I was led to see that the Holy Spirit is the instructor, and the word the medium by which he teaches. Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh, it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the word of God."

Just think of this earnest, busy man—a man who received and expended more than a hundred thousand dollars per year—think of him on his knees day after day,

thus spending hours in studying and delighting in God's word! And remember he went through the Bible more than a hundred times. No wonder God answered his prayers. He cultivated his faith; and it is the prayer of faith that reaches the blessing. "According to your faith be it unto you." Remember, my friends, remember it well—let us never let it slip from our minds—that our usefulness here and our peace, as well as our salvation in the world to come, depend more on the honest, diligent, daily study of the word of God than upon anything else that we can do. Prayer itself is dependent on this for its highest efficacy and without it is likely to lose its power altogether.

We need daily to study, and to pray, and to walk with God.

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"Every year of my life I grow more convinced that it is wisest and best to fix our attention on the beautiful and the good, and dwell as little as possible on the evil and false." (Cecil.)

Well said, Cecil; for a far greater than thou hast said: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Let us think about the things that will make us love our neighbors more and treat them better, that will make life brighter to us and sweeter. It was said that nobody in town had anything good to say about Bob Tompkins, except the village shoemaker. When asked about Bob, he said: "He is the finest swimmer I ever saw in water. Bob did excel in one thing, and the shoemaker found it out and told about it. I expect the President of the United States to be made out to be a thief, a liar, a fool, a tool of Wall street, a slave of the Roman Catholic hierarchy, a coward, a bought slave of the whisky trust—one or more of all of these things—by the papers of the opposite party. Often, if he does anything which they are constrained to call "good," they seem to do it with reluctance. I take great comfort in not believing what they say. I am sure I have not sufficient testimony to pass upon the case, and I do not believe they have. I honored Cleveland, I do yet; and I admire McKinley. I believe that coming generations will regard the former as one of the bravest, most resolute, most honest, most incorruptible of all the men that ever ruled a nation; and the latter as one of the kindest, most energetic, most skillful, most successful, most compassionate of all the men who ever ruled a nation in time of war. But you say: "Brother Harding, you are very much mistaken." Well, it does not hurt me if I am; I am all the happier and all the better for the mistake. One thing I know: my Master overruled everything that Cleveland and McKinley and all the rest of them do for the good."

people and the advancement of his kingdom, and I am glad of that. He says to me: "Rejoice alway; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward." (1 Thess. 5: 17, 18.) He says: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 6, 7.)

At times we cannot but see and know evil; but let us make it the habit of our lives to think about pure, sweet, lovely, clean, good things; and it will have a tendency to make us pure, sweet, lovely, clean, and good ourselves.

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"THE FAITH THAT SAVES.

"In an editorial on 'The Faith that Saves,' the Christian Guide says:

"Jesus claimed just what John states—that he was the Christ, and that he was also the Son of God. Many signs or miracles were wrought in proof of this twofold proposition. This proposition contains the cardinal truth in our religion. If it goes, both Testaments go, for they both teach this idea or doctrine. As much as we desire Christian union, we cannot, for a moment, afford to compromise one iota at this point. We may also add that this proposition stands as the central truth in the Christian system; it is that about which all prophecies, all doctrines, all commands, and all promises center, or revolve; it is to the Christian system what the sun is to our solar system. Hence faith in this proposition brings to us the blessings of salvation. John's creed, therefore, comprised but this one article. The same is true of all the apostles; nothing more was ever demanded by any of them, nor did anything less suffice."

"On this we have to say: 'The faith that saves' is more than a simple belief in a 'proposition'; it is belief on a person. John said: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And, again, he said: 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' Paul said to the jailer: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' It is one thing to believe in Christ, and another to believe on him. The faith that saves is a personal trust on Christ as a personal Savior, and not simply a belief in a proposition.

"The Christian Guide adds:

"This faith is not to be obtained through dreams and visions, nor by the direct impact of the Holy Spirit, but by means of testimony."

"We do not claim that this faith is to be 'obtained through dreams and visions,' but we do claim that it is by direct impact of the Holy Spirit upon the heart, as well

as by means of testimony. The testimony is only the sword of the Spirit, which the Spirit wields to reach the heart." (Baptist and Reflector.)

The editors of both these papers, the Guide and the Reflector, claim that the faith that saves is faith in a Person, a personal faith in a personal Savior, a trust in him, a dependence upon him. The faith that saves is the faith that enables one to surrender himself—body, soul, and spirit—to Christ. For either of these gentlemen to claim that the other does not so hold would be unjust, for the one has as much right to the claim as the other. The Guide holds that this faith comes from the Holy Spirit through the truth; the Baptist and Reflector claims that it comes in this way, and that it also comes by "a direct impact of the Holy Spirit" upon the sinner's heart, if I understand it. The Guide's position, therefore, is correct, according to both editors; but the Baptist and Reflector is certainly mistaken in affirming that the Holy Spirit enters the sinner so that this "direct impact" can take place, for Jesus says, speaking of the Spirit of truth: "Whom the world cannot receive; for it becometh him not, neither knoweth him." (John 14: 17.) There is not a passage in the Bible that hints, even in the most remote degree, at the idea of the Spirit entering the sinner in order to his conversion. But we are plainly told that the world cannot receive him, that he was sent into Christians "because" they are sons, that God gives the Holy Ghost to those who "obey him," that people are sealed by the Spirit after they believe, and so on. Now if the Reflector or the Flag or the Recorder or any other paper thinks it knows of a passage which shows that the Holy Spirit enters the sinner and comes into immediate contact with his heart in order to his conversion, I will be obliged if that paper will point it out to me. I will present it to the readers of The Way, and we will study it together.

THE PASTOR.—A LETTER FROM BROTHER J. E. DUNN AND A REPLY BY THE EDITOR.

Dear Brother Harding: I have desired for some time to comply with your kind invitation and write some for The Way, but I am so busy I have so far failed to do so. I feel that the space I would use might be better used by an abler pen. Being away from home so much, I miss seeing some of my papers; but every copy of The Way I have seen has been brimful of good things, and you have my heart and hand in your work of faith and labor of love. I wish I had money to send you, but I know God will supply all our wants if we trust him, and you will get all God knows you need.

I want to draw you out on the following point, and have you to write some good things you used to tell me in our conversa-

tions when I was under you and Brother D. Lipscomb in the study of the word.

A good brother, who is a good friend of yours and mine, writes me that he fears that the Bible School is making "modern pastors" instead of evangelists such as Timothy was. He also states that the practice of the churches of Christ in Nashville is practically the "modern pastor system." I thought I saw this evil in nearly every church in Nashville while I was a student of the Bible School. There was a strong tendency then on the part of the churches not to do without a preacher on Lord's day, and since then some of the churches, I learn, have secured "pastors."

It has been my understanding that the church on South Spruce street, where you worship, which meets in the School chapel, does not favor the "modern pastor system," and on the Lord's day the worship is entirely congregational, and there is no set discourse at the Lord's day service. Is this true? I know when I was there you would exhort us not to become pastors of churches, and thus hire ourselves out to build up an unscriptural practice. You would say: "Boys, 'preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine;' preach it in a schoolhouse, in a tent, in the woods, under a tobacco barn, in a courthouse, in a meetinghouse, publicly and privately, anywhere and everywhere, to one or many; to the rich, to the poor, and to all alike, regardless of poverty or wealth, sex or color; preach the gospel to every soul you meet, and trust God with an unwavering faith to uphold and support you." When you and I were on the train together one time, you said: "Brother Dunn, I never want to hear of you hiring out to preach. Don't settle down with any church as a 'pastor,' but go into this world to preach the gospel of Jesus Christ wherever God calls you; and if you will trust God, I know he will support you." I have never forgotten this admonition. I knew then it was God's word, and I realize it far more now to be the only true principle of New Testament evangelizing.

I am trying to be true to my God. I think I am safe in saying on an average of once a month I have an offer to become a pastor. The ease and money in it are tempting to the untaught and weak in the faith. I pray God to keep me from falling into the snare.

Some of the boys have joined the society ranks, and others have become "modern pastors." They were (most of them) good boys and we loved them. Of course we regret to see this; but you once told me you expected some to depart from "the faith" of the New Testament. Many of the boys (I think most of them) will be true to God.

I try not to be a timeserver. I am set to teach and practice as it is written in the "old Book." So far God has been rich in his love to me. While I am poor and have to work hard, yet all my wants are

supplied, and I shall be satisfied. I know if we are true to God he will never leave nor forsake us.

The best of men are sometimes mistaken, and surely our good brother is mistaken about the School making pastors; but I believe he is to some extent right in his view of at least some of the churches.

You can read these words and dispose of them as you believe best.

JOHN E. DUNN.

REPLY.

Dear Brother Dunn: I am just as much persuaded as I ever was that the pastor system—that is, the employment of one person to devote his time to one church, to “take charge of it,” to do the teaching and preaching, and to take the general superintendence of all the work—is one of the most radical departures from the apostolic order and one of the greatest hindrances to the success of the gospel. And so the Bible School teaches. About one hundred and twenty-five preachers who have studied in the Nashville Bible School are now in the field preaching. Fewer than a dozen of these, I suppose, practice or favor the pastor system; most of them are intensely opposed to it. The Bible School and the church which meets in the Bible School chapel have always opposed it. Those of our students who depart from the Lord’s way at this point do it in spite of our teaching and example. Jesus did not make Judas a traitor; he was a traitor in spite of the teaching and example of Jesus. The apostles and the Bible did not cause the great apostasy which began in the apostolic age, under the very eyes of the apostles, and in less than three centuries had grievously affected almost every congregation planted by them. The apostasy spread in spite of, and in opposition to, the teaching and practice of the apostles. The preaching of Noah did not make the world bad.

Not a teacher of the Bible School is, or ever was, a pastor (unless to be one of the elders of a congregation is to be a pastor). Not one of them favors the pastor system. The church of God which meets in the chapel of the Bible School, which is composed largely of people who are not connected with the School—which meets regularly during vacation, when the teachers and students are away—is led in its meetings by its elders, who encourage every brother who will to take part in speaking, in prayer, or in song, as he has ability to do. There are not many regular meetings of the church in which fewer than four or five brethren take part in speaking. And the more faithfully we practice in this way, the more clearly we see the vast superiority of God’s way to man’s in conducting the church.

Nashville has a greater number of congregations that conduct their meetings without “the pastor” than any other city in America, so far as I can learn. There are seven of them. There are three others that deny they favor the pastor system

that seem to me to be going practically in that way. If all of them but the Bible School congregation should “go wrong” in this particular, it would no more reflect upon us, it seems to me, than the fact that all the world went wrong in Noah’s day did upon him.

The teaching of the Bible never made a liar, nor a thief, nor a drunkard, nor a sectarian, nor “the pastor;” it never brought a single innovation into the church; it never caused any wrong of any kind. All perversions of the truth, all wickedness, exist because the Bible has not been sufficiently taught, or because its teaching has not been properly received and acted upon. On the other hand, everything that is pure, true, good, and clean in man is from the word of God, which at first was spoken by prophets like Abraham, Isaac, Jacob, and Joseph, and others before and after them, and later in writing by Moses and the Old Testament prophets, and at last by Christ and his apostles. The word of God is the light of the world, the salt of the earth, as it shines and works through the life of Christ and his followers. If the teachers of the Bible School teach that which is false, or do that which is contrary to the will of God, they are guilty, and they are responsible to God and men for the influence of their wickedness upon others; if they do and teach as they should, they are no more to blame for the wrongs of others than Noah was for the wickedness of the antediluvian world, even though their own students should become ever so perverse. They would then perhaps be no worse than were Noah’s hearers.

Until about a year ago the church at the Bible School worked without any one having been called or appointed to do the work of an elder or deacon. It was customary to have some brother (generally a student or teacher) to preach at the Lord’s day meetings, morning and night. There were other meetings at which every brother was invited to take part in teaching, prayer, etc., and many availed themselves of these opportunities. About a year ago three brethren were selected for elders. They determined to do away with the Sunday morning sermon and to have instead several shorter speeches, with the meeting under the direction of the eldership. This rule has been followed, except that Brother Lipscomb preaches once a month on Lord’s day morning, seeing that his age prevents him from coming in at night.

As I exhorted Brother Dunn, so I exhort young men now. My convictions along those lines deepen with increasing age, experience, and Bible study. And with all my heart I pray God to bless him and all like him who are trying to be “true to God.” It is the way of real success, of true happiness, for this world as well as for that which is to come. One’s chief concern should be to do his duty with a loyal heart, a loving faith, regardless of what may seem to be dreadful consequences. No ill befalls the man in whom God is well pleased. God’s blessing is

ever upon him. God’s “secret” with his God’s angels about him. God’s eye upon him; nothing can hurt him. How important it is to be well-pleasing unto God.

THE SINGLE EYE.

“He who runneth to obtain must ‘reach forth unto the things which are before and press toward the mark.’ Whoever, for example, would strive successfully, the lists of money getting must give his soul to it, toiling and moiling by day and in the dreams of night, tearing down barns and building greater. The men who most frequently find the bonanza in this world are such as Fisk and Sharps and Vanderbilt, who resolve to know nothing but gold, mortgages, and bonds; who have vowed to attain unto a certain end, and, in pursuance of it, consent to trample the sweet sanctities of life under their ruthless, hurrying feet. So the faithful devotee of science must have no other mistress; he is espoused to science, and none other. Archimedes, working out a geometrical problem on the palace floor of Syracuse, all unmindful that the enemy had battered down the gates and were ravaging the city, hearing not the soldier’s shouts of triumph or the wild cry for mercy, still down upon his knees, drawing lines and angles and curves, looking only at the last moment to catch the gleam of the falling sword—this is the ideal of an ambition that leads almost inevitably to success.

“Those who are written in the catalogue of successful men have been remarkable, every one, for this. In their chosen sphere they were Nazarites, set apart consecrated to the attainment of one purpose. They took for their motto: ‘The one thing I do.’ And the same rule obtains in the walks of the moral and religious life. The sum total of the result of half-hearted devotion to the service of Christ is always failure, regrets for opportunities lost, for promises unfulfilled, for vows unkept, for years wasted and gone by as a tale that is told—‘nothing but leaves, nothing but leaves.’ To know whereunto the Lord hath called us, and then to bring every power and faculty of body and soul into subjection to that divine call, to be willing that the consecration of God shall rest upon our heads, to be ever mindful that we are vowed to the fulfillment of a mighty work in the lifting up of the cross and the saving of mortal souls by the power of Christ’s atoning blood—this is the arsenal whence we, as Christians, derive all spiritual life and strength.” (David James Burrill in Christian Intelligencer.)

COMMENTS.

Jesus said: “The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great

darkness. (Matt. 6: 22, 23.) Here the "single eye" is contrasted with the "evil eye." The man with the single eye (in the religion of Christ) is he whose whole heart is set on the one object of following Christ, of pleasing Christ, of becoming more like Christ every day than he was the day before. To love Christ, to trust Christ, to work for Christ, to advance the cause of Christ, is the desire of his heart and the work of his life. He tries to trample under his feet, or to hurl out of his path, everything that interferes with the accomplishment of his great object. He is jealous for the name of Christ, the cause of Christ, the church of Christ, the book of Christ. The Bible is the only freedom he will have, the church the only religious or benevolent society to which he will belong, the names therein given to the children of God the only ones he will consent to wear as designations of his Christian standing. He thinks it is presumptuous to suppose he can be a better Christian than Christ in the New Testament teaches him to be; he believes the religion of Christ, revealed in the book of Christ, thoroughly furnishes him for all that Christ wants him to do or be; he has no time nor money for building up or advancing the interests of political parties; his devotion to the great kingdom of God makes the affairs of these earthly governments seem trivial and of little interest to him; he believes that a thoroughgoing, whole-hearted servant of Christ is doing a much greater and more important work than President McKinley or Lord Salisbury. It is better to save a soul than to conquer a nation; to lead a dying Christian to a fuller, gladder trust in Christ than to kill a hundred thousand men. O, the glorious blessedness, the mighty power of the single eye! The one who has it has laid himself and all that he has upon the altar of Christ. He is sanctified—that is, "set apart," "devoted," to the service of Christ. We want this paper to have the single eye—that is, to have no object or end but the service of Christ, the salvation of men. We hope that words that do not tend to convert men or to develop them in the Christian's life will not be written for the paper; that each writer of it will pray to God when he is preparing to write to enable him to write the very things that are most needed to advance the Master's cause.

The man with the evil eye is trying to serve God and mammon. He trusts in Christ (or he thinks he does) and he trusts in riches, too. He may be poor, but he wants money, believes in money, works for money, thinks about money, talks about money, studies about money, gives ten times as much time and energy to making and keeping money as he does to Christ and his kingdom. He is in a bad condition. The light that is in him is darkness, awful darkness.

"The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just." (Prov. 3: 33.)

WHY THE NASHVILLE BIBLE SCHOOL EXISTS!

J. N. ARMSTRONG.

The Bible School has just closed its ninth year's existence, and in some respects the most pleasing one.

I believe every teacher that has been with the school in former years has said, in some form of words in the faculty meetings, that his classes, as classes, have maintained a higher grade than any previous year of his work with the School.

The Bible School is a young institution. It was established in the very "City of Schools." Nashville for years has been known as the "Athens of the South" because of its educational advantages. Some of its schools are almost of world-wide fame. The faculties of these schools are composed of educators of age and experience. Then the public school system of Nashville is hardly excelled in the world. So great are the school advantages of this city that there is hardly a child within its limits that is not surrounded by the very best advantages in a literary line.

Did Nashville, then, really need another school? I suppose that no one would claim that Nashville needed another school similar to the many that already gave it such fame as an educational center. Then, if the Bible School does not differ essentially from the other schools of this city, I suggest that we abandon the work here, and that the trustees of the property turn their grounds and buildings into a more needed business, for there are enough of such schools in Nashville.

The Bible School has its departments of English, Mathematics, Natural and Physical Sciences, Modern Languages, Ancient Languages, Elocution, and Oratory, Instrumental Music, Sight Singing, and Art.

In all of these departments faithful and thorough work is done. It is the ambition and aim of every teacher to have his work just as thoroughly done as any work done by any school in the land of like grade. But this all being true does not give any special reason for the beginning and continuing of our School, since all of this work was being done by many schools in this city before the Bible School was born.

But, in addition to the departments that I have mentioned, the Bible School has the "Department of the Bible." Now, reader, we have found the reason for beginning and continuing our School.

"The School grew out of the belief that the Bible ought to be one of the text-books studied daily by every student during the whole of his school life." Then the essential difference between the Bible School and other schools of this city and of this world (with a very few exceptions) is that the Bible School requires every student to study the Bible with the same faithfulness that he does any other study of the curriculum. Were it not for this work, the School would cease to exist to-morrow; for the teachers of it are not teaching for a

job, and it is expressly stated in the deed of the property that "the Bible as the recorded will of God shall be taught as a regular daily study to all who shall attend said School."

But while the desire to make the Bible a daily study in school led to the beginning of the Bible School, yet it was never the intention to make the Bible study the only one. Some have imagined so from the name of the School, but this is a mistake. The intention from the beginning was only to give to the Bible study the same faithfulness given to other branches taught.

Because a university has a department of Greek, it does not follow, therefore, that students there give most of their time to studying Greek. Neither does it follow that, because the Bible School has among its departments a Bible Department, therefore its students do mostly Bible work. One table in our catalogue has no more prominence than another. All the School has ever required in Bible work is that every student study the Bible daily and be just as faithful in this work as in English, Greek, Latin, etc. It was never designed to be a school for preachers. (It was never thought of by its founders as a school for educating preachers more than others. It is called "Bible School" because its distinguishing peculiarity is its Bible Department.)

Some of our students do give most of their time to the Bible, but they do it of their own free will; others give most of their time to Greek because they desire to do it. The School has been objected to because so much time is given to the Bible. Yet we have never had a student in Greek (if he did his work well in this language) that gave as much time to the Bible as to Greek, and I never heard of anybody objecting to the School because students are required to spend too much time on Greek. If a student comes to my class without using three hours on an average in preparing his lesson, I am displeased with him, and only a few months pass till he is so far behind the class that he must "turn back." This "turning back" is done every year without an exception, so far as I now remember. I tell the beginning class on the first morning that if they cannot give, every day, from three to four hours' faithful work in preparing the lesson, they had just about as well not begin. According to the testimony given this year by the most thorough Bible class I ever saw, not one in that class spent over two and one-half hours on an average in getting his Bible lesson; most of them spent much less. The time given in preparing the work in this class ranged from one to two and one-half hours, this being about one-half (on an average) of the time required to do the Greek work of the same year.

Any student, I feel sure, that can do the Greek work of the first year working three hours a day can do the hardest year's work in the Bible in half the three hours; but, mind you, he is just as faithful in

his Bible work, and will doubtless make a better grade in his Bible class. The Bible is easier, hence less time is required to get it.

The Latin students spend more time on Latin than on the Bible, and yet no one ever found fault with the Bible School because the students spend too much time on Latin. I never knew anybody to influence young people to go elsewhere to school because the Bible School requires too much time for Latin, but I have heard of people doing that very thing because so much time is spent on the Bible.

I would be afraid to fight God's Book that way. The devil has kept the book of God out of schools all these years; were it not for his influence in the world, it would be a text-book in every school in the land; and he who objects to, and uses his influence against, a school that makes the Bible equal to other books in its curriculum is helping the devil in his work, though he may be unconscious of it. It makes me shudder to think that Christians would dare to do such a thing. O that parents would realize the great responsibility they are under before God for the future destiny of their children! How can a Christian father intimate to his child that the Bible is of less importance to its welfare than arithmetic?

Since I have been writing this article a Christian said to me that it was not the expenses that kept students away from the School, but it is the Bible work done. I hope that he is mistaken. I know of two similar schools in the world. These two have grown out of the influence of the Bible School here, and I pray God that I may see hundreds of like schools in my day. I would rejoice to see one in every town of this State—yea, of this Union; for the church of God is famishing everywhere for the want of earnest, faithful students of the word. Who does not know that a thousand preachers like the Gospel Advocate going forth over the land would revolutionize hearts, homes, churches, towns, counties, and States? May God help us to lend our hearts, our influence, and our all to those men and women in the world who are seeking to exalt the word of God, for God himself has magnified (made great) his word above all his name (or power). The word of God is the greatest power in the world; God has made it so. When my child is getting into her the word of God, she is getting into her the greatest power in the universe to refine, cultivate, ennoble, and purify her life; and God grant that she may receive into her heart some of this power every day of her life after she is old enough to begin to receive it. The Bible School is seeking to put some of this power daily into the hearts of its students. Can you support such a work?

"The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words." (Prov. 15: 26.)

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5: 12-14.)

In these days of confusing, conflicting doctrines, when almost every sort of preachers claim to have the truth infallibly and exclusively, and falsehood manifests itself in contradictions, it would be a blessed thing if every man were able to try the spirits and distinguish between the true and the false. Often you hear people say in despair: "We are so bewildered we hardly know who is right nowadays. The Methodists preach one thing; the Baptists, another; the Christians, another. How shall we know?" And probably many an honest man has wished for the gift of the "discerning of spirits." (1 Cor. 12: 10.)

But, in all honesty, this gift may be obtained; not by direct endowment, perhaps, but it may be—no, it must be—obtained. Without it we cannot possibly point out the difference between the right and the wrong. God has never made it impossible for man to find the truth. It is not impossible now. Have you faith? Have you a desire, an earnest longing, for the truth that sets us free? Then blessed are you. Only toil away, and some time and somehow the light will break in on you abundantly; for "blessed are they which do hunger and thirst after righteousness: for they shall be filled." Heaven and earth shall pass away, but these words shall not pass away.

In the passage at the beginning we read of people who are able to discern good and evil—they that are of full age, or the "full grown," as the Revised Version calls them. Now ask Paul how they came into the possession of this enviable power. He answers: "By reason of use" they "have their senses exercised to discern both good and evil."

This gives us a clew. Let us mark the thought. It is on natural principles that they attained to this power of discernment—"by reason of use." By reason of use a man's arms may become able to lift enormous weights. By reason of use his mind enlarges; new capabilities are added in proportion as he uses the old ones and needs more. Men of wretched memory have become phenomenal in respect to this very faculty which, before, they lacked. The blind man's touch is exquisitely fine, and he has a good ear, by reason of use; the sailor has nimble legs by reason of use; the pianist, nimble fingers, for the same reason; and examples could be mul-

tiplied indefinitely. This is the work of Nature, and Nature is of God. Christ taught the same lesson in a parable, and concluded it thus: "For I say unto you That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."

It would seem, then, that work is a blessing of the highest order. By being permitted to work we have access to perfection. Work means exercise, and exercise means development. By reason of use we can have perfect bodies, perfect minds, and spiritual powers of which we have not even dreamed; and to the exercise that grows out of use did Paul ascribe the faculty and skill of the "full grown" to distinguish truth from error.

This becomes all the more significant and of peculiar importance to us when we remember that we live by the truth of God. It is our food from heaven, and every man must gather it. The same God that gave the earth to Adam and Eve gave us his word. Earth, seed, soil, sunshine is ours, and a talent for work. We must till and thrash and grind to obtain food and increase our powers for work. We have the word of God also, and must desire and search and study and teach and work it out in our lives to obtain food from it; and in so doing we become full grown and able to know truth when we see it. Without this a Christian cannot live. Every Christian is essentially a seeker after truth and an acquirer, and we might add, a discernor, of truth.

But in the same passage (Heb. 5: 12-14) the writer speaks of another class which shows that the rule will work both ways. They are the babes, the unskillful in the word of righteousness, who have need of milk. There is a time when a man—for a very short space, however—may honorably be in that condition. But these for the time ought to have been teachers. More than that, they had lost something; they had become such as had need of milk. So it is a question of loss and gain, of life and death; for when a man loses entirely his power to make a living, spiritually, woe be unto him! He must die, and all this by reason of disuse.

It seems as though people believed in a principle like this: some men are born into truth, some acquire truth, and some have truth thrust upon them. Force of circumstances throws them into certain denominations, whose doctrines they passively accept. I remember that the Catholics, in one of their prayers, thank God that he permitted them to grow up in the bosom of "the holy, infallible church." What need have they to worry about finding the truth? They are born into it and it is thrust upon them. Alas for that people! Even if they were alive, in God's kingdom, they could not live; for there would be no food, no growth.

There is nothing given to men free of charge. The world gives nothing gratis neither does Nature nor God. And it is well that it should be so. Everything

its own price, and we must pay it individually. No man can do it by proxy. And a man receives from Nature only that for which he has paid. A thousand good things are thrown around us, to be sure, for which we do not—and, indeed, could not—pay adequately; but even of these we have to avail ourselves before we can get them.

It may occur to us here that rich people have many things for which they have never worked. Yes, and some Christians seem to possess truth for which they have never sought and worked. And to each could be applied the saying: "Easy comes, easy goes." The reason of the "easy going" is that they have no hold upon such treasure; in truth, according to the fullest sense of the word, it does not belong to them and they cannot use it. "As the partridge that gathereth young which she hath not brought forth, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool." (Jer. 17: 11, R. V.) You may have truth on every side, you may swim in it, and yet die for the want of it, because it is not yours. I have seen men to whom the Bible was almost meaningless, and who depended on commentaries and sermons for their living. What a striking illustration of Heb. 5: 12-14! And did they have truth?

If any man wonders at the sad state of religious affairs in general, let him look at the sleepy, torpid, sickly, spoon-fed professors of religion, unable to learn by themselves, unable to discern good and evil, and let him remember the words of the Savior: "But if the salt have lost his savor, . . . it is thenceforth good for nothing."

We hope for a happy day when the knowledge of the Lord shall fill the earth as the waters cover the sea. But before that day can come the world must be peopled with Christians who have their senses exercised to find truth, and use it to acquire more; faithful stewards who will let their light shine into darkness, and who draw their strength and knowledge from God's word.

We must once for all understand that we cannot shift our work on some one else. While sermons and commentaries may be useful in their line, we must work and study in fear and trembling for ourselves, for every man is responsible for himself; and by this earnest, independent searching of God's word we grow and prepare ourselves for the reception of more truth.

There are many discouragements for the beginner, the chiefest of which is, perhaps, that so many others of greater intellectual powers have trodden the way before, have left the results of their long study in convenient shape, and have thus made further investigation useless. But amid all the roar of the wisdom and faith and knowledge greater and better than your own, be not afraid; your own efforts are good and shall be recognized by God and man. Never depend on those superior powers; seek, work, toil, bring forth

your own fruit. What you learn (not your opinions) of God's word is your own property and is most valuable to you.

The Book is not exhausted. Little as man is, God has given him infinity to paddle around in; and if he is a true man, he will paddle away—not in the line which another has marked out for him, nor within the customary limits, but he will press forward earnestly, carefully, and toil and labor toward the Eternal Light.

MY DEBATES. NO. 7.

T. R. BURNETT.

No passage of Scripture is relied upon more confidently to prove the "identity of the church" than the parable of the vineyard (Matt. 21). I have had pedobaptist-opponents to lay their fine gold watches on the table, and offer them as rewards for a solution of this parable in harmony with the idea that Christ set up a new church. The passage reads as follows: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. . . . Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The champion of identity assumes that the vineyard is the Abrahamic church; and as there is nothing said in the parable about destroying the vineyard and planting a new one, there was no new church established on earth after the Jews slew Christ. The mistake here comes from a failure to properly define the parable. Who cast out and slew the son of the lord of the vineyard? The husbandmen. Who slew Christ? The Jews. Then the Jews represent the husbandmen spoken of in this parable. The Jewish nation, that rejected the prophets, or servants, that were sent unto them, and finally slew the Son, cannot be both husbandmen and vineyard. Did the vineyard beat the servants and kill the son? Most certainly not. Then the vineyard in this parable does not represent the Jewish nation, or

Abrahamic church. The Jewish nation is clearly represented by the wicked husbandmen that slew the son. What became of those wicked husbandmen? "He will miserably destroy those wicked men." That is what became of the Abrahamic church. It was "miserably destroyed." I have never failed to miserably destroy the argument of every pedobaptist champion that has presented his false interpretation of this parable. God granted privileges to the Jewish people above all other nations on earth. They were given his oracles and his true worship, and were chosen as the charter members of his church. Both the old and new covenants were made with that people. They did not render "the fruits in their seasons" and were rejected. The special privileges given to the Jews represent the vineyard in the parable, and the Jews are the wicked husbandmen. If the vineyard represents the Abrahamic church, then the Abrahamic church was taken away from the Jews and given to the Gentiles. But the Jewish nation was the Abrahamic church, and we know the Jewish nation was never taken away from the Jewish nation and given to the Gentile nation. The wicked husbandmen were destroyed, and the Jewish nation was destroyed, and that was the end of the Abrahamic church.

The "olive tree" (Rom. 11) is another figure greatly relied upon to prove the "identity of the church." The passage reads as follows: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee."

It is claimed that some members of the Jewish nation were broken off by reason of unbelief, and Gentiles were grafted into the same institution whence the Jews were broken off; and that means the Gentiles are now in the Abrahamic church. The mistake here is that the Jewish nation, or Abrahamic church, is the institution from which the branches were broken off. No branch was broken off from the Jewish nation by reason of unbelief, and no Gentile was grafted into the Jewish nation. The olive tree, then, does not represent the Jewish nation. There is something into which Gentiles are grafted, and in which they stand "by faith," and from which they will be broken off if they fall into unbelief. What is it? "For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Christ was of Abrahamic stock, and hence the good olive tree into which the wild olive branches were grafted. As it is written

in the prophet: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Christ is from the stem of Jesse, and he is of the same olive stock, and all the first Christians were Jews. In among these were the Gentile converts grafted. They were not grafted into the Jewish nation as an institution, but into the body of believers, who were all of Israelitish blood. From this body some of the Jewish branches were broken off—viz., the Galatians, Hebrews, and others. Christ says: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered." The Gentiles stood "by faith." No infant can stand "by faith," either in Christ or the Jewish nation. Hence there is no help for infant membership or infant baptism in the passage, no matter what interpretation we put upon the "olive tree." As the Jews were not heathens nor idolaters, they could very appropriately be called the "natural branches;" and as Christ and all the first Christians were Jews, it might very correctly be said that the Jewish root bore the Gentile branches. The covenants, both old and new, were made with "the house of Israel and the house of Judah." Neither one was made with the "wild olive tree," but the wild olive branches found a place among the "natural branches." This is the only explanation of the "olive tree" that I have ever found that will not conflict with some portion of the passage read.

THE ONE WAY TO LIFE.

J. N. ARMSTRONG.

The law given to the Jew was a perfect one. It was holy, just, and good; and had he kept it, justification would have been his as a matter of debt. He would have been entitled to it on account of his works of law. "Now to him that worketh, the reward is not reckoned as of grace, but as of debt." (Rom. 4: 4, R. V.) Of course the one under consideration here is the one that worketh the right thing every second of his life. Every thought, word, and deed must be as clear of sin as Jesus; then justification is a just debt that is due him.

But our Master is the only Jew to whom righteousness was due as a debt. Hence Paul said: "And the commandment, which was unto life, this I found to be unto death." (Rom. 7: 10, R. V.) It was a commandment "unto life" to all who kept it, but a commandment "unto death" to all who broke it.

"Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter [Mosaic law] killeth, but the spirit giveth life. But if the ministration of death [the law through Moses], written, and engraven on stones, came with glory, so that the

children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory." (2 Cor. 3: 6-9, R. V.)

Here the Spirit of God, in comparing the old covenant with the new, calls the old covenant "the letter that killeth," "the ministration of condemnation," and "the ministration of death." Why call it "the letter that killeth" and the "ministration of condemnation" and "ministration of death?" Just because every man under it violated it, and in so doing, of course, sinned; and the wages of sin being death, it killed them all. It ministered condemnation and death to every one to whom it came, save Jesus, our Lord. When Jesus came the pall of death was settling on every Jew; and had not some law of deliverance come, even the law of the spirit of life in Christ Jesus, death would have been the end of every Jew, because he was living under the ministration of condemnation and death. He was under law, and "by the works of the law shall no flesh be justified." No life could ever have come through the old law, because men could not keep it. "Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15: 10, R. V.) This yoke, or the Mosaic law, was indeed and in truth the ministration of death. Hence Christ is said to have brought life and immortality to light through the gospel.

But when Jesus came every Gentile was resting under condemnation and death just as truly as was the Jew, because he also was under law and had not kept it.

Every man in the earth to-day out of Christ is under law, and hence is under condemnation of death, because he has broken the law, and through the breaking it becomes to him the ministration of death.

If the Christian were under law and had to stand or fall by works of his law, the best Christian on earth would have the pall of death overshadowing him; but, thanks be unto God, the Christian is not under law, but under grace. "For sin shall not have dominion over you: for ye are not under law, but under grace. What then? shall we sin because we are not under law, but under grace? God forbid." (Rom. 6: 14, 15, R. V.)

Now it is clear to my mind that none but the "justified" will be able to enter the everlasting kingdom of our God. So we inquire for the meaning of the word "justify." The Greek word from which it came means "to declare, pronounce, or account righteous;" and "righteous," according to Webster, means: "Doing, or according with, that which is right; yielding to all their due: just, equitable; especially, free from wrong, guilt, or sin."

Now, when one is justified, he is reckoned or accounted "free from wrong, guilt, or sin." So before one can enter the everlasting kingdom of heaven, the very God of the universe must declare him free from these things. When we think of our sinful lives, and then of this declaration that must be made concerning us before we can go into his presence, we are almost ready to give up in despair, and exclaim: "Who then can be saved?" For sinful men and women as we are could never reach the above standard through law. "For if there had been a law given which could make alive, verily righteousness would have been of the law." (Gal. 3: 21, R. V.) "I do not make void the grace of God: for if righteousness is through the law, then Christ died for naught." (Gal. 2: 21, R. V.) The law can justify only those who have never violated it. So the gateway to righteousness by or through law is forever closed against man. "But now apart from the law [Greek, "apart from law"] a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; . . . being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just [righteous], and the justifier of him [the one that accounts him righteous] that hath faith in Jesus.

We reckon therefore that a man is justified [declared righteous] by faith apart from the works of the law." (Rom. 3: 21-28, R. V.) I understand from this scripture that, since man cannot be justified by works of law, there has been manifested a way of righteousness apart from works of law, and that men by this way are accounted righteous on account of their faith apart from works of law—that is, a man's faith is "reckoned for righteousness." His faith is accepted in lieu of a perfect life. He is declared by the God of heaven as free from sin as if he had never violated law. "Now to him that worketh [does right all the time], the reward is not reckoned as of grace, but as of debt. But to him that worketh not [does not do right all the time], but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." (Rom. 4: 4, 5, R. V.) "But Israel, following after a law of righteousness, did not arrive at that law. Wherefore [why not]? Because they sought it not by faith, but as it were by works." (Rom. 9: 31, 32, R. V.) "We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, save [but only] through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of

the law shall no flesh be justified." (Gal. 2: 15, 16, R. V.) "And Abraham believed God, and it was reckoned unto him for righteousness." (Rom. 4: 3, R. V.) This means that Abraham was reckoned as righteous in the sight of his God because of his faith. "For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory." (Eph. 2: 8, 9, R. V.) Salvation is by the grace, or favor, of God, and the only access to that grace is through faith. Every one that receives the crown of life will receive it as a gift of God, even the "free gift of God." "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." (Rom. 6: 23, R. V.)

But now this righteousness and this "free gift of God" are only promised to the believer. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16, R. V.) But in order that faith may be "reckoned for righteousness" and bring us into the grace of God, it must be a faith approved of God. I must believe unto the saving of the soul; I must know what kind of faith God reckons for righteousness, and then I must exercise that kind of faith. This is exceedingly important, since we find some believers in New Testament times whose faith was not pleasing to God, and nobody would claim that their faith was counted for righteousness to them. "The devils also believe, and shudder." (James 2: 19, R. V.) There are no doubt plenty of people who believe as these devils, but never will they enjoy a blessing through this kind of faith. "But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul." (Heb. 10: 39, R. V.) Here Paul implies that there were some that had faith, but not sufficient to save them. So we should be careful that our faith is unto the saving of the soul. "Nevertheless even of the rulers, many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God." (John 12: 42, 43, R. V.) Now here are believers, and many of them, and yet no one would think of claiming that this faith passed them out of death into life while they loved the glory of men more than they loved the glory of God. Then it is perfectly clear to me that people may believe, and yet that faith never bring a blessing. It must be faith that saves, that justifies. Now have I that faith that God reckons for righteousness? "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Gal. 5: 6, R. V.) Now if the Bible be allowed to settle this question, it is clear that the faith that avails, brings the blessings of God, is the faith that works through love. "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?"

(James 2: 14, R. V.) Paul teaches the Galatians, as we have seen, that the faith that avails is the faith that works. Now James finds fault of faith that has no works, and asks if that faith can profit, or save, a man that does not work. They (Paul and James) are certainly agreed as to what kind of faith avails, profits, or saves. "If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?" (James 2: 15, 16, R. V.) Every one knows that this naked and hungry brother or sister would be just as naked and just as hungry after such a course as they were before. Not a single blessing would ever come to them in that way. "Even so faith, if it have not works, is dead in itself." (James 2: 17, R. V.) Now what could be plainer? "Can that faith save him?" "But wilt thou know, O vain man, that faith apart from works is barren?" (James 2: 20, R. V.) My dear reader, can barren faith save you? What profit is there in an apple tree that is barren? Who would cultivate and care for such a tree? Everybody would say: "It is a profitless tree, and should be cut down." Now James says faith that does not work by love is barren; yet people continue to teach that "faith only is a most wholesome doctrine and very full of comfort." James says of just such faith that it is profitless, "barren," and "dead in itself."

James teaches as strongly as does Paul that men are justified by faith, and he is giving a sharp rebuke concerning their barren and lifeless faith. Their faith was wrong, even dead in itself. So with all faith that does not work by love. It is barren till it works; it avails nothing. Any one who cannot see from these teachings of Paul and James that the faith that works through love is the faith that pleases God and that is reckoned for righteousness does not need salvation, for he is not lost.

All obedience to God is manifested faith, and all disobedience is manifested unbelief. Hence, in the Bible, faith and disobedience are opposites. Unbelief and disobedience are used interchangeably. So it matters not how much a man may profess to believe in God, if he does not obey God, he is, by the Bible, counted among unbelievers. Thousands of the Israelites died in the wilderness because of fornication, and thousands died for tempting Christ, and others died for murmuring, until all died of the six hundred thousand men of war, except two, and yet God says: "And we see that they were not able to enter in because of unbelief." Even Moses himself disobeyed God right on the threshold of the promised land, and God said to him: "Because ye believed me not, . . . therefore ye shall not bring this congregation into the land which I have given them." (Num. 20: 12.) When men believe God, they obey him; hence faith is not counted till it works by love.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan. 8: 14.)

It has been shown that the sanctuary was polluted by error having crept in and crowding truth out for a season; it has also been shown that in order to cleanse the sanctuary, the truth that was thus "cast down . . . to the ground" (Dan. 8: 12) must be restored in the hearts of men. In order that the truth be restored in the hearts (minds) of men, there must of necessity be restorers, and these restorers are the reapers of the wheat harvest.

In our last article it was shown that the "two thousand and three hundred [prophetic] days" ended A.D. 1827, at which time, according to the prophecy, the time was at hand for the sanctuary to be cleansed. True to this prophecy, in 1827 a "restoration" movement was begun which has been the means of eradicating many of the erroneous traditions formerly held as sacred among all professed Christians.

This movement has proposed Christian union upon the basis of the word, and the word alone, as a rule of faith and practice, and many Christians have thus been united and gathered into the Master's "barn" in answer to his prayer that believers in him should be "one."

Men and women have, since this movement began, been implored to lay down their denominational names and wear only the name "Christian." They have been urged to abandon their party-made creeds for the primitive teachings of Christ and his chosen apostles. They have been taught that obedience to certain conditions made Christians of people while the apostles were here to personally direct, and that obedience to the very same conditions would make people Christians now; and under such teaching they have been exhorted to obey, and many have been added to the one fold in this way.

The first step toward Christian union is that every one become a Christian. There is but one way to become a Christian. If a man is a sinner, he must hear the word of the Lord; for "faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17.) This is the first step toward becoming a Christian; for "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.) If it were possible that a man could repent before having faith, it would be displeasing to God, "for whatsoever is not of faith is sin" (Rom. 14: 23); in fact, "without faith it is impossible to please him." Faith purifies the heart—mind—(Acts 15: 9) by enlightening the understanding as to what God requires and promises (Acts 26: 18). The heart—mind—(Gen.

6: 5; 8: 21; Matt. 15: 18, 19) is the fountain of thought and can be influenced by a greater one. If the greater mind is evil, the one influenced will be corrupted; and as the stream (thoughts) issuing therefrom must be of the same nature, it follows that the thoughts are evil; and "as he thinketh in his heart, so is he" (Prov. 23: 7), it is plain that the life of any man with such heart is evil also. If the greater mind is good, the one influenced will be purified; and as the stream (thoughts) issuing therefrom must be of the same nature, it follows that the thoughts are purified; and "as he thinketh in his heart, so is he" (Prov. 23: 7), it is plain that the life of any man with such heart is purified also.

Now the hearts of all men have been corrupted more or less by the influence of the devil's evil thoughts which proceed from his wicked heart; and in order that this corruption be driven out, it is necessary that all men go to the stream (thoughts) that proceeds from the fountain (mind of God) of life which is revealed in the word of God, and permit that stream (the thoughts of God in words plain and simple) to flow into their fountain (minds). This is what faith does; it lets the word of God into our hearts and purifies it.

If "as he [a man] thinketh in his heart, so is he," as above mentioned, repentance will naturally follow faith as soon as enough of it enters there to cause the fountain and the stream to overflow. When a man's faith begins to leak out in good works, repentance has set in; and as soon as a complete surrender to God has been made, the life from that moment forward becomes a pure life. This is the work of repentance; it is the counterpart of faith; it is that part of faith that can be seen shining forth, reflecting the words of God. It is repentance toward God that makes a man show what his faith is. We can read a man's faith by looking at his repentance.

I guess, dear reader, that you are persuaded that since a man's life becomes pure from the moment he repents, there is nothing else required. But listen: If I study or hear the word of God till faith comes, and by this method just recently obtained faith in God, and as soon as this takes place with me—say last week, for instance—and to-day purify my life by making a surrender of myself to God, what do you think would become of me in case I failed to obtain pardon for the sins I committed yesterday, last week, last month, last year, and all the fore part of my life before I made that surrender to-day? You are aware, no doubt, that God forgives; we repent. I have done the repenting. Suppose I never do anything more than repent, which is the act of turning from sin to God, do you not think I will have to obtain pardon for the sins I committed before I repented before I can feel sure of salvation? Of course you do.

Having purified my heart by faith, my present and future life by repentance, I

must take some steps toward getting that blot off my past life. I have turned toward God; I must go farther and get admission into the family of God. So if my faith is not deficient, I have learned that God requires men to be baptized; and if I have learned that God requires men to be baptized, I must prove that I believe that he requires it by being baptized. If my hearing of the word of God has not been neglected, causing a lack of faith upon that point, I have learned that John baptized "with water" (Acts 1: 5), and that "both Philip and the eunuch" went down "both into the water" (Acts 8: 38), and that Paul and others were "buried . . . by baptism" (Rom. 6: 4). So I must prove that I believe those things by being baptized "with water," "into the water," and "buried" "into the water" "by baptism." If my hearing of the word of the Lord has not been neglected, causing a deficiency of faith, I have learned that people were required to be baptized "into the name of the Father and of the Son and of the Holy Ghost" (Matt. 28: 19, R. V.), "in the name of Jesus Christ for the remission of sins" (Acts 2: 38), "into the name of the Lord Jesus" (Acts 8: 16; 19: 5, R. V.), "into Christ Jesus" (Rom. 6: 3, R. V.), "into Christ" (Gal. 3: 27), into the death of Christ (Rom. 6: 4); "into one body," the church of Christ (1 Cor. 12: 13). So I must prove I believe these things by being baptized to obey the Lord's requirements, that I may come "into" all these blessings, pardon for sins being one of them.

These three requirements were obeyed by the unsaved in the days of the apostles, and after obedience they were called "the saved." The saved, who were also the disciples of Christ, were called "Christians" first at Antioch, and from then till now.

If you will be one with the "branches" of the "true vine," you must become one of the branches. If you are already one of the branches, but not one with the branches, I will tell you in my next another step that must be taken before Christian union can be accomplished. May God bless you.

Jasper, Fla.

PUBLIC WORSHIP.

W. J. BROWN.

The worship of God in the public assembly is a divine appointment. There are many hindrances to the success of this feature of Christianity. Railroad excursions, baseball debauchery, the Sunday newspaper, the Sunday headache, the Saturday night lodge, indolence, lack of Christianity, and general indifference—all have an important place in the work of the devil in trying to get rid of Christianity. The people of God may meet often at their option, but there is one meeting that has not been appointed by man: this is a meeting for all the members of the body of Christ who mean to honor the Head, and is observed on the

first day of the week. (Acts 20: 7, 1 Cor. 16: 2.) The first meeting of this kind was on the day of Pentecost. Was it on the first day of every week? It says the "first day of the week." It might have been quarterly, and still on the first day of the week; or it could have been annually, yet on the first day of the week. Let us look at it closely. If it were a quarterly appointment, it would read, "When the disciples came together quarterly on the first day of the week to break bread;" or if it were annually, they would say, "When you come together annually on the first day of the week to break bread," etc. It was every week, but to have said so would have been superfluous. "Remember the Sabbath day, to keep it holy," meant every Sabbath. How would it look to one with even a smattering of English grammar to say, "Remember every Sabbath day, to keep it holy?" The object of the meeting in question is to remember, not the Sabbath or any other man of the world, but the Christ and his sacrifice for us. We come together to eat the bread, which means that we do for others what he has done for us. To this end we endeavor to enter into the spirit of his sacrifice by eating the elements of sacrifice. Edification, commemoration, and preaching the gospel to sinners are the essential duties of this one meeting.

I want to say, as quickly as I can, three things about this meeting. In the first place, it is the duty of every member who means to retain a place in the brotherhood and enjoy the benefits of Christ's atoning death to attend this meeting. I will give a few reasons. (1) Jesus makes the request of his friends: "If ye love me, keep my commandments." Again: "Ye are my friends, if ye do whatsoever I command you." Like all human beings, he desires to be remembered—not for his own sake, but for the good that we derive from keeping him in memory. "By which also ye are saved, if ye keep in memory what I preached unto you." (2) But Christ adds to the request of entreating love the additional emphasis of command—not directly, but through the apostle. "Neglect not the assembling of yourselves together." To neglect this appointment is defiance of the authority of the Christ. He that said, "He that believeth and is baptized shall be saved," said also, "Neglect not the assembling of yourselves together." (3) It is the only way in which to preserve organic Christianity. Let the example of one non-attendant become the universal practice of the church, and the ordinances would be lost and no organization left. Jesus said: "Upon this rock I will build my church." He meant to establish a society in the world. It is not enough to plant the truth in the heart of individuals and leave them separated in the world; he meant to build a society. "Where two or three are gathered together in my name, there am I in the midst of them." If I pursue a course antagonistic to the interests of organic Christianity, and the

example become universal, the church will have perished from the face of the earth. If I stand in that relation to the church, the condemnation will be the same as if my example became the rule of the entire membership and the gates of hell prevailed. We should be very careful how we regard the Lord's day meeting. (4) The meeting on the first day of the week is very essential to the work of the church. How soon would the work of Christ on earth cease if the public meetings were universally abandoned? None of the political parties and benevolent societies could succeed without regular public meetings. (5) It is very essential to the edification and growth of all its members in knowledge and useful service. I know of few, if any, that are proficient in the Scriptures and of any use to the cause of Christ that do not attend the meetings on the first day of the week. (6) It is an insult to the Founder of the Christian institution to neglect it. The spirit in which we treat the ordinances of the Lord's appointment will be considered by him as a good or bad spirit rendered toward him. "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." "The publicans justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7: 30, 31, R. V.) To insult the messenger of a king is to offer insult to the king; to reject his word or neglect his command is to reject him. (7) Man is a social being and demands the influence of such meetings. Individualism runs to seed out of society. (8) God is present in the assembly of the saints. In one sense he is present everywhere, but not in the sense that he is with the public assembly. To absent ourselves is to miss the presence of the Lord in the sense in which he is present in the assembly. If we miss his presence in the public assembly, we may soon miss him from the individual life. Jesus said: "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." (9) It is essential to the life of the spiritual man. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The nearest approach we come to eating the body and drinking the blood of Christ is when we gather around the table and partake of the emblems. (10) All need the influence of this meeting. None are so old and so well fortified against the temptations of the world as to be safe without the help of others. "Ye are saved, if ye keep in memory what I preached unto you." (11) The neglect of it is an impeachment of the divine wisdom. It has the temerity to say by implication that the Lord has instituted something that is burdensome and useless. (12) Your example at the house of God will lead others there; the reverse will keep others away. Which way are you heading, my brother?

How frivolous, in the light of these

facts, are the many excuses that are offered in justification of neglect? Listen to some of the best of them in this connection. "I don't like the preacher"—as if going to hear a man preach was the central purpose of the meeting. In that case, the preacher might not like some of them. "But I read the Bible at home." The Lord does not want you to be reading the Bible at home when you ought to be reading it at the Lord's day meeting; he has not intended for you to read it at home simply to have it to tell for an excuse. People who read the Bible at home go to the meeting, or it does them no good to read it any time, for it says for them not to neglect the assembling of themselves together. You must read in the right place next time you stay at home on the Lord's day to read the Bible. "I had visitors." Something of that kind, if really lawful, might have persuaded Jesus not to go to the cross. "O, there are so many hypocrites in the church, I think I am better off at home!" Not as many as there are out of the church, nor as many as there are in hell, whither you will go if you don't do the Lord's commands. A poor old woman who was so deaf that she could not hear a word was remarkable for her constant attendance at the house of God. Seeing the absence and indifference of others, she exclaimed, with pity and sorrow: "O, to think that they can hear, and won't!" On Lord's day Brother Fearful thought it looked like rain, so all the family stayed at home. The next day it rained hard, but the brother took his umbrella and went to the political speaking and stood in the mud and rain for three hours. Another could not leave the children, and their clothes were not fit to wear to church; but the next day they wore the same clothes to the circus! The old sister could not go out to the house of the Lord on account of the slippery walks; Monday she went shopping, but she had stockings slipped on over her shoes. The house of God that day had many vacant seats.

Another thing that I want to say is that we should be prompt in attending the meeting on Lord's day. We seldom fail to be on time in our arrangements with men. It manifests a degree of irreverence and indifference to be late at the morning worship. It should be an essential part of our religion not to disturb the religion of others when engaged in the solemn worship of God; but we must have higher conceptions of the worship of God than that. It is said of one Christian that he was so punctual at the hour of worship that when once the clock struck before he arrived, everybody said the clock was too fast, and it proved to be the case. That promptness was practiced on a large scale in the days of apostolic zeal for the house of God. To be anything like commensurate with the character of Christianity, the attendance of each member ought to be so prompt that the time of day would be known to all by his arrival at the place of meeting.

Again, be sure to be on time, and lastly, take some active part, aside from singing, in the worship of God. Find something that you can do, and see that you work where you can be of use. In conclusion, let me remind you all that the fact, if it be a fact, that we have been faithful attendants of the house of God will afford us food for reflection when we draw near the object of all our worship in the ordeals of death and judgment. On the other hand, nothing will fill men's souls with more appalling and gloomier reminiscences than their neglect of the Lord's appointments. It will comfort us to know that we have remembered our Savior in the days of his obscurity and humiliation. Indeed, this will be to us a "heavenly place in Christ" if we "neglect not the assembling of ourselves together." Let us all go to the house of God next Lord's day, and try to be there on time, enter into the spirit of the worship, and go home and tell what good things the Lord has done for us.

Coal City, Ind.

CATECHISM FOR BAPTISTS.

J. H. CURRY.

1. What chapter in the Bible speaks of a "Baptist Church?"
2. When was the Baptist Church established?
3. Did John the Baptist establish it?
4. Why do you call it the "Baptist Church?"
5. Why was John called "the Baptist?" (Luke 1: 13, 60, 63.)
6. Why do you call yourself a "Baptist?"
7. Can a woman be a Baptist, seeing that a Baptist is one who baptizes?
8. Cannot a man be simply a Christian and still baptize folks?
9. How do you account for the fact that only one person in the Bible is called a "Baptist?"
10. Were those baptized by John called "Baptists" or "disciples?" (Luke 1: 1.)
11. Was not John a member of the Jewish church? (Luke 1: 60; Gen. 17: 8.)
12. Did God ever have more than one church in existence at the same time? (Gal. 3: 24, 25; Col. 2: 14.)
13. When did the Jewish church end? (Gal. 3: 24, 25.)
14. If there was a church established before Jesus died, upon what covenant was it built?
15. Who is the mediator of the new covenant—John or Jesus? (Heb. 9: 14, 17.)
16. When did Jesus become the Mediator? (Heb. 9: 15.)
17. What did he take away, and what did he establish, at his death? (Heb. 9: 9, 10.)
18. Was this new will in force before Jesus died? (Heb. 9: 16, 17.)
19. When was the new and living will

20. If the Baptist Church is the one Jesus spoke of (Matt. 16: 18), why does he say "my church?"

21. If there was any other church in existence before Jesus died; except the Jewish church, what does Heb. 9: 7, 8 mean?

22. Was the church founded upon the new covenant before the covenant itself was established?

23. As Christ is the foundation of the church; and had to be "tried" before he was laid "in Zion," how could the church exist without a foundation? (1 Cor. 3: 11; Isa. 28: 16.)

24. As the "tried stone" was to be laid in Zion," why is it that Baptists try to find it at Cesarea before Jesus was tried? (Acts 4: 11; Rom. 9: 33.)

25. As Jesus came not to destroy the law of Moses, but to fulfill it (Matt. 5: 17-19), upon what could he establish a new church before that fulfillment? (Heb. 6: 9; Col. 2: 14.)

26. If a new church was established before Jesus died, what was its form of worship?

27. As no church could exist without a form of worship, you must find a new form before the resurrection of Christ, or the doctrine must be false. Do you see?

28. Was not John dead when Jesus said, "I will build my church?" (Matt. 16: 18; 14: 6-11.)

29. How, then, can it be the Baptist Church?

30. Do not the prophets testify that the law of the Lord was to go forth from Jerusalem and Mount Zion? (Isa. 2: 1, 2; Jer. 31: 4; Joel 2: 32; Ob. 17.)

31. Did it go forth before the cross was lifted?

32. If it did, where is it and who pronounced it?

33. If the law of the Lord went forth from Zion before the first Pentecost (fifty day) after the resurrection, what does Peter say so?

34. Was the Holy Spirit poured out according to Joel's prophecy before the day of Pentecost after the resurrection? (Acts 2: 16-18, 33.)

35. If so, when and where? (John 7: 37-39; 12: 16.)

36. As Joel connects the outpouring of the Spirit with the coming of the law of the Lord (Joel 2: 28-32), is it not a fact that the law of the Lord went forth from Zion on the day of Pentecost following the resurrection of Jesus?

37. Does not Peter call the day of Pentecost "the beginning?" (Acts 11: 15; Luke 24: 47-49.)

38. What law did Peter announce to the world on that day? (Acts 2: 36-38.)

39. Who gave Peter authority to pronounce that law? (Matt. 16: 19; Mark 16: 16.)

40. Has that law ever been repealed?

41. Was not "remission of sins" pronounced in the name of Christ for the

first time on the day of Pentecost? (Luke 24: 46-47; Acts 2: 38.)

42. Did Jesus name a law of pardon before he rose from the dead? (Mark 16: 14-19.)

43. Is it not a fact that when Peter preached the first sermon, faith was produced in the hearts of the people and caused them to inquire for a law of pardon? (Acts 2: 37.)

44. As faith is produced by hearing the word of God (Rom. 10: 17), how can repentance precede faith (as you teach it), unless it comes before hearing?

45. As it is impossible to please God "without faith," how can a man repent without faith? (Rom. 14: 23.)

46. As the Jews were God's own people, and as Jesus came to keep the law of Moses, was it not reasonable that they should repent of breaking that law before Christ could accept them? (Mark 1: 15; Luke 14: 33.)

47. Where does the Bible say that God pardons alien sinners through prayer?

48. Did Christ or an apostle ever command an alien sinner to pray? When? (Note.—All sinners not in Christ are aliens.)

49. Did not Paul's prayer bring a preacher? (Acts 9: 10, 11.)

50. Did not Cornelius' prayer bring a preacher? (Acts 10: 1-10; 11: 13, 14.)

51. As Peter is said to have been a Baptist, how is it that you are at war with his answer on Pentecost?

52. Was Peter mistaken in that answer, or are Baptists mistaken?

53. What scripture says religion is something to get? (Matt. 7: 21-25.)

54. What makes you think that "it" in Matt. 7: 7 refers to religion? Examine "seek" in Matt. 6: 33. ("Thy kingdom come"—Matt. 6: 10.)

55. If religion is something to get, why do not all get the same kind, seeing God is no respecter of persons? (Acts 10: 34, 35.)

56. Is pardon religion? (James 1: 27.)

57. Where does pardon take place—in heaven or on earth?

58. How do you know you are pardoned?

59. How do you know that Jesus Christ is the Son of God? (John 20: 30, 31.)

60. Do you actually know it, or is it a matter of faith? (2 Cor. 5: 7.)

61. Have you any better proof that your sins are forgiven than you have that Jesus is the Christ? (Rom. 10: 8; 1 Cor. 15: 11.)

62. When you speak of being saved, why do you smite your breast?

63. Which is the more reliable—God's word or your feelings?

64. How can you know God has pardoned your sins, except by faith? (1 Cor. 2: 11.)

65. Why do you appeal to your feelings for evidence of acceptance with God?

66. As pardon takes place in the mind of God, the offended party, how can you feel pardon? (Rom. 6: 18.)

67. When God blots out your sins from

his book of remembrance, can you feel him doing it?

68. Were you to hear a voice above, saying, "Your sins are pardoned," would you know it or believe it? Which?

69. Would that be any better evidence than the Bible?

70. If it would, is the Bible true? (John 17: 17.)

71. Is a man saved before he is a Baptist?

72. Is a man saved before he is baptized?

73. Is a man a Christian before he is baptized?

74. Is a man a Christian before he is a Baptist?

75. Is a saved man a Christian?

76. Will saved people go to heaven?

77. Are saved people in the church of God?

78. Do you not claim to baptize saved people—Christians—into the Baptist Church?

79. Now, as "saved people"—Christians—are in "the church of God," but you take them and baptize them into the Baptist Church, is it not plain that the Baptist Church is not the church of God?

80. Why baptize people into the Baptist Church?

81. What scripture commands it?

82. Is the Baptist Church better than the church of God? (Acts 20: 28.)

83. As men are saved—Christians—without being Baptists, why be a Baptist?

84. Was John "the Baptist" before he baptized any one? (John 1: 33; Luke 1: 13.)

85. Then how can any one be a Baptist who does not baptize?

86. Jesus says: "He that believeth and is baptized shall be saved." You say: "He that believeth and is saved should be baptized to declare it." Was the Lord mistaken?

87. Is the devil totally depraved?

88. Is man as bad as the devil?

89. Is man totally depraved, then?

90. Do you consider him totally depraved at birth, or does he become so?

91. If at birth, how can he wax worse and worse? (2 Tim. 3: 13.)

92. If after birth, when?

93. If men are totally depraved, why have the mourner's bench?

94. What is God's means of bringing a dead sinner to life? (Rom. 1: 16; 1 Cor. 1: 21; 15: 11; Matt. 7: 21-25; 28: 19; Mark 16: 15, 16; John 6: 44, 45, 63, 68; 8: 32; 20: 30, 31; Luke 24: 46, 47; Acts 2: 36-38; 8: 12, 13; 10: 28, 34, 35; 26: 16-18; Heb. 4: 12.)

95. Why are none quickened who have never heard "the word" preached? (Rom. 10: 8.)

96. Who may accept "the word of truth?" (Acts 10: 28, 34, 35; 17: 30; Rev. 22: 17.)

97. Is there evidence enough in the Bible to make men believe? (John 20: 30, 31.)

98. If there is, why do you pray for faith? (Read Rom. 10: 17; Acts 14: 1.)

99. If there is not, did not John make a failure in writing his gospel?

100. Why, then, do you pray for faith, since "the perfect law" has been delivered? (James 1: 25.)

101. Why not read "the record," and believe that with all the heart? (1 John 5: 10.)

102. Is faith produced in the heart without the truth? If so, how? (1 Cor. 15: 11.)

103. And if so, why preach the gospel? (Rom. 10: 14.)

104. Are not faith and belief the same? (Heb. 11: 6.)

105. If faith is the gift of God, why is it that some have so little of it, while others have great faith?

106. And how could Jesus say, "O ye of little faith" (Matt. 8: 26), and, "I have not found so great faith, no, not in Israel" (Luke 7: 9)?

107. Did God give some so little as to make the Lord say, "O ye of little faith," and to others so much as to make Jesus "marvel?" (Matt. 8: 10.)

108. How could Jesus say, "How is it that ye have no faith?" (Mark 4: 40), if faith is a gift? Was Jesus a simpleton?

109. Where does God say that the Holy Spirit must operate on the heart independent of the word in order to make a man believe?

110. Do you not hold the same doctrine as Dives (the rich man)? (Luke 16: 27-31.)

111. Why do you take dreams, sights, and sounds as evidence of pardon? (Read Jer. 23 with care.)

112. What man in apostolic days ever told such an experience as Baptists do to-day?

113. What chapter or verse gives an account of any one telling such experience?

114. How can you tell by a man's experience whether he is saved or not?

115. What is your standard—the word of God or your feelings?

116. Why do you vote on the reception of members? Give chapter and verse.

117. Are they saved before you vote on them?

118. By what standard do you judge the worthiness of a candidate?

119. If he fails to be elected, what then?

120. Did Philip make a mistake in baptizing the eunuch? (Acts 8: 36, 37.)

121. Would not a Baptist preacher be considered unsound, if he were to baptize a man as Philip did?

122. Why do Baptist preachers require more of a man than Philip required?

123. Was not Philip directed personally by an angel and by the Holy Spirit? (Acts 8: 26-29.)

124. Did not the Holy Spirit sanction what Philip did? (Acts 8: 38, 39.)

125. Is a man saved without obedience? (Rom. 1: 1-5; 6: 16-18, 25; Heb. 5: 9.)

126. When and how were the Romans made free from sin? (Rom. 6: 17, 18.)

127. Now, as the doctrine is the death, burial, and resurrection of Jesus (1 Cor.

do: 15), must not the "word" consist of a death, burial, and resurrection?

128. Are not these the very items that Paul enumerates in Rom. 6: 1-4 before he calls it "that form of doctrine?"

129. Then, as God is no respecter of persons, does he not require just the same obedience of all men? If not, why not?

130. How, then, can you claim salvation by "faith only?"

131. Does "faith only" obey?

132. What form has faith only?

133. Did Peter tell Cornelius the truth in Acts 10: 34, 35?

134. Why, then, do you teach that Cornelius was saved by faith only? (Acts 11: 14.)

135. Does "faith only" fear God and work righteousness?

136. Which one of the Baptist Churches is the best?

137. If a man should ask you which Baptist Church to join, what would you tell him?

138. Does it take all the Baptist Churches to make the Baptist Church?

139. Are Hardshell Baptists really Baptists?

140. If they are, why do other Baptist denominations rebaptize them when they enter their fold?

141. Was John the Baptist a Hardshell, Primitive, Missionary, General, German, or Seventh-day Baptist?

142. How do you locate him?

143. Why did Jesus call his followers "disciples" instead of "Baptists?" (John 8: 31; Luke 14: 26, 27, 33.)

144. How do you account for the fact that of all the thousands of converts in apostolic times, not one is called a "Baptist?"

WORSHIP OF THE LORD'S CHURCH.

STANFORD CHAMBERS.

"God hath made man upright, but they have sought out many inventions." (Eccles. 7: 29.) Man's wisdom protests against the wisdom of God. God's ways are higher than man's ways, but man does not think so. Jesus Christ is "the same yesterday, and to-day, and forever," but man would have him changing to keep up with the times. A curse is pronounced upon him who preaches a gospel other than that preached by the apostles, but man is engaged in preaching many other gospels. The Lord would have us learn "not to go beyond what is written," but man says the end justifies the means and goes ahead. See how man's wisdom protests against God's wisdom in regard to the worship. The Lord put singing in the worship of his church. Man thinks that not sufficient, and, to help the singing along, make it more harmonious and entertaining, he adds to it playing. He excuses the act by saying, "The Lord did not say not to do it, and, besides, it will make the worship more popular, the young folks will attend better, and thus it does good." He does not

consider the number of churches in this land that it has divided when he does good. To say the Lord does not say anything about it is to admit that it is not observed by his authority. The Lord does not say anything about baptizing infants, so infant baptism is observed without his authority. What he does not authorize is observed by man's authority. "In vain do they worship me, teaching their doctrines the precepts of men." (Revised Version.) That which is "after the precepts and doctrines of men" is more popular with most men, but there are some who think it better to be popular with God.

Instead of the plain teaching of the word of Christ in the assembly, men are imported to give entertaining speeches, science lectures, etc. When such a man attempts to present the word, he sweetens it up to suit his hearers and hurt no one's feelings. The work of feeding the flock is delegated to him, a hireling. He does the teaching and most of the praying. The Lord's plan is for each one of the brethren to take part in the teaching. (1 Cor. 14: 26.) If he is not able, it is the Lord's will that he grow and become able and not always remain a babe. (Heb. 5: 12-14.) The hireling system robs the members of the body of this means of development, so we find them going into the Young Men's Christian Association and other societies to enjoy this right of exercise.

The Sunday school work is also a substitute for the Lord's plan of teaching. Do not say "modern," for any Sunday school is modern and human. Men of the societies and the Sunday schools "They are only the church at work," they do much good; they bring many people into the church," etc. In this they justify the means by the accomplishment. The Young Men's Christian Association is not the church; neither is the Christian Endeavor nor the Sunday school, whether "organized" or "unorganized." The church is the vineyard into which Christ calls us to work. To work in something not the church is to work outside the vineyard. We cannot carry the fruits of other fields into the Lord's vineyard. These institutions are of human origin; God does not plant them; they "shall be reaped up."

To verify what I have said in regard to "entertaining speeches," I give the following quotation from the "pastor" of a so-called Christian Church in one of our fair cities: "I have adopted the plan of taking some popular book of fiction or current magazine story for the subject of my Sunday evening sermons. I select the book or story, read passages from it, and bring out whatever lesson I can find in it. My congregation have taken to the idea and want me to keep it up."

Paul said: "For the time will come when they will not endure the sound doctrine, but, having itching ears, will be to themselves teachers after their own lusts; and will turn away their ears from

the truth, and turn aside unto fables." (2 Tim. 4: 3, 4, R. V.) Truly, the time is here!

If a school-teacher had no one to please but his pupils, he might go into his school-room and lecture to his pupils from 8:30 o'clock to the first recess on reading; from the first recess till the noon intermission, on arithmetic; from noon till the last recess, on grammar; and the last session, on geography. Next day he could take up those branches left out the day before. Most of the pupils would be elated; some, however, who were more thoughtful and conscientious, would object. But he must please the State that gives him the right to teach her rising generation, or lose his job. The State defines his work and how it shall be done. That teacher who puts himself in the background and pushes his pupils forward to do the work, rather than do the work for the pupils, will have the strongest school. We learn to do by doing. Our growth depends upon our effort. The Lord, it seems, knew this, so he says, "What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching," etc. (1 Cor. 14: 26, R. V.); and even an apostle, when he met with disciples to break bread, discoursed "with" them (Acts 20: 7, R. V.). The Lord's plan is the best means of edification.

Men are following the "lecture plan." Do they think it a better way? Well, no, not for the edification of the members of the body; but it is a way that is more pleasing to the people, and for this reason it is followed. All who go to meeting to worship are perfectly satisfied with the Lord's plan; and where it is followed, great development marks the result, and there you find a body able to "edify itself in love." Moreover, Paul says that if there come in an unbeliever, "the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed." (1 Cor. 14: 24, 25, R. V.) Truly, the Lord's ways are best.

THE TOBACCO HABIT.

F. G. OWEN.

It is said by some who have investigated the subject scientifically that tobacco is a greater curse to the human race than alcoholic drinks. When considered as a curse only financially, in that it robs thousands of wives and children of the necessities of life, the waste of money for strong drink is by far greater than that for tobacco, the amount spent in the United States annually for intoxicating liquor being \$1,500,000,000, while the amount spent for tobacco is only about \$600,000,000, both taken together making an amount which, if spent judiciously, would assist in making bright and cheerful not a few homes which, under the existing circumstances, are sad and gloomy for want of the actual necessities of life. The suffering and denial from this worse than use-

less waste of money is not, as may be supposed by many, confined to the poor class of people only, but it also reaches those who are comparatively well fixed financially, and those who are striving to make something, that they may have a place which they can call "home." Let the tobacco user, whether he belong to the poorest class or the intermediate, look about him at the wants of others, and see if there is not some one, even in his own family, in want of something which might easily be supplied by his tobacco money.

But the harm done financially, either by alcohol or tobacco, is by no means the great evil of the habit; if so, then would the curse of the former be by far the greater. When we compare the prices of the two articles, we can readily see why the amount spent for strong drink doubles that spent for tobacco, although the excessive drinkers are few compared with tobacco users. We are too apt to judge everything by a money standard. Not every bad habit that costs the most money is the worst. What does money amount to, compared with strength of youth and manhood—physically, intellectually, and morally? Scarcely can we find a man or boy who does not use tobacco. When we consider the evil effects of tobacco upon the system, and the great numbers who use it, it seems that its curse to the race compares very favorably with that of whisky, if it is not even greater.

That the use of tobacco is degrading to body, mind, and morals is testified by eminent authorities. I do not say that every one who uses it is affected in all of these ways, but its tendency is that way.

Tobacco contains one of the most deadly of poisons, a single drop of which is sufficient to kill a cat instantly; and the amount contained in one pound of tobacco would kill three hundred men, if taken so as to get the worst effect. By continually taking the poison in small doses, the system becomes in a measure adapted to it and the evil effect is not so apparent as if taken in large doses at first. Arsenic or strychnine can be taken in large quantities without causing death, if it is begun in small doses and the amount gradually increased. But who would want to take these poisons into the system continually for a lifetime without any cause, save "it's just a habit?" That tobacco is violently hurtful in its action can be seen from the way it affects people before their systems become adapted to its use. But scarcely can any one be found whose system is not to a certain extent affected by the poison from having it thrust upon him, either by inheritance or by the surrounding tobacco users.

Though this nation boast of her freedom, the people are not free to choose whether or not they will suffer from the evil effects of tobacco; but those who use it are free to force it upon others, whether they want it or not, and they usually seem to take great pleasure in exercising their liberty along that line. Thousands of good people, both men and women, do not

like the smell of tobacco and are made sick by it; yet, if they go at all upon the streets or into any public place, it is forced upon them, whether or no.

Dr. Kellogg says: "If human beings possess one inalienable right more sacred than another, it is the right to breathe the atmosphere of heaven—pure, free, and unadulterated. No man has any better right to puff tobacco smoke into the air I am about to breathe than to defile the water I am about to drink, or to sit down by me at the dinner table and sprinkle upon the food I eat vile and loathsome substances, obnoxious to the senses and deleterious to the health."

The system of the tobacco user becomes so thoroughly saturated with the poisonous nicotine that it is contained in every secretion of the body. It is said that cannibals can at once detect this, and hence throw aside the flesh of tobacco users as unfit for their purpose. This condition of having the body saturated with this poison is unnatural and must be hurtful to the body. Many who use it, of course, say that it has never injured them. They cannot know this to be a fact, for they do not know what their physical, mental, and moral attainments might have been, had they never used the poisonous weed. To compare one man who uses tobacco with one who does not use it would not be a fair test; for the one who uses it might have been very strong to begin with, while the one not using it might have been weak, possibly on account of his ancestors having used tobacco. Occasionally, though, we will find a man who says he was very sickly and began to improve by using tobacco. This, however, is a very rare occurrence, and quite contrary to the usual effect of tobacco. It is a very risky excuse for the habitual use of that which is detrimental otherwise. The only way to make a correct test would be to observe two families of people whose ancestors several generations back were equal, but afterwards one family used tobacco habitually all down the line, while the other did not use it. Dr. Richardson, of England, a medical and scientific authority of high standing, says: "I do not hesitate to say that if a community of both sexes whose progenitors were finely formed and powerful were to be trained to the early practice of smoking, and if marriage were confined to the smokers, an apparently new and inferior race of people would be bred up." Numerous cases of inferior offspring have been noted which could be accounted for in no way except from excessive use of tobacco on the part of the ancestors.

The tobacco habit is injurious physically, in that it causes many diseases, injures many of the organs of the body, and in the young it stunts the growth. Dr. Shaw enumerates eighty diseases traceable to the habit. Paralysis and many troubles of a nervous nature are admitted by authorities to be often caused by tobacco. "Cancers are well known to result from smoking," says Fhwing. Able authorities testify, from years of experience and

observation, that the organs of digestion, the heart, the voice, the sight, the hearing, and, in fact, all the organs of the body, are greatly impaired by the use of tobacco. While these may not all be perceptible in one man, almost every user of tobacco is affected by it in some way. It is now recognized by all civilized nations that promiscuous spitting about in public places is a very fruitful cause of the spread of disease, and the use of tobacco in any form causes a continual desire for this unnatural practice of spitting.

But many give as an excuse for the use of tobacco that it is beneficial to them as a medicine. Able authorities say there is no trouble benefited by tobacco which could not be benefited as well in some other way. Why, then, use it in preference to anything else, when the tobacco is a poisonous narcotic, dulls the sensibilities, and becomes such a habit as to be master over its users; is offensive to others, and sets a bad example before the youth?

The excessive use of tobacco keeps the nervous system strung up to a high pitch and causes loss of memory. It is a fruitful cause of mental debility, and even insanity. In its effects upon the system it is classed with alcohol and opium. Professor Hitchcock says: "Intoxicating drinks, opium, and tobacco exert a pernicious influence upon the intellect. They tend directly to debilitate the organs, and we cannot take a more effectual course to cloud the understanding, weaken the memory, unfix the attention, and confuse all the mental operations, than by thus entailing on ourselves the whole hateful train of nervous maladies. These can bow down to the earth an intellect of giant strength, and make it grind in bondage, like Samson shorn of his locks and deprived of his vision. The use of tobacco may seem to soothe the feelings and quicken the operations of the mind; but to what purpose is it that the machine is furiously running and buzzing after the balance wheel is taken off?"

The use of tobacco tends to immorality. Whether or not tobacco be the cause of it, its users, as a rule, are very ungentlemanly in the way they force its foul stench upon others. Of course they do not think they are disturbing any one, because they forget that some do not love the poisonous weed as they do, and consequently those who do not use it and to whom it is offensive usually suffer rather than ask others not to use it in their presence. What right has any one to contaminate with poisonous tobacco smoke the atmosphere which others are compelled to breathe? The tobacco habit goes hand in hand with the whisky and opium habits and often leads to them. Its effect upon morality is similar to that of these dreadful habits. It creates a desire for strong drink. Dr. John Cowan says: "So closely is the nature of licentiousness connected with that of alcoholic liquors, opium, and tobacco that it is difficult to tell which depends upon the other for its stimulus."

The evil effects of tobacco do not stop with the users, but are transmitted from parent to child. While the children do not suffer directly for the sins of the parents, yet the evil effect is transmitted to the third and fourth generations.

Young man, do you use tobacco? If you do or if you do not, think for a moment and answer this question: Should you use tobacco? Will it pay in point of health, wealth, or pleasure? Give the question an honest, earnest, diligent consideration. Take up both sides of the question and weigh each well. Think before you act. Every one should have a purpose in all he does. What is your purpose in using tobacco? What will it profit you? On the other hand, consider the injury you bring upon yourself and others by its use. Be man enough to give a reason for the use of tobacco, or else do not use it. If you think it makes you manly, you are mistaken. Tobacco does not make men out of boys. Its action is just to the contrary. It makes slaves instead of men, and the master is not an easy one. It cannot be that continually taking into the system a drug which is so poisonous and stupefying will fit any one for the duties of manhood, but it rather tends to destroy manhood. We do not wonder that small boys believe tobacco using makes them manly, when they see their fathers and older brothers using it; but it does really seem strange to think that any one who is old enough to think and act for himself should believe that tobacco using makes him any more manly.

You who are firmly set in the habit and are already slaves to tobacco, why do you use it? If the answer be, "For health," no doubt you are honest in your belief, but you are almost sure to be mistaken. However, if that be true, you cannot afford to set the bad example, even for that cause. You had better try some other remedy. If you have at heart the welfare of others, and especially the youth, it does seem that there is reason sufficient for you to throw it aside. Do you advise a young man or boy to take up the habit? If not, then why set him the example? Christ taught both by precept and example. Whatsoever he commanded us, that he also did himself. All condemn the practice in the small boy, but it is not strange that he uses tobacco. He is told that it is injurious and that he must not use it, but he thinks: "I cannot see it that way." To him, actions speak louder than words. It is natural for him to want to be a man. He thinks that to be a man, he must do as he sees men do. He sees men, both young and old, saint and sinner, using tobacco; so he goes and does likewise; and, of course, he thinks he is a big man.

A father gives the following bit of history: "Two years ago I chewed and smoked, enjoying my cigar exceedingly. My little Edgar, six years old, a dear boy, walked with me each morning as far as school. We used to meet many ragged youths with stumps of cigars in their

mouths which they poked up on worn broken pipes. They lounged about with their hands in their pockets, in a disgusting way. One morning there were so many of these idlers in our way that I pointed out to my child the shamefulness of their vulgar habits, and remarked that the police should break up the practice. I was puffing my cigar all the while. Edgar turned up his bright face, and, in a soft, musical voice, said: 'Isn't it worse for a man, father?' A blush covered his face as if he feared he was too bold. 'Do you think so, Edgar?' I asked. 'Boys wouldn't want to smoke and chew tobacco if men did not do so.' Here was the answer. I threw away my cigar, and have never since touched tobacco in any form."

Suppose the man had said, "Yes, that's all true, but the doctor told me to use tobacco;" or, "I have such a habit I cannot quit." To the child this would simply have been no excuse at all, and the urchins by the way would never have known that the man offered any excuse at all; and even if they had known it, the example is what influences them. The apostle Paul says: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8: 13.) The apostle in this place was speaking of eating meat offered in sacrifice to idols, but the principle is applicable to the tobacco habit. If Paul, to avoid causing another to sin, would give up that which of itself was not wrong, certainly we should be willing to give up a bad habit for the sake of influence. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." (Rom. 14: 15.) Can you continue in the use of tobacco and say with all honesty that you have never been instrumental in causing any one to take up the habit?

AMONG THE PAPERS.

T. R. BURNETT.

In a recent issue of the American Baptist Flag, Brother J. N. Hall says, editorially:

"We unhesitatingly assert that no man living has ever been, or ever will be, simply a Christian and nothing more, unless he absolutely goes in a gang to himself. His church life will identify him as part of some sect."

It would be interesting for Mr. Hall to tell us what sect Paul was identified with. He did not go in a gang to himself, and yet he did not join the Baptist sect, the Methodist sect, the Presbyterian sect, or any other sect. If any of those sects were in existence in Paul's day, it would be in order for Mr. Hall to tell us in what chapter we may read about them. And if Paul belonged to no sect, but was simply a Christian, why may we not be such as Paul was?

On the subject of open communion the Baptist News holds forth as follows:

"Where in the New Testament are we given either command or example for the practice of open communion, inviting any and all to come and partake of the bread and wine, emblematic of the broken body and shed blood of the Lord Jesus Christ? Where?"

There is no command in the New Testament for open communion, neither is there any command for close communion. In the same chapter where you find one, you find the other; and that is the chapter that contains the Baptist Church and the Methodist Church. Can you tell us where it is?—One of these churches practices open communion, and the other practices close communion. Both are wrong. The Scriptures teach Christian communion. It is wrong to invite those who are not Christians; it is wrong to debar those who are Christians. We neither invite nor debar. If that is not right, what is?

A new style of conversion has arisen in the West. Here is what a paper says about it:

"A new type of revival has been carried on in the Methodist Church in Denver. There was no signing of cards, nor showing of hands, nor standing up, nor coming forward for prayers; but those who wished were invited to come forward and join in the celebration of the Lord's Supper, although they had never been members of the church."

It is a sin to use a man-made institution like the mourner's bench as a converting machine; it is a greater sin to use an institution of Christ for a purpose for which he never designed it. The Lord's Supper is a commemorative ordinance, by which Christians keep in memory the death of Christ. The gospel is the power to be used upon sinners to convert them.

The Christian Courier is on the lookout for all new things. Here is what it says about baptizing by machinery:

"Baptism is a sacred and solemn ordinance, and anything that contributes to its orderly and impressive performance is good. The descent into and ascent from the baptisteries in most of our churches is an awkward and, to ladies especially, an embarrassing feature of the occasion. The Christian Tabernacle in Fort Worth has an arrangement, the invention of Brother W. D. Thomas, one of its deacons, which happily obviates all inconvenience and unpleasantness at this point. It is an elevator into which the candidate and administrator enter and are lowered gently into the water, instead of having to descend a narrow and steep flight of steps. The elevator is out of view of the audience. When it rests upon the floor of the baptistery, the parties step forward, the curtains being drawn aside for the purpose, and after the baptism they have only to step back into the elevator, when they are drawn up to the floor, upon which are the dressing rooms. Thus, in going

to and from the baptism, persons are shielded from the gaze of curiosity seekers, there is no stumbling or other unpleasantness, but all is conducted decently and in order. The arrangement has been found to work admirably, and we commend it to the churches. Brother Thomas, we have no doubt, will be glad to furnish any further explanation desired."

What a great pity the "baptismal elevator" had not been invented before the Roman Catholics changed the ordinance of baptism to sprinkling! It might have saved us the labor of a thousand debates on the "mode." With a small boiler to heat the water, and an elevator to lower the candidate into it, and a few curtains to shut out the "gaze of curiosity," it would be quite easy to "obey the gospel." When John the Baptist was "sent from God" to baptize the multitudes, if he had been furnished with the machine and its appliances, it would have greatly lessened his labors. It would also have robbed the Methodists of their greatest plea for the hyssop or squirt gun with which to administer the ordinance. But Deacon Thomas was not there, and so the world was not furnished with this wonderful "means of grace." Even the Savior, instead of being "drawn up to the floor" after the baptism, had to come up himself "straightway out of the water" in view of the "gaze of curiosity" of all who were present; and as Philip did not have one of the elevators with him in the chariot when the eunuch demanded baptism, they had to both go down into the water instead of being "lowered gently," as the machine does it. Ah, how much labor has been expended in debates with sprinklers to prove that Philip and the eunuch went down into the water! If the preacher had used Deacon Thomas' machine, we could have simply shown from the natural construction of the thing that it put the candidate into the water, and did not sprinkle the water on him; and there would have been no waste of the Greek language in the case. Any carpenter could explain it, to the satisfaction of a Methodist. The Courier and the Christian Tabernacle will soon have us "thoroughly furnished unto all good works."

Brother Hall has added a Texas Department to the Baptist Flag, and the editor of the aforesaid department is one Polk Williams. Brother Polk is a great believer in Baptist succession—so great, in fact, that he thinks there have been Baptist Churches in the world ever since John baptized in the Jordan, though neither the Bible nor history tells us anything about it. Here is what he says:

"The literature, cyclopedias, histories, and all will have to be changed, if the statements of Dr. Whitsitt be true; but, more than all, the Bible, which is the infallible word of God, will have to be changed to suit Dr. Whitsitt's theory. If there is one thing more certain than anything else with reference to Baptists, it is that there has been an unbroken succes-

sion of witnesses for the truth from A.D. 33 to the present. Jesus, in giving the last commission to baptized (immersed) believers, promised them his presence all through the ages. Daniel said that this kingdom should not be left to other people. Paul said, 'Unto him be glory in the church by Christ Jesus throughout all ages, world without end' (Eph. 3: 21), again, that the church, the house of God, is the pillar and ground—support—of the truth. Jesus said that this word should never pass away. In these and many other passages of Scripture we have the infallible statement that the churches of the New Testament pattern—Baptist Churches—should have a continuous existence for the purpose mentioned above."

When Daniel said the God of heaven would set up a kingdom which should never be destroyed, he did not say that kingdom was the Baptist Church; when Christ gave the commission to the apostles and said he would be with them always, there was not a Baptist among the apostles; when Paul said, "Unto him be glory in the church throughout all ages," he did not say "in the Baptist Church," nor did he say the Baptist Church is the pillar and ground of the truth. With these exceptions, Brother Polk's article is correct. God's church, the body of Christ, composed of immersed believers, has had a perpetual existence; but the Baptist sect has existed only since John Spilsbury, A.D. 1632.

BURNETT'S BUDGET.

T. R. BURNETT.

Money covereth a multitude of sins.

A great many kind words are never spoken.

The wrong word is never spoken at the right time.

High prejudices and low religion generally go together.

A thirst may be started with a teaspoon that barrels will not quench.

Some people spend much of their time trying to give the devil his dues.

An ounce of cheerfulness is worth a pound of sadness in the service of God.

A good physician says a man's health depends largely on what he does not eat.

To say nothing, give nothing, and do nothing is a very good way to be nothing.

Some people will get down on their knees to hunt a lost dime who will not kneel in prayer to God.

Say, preacher, do not fish for compliments. Bait your hook, and you will catch all the fish you need.

At a recent church supper it was said the sinners got the cake and turkey and the Lord got the gate receipts.

The Way

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J. S. Watkins
Editor

"Enter ye in by the narrow gate: . . . for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

A MONTHLY JOURNAL DEVOTED TO THE SERVICE OF JESUS, THE CHRIST.

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J. A. HARDING, BIBLE SCHOOL,
EDITOR AND PUBLISHER,
NASHVILLE, TENNESSEE.

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SCRAPS.

The editor and his son, Ben. F. Harding, have been for sixteen days at Memphis, Tenn., in a tent meeting. We came to assist a little band of about fifteen members who have been meeting for about ten months in a rented hall. Five of them ("the biggest third," as one brother expressed it) have moved away since we came to the city. It has rained almost every day since we have been here, and sometimes quite hard. The audiences, for the most part, have been small, but we have enjoyed the meetings very much. Five additions have been made to the little band. The baptisms in the Mississippi River at night, with the lights from the great steamers, which sometimes pass while we are in the water, and from the electric lights of the city, shimmering about us, are very beautiful and impressive. We may close here to-morrow night, June 26. Then we expect to spend about a month or six weeks in Texas, if the Lord wills.

+ + +

One of Texas' most thoughtful preachers says: "I always enjoy The Way. It is such a splendid paper." Another friend says: "It is always brimful of good things." Another says: "Every number has been good, but I believe the last num-

ber (the June issue) is the best of all." We are glad our friends are pleased, and our constant prayer is that the paper may accomplish the greatest possible good in the Master's service. We now print 4,400 copies regularly, and the list is constantly growing. It will be necessary, I suppose, to increase the number of copies for this issue. We want, as soon as possible, to make The Way a neat, nicely bound, forty-eight page monthly, if it be the Lord's will. We thought for a while of issuing it twice per month, but now think a nicely bound monthly will be much better. We hope that all of our friends, who are also friends of God, will daily pray the Father to so overrule that the very best of matter may constantly appear in it, and that it may go to every one in the world who needs it and to whom it may be a blessing.

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Some of our contributors write without paying any attention, apparently, to spelling, punctuation, the use of capitals, or the division into paragraphs. Some of these articles are excellent ones, so far as the matter of them is concerned, but it takes a good deal of work to get them ready for the printer. The editor has more work on hand every day than he can possibly do, and so it comes to pass that these articles are sometimes delayed, and sometimes are never printed. In making up the matter for the printer, the editor looks with pleasure on the article that is ready for him and promptly sends it in; but when he comes to one that would require from one to three hours to remodel, he is apt to lay it aside for a more convenient season, which may never come. We are not so particular about the handwriting, if the spelling and punctuation are attended to.

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No school in this country offers so much to its students for such a small sum as does the Nashville Bible School. It furnishes boarding (including lodging, fuel, lights) and tuition for eleven dollars per month, ninety-nine dollars per session. No entrance fee is charged. This amount pays for board and for instruction in all the

studies of the Academic and Collegiate Departments.

In addition to this, the classes in sight singing—that is, for learning to sing round notes at sight—can be entered upon the payment of one dollar per term, two dollars per session. Daily instruction and drill are given to these classes during the entire session. To sing with ease from notes is a rarer and more useful accomplishment than to play well on the piano. Such an opportunity to acquire this skill was never before offered, I suppose, in this country.

In addition to this, the classes in elocution and oratory can be entered upon the payment of one dollar per term, two dollars per session. Prof. S. P. Pittman, the teacher of this department, paid two hundred and twenty-five dollars for two terms (of six months each) at the Martyn College of Oratory. He did his work so well he was asked to remain, and was offered a position as teacher in the institution. A gentleman who also attended Martyn College, and who knows Professor Pittman well, says: "I would advise no student of the Nashville Bible School to attend Martyn College; not one of them needs to do so, considering the teaching and training Professor Pittman gives."

Let the reader of this bear in mind that at this school instruction is given not only to males, but also to females; not only in the Bible, but also in English, Greek, Latin, French, German, Mathematics, the Natural Sciences, Rhetoric, Logic, Philosophy, Elocution and Oratory, Singing at Sight from round notes; Music on Piano, Guitar, Mandolin; Art, etc. The writer of this, who has had much experience as a student, teacher, and visitor of schools, believes that the work at the Nashville Bible School is as thoroughly done as at any institution of learning in the United States, and that the moral and religious influences of the School are not surpassed anywhere.

In the foregoing statement of costs, the rates for board are for males; young ladies ordinarily pay one or two dollars per month more than the boys do.

Address the Bible School, 1018 South Spruce street, Nashville, Tenn., for a catalogue.

WHAT A BROTHER EDITOR THINKS
WITH SOME COMMENTS THEREON.

J. A. H.

A brother, who is also an editor, in a private letter, writes to us as follows:

"I like The Way and hope it will succeed, for the warfare that it is waging is a holy one. We cannot have too many papers, if they are edited by close students of the word of God, who will make them reflect the spirit of the Master with the teachings of him and his apostles. From the attention you give to rebaptists, I conclude that you must have plenty of them in your country. I cannot but regard some of their notions as dangerous heresies. For instance, to require a confession of faith in doctrine, whether openly or covertly, in connection with a confession of faith in a person, is the foundation of all creeds. The Nicene creed was formulated so that no one holding Aryan views could confess it, and rebaptists wish a confession that no one holding that baptism is because of remission can make. But what a catalogue of confessions we would have to require if we attempted to provide in this way against other errors that are, indeed, just as dangerous! Universalists, soul sleepers, mystics, etc., would all have to be provided against, and we would need to require a confession that no one holding these heresies can make.

"I am constrained to believe, though I have never yet expressed myself publicly on this phase of the subject, that the only question that we have a right to ask any baptized person who applies to us for membership in the church is the one that Paul asked in Acts 19: 3: 'Into what then were ye baptized?' In other words: By whose authority were you baptized? Were you baptized into the baptism authorized by John, or the one authorized by Christ? So to-day I believe we may ask: Were you baptized because the Baptist Church, Methodist Church, or some other church commanded it, or were you baptized understanding that it was by the authority of Christ? And no man nor angel can show authority for asking more. The premises by which we would prove that we may ask more would prove too much, because they would require us to aim a blow in our confessions at every error in Christendom; and in order that we might be able to do the thing in good form, a creed would be indispensable. The rebaptism agitation is plainly a step back to sectarianism, though all unmeant, of course, by its advocates."

Thus far speaks our brother editor, and he is undoubtedly correct. To demand that a man shall understand that baptism is in order to forgiveness of sins as a prerequisite to baptism, and to stop with that, is the perfection of inconsistency; and, worse still, it is the adoption of the principle that caused all the creeds in Christendom; it is rank sectarianism. As we have repeatedly shown in these columns, the

very word ("eis") that connects baptism with remission connects it also with another and a greater blessing—greater inasmuch as the whole is greater than any of its parts. For example, we are not only baptized eis remission, but (which is a much greater thing) we are baptized "eis the name of the Father and of the Son and of the Holy Spirit"—"into Christ." All the spiritual blessings (of which remission of sins is one only) are found in Christ, in the name of the Father and of the Son and of the Holy Spirit. Baptism is the marriage ceremony in which we are united to Christ, in which we receive the family name, the name of the Father and of the Son and of the Holy Spirit, the name "God," so that we are henceforth called "the sons of God;" then, having been thus brought into the divine family, we begin to receive the promises of God, the remission of sins, the gift of the Holy Spirit; the daily protection, guidance, and blessing of God; the constant readiness of God to hear and answer our prayers, and so on. Paul exhorts the Colossians to give thanks unto the Father, "who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins." In baptism, he who believes with his whole heart that Jesus is the Christ, the Son of the living God, is made meet to be a partaker of the inheritance of the saints in light; he is delivered out of the power of darkness, and is translated into the kingdom of the Son of God's love, in whom he receives the forgiveness of his sins. "For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us." (2 Cor. 1: 20.)

How any man can fail to see that it is inconsistent, unreasonable, and unscriptural to demand that the candidate for baptism must understand that baptism is for (eis) the remission of sins, and not also demand that he must understand that he is baptized into (eis) the name of the Father and of the Son and of the Holy Spirit, when the fact has been explained to him that the relationship in the two cases is expressed by the same word, "eis" (into), is one of the things hard for me to understand. I doubt if anything but the stupefying power of prejudice and party passion, of sectarian zeal, could so blind a man. I could as easily believe in infant membership, or sprinkling for baptism; and I believe that the prejudice which blinds the reimmerser, in this case, is as dense and as bitterly sectarian as that which beclouds the mind of the sprinkler or the baptizer of babies.

All that Christ demands of a man as a prerequisite to baptism is belief with the heart (intellect, affections, and will) that Jesus is the Christ, the Son of the living God. He who demands more than this demands too much. He is more particu-

lar than God; he presumes to require of him who would enter into the divine family more than God himself requires. He exalts himself above God by assuming that he can complete that which God, for some cause, left imperfect. He is too wise, too good. To such a one Solomon wisely says: "Be not righteous overmuch; neither make thyself overwise: why shouldst thou destroy thyself?"

Of the man who has not been immersed, but who desires to be, we have the right to ask: Do you believe with your heart that God raised Jesus from the dead, and do you confess him as your Lord? (See Rom. 10: 9, 10.) And of the man who has been immersed, and who desires to work and worship in fellowship with us, we have a right to ask: Did you believe with your heart that God raised Jesus from the dead, and did you confess him as your Lord? Who cannot see that the same state of mind and heart that prepares a man for baptism at my hands prepares him to receive the institution at the hands of any other?

The trouble with those people whom Paul immersed again at Ephesus (Acts 19: 1-7) was, they did not believe that God had raised Jesus from the dead, nor had they confessed him as their Lord. They had only been baptized into John's baptism for (into) the remission of their sins. They had been baptized into John instead of into Jesus. But the baptism of John had ceased on the earth, and that of Jesus had been commanded. So Paul said unto them: "John baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Jesus." And when they heard this, "they were baptized into the name of the Lord Jesus." This is the only case of rebaptism found in the New Testament. These people were baptized, in the first place, "for [eis] the remission of sins;" but they did not believe in the resurrection of Jesus, nor were they baptized into him. When we find people who have been immersed; but who did not believe in the resurrection of Jesus, and who did not take him as their Lord, we ought to instruct them in the way of the Lord more perfectly; and when they do so believe and confess, we ought to reimmerse them. But no man has a right to reimmerse another who was baptized believing in Jesus as the resurrected Son of God and confessing him as his Lord. He who does it is "righteous overmuch;" he has made himself "overwise;" and he is in danger of destruction. Solomon says to him, "Why shouldst thou destroy thyself?" and Paul exhorts us to learn "not to go beyond the things which are written." It is as dangerous to add to as it is to take from the word of God; and every division that has arisen among the people of God, so far as I remember, began in adding to, rather than in taking from, the requirements of Christ.

Selfishness will damn any man.

QUESTIONS CONCERNING THE NASHVILLE BIBLE SCHOOL.

H. H. HAWLEY.

Dear Brother Harding: I have for a long time been interested in, and have looked with much favor upon, your School, believing it to be the best to be found anywhere within the range of my knowledge; but recent events have stirred me up to ask you a few questions, which I trust you will be so kind as to consider patiently, and answer in the fear of God and the love of the truth; for they are vital to the interests of the reformation; nor will it be possible to set them aside.

1. Can any one successfully contend that a church, if in order, is not a sufficient school for the education of our young men for ministers of the word?

2. But if a church is not in a fit condition to do this most necessary work, what should be done about it? Is the establishing of Bible schools in lieu of faithful homes and well-established churches just the best thing to do in the case?

3. If the churches and homes are in bad order, will the Bible School boys restore them? Or, what will the Bible School boys do toward restoring the churches from the disordered condition that made the Bible School a necessity, if it be a necessity? And if the churches be not restored, what is gained?

4. In actual practice, is it found that your boys plant New Testament churches and restore to good order those that were out of order?

5. Upon what principles do you train them, to insure good work being done by them in the harvest field of the Lord? And are these principles according to the book of God, or according to the best principles of business training? If the former, please cite chapter and verse; if the latter, please tell me of the business or trade that so develops its clerks or apprentices.

6. Are you careful in the selection of the material that you are to work upon in your School, or do you take in all that come to you, run them all through, and try to make preachers of them all?

7. But if you do not take in all who apply, please tell us what qualifications of religious education, character, or faithfulness in the service of the Lord are required of the young men to entitle them to the privilege of entering the Bible School, and what advancement they must make to fit them, in your estimation, to go out from your school to preach the word of God to sinners and to confirm the churches.

8. But there is another matter of immense importance to us at this end of the line. Are these preachers of the Bible School to be considered as evangelists, or what is their position in the church of God?

9. If the claim be made that they are evangelists, upon what is the claim based? But if we are not to consider them as evangelists, what is their obligation to the

churches, and what is the obligation of the churches to them, and have they any more right to a support than any active member of the church?

10. If these men are not evangelists, what are they, and by what law are they to be governed? Who is responsible for sending them, and to whom are they amenable for character, conduct, and preaching? Must not the power that sends a messenger have the power and authority to call him to account, if necessary, for the manner in which he discharges the duties and obligations of his commission? And tell me if it be possible for any church to prosper that has no control over her ministers. But is it possible for one power to do the educating and sending, and then for another power to successfully control those who are sent? Or do you simply educate them, and then turn them loose, without their being sent at all?

11. If corrupt young men go out from your School to curse the churches and the world, who is responsible for the untold mischief they will do?

12. If it should prove to be easier to abandon your School than to satisfactorily answer these questions and carry longer your load of responsibility, would it not be well to do what you can to bring your own heart and life up to such a point of devotion to God and faithfulness to his church as would give you both the willingness and the ability to labor effectively for the restoration of the churches, and then commit to them their own work and allow them to carry their own responsibility?

Excuse plainness. It is prompted by sincerest Christian love.

No human society can be safely trusted with the propagation of the divine society, nor can any college of human origin be safely trusted with the education of her ministry.

Among many reasons, a few of the plainer and simpler ones may be mentioned, as, for instance: Practice is worth more than theory; and the colleges give no practice. Ruling is essential to successful teaching; but ruling cannot be successfully learned in college. Education is far superior to instruction; but colleges give little but instruction. Example is better than precept; but what college professor gives the students any examples of preaching, ruling, and discipline? Now take a New Testament example, and note the startling contrasts. Timothy was educated in the primary and common school of God, called a "Christian home;" and the high school of heaven, called "the church of Christ;" and graduated in the great university, called the "evangelistic field," under one of the Lord's great masters. No man comes out of college a full-fledged farmer, tradesman, or merchant. College or no college, every business must be learned by experience, in the field of practice, under a master. Colleges are essential to no business, but practice and training under a master are essential to nearly every business.

REPLY TO BROTHER HAWLEY.

J. A. H.

Brother Hawley's letter was written from an entire misconception of the nature and objects of the Nashville Bible School. Before answering his questions particularly, I will ask several with the view of presenting in a clear light the nature of our School and the objects we are seeking to accomplish. Is it wrong for Christians to teach school? We reply, Certainly not. Is it wrong for them to be moved to this work because they believe they can do more good at it than at anything else? Surely not. A Christian ought to work where he believes he can do the most for Christ's cause; and if he does not desire and intend to do this—if he does not strive to do it—he is not a true Christian. Is it right for Christians, in whatsoever avocations they may be engaged, to strive to glorify God therein—to strive to convert the sinners and to edify the saints with whom they come in contact? Certainly; the Bible clearly teaches this again and again. The Christian merchant, farmer, physician, mechanic, in attending to his daily affairs, whatever they may be, should remember that his first duty is to glorify God, to benefit man. His words and deeds should have all the power that God grants to the man of consecrated life, in answer to his prayer of faith, to convert sinners and to develop saints. Ought not the Christian who teaches school to try to convert his pupils who are not Christians and to build up and make stronger those who are? Certainly. A faithful Christian could not live with the unconverted without trying to convert them, nor with weak Christians without trying to make them strong. If a Christian does his duty, does he not strive, both in his speech and conduct, to teach the word of God? Certainly; for by no other means can he hope to convert sinners or to edify saints. Then should the Christian who teaches school teach the word of God to his students as well as practice its divine precepts before them? By all means. How could he be a faithful Christian and not do it? Suppose the village blacksmith, who is not only an excellent workman, but also a most faithful Christian, persists in preaching and teaching the word of God to his "striker" and to his customers and visitors, should we criticise him and work against him and try to keep people from going to his shop for work, even though we admit that he is excellently informed in the Scriptures, and speaks well to instruction, edification, and comfort in the meetings of the church? Who will say we ought to "fight him" for teaching the word of God in his shop? Surely, none of us will do that. Well, does not the school-teacher have the same right to teach the word of God that the blacksmith has? Is it not just as much his duty to do it, as he has opportunity and ability, as it is the duty of the blacksmith, editor, preacher, or any other

man? The very meaning of the word "Christian" shows that it is; for a Christian is one who belongs to Christ, who follows Christ; and no man can follow Christ without devoting his life to saving men, without preaching and teaching to the extent of his ability, for that is what Christ did. The school-teacher is under as much obligation to follow him in this respect as is any other man.

Now I don't know how it is with Brother Hawley, but I want Christians to teach my children; and from the time the little ones enter school till they graduate, I want the teachers to teach them at least one Bible lesson every day. The two periods of life that are the most important of all in the formation of character are the school period and that which precedes it; hence the Christian man should have a Christian wife to help him with his children through the first period, and Christian teachers to help him and his wife during the second.

(Why was the Nashville Bible School started? To furnish an institution of learning of the first class, in which the literatures, arts, and sciences common to such schools should be taught, *and in which also the Bible should be taught every day to every student.*) We do not use the Bible as a fetich, as it is commonly used in schools when used at all, but we study it as we do Geometry, Latin, Greek, Logic, or Chemistry. We study the Bible—not books about the Bible, but the Bible itself.

Moreover, when a teacher teaches the Bible in our School, he teaches as a member of the church of Christ, by the authority of Christ, and he is amenable to Christ and his church, and to no one else. The law of Christ is the only law which the teachers of the Bible School have for regulating them in their associations and intercourse with one another and with their students. Each one of them does what he does in the name of Christ and as a member of the church of Christ, and he denies the right of any man to proceed against him unless he comes with the law of Christ; to that law each one of us holds himself ready to submit. This is and has always been true of all of our literary and biblical teachers. (We have had teachers of some of the arts—instrumental music and painting, for instance—who were not members of the church of Christ; but these have never had anything to do with the general management of the School, nor have they ever been associated with the students except during their recitation hours.)

But ought not the church to teach the Bible? Yes, but it cannot do it except as it teaches through its members, and these teachers are members who teach in the name of Christ and as members of his church. Does Brother Hawley think all Bible teaching should be done in the home or in the regular meetings of the church? I suppose not. (Remember, the Nashville Bible School is not a chartered institu-

tion, it is not under the control of any board of any kind.) Each teacher in it is as free in the performance of his duty as is any other Christian in the world.

Now I am prepared to answer Brother Hawley's questions; and as he has numbered them, I will answer in regular order, and the reader can look back and reread the question and then read the answer.

1. No matter how fully the church may be in order, nor how thoroughly it may do its work, we still need schools for the education of our children. No church in existence undertakes to educate the children of its members in the church meetings. God did not intend that the church should do this work in the church meetings. There is not a man, woman, or child in the world that got his or her education in that way. But the teachers of the Nashville Bible School believe that children should be educated by Christians from the day they enter school to the day they leave it, and that the very best of Christian influences should be brought to bear upon them all the time. Instead of believing it is wicked to teach the Bible to their students, they believe it would be wicked for them not to do it. Moreover, when a godly man in the schoolroom, in the name of Christ and in obedience to Christ, teaches the truth of God; it is Christ teaching; and whatever this truth of God, working in the students of that teacher, causes them to do or be, it is Christ who has wrought the work in them, through his servant, by his truth. In this way, and in this way alone, do our teachers strive to convert their unconverted students and to fit the converted ones for greater usefulness. (We have no "Ministerial Course;" we teach all of our students in the same way;) we appoint none to be evangelists, preachers, deacons; we do not try to usurp the functions of Christ nor of his church at any point. We believe Christ has commissioned every Christian in the world to preach and teach to the extent of his ability—the women, privately; the men, publicly and privately. We believe all Christians are priests unto God.

2. Bible schools should not be established "in lieu of faithful homes and well-established churches." Ours was established to do a work that neither a faithful home nor a well-established church was ever known to do—namely, to educate the young in literary, classical, and scientific lines, and at the same time to instruct them in God's word, the most useful, practical, refining, elevating, and purifying of all the studies of the world.

3. "If the churches and homes are in bad order," and a Bible School boy comes that way, if he is a Christian, he will probably try hard to make them better; and the better informed he is in the word of God, and the more devoted he is to Christ, the better his chances for doing good. If he is not a Christian, there is no telling what he will do.

4. Some students stay with us a few weeks; some, a few months; some, for

two, three, four, five, six, or more years. (Somewhat more than a fourth of those who have attended are now known as "preachers," and are devoting their time wholly, or for the most part, to the ministry of the word.) About nine-tenths of these, we believe, are as faithful to Christ and as useful in his service as any other body of young preachers in the world, and they have as correct ideas, we believe, of the truth as it is in Christ. About one-tenth of them, we believe, are going in unscriptural ways. But we are sure that our teaching the Bible to them did not make the bad ones bad, though it certainly did help the good ones to be better.

5. Bible principles. We teach them God's word just as he wrote it. (See 2 Tim. 3: 14 to 4: 5; Matthew 5: 13-16, 28: 18-20; Mark 16: 15, 16, et al.)

6. We receive all who come to us, whether Christians or not, whether male or female, unless one is of such a bad character and so persistent in wickedness as to make it unwise to take him. We are in this respect just about like other good schools. As I have said before, we teach the Bible to all, hoping thereby to convert the sinners and to make the Christians better.

7. This has been answered.

8. The Christians who go out from us are just members of the church of God, each one of whom is under obligation to his Master to do what he can for the advancement of his holy cause. If they evangelize, they are evangelists; if they do not, they are not. Judge them by their fruits. Treat them like you ought to treat Christians; if they are preachers, treat them like you ought to treat other preachers. I believe a man ought to be judged and treated according to his merits, and not according to the State he came from or the school he attended.

9. If they devote their lives to evangelizing, they are evangelists, and they have the same obligation to the churches that other evangelists have—no more, no less, and the churches have the same obligation to them that they have to other evangelists—no more, no less.

10. If they are not evangelists, it may be they are farmers or merchants or teachers; as they have different avocations, I cannot tell what any particular one that Brother Hawley might meet might be. If they are Christians, they are governed by the New Testament, and they are amenable to Christ and to his law for their character, conduct, and preaching. He is the great Sender of preachers. The Bible School sends out no preachers, and is responsible for nothing any one of them says or does. We are responsible to God for the way we teach them. If any one of these Bible School boys (or any other Christian, for that matter) does wrong or teaches falsely in Brother Hawley's community, it is as much the duty of Brother Hawley as of any other man to proceed to rectify the wrong (according to Matthew 18: 15-20), so far as I know. Students

come from home to us, and when they leave us they go home again. In this we are just like other schools.

11. The devil and themselves. The truth of God which has been taught to them, whether at the Bible School or elsewhere, you may be sure, is in no wise responsible for their meanness. Jesus Christ was not responsible for the meanness of Judas Iscariot.

12. Brother Hawley seems to have thought that his questions would be very hard to answer; but he was mistaken. Had the School been what he seems to have thought it to be, we could not rightly have answered him without convicting ourselves. He seemed to think the School was established to make, appoint, and send out preachers; whereas (it was established to educate the young in the useful learning of the times, and, while doing it, to keep them under Christian influences and to teach them the word of God.) Our ideal is a school into which children can enter at six years of age, and to which they may continue to come till they have received as good an education as can be got at any university in America; we would have the teachers faithful Christians, and the word of God taught every day to each student; and, finally, we would have the school located near a church of devoted servants of Christ, who, through their church meetings and the personal influence of godly men and women, would exert the greatest possible influence for good upon the students. And though the School has been in operation for nine years only, numbers of students who have gone out from it, and elderly people who have lived near us to educate their children, have testified that the moral and religious influences here are better than in any other place they have known. As to learning, students have gone from our School to some of the finest universities of the South, and have led their classes; while students have come to us from some of the finest universities of the South, and not one of them, I believe, has ever led his classes.)

If I did not believe I can do more good for God in this Bible School work than in any other work that I might substitute for it, I would leave it at once. I have already brought my "heart and life up to such a point of devotion to God," and he who has not is not much of a Christian.

The devil has tried to keep the Bible out of every school in the world, and he has succeeded admirably with regard to most of them. He knows it is the mightiest power on earth for enlightening, refining, purifying, civilizing, and saving men and women, cities, States, and nations; and he hates it and fights it. Our School teaches it as but few other schools in the world do; and, as a consequence, he hates us and fights us as he does few schools on earth. He cunningly makes lying insinuations about us and circulates false charges against us, that he may, if possible, deceive, as it were, the very elect. But none

of these things move us, for we have heard the prophet's cry: "Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." And we comfort ourselves also in these words: "But be ye strong, and let not your hands be slack: for your work shall be rewarded."

In Jehovah, the God of Israel, do we put our trust, and on him do we rely; and in spite of the machinations of Satan, we hope the Nashville Bible School will continue to stand and to teach the Bible to every one of its students till Christ shall come again.

ARE WE CONSCIOUS AFTER DEATH?— AN ADVENT ARGUMENT CONSIDERED.

J. A. H.

"The New York Independent of February 9, 1899, prints this: 'Twelve years ago, Charles Burrel, a boy living in Chicago, was struck on the head by a playmate. He became insane and was placed in an asylum. On February 1, the X rays having revealed a growth on the inner surface of his skull at the point where the blow was received, Burrel was subjected to an operation. The growth was removed and he was put to bed. The next day he awoke in full possession of his faculties, and his first words were: "Why did you hit me?" The twelve years had been a blank, and he resumed the life of a rational being at the point where it had been interrupted.'

"Yet the claim of the immortality of the soul is that if that blow had destroyed all consciousness in that boy—that is, if it had killed him—he would have known more than ever before! What a fraud and an imposture the theory of the immortality of the soul—the consciousness of the dead—is, to be sure! And how aptly this case illustrates the scriptural truth of the sleep and resurrection of the dead! Life as a rational being is resumed exactly at the point where it had been interrupted. That is the truth." (Advent Review.)

Charles Burrel was insane, not dead; his spirit was in his body, not out of it; his body, which, since its defilement by sin, is an impediment to the full, free action of the spirit, was rendered even more inefficient by that blow; then the fact that he awoke from sleep crying, "Why did you hit me?" is by no means proof that he had been unconscious for the twelve years, both of his trouble with his playmate and of all of his former life. Many a boy has sprung up from sleep crying out about some matter of his past experience without thereby proving he had been unconscious concerning it and everything preceding it since its occurrence. Hence the Advent Review is very unreasonable, very illogical, in concluding from Charles Burrel's experience that the spirit, after it leaves the body, is wholly unconscious, and the man is as though he had never been.

The argument from the case of Burrel is not only illogical, as has been shown, but it can be easily offset by many cases like the following, which I learned from Moses E. Lard:

Brother Lard's family physician, he said, was a very intelligent man in matters of literature, science, and medicine, but skeptical concerning the Scriptures. While crossing a river in a rowboat with a party of ladies and gentlemen, the boat was upset. All were recovered, but the doctor was the last to be drawn out of the water, and he appeared to be dead. After some time, by skillful treatment, he was restored to consciousness. In telling his experience to Brother Lard, he said, in substance, this: "When I was thrown into the water, I struggled hard to escape to shore, but, being drawn under again and again, I despaired of life. While I resisted the water and tried to keep from swallowing it, I suffered very much; but upon yielding to it and swallowing it freely, the pain ceased, and I said to myself: 'Now I am dying.' Then it seemed to me that all of my past life, from the cradle to that hour, came before me; I saw it vividly; this picture gradually faded away as I returned to life, but parts of it I remember yet, things I had not thought of before for many years."

Now this case, it appears to me, seems to have a more direct bearing upon the matter of consciousness after death than that of Burrel, though, I am free to confess, neither of them has much weight with me. Neither of the parties was really dead, and their experiences were the experiences of men whose spirits had never left their bodies. Such men clearly are not qualified to testify concerning the powers and experiences of a spirit that has left the body, unless they are inspired of God. To the word of God we must go for light on this question; and if we would be properly benefited by it, we must receive its teachings meekly and with implicit confidence in their truthfulness. We must realize that we can learn absolutely nothing about the state of spirits after death except as revelations from God make it known to us; and we should be ready to accept those revelations, no matter how startling they may be, seeing we are dependent wholly upon them for information concerning the land which no mortal can enter and explore.

To the New Testament we turn as the latest revelation from God, in which he makes plain many things that were never before revealed, and in which many things stand out in bold relief that were seen but dimly and in part in Old Testament times, as though shrouded in shadows.

1. The first fact to which attention is called is that Jesus and his apostles were Pharisees. The Sadducee was strictly a materialist. He, like the modern Adventist, believed that man is made up of body and breath; and when the breath goes out of the body, it is no more than common air; and when the body goes back to the

earth, it is no more than common dust, and the man is not, even as though he had never been. They did not believe in a resurrection simply because, according to their notion, there was nothing to be raised. Read from Matt. 22: 23-33 how they endeavored to entangle Jesus with their reasonings; read also Acts 23: 8. After answering their questions, Jesus shows that man does not cease to exist at death, as they held, and hence the foundation principle on which they based their opposition to the doctrine of the resurrection was false. He said: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." This put the Sadducees to silence, because the very ground of their objection to the doctrine of the resurrection was that there was nothing to be raised. If Abraham, Isaac, and Jacob were living hundreds of years after they left this earth, there were good grounds for supposing they might appear on earth again. The strong point against the modern Sadducee is that Jesus here unequivocally affirms that Abraham, Isaac, and Jacob were living hundreds of years after they had left this earth. That settles one point: there is more than body and breath in man. Here are three men who lived for hundreds of years after they left their bodies.

2. The apostle Paul was not in accord with the doctrine of the Advent Review. He believed a man could exist out of the body—that a man is more than body and breath. Speaking evidently of himself, he says: "I know a man in Christ fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." (2 Cor. 12: 1-4.) From this language it is clear that Paul believed it possible for a man to exist out of the body. Had he been persuaded, as the Adventist of to-day is, that there is nothing in man to exist out of the body—that a man is but body and breath, and that the breath when it leaves the body is no more than common air, which can neither see, hear, speak, nor know—he could not have said, in speaking of a man caught up to the third heaven: "Whether in the body, I know not; or whether out of the body, I know not." No, he had no such materialistic idea; he talked about an "inward man" and an "outward man;" he said, "Though our outward man is decaying, yet our inward man is renewed day by day." (2 Cor. 4: 16.) He calls the body "the earthly house of our tabernacle," and he says, if it be dissolved, "we have a building from God, a house not made with hands, eter-

nal, in the heavens." He adds, "Whilst we are at home in the body, we are absent from the Lord;" and he says he is "willing rather to be absent from the body, and to be at home with the Lord." Of course an Adventist could not say that; for, according to his idea, to be absent from the body is to cease to exist. Peter also speaks of his body as the tabernacle in which he dwelt, and which he must put off. He says: "I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me." (2 Pet. 1: 13, 14.) Jesus himself spoke of his body as a temple which his enemies would destroy, but which he would raise up in three days. According to the Adventist, the body is the man himself, not the tabernacle or temple in which he dwells. You see, Jesus, Peter, and Paul differ very radically from the Adventist at this point. Without doubt, Jesus, Peter, and Paul were right, and the Adventist is wrong.

3. According to the Adventist, when a man ceases to live in this world, he ceases to exist; he is not, even as if he had never been. Now, with this view, it is impossible for him to explain a number of passages of Holy Scripture that are very plain from my view point. Jesus, in talking to Martha, says: "Whosoever liveth and believeth in me shall never die." As I see it, this passage is simple and plain. When God's child passes through the change we call "death," the outward man perishes, the body dies; but the inward, the real man, who formerly dwelt in this earthly tabernacle that is now given to the worms, rises into a higher, holier, and better life—into a closer and sweeter union and communion with God. He finds, as Paul expresses it, that "to be absent from the body" is "to be at home with the Lord." He is far more alive than he was before. Now this explanation is natural, easy, scriptural. But how can the Adventist explain it scripturally? He cannot, for Jesus says, "Whosoever liveth and believeth in me shall never die;" while the Adventist says that all men, whether of God or of Satan, when they die, are as dead in every sense as it is possible for any person or thing to be.

4. In the story of the rich man and Lazarus, Jesus shows how it is that those who are faithful to God never die. The body of Lazarus died and went back to the dust; but the inward man, the spirit, was borne by angels to Abraham's bosom. His pains were turned into pleasures; his poverty, into wealth; his sorrow, into joy. He knew much more than before, and he was comforted.

But do you say that this story is a parable? There is no scriptural reason for calling it so, that I have been able to discover; but if it were, that fact would not in the least affect its literal truthfulness. The parables of Jesus are strictly, literal-

ly, verbally true—every one of them. There is no reason for supposing that he used fiction at any time. He did not need to. All the facts and truths that were, or that had ever been, were at his command; and with infinite wisdom he could draw upon this vast store of knowledge, with perfect ease, whenever he pleased. In all of his parables his illustrations were drawn from real life. He preached to them about the mustard seed, the vine, the sower, the fish net, the barren fig tree, the talents, the pounds—about real things with which they were familiar—and he said nothing about any of them that was not true. Now if the theory of the Adventist about death were true, the story of the rich man and Lazarus would be false and deceptive from beginning to end. It would be false that angels carried Lazarus to Abraham's bosom after his death, for neither that nor anything like it had ever occurred, according to his theory; it would be false that the rich man, after his burial, lifted up his eyes in torments in flames; it would be false that he saw Abraham and Lazarus, false that he talked to Abraham, false that they were separated by an impassable gulf, false that the rich man wanted Lazarus to cool his tongue with water from the tip of his finger, or that he wanted him sent to his brethren to testify to them to keep them from coming to his place of torment. According to the theory of the Adventist, this story, instead of making plain scriptural truths, has had a tendency to deceive every one who has heard or read it, from the day it was delivered until now. But if one looks at it aright, and takes it to be literally true in every statement, it is in perfect harmony with Jesus' statement, "He that liveth and believeth in me shall never die;" with the doctrine of the Pharisees, with which Paul and Jesus concurred, that there are angels and spirits; with the doctrine of Jesus, that Abraham, Isaac, and Jacob were alive hundreds of years after they left this world; with the doctrine that Moses and Elijah came back to this earth, many hundreds of years after they had left this life, and talked with Jesus in the presence of Peter, James, and John; with the doctrine that Enoch never saw death, that Elijah was carried away in a chariot of fire; with Stephen's dying prayer to the Lord Jesus to receive his spirit; with Paul's idea that he was perhaps out of the body and apart from it when he was caught up to the third heaven; with his doctrine that for the child of God to be absent from the body is to be at home with the Lord; with the idea that the body is but the tabernacle (the tent) in which we dwell; with every word spoken by Jesus and his holy apostles concerning man, his death, and that which is beyond death.

I cannot see how any man who believes that Jesus is divine and infallible in his teaching can doubt that angels meet the child of God when he leaves this mortal body, this earthly tabernacle, and bear him away to the Paradise of God. Jesus said

to the penitent thief. "This day shalt thou be with me in Paradise."

Then, again, why a Christian should be so averse to believing this doctrine is one of the mysteries to me. Why one should fight it so fiercely, especially if he expects to die at peace with God, I cannot understand. It is a most delightful doctrine to me. There is not a thing in it that I can see to distress the faithful child of God, however fearful the terrors are to those who, like the rich man, are not ready for the death angel.

THE WAY TO LIFE.

J. N. ARMSTRONG.

In my last article we found that righteousness by works of law could not be attained. "For if righteousness is through the law [Greek, "through law"], then Christ died for naught." (Gal. 2: 21, R. V.) "For if there had been a law given which could make alive, verily righteousness would have been of the law." (Gal. 3: 21, R. V.) "What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works." (Rom. 9: 30-32, R. V.)

To be righteous, as we saw in the first article, is to be declared "free from wrong, guilt, and sin." Then to be righteous by law is to never break the law. If the law is broken one time, the breaker can never attain to righteousness by it. But, as we found in my last article, "apart from the law [any law] a righteousness of God hath been manifested, . . . even the righteousness of God through faith in Jesus Christ unto all them that believe." (Rom. 3: 21, 22, R. V.) "We reckon therefore that a man is justified by faith apart from the works of the law." (Rom. 3: 28, R. V.) "For this cause it is of faith, that it may be according to grace." (Rom. 4: 16, R. V.) "Yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law." (Gal. 2: 16, R. V.) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16, R. V.) "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (John 5: 24, R. V.) "And whosoever liveth and believeth on me shall never die." (John 11: 26, R. V.)

These scriptures teach plainly that man is justified, or accounted righteous, before God through faith, although he is imperfect in life. He stumbles, blunders, and sins, doubtless, daily, yet his faith is reck-

oned or accepted for a perfect life, and he is looked on as if he had never sinned. By faith he passes "out of death into life," has eternal life, and "shall never die." When he passes through that hour that we call "death," he is not dead, but is only set free of the flesh to live more freely and fully the eternal life begun when he became a Christian.

Now it is plain, as I said in the last issue of *The Way*, that "the free gift of God" is given only to the believers. And as there are many kinds of believers—or, rather, many degrees of faith—I sought in the last article to find "saving faith;" and in my search I found that faith that works by love is the faith that avails in Christ Jesus and brings "the free gift of God," which is eternal life.

James teaches, as we found, that faith without works is barren, profitless, and dead in itself; that Abraham and Rahab were both justified by faith that worked; that "by works a man is justified, and not by faith only," which is to say faith that justifies is faith perfected by works. Faith that does not work, labor, toil, and sacrifice for God daily is barren. Never was any man blessed of God because of his own faith till that faith worked. Let us remember, too, that since man has sinned, there is no other chance for him to live save through believing in Jesus.

Of course faith and trust in a being will lead the one exercising the faith to do the work of the being in whom he believes. Hence faith in God will lead me to do only his work. "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Eph. 2: 10, R. V.) Now people who claim to be God's people may do other works in their worship than those ordained of God, but some other motive than faith in God leads in all such works. If, then, men are justified and saved by faith apart from works, can such works profit us here or hereafter, although they may seem to be good works? Let Jesus answer: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9, R. V.) "Every plant which my Heavenly Father planted not, shall be rooted up." (Matt. 15: 13, R. V.) Then to worship God by observing works appointed by men is to worship him in vain. A vain worship is a profitless or empty worship. Such worship is displeasing to God, because it cannot be denied that in doing other works than God's works I am serving another; and "it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10.) When I begin to serve another willingly, God gives me up. I must serve God only, or I do not serve him at all; my service is rejected; for in adding to, diminishing from, or changing in any way the works of God, I reject God as my leader. The children of Israel, in calling for a king, did not mean to reject God; they only meant to make a change in the government of God. But God said:

"They have not rejected thee [Samuel], but they have rejected me, that I should not be king over them." (1 Sam. 8: 7, R. V.)

And, after all, why would a people want to do more or less than the works appointed or ordained of God? Why would they want to do God's work in another way than his way? Only because they think it would be better under the present and existing circumstances.

Now, reader, what does this answer indicate? Answer: A lack of faith in God. For me to believe that I can do a work better than you direct it to be done only means that I have more confidence in myself than in you. It does not take a Solomon to see this. Faith in God makes him my prophet (teacher), priest, and king.

Saving faith leads a man, a people, or a church to do only those things taught in the Bible; and if they do anything in their work or worship not prescribed in the word of God, they are ignorant about it, and just as soon as they find it is not recorded in the book of God they cease to do it. They spend their lives seeking to know and to do only what is written, and then God reckons daily their faith for righteousness.

Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) Again, Jesus says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16, R. V.) Now if these passages do not agree and mean one and the same thing, then clearly Jesus has opened to the world two ways of life. But he himself says: "Enter ye in by the narrow gate. . . . For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14, R. V.) Then it is clear from Jesus' own lips that there is but one way to life; so Matt. 7: 21 and John 3: 16 must reveal the one and the same road to life eternal; for he who truly believes on the Son spends his life in doing the will of the Father, and will at last enter the everlasting kingdom and enjoy more fully the eternal life begun on this earth.

If a man truly believes to-day, he obeys to-day. "If a man love me, he will keep my word." (John 14: 23, R. V.) "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14: 21.) Faith that does not beget love is no faith, and love that does not obey is not love.

Now what is the commandment at the very threshold of a believer? "Arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16, R. V.) "And he arose and was baptized." (Acts 9: 18, R. V.) "He that believeth and is baptized shall be saved." (Mark 16: 16) —that is, he whose faith is strong enough to lead him to work through love shall be saved. "If thou believest with all thine

heart, thou mayest [be baptized.]” (Acts 8: 37.) Now, reader, can a man neglect this command lying at his very door (being the very first commandment that God gives to the true believer), knowing it to be a command of Christ, and be a true believer in Christ? There are thousands of people who claim to be believers, notwithstanding they know God commands baptism, and they know, too, that Jesus went down into the water to be baptized and that Paul was “buried” by baptism, and yet they have never been baptized. Such people, it seems to me, will be lost—not because they are not baptized, but because they do not believe unto the saving of the soul; their faith is wrong. “Can that faith save him” that does not and will not obey God? Such faith is counted unbelief in the Bible. Moses smote the rock, when God told him to speak to it; in other words, he disobeyed God, and God said: “Ye believed me not.” Then let us be sure that we do believe till we love, and love till we do obey, lest God should say, as he did to Moses: “Ye believed me not.” “If ye love me, ye will keep my commandments.” (John 14: 15, R. V.)

Reader, do we love him? Do we believe in him? Let us test our own hearts.

A CHRISTIAN EXPERIENCE.

ROBERT H. BOLL.

In old times more than in later days “experience meetings” were common in the land. The religious people delighted in repeating to one another the wonderful dreams and visions they had, the lights they saw, and the voices they heard in their conversion; the terror and shame and agony that filled their hearts before the heavenly light dispersed the gloom of sin and brought them peace and joy; and how, at last, they arrived at the consciousness and knowledge that their sins were pardoned. It is no wonder that they loved to dwell on those things, for in them they thought they had the guarantee of their salvation and the title to the heavenly inheritance. In seasons of doubt they drew their comfort from the memory of that hour when they “felt the divine power performing the work of grace in their hearts.”

Beside that kind of experience, in which those honest, but misled, souls rejoiced, I wish to set one that is standard, and proved indeed that the happy people that passed through it obtained the forgiveness of their past sins. It certified to them beyond any dispute that they were fellow-citizens with the saints and of the household of God, the true recipients of all the blessings and promises of God, predestinated to eternal glory, if so be that they suffer with Christ and hold fast the beginning of their confidence steadfastly unto the end. I speak of the experience of the brethren at Rome, whom Paul addresses as “beloved of God, called to be

saints” and not their experience only, but Paul’s likewise it was, for in the rehearsing of it Paul includes himself—not that they had ever met, but Paul knew well that there was but one way of salvation; so their experience was his experience and at the same time the experience of all that were of the church of God.

It is a matter of peculiar interest, therefore, to the sinner, and to the Christian as well, to follow the points presented by the apostle in the history of the entrance into the grace of God; for thence may we learn how the sinner may be freed from the bondage of sin, and gather new courage for the Christian warfare. And let us remember throughout that the narrative is from the Spirit of God, true and correct in every particular.

In the latter part of Rom. 5, Paul brings out the point that the grace of God is overwhelmingly stronger than sin; that where sin abounded, grace abounded more exceedingly, that men may not be under the dominion of sin, but under grace. But lest some should deem that an encouragement for further evil doing, he says: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection.” (Rom. 6: 1-5, R. V.)

Here is the bulk of it, and it is so condensed that in an ordinary reading we may miss the weightiest points. Let us notice, then, the following facts:

First, they had died to sin. They were freed from the law, and, that bondage being broken, they were removed from the dominion of sin, for the strength of sin is the law. They had died to the law. Their connection with the law was broken. (Rom. 7: 4.) So the sins which they had committed, and which held sway over them under the law unto eternal perdition, were destroyed at the time when they died to the law. Secondly, they were baptized into Christ. So their baptism found them “out of Christ” and left them “in Christ;” for had they been in Christ prior to baptism, how could they have been baptized into him? Now “in Christ” we receive all spiritual blessings. In him “we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.” (Eph. 1: 7, R. V.) “Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.” (Rev. 14: 13, R. V.)

Then, following up their experiences, the apostles describe the action and result of their baptism. “We were buried

with him through baptism into death. As far, then, as we can see from this, the baptism of Paul and of the Roman brethren was a burial, for they were buried with him through baptism. It would require a big stretch of imagination to conclude from this that a little water was sprinkled or poured on them; but to say that they were buried with him in immersion makes perfect sense, and the aptness of the figure will appeal to reasonable men. Yet it is not absolutely necessary that the earnest seeker after truth should understand that the primary meaning of the word “baptizo,” there used, is “to dip, to plunge, to overwhelm,” although this fact alone would shed sufficient light on the subject. But when we take into consideration the attendant facts and circumstances, an honest soul can see clearly enough what baptism is. What conclusion would be drawn from the evidence that baptizing was done at a place because there was much water there (John 3: 23); that they came unto the water (Acts 8: 36); that they went down into the water (Acts 8: 38); that they were buried with Christ in baptism; when we learn that the brethren’s hearts were sprinkled from an evil conscience and their bodies washed with pure water (Heb. 10: 22); that they rose with Christ in baptism (Col. 2: 12); and, lastly, that they came up out of the water and went on their way? Without taking time to notice arguments and excuses for sprinkling and pouring, or investigating whether or no they will not “do as well as immersion,” I set this array of Bible testimony before the candid reader to let him decide for himself what the will of God is. There is no controversy on baptism; the disagreement is about the human substitutes, pouring and sprinkling—whether they would not do just as well. It will be a difficult matter to maintain before God’s judgment seat that we were, according to his will, “buried . . . with him [Christ] through baptism,” if we have submitted to a totally different thing, a human ceremony, an “abridgement of the divine command.” Well may the Roman brethren rejoice in their experience and draw near in the full assurance of faith. They had no nightmares of doubt and uncertainty, for they had followed implicitly the divine instruction.

A multitude of religious people hold the doctrine that a man is justified from sin and saved before baptism—that is to say, out of Christ; for, according to the language of the Holy Spirit, we are baptized into Christ. Taking the statement of Paul (Rom. 6: 7), “He that is dead is freed from sin”—or, “He that hath died is justified from sin” (Revised Version)—they ask, triumphantly: “When you bury a man with Christ, do you bury a dead man or a live one? If he is dead, he is saved; if he is alive, you are acting foolishly in burying him.” That reminds me of the question the Jews propounded to Jesus to entrap him: “Lord, is it right to pay tribute money?” “If he says, ‘Yes,’

they argued, "he will spoil it with the Jewish people; if he says, 'No,' it will bring the Romans down on him; so, either way, we have him."

Here likewise, I think, there is a plain, safe way of escape from the supposed dilemma. I say neither yea nor nay, but I will let the apostle defend his own fort. As for me, I know nothing of myself; and as I have heard from the Father, so I speak. So let the word of God answer: "We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death."

The thought conveyed in this is: (1) They died to sin; (2) they were baptized into death.

Now do you bury a dead man or a live one? Ask Paul. He says: "We were buried . . . with him through baptism into death." Then you bury live people into death! That is ridiculous! Very well; settle it with yourself and with God. I have done my part.

Here is a celebrated stopping place—just on the other bank of the water. There they sit and are at rest in Zion; there they continue in sin, that grace may abound, and hope for eternal glory because, forsooth, they have been baptized. Wake up, brother! This is neither the time nor place for rest; lest, resting, you fall short of the example and the reward of the Christians; for they were "buried . . . with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." When Christ rose from the dead, he was of a different nature. His body was no longer subject to the same physical laws as before. The very wounds of which he died were still there, and yet he lived—lived more abundantly than before. A new, strange life fills him, and, behold, he liveth for evermore. His motions are miraculous; he appears and disappears suddenly before the eyes of his disciples. Locks and walls present no obstacle to him; like some ethereal essence, he passes through them. Thus he came upon the little, timid band that had assembled behind fastened doors. He led them upon Mount Olivet, and there rose up out of their sight. A wonderful body, superior infinitely to the gross flesh and blood with which we are now burdened! A mysterious life, a life supported in a different way from ours—so abundant, so full, so divine that in comparison with it the life of men is but a mere existence, a death!

But a similar change occurs when the penitent sinner is baptized into Christ. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5: 17, R. V.) He is born from above; a new life, given by God, throbs in his soul. Shall he now sit down and sleep and die again? No. It is the will of the Savior

that "we also might walk in newness of life." For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." (Rom. 6: 4-11, R. V.)

It becomes needful, then, that we walk worthily of that life and the grace of God. Hence Paul admonishes them, lest they let sin reign in their mortal body and yield themselves to sin, explaining to them (verse 16) that such a course would make them the servants of sin.

The space fails me to present the beautiful summary which the apostle gives of this experience (verses 17, 18), or to speak of the glorious future of the servant of God, and the death which comes as a just desert to the servants of sin. Perhaps at some other time I shall write of them more fully. But this may be enough to stir up sincere hearts to anxiety to make their experience like unto that of the Roman brethren, approved and sealed by the Lord, that their hope and confidence may be firmly settled and grounded in the truth of the counsel of God.

FOUNDATION PRINCIPLES.

IRA G. MOORE.

We believe and teach:

1. That Jesus is the Christ, the Son of God, and that this is the central and basic truth of the Bible and the Christian system. (Matt. 16: 15-19; Eph. 1: 20-23; 2: 19-22; 1 Cor. 3: 10, 11.)

2. That the only all-sufficient, meritorious cause of forgiveness in the scheme of redemption is the blood of Christ. (1 Pet. 1: 17-23; 1 John 1: 7; Heb. 10: 1-25.)

3. That his well-attested resurrection as the basis of salvation is an imperishable fact in human history, an invincible Gibraltar against all infidelity, and the true source of Christian civilization. (John 20: 24-31; Acts 2: 22-36; 1 Cor. 15: 1-58.)

4. That he is Supreme Ruler, Lawgiver, High Priest, and King over his people, reserving to himself all rights of legislation in his kingdom, and condemning all human interference therewith. (Acts 15: 7-35; 2 John 4-12; Rev. 22: 16-19.)

5. That the controversy relative to the design and action of Christian baptism is not about mere modes, but that it relates to the Lordship and authority of the Son

of God. (Matt. 28: 18-20; Mark 16: 15-16; John 3: 5; Matt. 3: 13-17.)

6. That the real question is: Shall a person obey Christ by being immersed, or shall he discard his law, repudiate his Lordship and authority, by submitting to what is confessed to be a human substitute? (Col. 2: 11, 12.) Why not substitute water for wine and beef for bread in the Lord's Supper? (Matt. 15: 9.)

7. That salvation is offered to man upon clearly specified conditions with which he has power to comply. (John 6: 44, 45; John 1: 11-13; John 5: 40; Matt. 7: 21-27; Heb. 5: 8, 9.)

8. That the Holy Spirit, in converting sinners, operates only through the gospel of Christ, which is the word of God, the seed of the kingdom, and the power of God unto salvation. (Luke 8: 4-15; Rom. 1: 16; Acts 18: 8; 1 Cor. 4-15.)

9. That true faith, repentance, and confession are essential to salvation, and necessary antecedents of Christian baptism. (Acts 2: 36-41; 8: 35-40; 16: 20-34.)

10. That obedience to the command to be baptized, by a proper subject, is in order to the remission of sins. (John 3: 5; Mark 16: 16; Acts 2: 38; 22: 16; Rom. 6: 1-18.)

11. That the highest evidence of acceptance with God is the immutable testimony of the Holy Spirit in the word of God. (Rom. 8: 15-17; 1 John 5: 6-13; Heb. 6: 13-20; 2 Cor. 2: 11-14.)

12. That each Christian should live a holy life, attend worship regularly, and give liberally and cheerfully to preach the gospel to all the world. (Matt. 28: 19, 20; Acts 20: 7; 1 Cor. 9: 11-15; Gal. 6: 6-10; Rom. 12: 1-21.)

13. That sectarian names and human creeds are antisciptural and detrimental to the cause of Christ. (1 Cor. 1: 10-15; John 17: 20-24; Eph. 4: 4-6.)

14. That whatsoever is not taught in the Bible, by precept, example, or necessary inference, cannot be made the Christian duty, in faith or practice, of any child of God. (2 Tim. 3: 15-17; 1 Thess. 5: 21, 22; 2 Cor. 13: 11; Phil. 4: 1-9.)

15. That all the time, money, and talent consecrated to support and propagate "the doctrines and commandments of men" in corrupting Christian religion are an abomination unto God. (Gal. 1: 6-9; Matt. 16: 6-12; Col. 2: 21, 22.)

16. That "every plant, which my Heavenly Father hath not planted, shall be rooted up." Amen. (Matt. 15: 13.)

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." (Prov. 25: 21, 22.)

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29: 1.)

"For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." (Mark 4: 28.) This is the language of the meek and lowly Nazarene as he gives it to make plain to the wayfaring man some things concerning the "kingdom of God." As in the growth of corn, the seed is sown, it germinates, springs forth as a tender blade, and grows on until it reaches the full corn in the ear; so, Christ says, is the kingdom of God, that kingdom which Daniel said the God of heaven should set up and it should stand forever. (Dan. 2: 44.) Then we should not expect to find this kingdom in its perfection, in its fullness, in its ripeness, when it was first established. It must have time to develop itself before it can reach the "full corn in the ear." Paul illustrates this by saying: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." (1 Cor. 13: 11.) When the kingdom was in its childhood state, we cannot expect it to have been in the state of manhood; and after it has reached the state of manhood, we may expect the things of its childhood to be put away.

But what things do we find in the early age of the church, or kingdom, that are put away when it is more fully developed? Spiritual gifts. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12: 28.) Now, as every Bible student knows, these spiritual gifts were placed in the church, or kingdom, in its beginning, when the tender blade was springing up; in its childhood; in the days when Peter, Paul, Silas, and other noble followers of the Master were struggling amid perils, trials, and difficulties, and endeavoring to spread the "gospel of the kingdom" among "all nations" and to preach it to "every creature." Now who is so blind that he cannot see the need of such nourishment as comes from these spiritual gifts until the church be more fully developed—reaches the state of manhood—and is able to stand stronger meat?

Paul emphasizes the need of these spiritual gifts in the early age of the church by exhorting the Corinthian brethren to "covet earnestly the best gifts;" but we notice that he goes on further and shows them that there shall be "a more excellent way" (1 Cor. 12: 31.) Is it possible that the church has not reached that more excellent way yet? Is it possible that we have not yet obtained possession of a complete revelation of God's will to mankind that we can study, learn, obey, and be blessed of him without requiring him to continually nourish us with the spiritual gifts which were only intended for the tender days of its youth? But the Mormons say that the church must have apostles,

prophets, teachers (inspired teachers), miracles, gifts of healing, etc. in order to be a perfect church. But Paul said the church had all these in its infancy, and still he would show unto them "a more excellent way" (1 Cor. 12: 31); and he did show a more excellent way, for these spiritual gifts made nothing perfect; they were all in part. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13: 9, 10.) Then Paul declared unto them the gospel by which they were saved, if they kept it in memory. (1 Cor. 15: 1, 2.) This gospel in its perfection was a more excellent way than that which is in part, which was to be done away. Now we have the "perfect law of liberty;" and James says whoso looketh into it, and continueth therein, is not a forgetful hearer, but a doer of the work, and shall be blessed in his deeds. (James 1: 25.) But the Mormons seem to think that we have no perfect law of liberty, but that it is still given in parts by modern prophets, and that we are still being fed on soft corn, the "full corn in the ear" not yet fulfilled.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John 4: 1.) Now, as we are exhorted by holy writ to not believe every spirit, but to try the spirits, it comes in hand to put to test the spirit that appeared to Joseph Smith, and see whether it was of God.

I hold in my hand a little book, entitled "Mr. Durant, of Salt Lake City, 'The Mormon,' by Ben. E. Rich." I turn over to page 48, and there find this language: "On the 6th day of April, 1830, God—through revelation to man—organized the kingdom spoken of by Daniel, in the exact pattern of the kingdom as it existed in the days of Christ, with apostles and prophets."

Now we have here an acknowledgment that the kingdom existed, as he says, "in the days of Christ," and that the one organized in the days of Joseph Smith was patterned after it. Now, according to this, we have either two kingdoms or the same kingdom existing at one time, and then out of existence for a time, and again organized—or reorganized, rather. So, when we bring this to the test and try the spirit, we find that it is out of harmony with the spirit that spoke through Daniel, for he said it "shall never be destroyed; . . . it shall stand forever." (Dan. 2: 44.) To harmonize with what Mr. Durant says, it would have to read something like this: "And in the days of these kings shall the God of heaven set up a kingdom which shall be destroyed: but the kingdom shall not be left to other people forever, for it shall be reorganized—'through revelation to man'—then it shall break in pieces and consume all other kingdoms, and this time it shall stand forever." But, to their misfortune, it does not read that way. The

kingdom was to be established once for all, and should "stand forever." It existed in the days of Paul, for he and the Colossian brethren had been translated into it. (Col. 1: 13.) It was here in John's time, for he said he was our brother in the kingdom. (Rev. 1: 9.)

But what about the foundation of the church? We read that it was built upon "the foundation of the apostles and prophets" (Eph. 2: 20); and it is said that if there are no apostles and prophets on earth now, the church has no foundation. But notice that it was built upon the foundation of "the apostles and prophets," not "some apostles and prophets," but the ones that Christ chose. "But," some one says, "how can they be the foundation of the church now, since they were slain and have passed away?" This obstacle is easily removed when we notice that the same verse says that Jesus Christ is the chief corner stone; for no one, I suppose, will deny that, after Christ has been crucified and ascended to the Father, he still stands as the chief corner stone of his church; and just in the same way the apostles still stand as the foundation.

Oak Ridge, Miss.

CATECHISM FOR BAPTISTS, CONTINUED.

J. H. CURRY.

145. As "the husband is the head of the wife, even as Christ is the head of the church," why should not the church wear the name of its head, just the same as the wife? (Eph. 5: 23-27.)

146. Does a woman honor her husband when she wears, or even prefers, the name of some other man?

147. Who is that "one husband" that is spoken of in 2 Cor. 11: 1, 2? Was it John? (Rom. 7: 4.)

148. Did not Paul acknowledge that he was a Christian? (Acts 26: 27-29.)

149. Why does Peter say, "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name?" (1 Pet. 4: 16, R. V.)

150. Where does it say "glorify God in the name 'Baptist'?"

151. What is "that worthy name" spoken of by James (2: 7)? Was it "Baptist?"

152. Should we not all "speak as the oracles of God?" (1 Pet. 4: 11.)

153. How, then, can you speak of a "Baptist Church?"

154. What scriptural reason can you give for not wearing the name "Christian?"

155. Peter says there is no salvation in any name except the name of Christ. Then how much salvation is there in the name "Baptist?" (Acts 4: 11, 12.)

156. If the name "Christian" was given by Christ's enemies (as Baptists affirm), and as you wear the name "Baptist," why do you object to our wearing the name "Christian?" Be careful.

157. Does not "Christian" mean "one who belongs to Christ?"

158. Did not the Corinthians belong to Christ? (1 Cor. 3: 23.)

159. Were they not Christians, then?

160. How did they become Christians? (Acts 18: 8.)

161. Are saved people "new creatures?" (2 Cor. 5: 17.)

162. Are "new creatures" in Christ? (Gal. 6: 15.)

163. Are people "new creatures" before they are born again? (John 3: 5.)

164. Do they "walk in newness of life" before they are born again? (Rom. 6: 3-5.)

165. Are men born again when they die to sin, or must they be buried and raised to walk in a new life? (Col. 2: 11, 12; 3: 1.)

166. Is a man in Christ before he puts him on?

167. How does a man put on Christ? (Gal. 3: 27.)

168. Does a man put on the "new man" at the same time he puts off the "old?" (Rom. 6: 4-6; Col. 2: 11, 12; 3: 9, 10.)

169. Is not baptism the dividing line, then?

170. What scripture says a man is a "new creature" before he is "in Christ?"

171. What scripture says a man is in Christ before he is baptized?

172. As all that are in Christ are new creatures, and as men are baptized into Christ, is not baptism essential to salvation?

173. Is the Baptist Church essential to salvation?

174. If the Baptist Church is essential to salvation, is not baptism essential to salvation, then, seeing a man cannot be a Baptist without baptism?

175. If a man can be a Baptist without baptism, what makes him a Baptist? Please explain.

176. What is the body of Christ? (Col. 1: 18.)

177. Who is the head of this body? Ibid.

178. When did Jesus become the head? (Eph. 1: 15-22.)

179. Was Christ the head of the church before he purchased it with his own blood? (Acts 20: 28; Eph. 5: 25-27.)

180. Are not redemption and forgiveness in Christ? (Eph. 1: 7; Col. 1: 13, 14.)

181. Is there any promise of salvation out of Christ? (1 Thess. 4: 16; Rev. 14: 13.)

182. As there is no salvation out of Christ, and as baptism puts a man into Christ, how can you teach that baptism is not essential to salvation?

183. Did not John prepare material for the true spiritual temple? (Luke 1: 17.)

184. Was it not necessary for Jesus to die for these as well as all others? (John 17: 20; 18: 14.)

185. Was not the material prepared by

John and Jesus the antitype of the material prepared for Solomon's temple?

186. Was the temple of Solomon used before the Spirit of God occupied it? (1 Kings 6: 7; 2 Chron. 6 and 7.)

187. Was not sacrifice offered before the glory of God appeared? (2 Chron. 5: 6-14.)

188. Was not Jesus, the true Sacrifice, offered before the glory of God appeared on Pentecost? (Acts 2: 1-4, 22-33.)

189. Were not the one hundred and twenty the true temple of God that received the Spirit of God on Pentecost? (Acts 1: 15; 2: 1-4; John 7: 39.)

190. If the Jewish high priest did not serve in the temple until Jesus died, why was not the veil (blue curtain) rent sooner? (Luke 23: 43-45.)

191. And as the earthly high priest went behind the blue curtain of the earthly temple to offer the blood of animals as an atonement, is it not plain that Jesus also went behind the blue curtain of the sky to offer his own blood once for all? (Heb. 9: 7-14, 24-26.)

192. Now, as Jesus offered his blood in the true holy place—heaven—before his covenant could be proclaimed to the world, why do Baptists talk of a new church before Pentecost? (Matt. 10: 20.)

193. If the church existed before Pentecost, who was its priest?

194. Was John a priest?

195. Was Christ a priest while on earth? (Heb. 6: 17-20; 7: 11-16, 28; 8: 1-4; Zech. 6: 12, 13.)

196. If the church existed before Pentecost, where was the victim? (Heb. 10: 3, 4.)

197. If the church existed before Pentecost, did it not exist without the Holy Spirit? (John 7: 39; Acts 19: 1-3.)

198. Is it not plain from the preceding, if the church existed before Pentecost, (1) that it existed without a covenant; (2) that it existed without a priest; (3) that it existed without a victim; (4) that it existed without a mediator; (5) that it existed without a foundation; (6) that it existed without a head; (7) that it existed without the Spirit?

199. Was Paul mistaken when he said, "One Lord, one faith, one baptism?" (Eph. 4: 5.)

200. What baptism did Paul mean in the above?

201. If he meant Holy Spirit baptism, why do you baptize in water? (Only one.)

202. You teach that Holy Spirit baptism puts people into the invisible church, and that water baptism puts them into the visible church. What scripture even hints at such a thing?

203. In Luke 24: 49, Jesus promised the apostles the gift of the Spirit; and in Acts 1: 4 he calls it a "promise," and, in verse 5, a "baptism;" and again, in verse 8, he says, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Now, if people receive such a baptism today, where is the proof?

204. Was not this literally fulfilled on the day of Pentecost following? (Acts 2: 1-4.)

205. Did it not astonish the people to see ignorant Galileans speaking in languages they had never learned, and to see the manifestation of the tongues of flame sitting upon them? (Acts 2: 3-12.)

206. Now, if you do receive a baptism of the Spirit, why does it not tally with the divine model?

207. Why can you not do what the apostles did?

208. Can you speak any new language?

209. Have you any of the gifts spoken of in 1 Cor. 12: 4-10?

210. If you have, manifest them to the world and we will believe.

211. When Peter proclaimed the law of pardon to the three thousand mourners on Pentecost, did he not place remission of sins (pardon) and the gift of the Holy Spirit after baptism? (Acts 2: 38.)

212. Why, then, do you place both before baptism?

213. Did Peter make a mistake?

214. Was it not the Holy Spirit speaking through Peter? (Acts 2: 4, 38.)

215. Is not Paul in harmony with Peter? (Gal. 1: 8, 9; Acts 19: 1-4.)

216. As Peter and Paul placed the gift of the Holy Spirit after baptism by the direction of the Holy Spirit himself, by whose direction do Baptists place the gift of the Spirit before baptism?

217. Are not men translated from the kingdom of darkness into the kingdom of God's dear Son? (Col. 1: 13, 14.)

218. Is not this "kingdom" the same as the church? (Col. 1: 18.)

219. Does not the Holy Spirit dwell in the church? (1 Cor. 1: 2; 3: 16, 17; 6: 19; 12: 27; Eph. 2: 22, 4: 4.)

220. Then, as the Holy Spirit dwells in the church, or temple of God, how is it that you have him in heaven, in the world, and in the church, all at the same time?

221. Does not Jesus say that the world cannot receive the Spirit? (John 14: 17.)

222. Is not this in harmony with Acts 2: 38?

223. Is there any salvation out of Christ? (2 Tim. 1: 1; Eph. 1: 7.)

224. And if there is any salvation out of Christ—that is, out of the church, the temple of God, the body of Christ—why did Jesus die for the church? (Eph. 5: 2, 25.)

225. When the Bible speaks of the heart, does it mean the heart of flesh?

226. If you think it does, please explain these scriptures: 1. "The hearts of the people melted, and became as water." (Josh. 7: 5.) 2. "God gave him [Saul] another heart." (1 Sam. 10: 9.) What was it? 3. "Absalom stole the hearts of the men of Israel." (2 Sam. 15: 6.) 4. "Yea, they made their hearts as an adamant stone." (Zech. 7: 12.) 5. "Your heart shall live forever." (Ps. 22: 26.) 6. "Where your treasure is, there will your heart be also." (Matt. 6: 21.) 7. "My flesh and my heart faileth." (Ps. 73: 26.)

8. "My heart and my flesh crieth out for the living God." (Ps. 84: 2.) 9. "It was in my mind to build a house unto the name of the Lord my God," said David. (1 Chron. 22: 7.) 10. "Now it was in the heart of David my father to build a house for the name of the Lord God of Israel." (2 Chron. 6: 7.)

227. Do men reason with the heart of flesh? (Matt. 9: 4; Mark 2: 8.)

228. If the heart of flesh is the instrument of the mind in reasoning, why is it that a man can reason clearly when it is affected, but loses his reason when his brain is diseased?

229. When people are said to be of "one heart" (Acts 4: 32), does it mean the fleshly heart?

230. Is the idiot's fleshly heart weak, or is it the "upper story" that is weak?

231. As faith comes by hearing, and as men believe with the heart, is it not clear that a man believes in the brain, seeing that hearing centers in the brain?

232. Do not all the five senses center in the brain?

233. Is not the brain the seat of knowledge, then?

234. If a change of heart is not a change of mind, what is changed?

235. Did not God reveal his will to the world in words? (John 14: 26; 15: 26, 27; 16: 7-14; 17: 8.)

236. When he sent the apostles into all the world to preach the gospel to every creature, what penalty did he attach to unbelief? (Mark 16: 16.)

237. Was not the law, then, "no word, no faith?" (Rom. 10: 8; 1 Cor. 15: 11.)

238. Is not the gospel the power of God unto salvation to every one that believes it? (Rom. 1: 16.)

239. Where does it say that the Holy Ghost is the power of God unto salvation?

240. Is there not enough power in the story of Jesus and his love to win any heart that can be won? (John 12: 32.)

241. Is not love the great moving power in the gospel? (John 14: 15, 21, 23; 1 John 4: 19; 5: 2, 3.)

242. Must not a man be taught the gospel in order to be drawn to Christ? (John 6: 44, 45.)

243. Were not the apostles God's teachers? (Matt. 28: 19; John 17: 20.)

244. Was not the Holy Spirit in the apostles? (John 17: 8-14; 14: 26.)

245. When Jesus went to heaven, did he leave us any "record" of his will?

246. Was it not in the minds of the apostles? (John 17: 8-14; 14: 26.)

247. Have we not "the perfect law of liberty" in the New Testament? (James 1: 25.)

248. As the Holy Spirit dwelt in the apostles and spoke the perfect law of liberty into existence (Acts 2: 4), what need have we of further revelations?

249. Can a perfect law of liberty be made any more so?

250. Did not the law of the Spirit of life which is in Christ Jesus (the body of Christ, the church) set Paul free from

the law of sin and death? (Rom. 8: 2.)

251. When a called preacher was sent to Paul to fulfill Christ's promise made three days before (Acts 9: 6; 22: 10), what did he tell Paul? (Acts 22: 16.)

252. Do Baptist preachers ever tell people what Ananias told Paul? (Acts 22: 16.)

253. If Acts 22: 16 does not contain the "all things" of Acts 22: 10, what are they, and where are they?

254. Does not "wash away thy sins" mean just the same as "for the remission of sins," in Acts 2: 38?

255. Did "the law of the Spirit of life" set Paul free before he obeyed it? (Acts 22: 16.)

256. As you claim to be called and sent to preach, why is it that you never tell penitents what Ananias told Saul?

257. As Saul was to be told at Damascus what he must do ("all things . . . appointed" for him to do), why do you teach that he was saved before he was told what to do?

258. Why do Baptists invariably quote Paul's answer to the jailer, when preaching to sinners, and declare salvation by faith only?

259. Had the jailer ever heard the gospel when Paul gave that answer? (Acts 16: 31.)

260. How was he made a believer? (Acts 16: 32; Rom. 10: 17.)

CHRISTIAN UNION. NO. 6.

J. PERRY HODGE.

The first step toward Christian union is that all become Christians as men and women became Christians during the personal ministry of the apostles; the second step toward Christian union is that all Christians be nothing else but Christians.

Some are Christians and Baptists, some are Christians and Adventists, some are Christians and Methodists, and some are Christians and nothing else. If all would be content to be Christians only, nothing but Christians, that prayer of Jesus for oneness among his people would be a thing in existence; the world would then learn to "believe that thou hast sent me," and, believing, the world would have "life through his name." How greatly, then, to be desired is Christian union! Only two steps, the thing is done.

The rule: The Bible, and the Bible alone, to guide will divest every Christian of unscriptural names, and blot out all unscriptural teachings, and eradicate all unscriptural practices.

Take your Bible and from thence learn what to do, then do it. Take your Bible and learn what name is applied to the people who do the things the Bible says do; and if you have done them, you are entitled to that name yourself; then wear it, and wear no other. Take your Bible and learn what was taught by preachers like Paul and Peter and James and John, and teach the same things yourself; you have

a right to teach what they taught, but teach nothing else, lest you be looked upon by the Almighty Father as a setter forth of strange doctrines.

You Baptist brother over there, who admit that a person may be saved without belonging to the Baptist Church, consider what you admit; for if a person may be saved outside the Baptist Church, it is useless to belong to it. Salvation is what we are after, and instead of joining that institution which you say a person can be saved outside of, let the person join that institution, and that only one, in which there is salvation—viz., the church of which you can read in the New Testament. You are willing to wear the name "Christian;" so is the Methodist brother; so is the Presbyterian brother; so am I; and so is every other person who claims membership in any religious party claiming to worship Christ. But you are not willing to wear the name "Methodist," "Presbyterian," or any other party name of which you have heard; the Methodist brother is not willing to wear the name "Baptist," "Presbyterian," or any other party name of which he has heard; and so with the Presbyterian, the Adventist, the Episcopalian, and every other person of whatsoever party he may belong. Then you see, since we are all willing to wear the name "Christian," we could unite on that name by refusing to wear any other, unless it should be of apostolic origin, such as you and all others are willing to wear. The question might arise, Is the name scriptural—is it apostolic? The Bible, and the Bible alone, should settle the question.

The followers of Jesus were called "disciples," and the disciples were called "Christians" first at Antioch. We know it is scriptural, apostolic, to wear the name "Christian;" and that, perhaps, is the reason why all are willing to wear the name. But being willing to wear the name "Christian" alone is not sufficient, as we can plainly see. We must be unwilling to wear any other name as a party designation, unless the other name is as scriptural as the name "Christian," and as acceptable to all as is the name "Christian."

Suppose that all denominationalism should accept this plea, and every member of it accept the name "Christian" for his name and leave off every other name, do you not think it would be hard to sort out the Baptists from the Adventists and the Methodists from the Presbyterians? Of course you do. A great rough place would thus be made smooth and a mighty crooked path be made straight. You could distinguish the parties then only by their doctrines and practices. You are willing to obey what is written in the Bible, you say; the Methodist says so, too, and so does the Presbyterian. You are willing also to be governed by Baptist usage, but the Methodist is not; he is willing to be governed by the Methodist Discipline, but you are not; and so the same applies in

the case of every member of every party known, and so differences are upheld. You say the Methodist Discipline is no book of authority with you, and he says Baptist usage spells nothing with him, and so here it goes; but both of you and all the rest acknowledge the Bible to be a book of authority with you. Then we can unite on the standard that all can accept by discarding every other standard that none but one's own party can accept.

More next issue. Subscribe for The Way.

LOYALTY TO TRUTH.

C. H. WETHERBE.

Every Christian is under the strongest obligation to be steadfastly loyal to God's truth. At the same time, each one is to express such loyalty in a spirit which is manifestly in agreement with the spirit of Christ. These two things must ever go together, if one would claim the approval and blessing of Christ. There are those, however, who, although loyal to the truth, as they conceive it, exhibit a spirit which is so greatly at variance with the temper and tone of Christ as to render void much of their efforts to be loyal to gospel truth. One may be convinced that these people hold right views of truth, yet the spirit which they manifest is so bitter, so dogmatic, so domineering, so repellent, that one is driven away from accepting at their hands the truth which they present. It may be said that one ought to accept the truth, even though it come to him by the hands of such as are governed by the spirit which I have described; but whether one ought to do so or not is a question by itself; it is true, nevertheless, that the most of people will not accept truth when presented in such a spirit, and I do not think that Christ blames them for not accepting it. Christ himself never flung rasping epithets at those who were slow in receiving his truth. He did not make provoking flings at those who did not agree with him. I know that a few editors of religious papers justify their use of caustic language, when referring to those who do not agree with them, by quoting some words which Christ uttered to Pharisees and hypocrites; but this is no justification at all. Christ sharply condemned false professors of religion, which they richly deserved; but he never used caustic language against those who differed from him in a general way. He knew that he could not win people to the love of the truth by calling them contemptible names or by accusing their motives. The sweetness and gentleness of his spirit always accompanied his strenuous loyalty to the truth; and this is why he won so many obdurate hearts to his cause.

This, too, was one of the great secrets of Paul's success. He never indulged in petty flings at his opposers. He was too wise and too manly to do such a thing. And yet who was ever more loyal to

Christ's truth than he was? He won men, not by accusing them of their meanness, not by sarcastic insinuations, but by a loving, tender, and happy presentation of a gracious gospel. His example is the one to be followed by all preachers as well as editors of religious papers.

SHORT TALKS.

F. W. SMITH.

"I will praise thee with my whole heart: before the gods will I sing praise unto thee." (Ps. 138: 1.) Man is eminently fitted for the service of God. He is richly endowed with intellectual faculties whereby he is enabled to know and appreciate God's will; with an emotional nature, enabling him to love and reverence God's law; and with a will-power by which to bring himself, soul and body, into subjection to his Maker's laws. These gifts render man capable in the highest degree of showing forth the praises of God; and it is only when man utilizes these faculties in divine service that he meets and fulfills the ends for which he was created. To use these God-given powers in any other direction is to degrade and prostitute man to the level of the brute creation. God calls for the whole heart, and hence we should never lose sight of the fact that no division of service will be tolerated by him. It must be whole-hearted service or none at all. Every faculty must be brought into requisition when we attempt to serve God. It must be with singleness of heart, and not with a division of affection. "If therefore thine eye be single, thy whole body shall be full of light." (Matt. 6: 22.) The reason assigned for Caleb's entrance into Canaan was: "He hath followed me fully."

"Can a man take fire in his bosom, and his clothes not be burned?" (Prov. 6: 27.) No stronger figure can be found in the Bible to illustrate the influence of evil habits upon the conscience and character of man. The nature of fire is to consume and destroy that with which it comes in contact. It is equally true that sin pollutes, defiles, and destroys the tender conscience and nobler sensibilities of the soul. If one should take a live coal into his bosom, he would soon discover his clothing on fire; and this needs no argument to enforce it. But the same individual will take the fire of evil habits into the heart, seemingly unconscious of the fact that the soul is set on fire with the destructive elements of sin. Beware of the little sparks of evil which are flying in every direction, lest some should fall into your heart and set the whole course of nature on fire that will consume at the last day. Evil thoughts, nursed, flow into evil habits; habits, fixed, develop character; character reaps destiny.

"The liberal soul shall be made fat." (Prov. 11: 25.) A man's soul, like his body, may become sickly, weak, and emaciated. The soul needs nourishment to

make it strong and vigorous, as well as the body. Jesus recognized this when he said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5: 6.) Fatness of soul is not an instantaneous gift, but comes through the process of spiritual culture. The liberal soul is the one that fattens. Liberality consists in outgoing. "Freely ye have received, freely give," is the law of development. The man or woman who does not give liberally of his or her time and means to the service of God will always have a dry, withered, and lean soul. The riches of divine grace will not water such souls, neither will the sunlight of heaven warm them. There are thousands of people in the church whose souls are so poor that they know not the joys of the Lord.

"There is that scattereth, and yet increaseth." (Prov. 11: 24.) This, seemingly, is a contradiction of terms, and yet in the light of the following verses it is made plain. He who scatters with a lavish hand his material things in the service of God will find a corresponding increase of spiritual strength and soul growth. "And there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11: 24.) The man that devotes all of his time to self, and thinks of nothing but adding to his wealth, may have a pitiful satisfaction of seeing his estates increase; but all the while he is becoming poorer in the very things which make us rich indeed. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2: 5.) There are many who could, by opening wide their hands, bless many a home of want and suffering, which would return to them a hundredfold in joy and gladness. The outer man will fall into decay; then why should so much precious time be wasted in making provision for it? The inner man is destined to dwell through all eternity; let us feed and fatten the soul in order that it may revel in the glory of God.

AMONG THE PAPERS.

T. R. BURNETT.

Brother Hall and his Flag have a great deal of trouble to get the question settled. Just listen at this:

"To be in Christ is to be a new creature, and no one at all can get into Christ without thus being a new creature; but persons can get into Christ's churches—his body, his kingdom—and not be converted at all. If a sinner goes into Christ's churches—his body, his kingdom—expecting to find salvation there, he will be mistaken; for salvation is alone in Christ, and never was in a church or kingdom."

If salvation is not in the body, what does Paul mean when he says, "He is the Savior of the body?" (Eph. 5: 23.)

Does he save those outside the body? If a person is in the body of Christ, is he not in Christ? Anything that is in Hall's body is in Hall. Eh? We are baptized into Christ, and become children of God by faith. (Gal. 3: 26, 27.) But, "He that believeth and is baptized shall be saved." Hence baptized believers are saved, and baptized believers are children of God and in Christ. Hence, again, to be saved is to be in Christ, and to be in Christ is to be in the body of Christ, the church. Mr. Hall's trouble arises from the fact that he considers the Baptist party the body of Christ. Methodists are saved (he thinks), and yet they are not in the Baptist body. If they are not in the Lord's kingdom, they are in the devil's kingdom, for there are only two kingdoms on this earth. Saved and still in the devil's kingdom! How does that sound?

"The Arkansas Baptist wants to know how we can determine that we have valid baptism, if Baptist succession is essential to church ordinances. Suppose we cannot know it at all, would the case be any more uncertain than to have no Baptist succession? If the word of the Lord is true, there has been a succession of Baptists, and that ought to be guarantee enough for any one." (Baptist Flag.)

In what chapter does the word of the Lord say there should be a succession of Baptists? The word of the Lord does not contain the word "Baptists," from Genesis to Revelation.

"A Campbellite scribe says one reason the Campbellite Church is not more prosperous is because the members do not read the Bible. We rather suspect as much; or it may be they read it too much in scraps. They need to read and receive all of the Bible." (Baptist Flag.)

That is correct. Now tell us in what part of the Bible we may read about the Baptist Church. You may give us that part in scraps, if you please.

"Some of the progressive Campbellite preachers are advising their members to 'burn the Gospel Advocate,' which is a stanch, old-time Campbellite sheet. That shows how the 'one-body' set of sectarians love each other. It would seem that the 'one body' was likely to devour itself in a feeling of brotherly cannibalism." (Baptist Flag.)

But we have not yet carried pistols for each other, as Baptist preachers in Texas have done, nor brought \$100,000 lawsuits in the courts against each other. See? But if we had done so, that would not prove that the union of Christians (for which Christ prayed) is unscriptural, or the teaching of Paul about the "one body" is erroneous.

"Spiritual conversion begins in faith and ends in the water." (L. C. Wilson, Campbellite.)—That statement comes about as near to the blood-raw article as any we have seen. If any of our readers should refuse to accept it as the genuine

article of Campbellism, we would despair of ever filling their demand." (Baptist Flag.)

It is also a genuine article of the Bible. The Savior said: "He that believeth and is baptized shall be saved." That begins in faith and ends in baptism, though you may not think it genuine.

Here is a "model church," as set forth in the Christian Standard:

"It is not large, nor rich, nor in a large city, etc. Membership, 150; Sunday school, 100; good C. W. B. M. Auxiliary and Children's Band, Ladies' Aid Society, and Y. P. S. C. E."

According to this "model," there was not a model church in the apostolic age. All these alphabetical et ceteras were unknown in the lifetime of Paul.

"Burnett is having a hard time trying to unite the sects on 'our plea,' because he said: 'Before Campbell the church was with the Baptists.' What makes it so hard is that Daniel, the prophet, said: 'The kingdom shall not be left to other people'—it is with the Baptists yet. See?" (Polk Williams, in the Baptist Flag.)

Yes, I see that you do not know anything about it. The kingdom is with all people who have been born of water and the Spirit. It has never been left to any other people. Some Baptists are in the kingdom because they have been born of water and the Spirit, and not because they wear the unscriptural name "Baptists." When Campbell laid aside his name, he did not go out of the kingdom; he simply dropped an unscriptural name for a child of the kingdom. Giving up an unscriptural custom and taking a scriptural one in its stead does not put one out of the kingdom. See? Well, if your eyes are not too full of the fog of Babylon, you can see.

"Pedobaptists put much stress on water, and Baptists put stress on much water, while Campbellites put much stress on much water." (Baptist Flag.)

Baptists put so much stress on water that they will not let those whom they consider God's children eat at the Lord's table till they have crossed the water. The table is surrounded by much water. This causes a good deal of stress and much distress among Baptist people.

And here is more trouble:

"Is there really any sin in believing that the church that was established on the earth by the Savior has continued to have a succession of similar churches until now? Has not the need of such a church for every generation been as imperative as it was for that first generation?" (Baptist Flag.)

No, there is no sin in believing that the church that was established by the Savior has continued until now. The sin is in saying that that church the Savior established was the Baptist Church, and that

there have been Baptist Churches in all ages of the world. The church, or kingdom, of God consists of all persons who have been born of water and the Spirit, and there have been such persons on earth in all ages. But there are persons who have been born of water and the Spirit who are not Baptists, and for fifteen hundred years no member of God's kingdom called himself a "Baptist." Do you not know that John Smythe set up the first body that ever called itself a "Baptist Church?" And John Spilsbury set up the first regular Baptist Church. If you do not know this, it is a sin.

Here goes Roney:

"The impression is left here that Campbellites baptize for remission of sins, but they don't do it; they baptize in order to the remission of sins. Notice, the man was hanged for murder, not in order to committing murder." (W. S. Roney, in the Baptist Flag.)

Christ's blood was shed "for the remission of sins," and (according to Roney) that means "because of remission of sins." When the word "for" is derived from the Greek preposition "eis" (as in the shedding of Christ's blood for remission and baptism for remission—Acts 2: 38), it always has a prospective character. A man hanged for murder, the "for" is not derived from "eis," for that word is never so used in the Greek. See?

UNITY.

J. M. BARNES.

A meeting was worked up by E. R. Barnes and O. P. Spiegel, which came off at Montgomery, Ala., May 29, 30, and 31. There were present: Dr. David Adams, Samuel Jordan, L. W. Smith, W. J. Haynes, Thomas Golson, Jackson Harrison, E. V. Spicer, Claris Yewell, J. M. Barnes, Dr. J. T. J. Watson, O. P. Spiegel, and the church at Montgomery. The object of the meeting was to work up a closer walk one with another. When first approached upon the subject of a meeting, I urged it, intending never to lose an opportunity of placing myself on the side of the oneness of God's people. The subjects discussed were: "Is Unity Commanded?" "Is Division Forbidden?" "What is the Danger of Division?" "Is There a God-given Basis of Unity?" "How is Money for Preaching the Gospel to be Raised?" "Who is to Receive and Disburse It?" "Is Laying On of Hands Still Commanded by God or in Force by Reason of Precedent?" "Is the Organ in Worship Commanded or an Expedient?" "Divorce." The missionary society did not receive much attention, as no one claimed to advocate it, and it was further claimed that no society exists in Alabama. These subjects were discussed with the greatest frankness and freedom and the best of spirit. I tried to hold the meeting down to talks upon the importance of unity.

the true basis for it, and the danger of not having it, seeking it, keeping it, but the organ would come up, in spite of all my efforts.

The matter of chief import, as I understand it, is for each one to understand thoroughly individual responsibility where unity does not exist. I failed to get this matter before the brethren as I wished. Jesús showed the importance of unity when he concentrated his soul's strength in his petition to the Father for that unity among disciples which exists with the Father and Son. It should be, it is, enough for any disciple to know that unity is the will of God and his Son. How futile the prayer, "Thy will be done in earth, as it is in heaven," when we know it is God's will for all to be one, and do nothing in that direction! "If it be possible, as much as lieth in you, live peaceably with all men." As I understand it, there is only one bound to our effort to be at peace among ourselves. Is it possible? Does it lie in us? Then we must do it. It is a sham religion, a consummate humbug, when God has a will, we know it, and do not do all in our power for the carrying out of the will of Heaven. Jesus in the garden, prostrate upon the ground, pouring out his soul again in prayer to the Father, shows what it is to yield to the will of the Father. We should all hunt the ground, and from the depths of our lowliness seek the spirit of our Savior; then we could say, "Thy will be done"—not mine. "Not my will, but thine, be done!" O God, grant thy disciples this spirit! Having it is a true test of discipleship. "My will" should never come in when a hindrance to the carrying out of God's will. "My meat is to do the will of him that sent me." Christ made it as strong as possible. He placed doing the Father's will away ahead of eating. Few people fail to find great satisfaction in eating; but Christ sought to impress upon the attention the importance of doing God's will by showing how delightful to him was doing the Father's will. Do you know, brother, one particular in which the Father's will is not carried out by you? Do you try to carry it out? If not, how can you pray, "Our Father which art in heaven. . . . Thy will be done in earth, as it is in heaven?" Are you not a hypocrite if you pray for a thing and do not try as far as you can to answer your own prayer? Now we know it is the Father's will for those who believe on him to be one. Do you do all that is possible, all that lieth in you, to bring this about? If you do not, then stop praying this, or get down on your knees and confess: "O God, I am a hypocrite! Thou knowest the deception of my heart. Have mercy upon me!"

This is not all. Christ prays that they may be one for a purpose, and here it is: "That the world may believe that thou hast sent me." The world is raked and scraped for money to send off preachers to the heathen; the human mind and human

oratory are taxed to their utmost in getting up rousing speeches to excite to give for this great cause; "From Greenland's Icy Mountains" is made to furnish a full share of help in this wonderful work; and all the while those who so eagerly work at it and so zealously push it thwart the purposes and plans of high Heaven by not being one, by not being at peace among themselves. They are far, far worse than the profuse old short-horn cow that ran the pail over with creamy milk, then hoisted her tail and kicked the whole thing over. The disciples of Christ themselves right now are the great hindrance that stands squarely in the way of the world's believing that God sent Jesus into the world to save sinners. I am concerned about the heathen, I am concerned about sinners in our own land, but I am a thousand times more concerned about the unity of God's people. Why? Because this last is absolutely necessary to the consummation of the first. "Be one, . . . that the world may believe that thou hast sent me." What does this mean? Yes, what does this mean? Does it not read just like Jesus knew and meant to teach, and did teach, that the world's believing depends upon unity? Does it not read like Jesus made this request because the oneness of the children of God makes it possible for the world to believe? "That the world may believe." Is it reasonable, with this prayer before us, to expect the world to believe without unity? Ah, judgment! Will I not dislike for a doomed and damned convict at the judgment to approach me and say, "I would have believed that God sent Jesus, if you had all been one; but now I am lost for want of faith, because you wrangled and fussed, and used bitter terms about one another, and divided and subdivided, and confused my mind, instead of leading me to the truth?" There is a fearful responsibility hanging weightily over every disciple of Jesus.

WORSHIP OF THE LORD'S CHURCH. STANFORD CHAMBERS.

The disciple that turns from the truth and gives heed to the doctrines of men is a disorderly walker, and from such, Paul says, "withdraw yourselves." A church that persists in practicing something unauthorized by the word of Christ walks disorderly, and it, too, must be withdrawn from. You know there are to-day the church of Christ and what people call the "Christian Church." Many think that the church of Christ is a branch of the Christian Church. They are led to think this by the name "Christian" having been applied so much, a few years back, to the church of Christ. Churches now calling themselves "Christian Churches" were once congregations of the church of Christ, but they have changed greatly. They have put into the worship things that cause offense and stumbling, things unauthorized by the word, hence "after

the precepts and doctrines of men." They have made their own worship vain, no difference how zealously they engage in it. They walk disorderly; they have given no heed to the "first and second [yea, the hundredth] admonition" to return to the true faith. They are withdrawn from by the authority of Christ and are no longer churches of Christ. Their worship is vain, I could not engage in it without becoming partaker of their sin. They call themselves "Christian Church;" I cannot call them such. If there is such a thing as a Christian church, it is the church of Christ. Mark you, then, what is to-day called the "Christian Church" is the new thing, a sect among sects; and if you belong to it, you belong to a church that has been withdrawn from, and that by divine authority. I beg you, in the name of Christ, to confess your wrong and return to the Shepherd and Bishop of your soul.

We have noticed the perversions of the "teaching." The "fellowship," also, has been substituted by festivals, fairs, baby shows, subscription papers, and such like—anything to keep from laying by "upon the first day of the week" as God has prospered us. No difference how much money is raised in this way, God does not accept it; it is vain. As to the Lord's Supper, as holy as it is regarded, man has even dared to pervert the law of the Lord concerning it. I do not care to speak of transubstantiation, proxy worship, etc. These are perversions of the deepest dye. We have learned that the church "came together" on "the first day of the week" to "break bread." (Acts 20: 7.) The Lord says "upon the first day of the week;" man, in his wisdom, says "every three months" or "once a year." Some even say they will not dare to eat the loaf or drink of the cup even once. The Savior said, "This do in remembrance of me;" but they reject the holy commandment and follow their own whims and notions. The "prayers" are perverted by vain repetitions and fair speeches to be heard of men, and vain requests, such as we hear around the mourner's bench, etc. We all need to give heed, lest we "ask amiss." Indeed, in all the acts of worship we need to watch ourselves. I may sing and make a great noise; but unless I sing "with the spirit" and "with the understanding," it is vain. I may speak eloquently and sincerely; but unless I speak as the oracles of God, it is vain. I may lay down my offering on the first day of every week; but if it is not according to my prosperity, as my actions say, or if it is given grudgingly; I knock out my own reward, it is given in vain. I may go through the motion of eating the loaf and drinking of the cup; but if I do it not in remembrance of Christ, I do not partake of his flesh and his blood, and hence there is no spiritual life in it, it is vain. If I pray to be heard of men, or ask amiss that I may consume it upon my own lusts and pleasures, no difference how loud and long I pray, it is vain.

There is no church but the church of Christ that observes the Lord's day worship as it is revealed. Other churches either add to or take from, or both. If they were right in everything else, their worship would set them aside, because it is after the doctrines of men. O, ye who engage in such, do not the words of the Lord Jesus ring in your ears: "In vain do they [ye] worship me?" Obey his voice and come out from among them. "My sheep hear my voice." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "If a man love me, he will keep my words." Amen.

BURNETT'S BUDGET.

T. R. BURNETT.

Patience never has the "blues."
Indolence is first cousin to Stupidity.
Something for nothing always comes high.
Self-reliance is the best of all relief funds.
It takes a great man to be his own master.
Religion that costs nothing is worth nothing.
Duty is a debt which every man owes to himself.
Some people devote all their patience to themselves.
The burned child does not always dread the fire.
It takes a great man to handle his head successfully.
Some one says the walks of life are now all race tracks.
More people are killed by bad habits than by hard work.
Accuracy is said to be the twin brother to Honesty.
The best way to deal with mistakes is not to make them.
Some people cry, "Liberty!" when they mean "license."
Truth makes an intelligent man free, but it makes a fool mad.
A man's prejudices nearly always lead him the wrong way.
Most men would rather be kicked than not be noticed at all.
Some one says that anybody can go to heaven—on a tombstone.
The way to fight the devil is not to whip him around the stump.
Some one says the best talkers are usually the poorest quitters.

It takes more to do nothing right than the thing is worth.

The biggest coward on earth is the man who is afraid to do right.

Some men tire themselves nearly to death looking for an easy place.

You cannot always oblige people, but you can always speak obligingly.

Appearances are against some people and disappearances against others.

An ounce of help is worth a pound of advice to the man that is down.

If you want to live long, do not try to live more than one day at a time.

Some one says that a man's temper improves the more he does not use it.

Ambition sometimes raises a man up high in order to give him a good fall.

The trouble with most people is that they give the devil more than his due.

A man does not always make a hit when he gives another man a black eye.

Do the truth you know, and you will be apt to learn the truth you need to know.

A man cannot make everybody love him, but he can make everybody respect him.

No life is a failure that ends with the approval of God and the salvation of the soul.

Many women will not wear a robe of righteousness because it is not fashionable.

A woman who marries a man to reform him is a living example of wasted effort.

The man who "paints the town red" cannot be said to be in the pink of condition.

If wives would practice all their husbands preach, marriage would not be a failure.

There is plenty of happiness in the world, but some people fail to get their part of it.

There has never been a two-horse wagon in a country where the Bible did not first go.

The eyes are said to be the windows of the soul and the mouth the door to the intellect.

A handsome reward is offered for a young man who ever drew an idea out of a cigarette.

A healthy mixture of profession and practice is what the religion of this country needs.

It has been observed that rich preachers are more subject to sore throat than poor preachers.

Some one says the trouble is larger than the planet Jupiter.

Some preachers preach a great deal about their past meanness to show how good they are at present.

Some one says that woman has been a bone of contention ever since she started from a rib of man.

Say, preacher, do not preach for the salvation of your sermon, but for the salvation of your audience.

If all church members are "epistles of Christ," one might conclude that Christ is a very poor penman.

We should not be concerned about what people say about us so much as what they ought to say about us.

Some people, instead of letting their lights shine, spend all their time trying to put out the lights of other people.

A little girl gave this definition of a Pharisee: "The fellow who does a good thing and then feels big about it."

The celebrated John Newton said the main point in preaching is to break the hard heart and heal the broken one.

People have regard for a manly man and a womanly woman, but they do not like a manly woman or a womanly man.

A preacher with a cigar or pipe in his mouth or a quid under his cheek is not a suitable milestone on the road to glory.

An Oklahoma woman introduced her husband's purple nose as a witness in a suit for divorce. Be careful of your nose, brother.

The reason some men get on the fence is because they want a better view of the situation and to see which is the better side to fall on.

The average salary of preachers in the United States last year was \$473. No wonder we have some mighty poor preaching in this country.

When a Texas circuit rider reported his revival a "howling success," his friends did not know whether it was a compliment or something else.

A young lady who "popped the question" said she was observing the Golden Rule: "Do unto others as you would that they should do unto you."

A hard-hearted Texas editor says women are always wishing for wings and if they had them, they would cut them off to trim their hats with.

A man recently attended a dance at the insane asylum at Terrell, Texas. After watching them a while, he said "Why, they dance just like other folks." Their mental infirmity could not be detected in the way they danced.

VOLUME II.
NUMBER 8.

A monthly journal
devoted to the ser-
vice of Jesus, the
Christ.

NASHVILLE,
TENNESSEE,
AUGUST, 1900

THE WAY

"Enter ye in by the narrow gate: . . . for narrow is the gate, and straightened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

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Nashville Bible School

ITEMS ABOUT THE NASHVILLE BIBLE SCHOOL.

1. It is a School for both males and females.
2. It is the most inexpensive School in the land.
3. Ninety-nine dollars (\$99) will pay all School expenses for a whole year.
- Remember, young gentlemen, the Nashville Bible School will board you, lodge you, and give you instruction for a whole session for only ninety-nine dollars (\$99). Young ladies, on account of better-furnished rooms and a greater variety on the table, pay about eighteen dollars (\$18) more.
5. Its motto is: "Thorough Work." "Whatsoever thy hand findeth to do, do it with thy might."
6. It has nine men and two ladies in its Faculty.
7. It teaches the Bible, English, German, French, Latin, Greek, Mathematics, the Natural Sciences, Philosophy, Belles-lettres, Instrumental and Vocal Music, and Elocution.
8. The Collegiate Department has four courses of study — the Classic Course, the Scientific and Mathematical Course, the Literary and Musical Course, and the Literary and Art Course.
9. Diplomas are given upon the completion of either of these courses.
10. The Academic Department is for those who are not sufficiently advanced to take up the collegiate work.
11. It is not a theological school, nor a school for preachers alone. No distinction is made in the class-room between those who expect to preach and those who do not.
12. Its leading object is the develop-ment of its students, both male and fe-

male, in intellectual vigor and in moral and spiritual power.

13. No distinction is shown between the sexes in the courses of study or in the class-room work. Both are admitted with equal privileges.

14. The young ladies board, with members of the Faculty or with private families approved by them. They are not allowed to receive calls from young men.

15. The sexes meet in the class-room, but study each in their own rooms.

16. We do not believe there is a school in the world whose students are more intelligent, orderly, gentle, refined,

sense that the students meet the expenses as a club. It will not be left to the students, but a member of the Faculty will have general control.

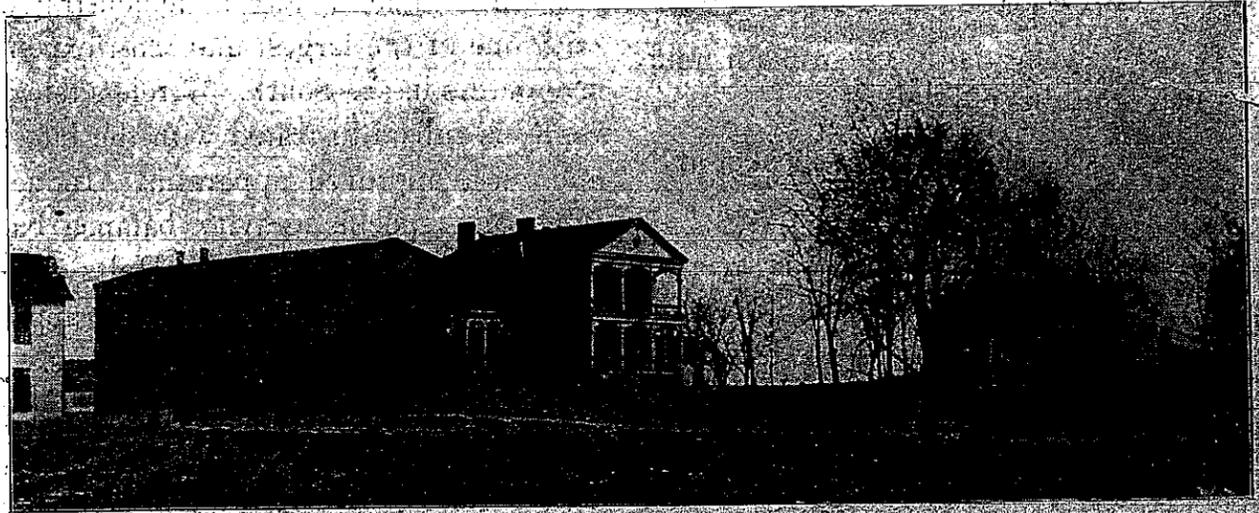
21. A member of the Faculty will always preside over the dining hall.

22. Cheaper rates cannot be found in any school in the land.

TERMS.

The session includes thirty-six weeks, nine school months, and is divided into two terms of four and a half months each.

Charges for Collegiate and Academic work are the same.



NASHVILLE BIBLE SCHOOL.

and diligent than are ours; and they are wached over and cared for as tenderly and lovingly as in the most cautious homes of our land.

17. The building for the boarding department is a commodious three-story structure, well lighted, heated by steam, with water on each floor.

18. Only two students occupy a room together, and visiting from room to room is not permitted during study hours.

19. Two members of the Faculty will be in the building with the students, both night and day, so as to insure the very best of order and decorum.

20. It will be a clubhouse only in the

Instruction in the Bible is free to all.

| | |
|--|---------|
| Tuition, per month | \$ 3 00 |
| Room rent, per term, at the club- house | 4 50 |
| Fuel, lights, etc., per term, at the clubhouse | 4 50 |
| Board, per week, at the clubhouse | 1 50 |
| Total expenses at the clubhouse for a young man for the entire session | 99 00 |

DEPARTMENT OF THE BIBLE.

1. At least one daily recitation in the Bible is required of each student.
2. David Lipscomb and J. A. Harding will teach these classes.
3. In these classes no text-book is

used but the Bible. It is studied not only in English, but in the ancient tongues also.

4. A topic class meets daily for the discussion of religious subjects.

5. Instruction in the Bible is free to all.

DEPARTMENTS OF GREEK AND LATIN.

1. No institution in the land does better work in these departments than the Nashville Bible School.

2. Professors Armstrong and Glenn teach these classes.

3. Special attention is given to the first two years, and the bright, faithful students who complete these two years are better Latin and Greek scholars than many college graduates.

4. Weekly written exercises in Greek and Latin composition are required of each student.

5. The Grammars are never completed, but are studied through the entire four years.

DEPARTMENTS OF FRENCH AND GERMAN.

1. Professor Boll, a native German, has charge of this department.

2. He was educated in Germany till he was sixteen years of age, and then he came to America.

3. He spoke both German and French from his childhood.

4. He is also an excellent speaker and writer in the English tongue.

5. In addition to the regular recitations, he gives his classes daily drill in speaking and writing these modern languages.

DEPARTMENTS OF MATHEMATICS AND ENGLISH.

1. Professors O. W. Gardner and E. E. Sewell will have charge of these classes.

2. Both have splendid reputations as disciplinarians and teachers.

3. Each student is impressed with the importance of a thorough knowledge of the English tongue.

4. Unceasing observation is made of the student's use of English during the entire session.

DEPARTMENTS OF MUSIC AND ART.

1. Miss Ruth Murphy and Mrs. Noble will continue in these departments. The School has no desire to make changes here.

2. Both are known to the students

who have been under their instruction as capable and untiring teachers.

DEPARTMENT OF ELOCUTION AND SINGING.

1. Prof. S. P. Pittman, a graduate of the Martyn College of Oratory (now Ralston University), Washington, D. C., will have charge of this department.

2. A gentleman who also attended Martyn College, and who knows Professor Pittman well, says: "I would advise no student of the Nashville Bible School to attend Martyn College; not one of them needs to do so, considering the teaching and training Professor Pittman gives."

3. Daily instruction and drill are given in both Elocution and Singing throughout the year, and the fee for this instruction is only two dollars (\$2) each for the entire session. Reader, please compare these prices with the prices in other schools.

DEPARTMENT OF NATURAL AND PHYSICAL SCIENCES.

Special attention is called to this department because of the following superior advantages :

1. Physics is taught by experimental demonstration. The laws of falling bodies are demonstrated with Atwood's machine. The X Ray is demonstrated with one of the largest and most expensive outfits in the South. Wireless telegraphy is fully illustrated with the latest and most approved apparatus. Induction coils, specific gravity balance barometer, air pumps, Toepler-Holtz electric machine, and other expensive apparatus will be brought before the class.

2. Chemistry is taught by lectures and practical experiments before the class. Experiments will be made with all the principal elements and their compounds. Chemistry of everyday life, and especially of the human body, will be explained. Electrolysis of compounds, testing of phosphate rock, analysis of milk, fermentation, etc., will all be fully demonstrated. The study is made intensely interesting from beginning to end.

3. Anatomy and Physiology will be especially advanced and thorough. Dr. Ward, the teacher in this department, is a graduate in medicine, and for that reason will give the student a clearer insight to the workings of the human body than is usually taught in literary schools. The skeleton, wax figures, and various charts and drawings will be used

to make the subject plain and impressive. Lectures will be given upon Hygiene and personal purity.

4. Botany, Mineralogy, and Geology are taught from a practical standpoint. Each student makes his own examination of flowers and minerals. A choice and expensive collection of minerals and geological specimens will be used by the classes so as to make the study of the earth intensely interesting.

5. A high-power microscope and a large stereopticon will be used to assist in explaining the various subjects as they come up.

6. Dr. Ward is also professor in both the Medical and Dental Departments of the University of Tennessee, Nashville, Tenn., and students preparing themselves for the study of either Medicine or Dentistry would do well to place themselves under his teaching.

EXTRACT FROM AN ARTICLE ABOUT THE NASHVILLE BIBLE SCHOOL BY ONE OF ITS FORMER STUDENTS.

"The Nashville Bible School is almost a family, a home. I have never seen a school in which every member seemed to love every other one so much. Strong are the ties formed in nine months. If one is taken sick, he has the very tenderest care and attention. I do not believe a mother could care for her boy more tenderly than Bible School students care for one another in sickness or any time of need.

"Another very attractive feature of the School is its thoroughness. A smattering of any subject is disgusting to any one who appreciates a thorough education. It has been said that anything that is worth doing at all is worth doing well. There is no surer road to success, even in this life, and it is doubly so in the life to come. There is no failure to him who does everything he does well. The schoolroom furnishes a golden opportunity to teach this lesson. Therefore this School strives to cultivate in every one of its students the habit of doing all his work well by requiring thorough work in every line. Its purpose is not to tolerate a student who will not try faithfully to do this. Students were dismissed from its classes during the past term (1898-99) because they did not do well their work. It is not treating the student right to allow him to form the habit of doing shabby work.

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

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No. 8.

J. A. HARDING, BIBLE SCHOOL,
EDITOR AND PUBLISHER,
NASHVILLE, TENNESSEE.

TERMS.

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SCRAPS.

J. A. H.

No human expedient, no matter how innocent in itself, should be allowed to divide a church of God. If the thing was not used and approved by the faithful of the apostolic age, if it is a cause of division, it should be given up at once. He who holds to it, and thereby causes or perpetuates division, sins against God. Divisions are very bad; they are expressly forbidden by the Lord (1 Cor. 1: 10); and they are classed in the "works of the flesh," of which it is said: "Of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5: 19-21.) Paul declares he would give up as pleasant, innocent, and useful a thing as eating meat, if his eating flesh would cause his brother to stumble. In such an event he declares: "I will eat no flesh for evermore, that I make not my brother to stumble." (1 Cor. 8: 13.)

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"But," says one who holds to some new thing that he believes to be expedient, "it is just as much my brother's duty to give up his opposition to this thing as it is mine to give up my advocacy of it." No, no, my brother; you are very much mistaken. Paul says:

"But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." (Rom. 14: 23.) When you cause your brother to engage in that of which he merely doubts the righteousness, you cause him to sin; how much more manifestly do you make him a sinner when you induce him to do that which he believes to be wrong! If he separates from you on account of your human expedient, you have caused the division and are a grievous sinner; if he goes with you when he believes it wrong to do it, or even if he doubts the righteousness of it, he sins, and you have caused him to sin; and Paul says: "And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ." So, you see, it is unlawful to use, and to induce your brethren to use, any human expedient, if the righteousness of it is doubted by any of them. And whenever a division is caused in a church, or among the people of God, by the use of any such thing, both parties may be guilty, but the one holding to the supposed expedient is always guilty, and, except it repents, cannot meet God in peace.

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All human names for the church—such as "Methodist," "Baptist," "Presbyterian," "Episcopalian," "Lutheran," and so on—are just such supposed expedients that cause strife, division, and guilt. Every one of them ought to be given up at once by the children of God. They should be content to use the names applied to the church in the word of God. Every one of these human names causes and perpetuates division. No church was called by any one of them for many hundreds of years after the last apostle died. It is too much to expect that the denominations, as such, will give up their party names, but congregations and Christians should do it. Many Christians are doing it. Every one of these denominations is a sect, a party, which is separated from the church of the New Testament and from every other denomination by its name or creed, or by some doctrine or practice not found in the New Testament. If a

congregation has no doctrine that it cannot read in the very words of the New Testament, no practice which was not known to the apostolic churches and approved by the apostles, no name except those applied to the churches in the New Testament, that congregation does not belong to a denomination, it is not a sect or part of a sect; it is simply a church of God. That is what all congregations ought to be; that is what the congregation of which I am a member is; and there are many of them in the world. It is not claimed that these congregations are perfect, or that the members of them perform their duties to the full; but it is claimed that they have a perfect creed (the word of God), a perfect law (the New Testament of Jesus Christ), a perfect system of organization (that presented in the New Testament), and that in the New Testament there are instructions, illustrated and enforced by examples, that perfectly equip us for converting sinners and edifying saints—for carrying the gospel to the ends of the earth and for preparing all saints for the everlasting kingdom of God. It is only necessary for us to carry out these instructions with all diligence and carefulness, as did the faithful of the apostolic age. We need no names, no societies, no creeds that were not known and used by the faithful in that age. (See 2 Tim. 3: 16, 17.) We are told expressly to abide in the word of God—not to add to it nor to take from it; not to turn to the right hand nor to the left; not to go onward (beyond the teaching) nor to disobey it, *but to abide in it.* (See Deut. 4: 1, 2; 11: 18-21; 12: 32; Josh. 1: 7, 8; Prov. 30: 5, 6; John 8: 31; 15: 7, 8; Heb. 2: 1-3; 2 John 9-11; Rev. 22: 18, 19.)

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I have recently visited a place in Texas where the church is divided over the organ. A few of the members will not worship without it; a few of them will not worship with it; most of them (I think nine-tenths of them) would very cheerfully go with either of the extremes, if the other were out of the way. If I understand them, those who will have the instrument admit it was not used by churches during the first centu-

ries, that it is not required by the New Testament, that its introduction into the music of the church is a postapostolic occurrence; but they think it is nice, useful, and therefore expedient, and that they have as much right to have it as any one has to oppose it. Those who will not have it claim that it is wrong to use it in connection with the worship; that the apostles did not use it; that the New Testament does not require it; that they cannot worship where it is used without being guilty; that with them it is not a matter of feeling, of taste, or of expediency, which they might lightly trample under foot, but of deep-seated conviction. But the great majority of the church think that while instrumental music was not used by the apostolic churches, while it was brought into the church after the apostles were dead, it is a small matter, and, like benches, note books, and tuning forks, may be used or not used as we please. What ought to be done in a case like this? Clearly, the instrument ought to be set aside, seeing that, if it is used, either some of the members will worship with a guilty conscience or will be forced out of the fellowship of the congregation; while, on the other hand, those who favor it can worship without it with a clear conscience, seeing that the apostles and apostolic Christians did. This leaves no room for doubt as to what ought to be done; and those who do not do as they ought are guilty before God, and they cannot escape his wrath unless they repent.

"But," says one, "suppose those who favor the organ say, 'We do not believe the work of the Lord can be so effectively done in converting sinners and in edifying saints without the organ as it can be with it, and we feel in duty bound to use it; what then?'" Clearly, in such a case they are presumptuously wicked, seeing they imagine they have found a better way of converting and saving people than the Lord thought about when he planted the church. For hundreds of years the Jews had used instrumental music in the temple worship; and God knew all about whatever there was in it to convert or to sanctify, and he left it out of the apostolic church. Is there any man so presumptuous as to say, "I know God left it out, but he made a mistake; his work cannot be so well done without it; so I will put it into the church music?" Saul, the king, did not do worse than that on his journey against the Amalekites.

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"But," says another, "how do you justify your use of the tuning fork and note book on these principles?" Easily enough. In the first place, neither the note book nor the tuning fork ever divided a church, so far as I know; while the organ has been "an occasion of stumbling" for more than a thousand years. No other innovation has caused

one-tenth as many divided congregations, so far as my personal knowledge and observation go. A tuning fork is used by an individual, not by a congregation. It is for one's own private use, like his watch, toothpick, penknife, or handkerchief. No other person hears it or uses it but the leader of the songs, any more than he does his hat, handkerchief, or the buttons on his coat. Because the fork is for private use, because it is not forced upon any one else, it has never caused division, so far as I have heard; but if it should be a stumbling-block in the way of any member of the congregation, if he should believe it sinful to worship when the leader of song pitches the tunes with a fork, it ought promptly and cheerfully to be laid aside. He who should divide a church by the use of a tuning fork would be guilty before God, and would be lost forever, if he did not repent; and all who should uphold him in his course and continue to affiliate with him would be guilty, and would be lost, if they did not repent. No man has the right, because of his tuning fork, watch, shirt studs, or the buttons on the back of his coat, to cause his weak brother to stumble; and any man who would do it has a heart that is not right in the sight of God. But the organ is not a matter that offends the weak only. It will not do to call such men as Alexander Campbell, Benjamin Franklin, Moses E. Lard, Tolbert Fanning, David Lipscomb, E. G. Sewell, J. W. McGarvey, Robert Milligan, Robert Graham, I. B. Grubbs, F. G. Allen, J. M. Barnes, and a great host of others like them, "weak" on this question. They all opposed the organ in the church service, nor could one of them consent to be a member of a congregation that would use one in connection with its worship. And among those who have been laboring in this country to restore the apostolic church in its faith, doctrine, and practice, no other list of names can be made up that will compare with this in intellectual power and biblical knowledge. I have never yet seen the man who would say he could not worship with his congregation if the leader should use a fork in pitching the tunes. If I were to meet such a man, I would insist on doing without the fork. A man who would not give up the fork under such circumstances, but who would persist in using it at the meetings of the church, would be heretical, and he should be rejected after the first and second admonition, if he did not repent. The unity of the church of God is infinitely more important than any human expedient.

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What has been said concerning the fork is equally applicable to the note book. It is for individual use; one man in the church may use it without any one else in the house being affected by it in any way; all but one may use it

without interfering with that one. Some things called "expedients" are within themselves innocent and may be freely used unless they cause trouble in the church; others are wrong when used in the meetings of the saints, even if all agree to their use. The organ belongs to this latter class. I could not work and worship with a church which uses it, if every other Christian in the world favored it. I would endeavor to start another congregation at once. By God's commandment it was used under the Mosaic dispensation. He said he would make a new covenant with his people which would not be like the old one; he did make a new one; we have it in the New Testament, which is a development of it; the law is changed; the command to sing is retained, but the command to praise upon instruments is omitted; the practice also was changed, and for more than seven hundred years no instrument of music was used in the meetings of any church of Christ; the law was changed by the Holy Spirit; the practice was changed by the apostles under the guidance of the Holy Spirit. What the Holy Spirit puts out of the service, no man has the right to put back. "But," says a man, "there was instrumental music under the former dispensation, and there will be instrumental music in heaven; hence we ought to have it in the church now." This does not follow. When God wanted music of that kind under Moses, he said so; when he wants it in heaven, he says so; had he wanted it under the Christian dispensation, he would have said so. There was incense offering under Moses, there will be in heaven; there is none now in the churches. Had God wanted us to burn incense in our meetings, he would have said so. The Roman Catholics do it now, and the Protestants will no doubt follow them, as they have done in the matters of sprinkling for baptism, instrumental music, and other things; but those who are loyal to Christ will abide in his word. Those who abide in his word succeed; all others fail. Noah and his family were the only successful people in the world in his day; all others failed. Jesus says: "Abide in me."

ON SEEKING FOOD AND RAIMENT.

J. A. H.

"The child of God that is faithfully honest and industrious in seeking food and raiment, and trusts in God's promises and prays earnestly to him for the blessings, will find them. A wicked man may strive and yet not find them; but God's children are promised all these things, if they diligently seek for them."

The foregoing quotation is from an article by Brother E. G. Sewell in a recent number of the Gospel Advocate. A most delightful article, too, it is, as

one may expect every one from Brother Sewell's pen to be; but, it seems to me, in this quotation we find the one spot where Homer nodded. Brother Sewell teaches that the child of God must be "faithfully honest and industrious in seeking food and raiment;" that "God's children are promised all these things, if they diligently seek for them;" that the child of God who thus seeks and works, prays and trusts for food and raiment will get them, though the man of the world may not, no matter how diligently he may strive. Now, if I understand the matter correctly, the child of God does not have to seek and work for food and raiment; this is the very thing Christ tells him not to do. Hear the Lord on this point: "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added to you." Then he adds: "Sell that ye have and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also." (Luke 12: 29-34; read Luke 12: 13-48 and Matt. 6: 19-34.)

It seems to me it is plainly taught in these passages that if a man will give himself wholly to the service of God, if he will seek and work, trust and pray to do the will of God, God will give him food and raiment. God tells his servant he need not seek food and raiment. It is only necessary to seek the kingdom of God, to seek to do the will of God, and God promises that he will furnish the food and raiment. It is true the child of God should work hard (he ought to work harder than any merchant or farmer, any mechanic or day laborer); but he should work to do the will of God, to advance the cause of God. He should always work where he believes he can do the most good, regardless of the prospect of obtaining money in the field to which duty calls him. God has made a covenant with him to supply food and raiment. Some fail to receive God's blessing because they do not work; others, because they do not trust; but he who works for the Lord and trusts in the Lord, waiting on the Lord, will be sure to receive food, raiment, and every other good thing, regardless of the poverty of the field in which he works or the stinginess of the people.

It would demoralize any army on earth if each officer and soldier in it should become filled with the idea that the government would supply food and raiment for himself and family only in as far as he should work for and secure these necessary things himself; that the government would only favor and encourage him while he was honestly seek-

ing and working for food and raiment; that it would not do for him to throw off all care concerning these things, and to devote all of his thoughts and efforts to the welfare of the government's interests. Such an army would be, if not utterly worthless, frightfully inefficient. That is just the matter with the army of the Lord now. Christ's little band of disciples leavened the whole world with the gospel in one short generation; while now the professed followers of Christ, though many millions strong, do comparatively nothing, because from early dawn to late at night they are asking: "What shall I eat? What shall I drink? Wherewithal shall I be clothed? Where shall I dwell?" Whereas their question should be each day, each hour of life: "What does the Lord want me to do now?" It is our business to be faithful, loving, trusting, hard-working, praying servants of Christ; it is his business to furnish us with all necessary supplies. If we give our lives to him in faithful, whole-hearted devotion, he will surely supply us—not with everything we may think we need, but with everything we really need, with everything that is good for us.

It is because of this bread-and-butter question that the world is not flooded with gospel light; the whole army, nearly, has retired from the field of conflict and is engaged in raising supplies; the few who are in the field of conflict, as a rule, keep so near the storehouses (for fear their supplies may be cut off) that they accomplish but little. It is because of this same question that the missionary societies have been formed. Inasmuch as the preachers are not willing to take the Lord's word for it, boards and missionary societies are organized to go the Lord's security, or, rather, to do the Lord's work; hence these societies propose to hire, direct, and support the preacher. It is a clear case of the foot proposing to do the work of the head. No wonder it is so poorly done. No wonder the Lord said: "The children of this world are in their generation wiser than the children of light." Let us turn from this miserable pretense of being soldiers and become real warriors in the army of the Lord. The Lord will attend most fully to the commissary department. All authority in heaven and on earth is his. He uses railway lines, steamship companies, wagon trains, pack mules; telegraph, post office, and express money orders; bank checks, good men, bad men, good angels, bad angels, and every other means, agency, and power in the universe, as he pleases, to carry out his purposes, to do his will. So Paul says: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. . . . And my God shall supply every need of yours according to his riches in glory in Christ Jesus." "And God is able to

make all grace abound unto you, that ye, having always all sufficiency in everything, may abound unto every good work." Peter says: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you." And John says: "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight." And Jesus says: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." "Lord, increase our faith."

A LETTER FROM BROTHER RIVES, WITH COMMENTS THEREON.

J. A. H.

Brother T. J. Rives, of Delina, Tenn., writes to me as follows:

"Brother Harding: A friend recently handed me three copies of *The Way*. In the February issue I find the beginning of a series of articles on Acts 2: 38; subject, 'Ten Contradictory Theories.' I am confronted with the startling assertion that 'for' is a mistranslation; that the Greek preposition never means 'for,' but that its radical meaning is 'into.' And, following your line of argument on through the March issue, it appeared, on first reading, that you had knocked from under me one of the main bases upon which I had built my hope of salvation for almost thirty years; hence I was thrown completely into the 'Slough of Despond.' But after wallowing in the mire several days, I returned to the study of the subject, and, by the aid of your seventeen passages, I reached the conclusion that before baptism I was 'out of' remission of sins, and that after baptism I was 'into' remission of sins, and hence that I was baptized for the purpose of getting my sins remitted. In reality, then, baptism is for remission, and your mountain of argument dwindled into a molehill—a nice distinction without a difference. Such nice distinctions serve rather to mystify the mind of the general reader than to clear it of doubt."

COMMENTS.

It is strange that the statement that "for" is a mistranslation of the Greek preposition "eis," at Acts 2: 38, should have been startling to so intelligent a man as Brother Rives; for, about twenty years ago, the Revised Version gave "unto" instead of "for" at that place, as the American Bible Union Revision had done long before. Then other excellent translations had given "in order to" instead of "for." Then, for many years, it has been common in stating the proposition for debate to explain "for"

by "in order to," thus, "Baptism is for (in order to) remission of sins," seeing that "for remission" may mean either because of remission or in order to remission.

But the ambiguity of "for" is not the most serious objection to it as a rendering of "eis" at this place; because, even when taken in the sense of "in order to," it throws a false coloring over the passage, and the meaning does not stand out in the bold, clear light the original gives. This is a literal translation of the passage: "Repent ye, and be immersed every one of you in the name of Jesus Christ into the remission of your sins, and ye shall receive the gift of the Holy Spirit." First, each one is to repent; then he is to be immersed in the name of Christ into the remission of sins; and then he receives the promise—the Holy Spirit is given to him. Remission of sins is a state of purity into which penitents are brought by immersion in the name of Christ, which fits them to be dwelling places for God and Christ, who, in the person of the Holy Spirit, then take up their abode in the child of God. (See John 14: 23; Rom. 8: 9-11; Eph. 2: 19-22.) Notice how this harmonizes with Peter's instructions in his next speech: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Here we have, first, repentance; then turning again (being immersed in the name of Jesus Christ), that your sins may be blotted out (that you may come into a state of purity, of freedom from sin); and all this is "that so there may come seasons of refreshing from the presence of the Lord"—that is, that the Lord may come to us in the Holy Spirit, his representative, and dwell in us as a temple of his own. Penitent believers are baptized into Christ, into the name of the Father and of the Son and of the Holy Spirit, into the remission of sins, in order that they may become temples of God, and that God and Christ may dwell in them in the person of the Spirit. And that man has a false and very contracted notion of the matter who supposes that remission of sins is all of the design of baptism, or that it is more important to understand it than it is to understand that by baptism we come into the divine family and are made partakers of the Holy Spirit. Divisions and heresies as often arise in the church of God, perhaps, from contracted, partial views of truth as from any other cause. I am sure the organization of all of the many societies—such as the Foreign Missionary Society, the Home Missionary Society, the Endeavor Society, the Ladies' Aid Society, and all of the rest that are designed to help the church do its work—has grown out of a want of knowledge of the church and of its connections with, and relations to, the Father, Son, and Spirit,

or out of unbelief of the plain statements of the word of God. Christ, the head of the church, is on the throne of the universe, at the right hand of God; the Holy Spirit dwells on earth in the church of God; every Christian is (as the telephone and telegraph operators say) in direct, close connection with the throne; each has a line of his own which he can use whenever he will without any danger of being "cut off" before he has got all of his message through. Christ has the whole field before him at all times, and he has all authority in heaven and on earth; all of the good in heaven and on earth are eager to do his will, and he is abundantly able to overrule all of the wicked deeds of bad men and lost angels and make them cooperate for the accomplishment of it. All that any Christian has to do is to devote himself wholly to the service of God, whatever his avocation may be; to strive with his might to do his duty each day; to lay his cares and wants before the Lord each day, and to be sure that every petition of faith will be promptly attended to in due time. It is the Christian's duty to work where he believes he can do the most good for Christ to-day, in full assurance of faith that his Master will both guide him constantly where he can do the most good, and supply every want, both to-day and to-morrow. The Bible teaches this as plainly as, and more fully than, it teaches anything else. Hence it is either ignorance or unbelief that causes any man to feel the need of a missionary society or any other kind of society but the church. If a man has anything like a proper appreciation of what it is to be a member of the family of God; to have the Spirit of God dwell in him to help his infirmity and to make intercession for him; to have Jesus, his brother, his High Priest and King, on the throne of the universe, in charge and absolute control of every power and agency in heaven and in earth—if he realizes that "the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him;" if he realizes that because he is a member of the family of God, because he is a faithful, diligent child of God, he can at any time obtain from the throne of grace anything he really needs, he has no need for any but God's own appointments in all of his work and worship.

And the institution of baptism is greatly magnified in one's eyes when he sees that it is the ordinance of God in which we are united to Christ, become children of God and heirs of all the promises. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. . . . And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." (Gal. 3: 26-29.) *The design of baptism is to*

unite the believer to Christ, to God, to the Holy Spirit; to make him a member of the divine family, in which no good thing is withheld from the faithful child. It is as essential in uniting the believer to Christ as is the wedding ceremony in uniting the wife to the husband. Let not Brother Rives be displeased by a more correct rendering of the word of God, no matter how "startling" it may be. A better understanding of God's truth is what we should seek for with ever-increasing eagerness and delight. He who constructs a theory and builds a practice upon it from a partial view of the truth—a practice and theory not in accord with a full understanding of the truth at that point—is a sectarian, a heretic, and his work is detrimental to the success of the cause of Christ.

While it is true that the rendering of "eis" by "into" (or "unto"), at Acts 2: 38, instead of by "for," does not weaken the doctrine that baptism is in order to remission, but rather strengthens it, it is also true that it makes the idea that we are baptized into this remission in order that we may receive the gift of the Holy Spirit stand out in a much clearer light. And we ought to thank God for every better understanding of his word that we receive, no matter how startling it may be. Nineteen years ago, when, upon turning to Acts 2: 38 in my first copy of the Revised Version, I read "unto remission" instead of "for remission," I was very distinctly conscious of a feeling of repugnance to the new rendering, though I had seen it before in the Bible Union Revision, and though I clearly saw it more unmistakably set forth the fact that baptism precedes remission. It took time to feel just right toward that rendering. However, I knew then, as I do now, that we should not be governed by our feelings, but by our understanding of God's word, in religion.

This closes the consideration of the first section of Brother Rives' letter. We will take up the second section in another article.

THE GIFT OF THE HOLY SPIRIT.

T. J. RIVES.

Brother Harding: I know it smacks loudly of presumption for an ignorant old farmer, a comparative fool, to take issue with an eminent minister of the gospel; but your position that "the gift of the Holy Spirit is the Spirit himself" is so much at variance with my understanding of the subject as taught in the New Testament that I am constrained to give you my views.

At John 14: 16, 17, the Savior says: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth," etc. Now, their (the

apostles) "forever," to my mind, clearly means during their natural lives, for evidently they would need no Comforter after passing out of this existence and to their reward.

John 14: 26: "But the Comforter, which is the Holy Ghost, 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." Here we find what the Comforter is—namely, the Holy Spirit himself. We also find how he is to comfort them, what he will do for them—namely, teach them all things and restore to their memories all that had been taught them. Therefore it is clear to my mind that the outpouring of the Spirit was the gift of the Father for the purpose of teaching, just as the gift of the Son was for the formulating and perfecting of a plan of salvation, or else Christ, instead of praying to the Father to send the Spirit, would have simply asked the third Person in the Trinity to come and give himself to the apostles for their edification and instruction when he had gone from them.

I find the Spirit was poured out on four separate occasions—twice direct from the Father without solicitation or intervention, and twice the result of prayer and laying on of hands—and I see, very satisfactorily, a reason for the outpour on three of the occasions, and have a theory on the fourth and last. Let us see if we can find any peculiarity in the gift of the Father (outpouring of the Spirit) to distinguish it from the gift of the Spirit after he had fallen. We will go first to Acts 11: 15, where Peter says: "As I began to speak, the Holy Ghost fell on them, as on us at the beginning." Now the "as" shows that he fell at the house of Cornelius just exactly as he did at Jerusalem on Pentecost. Now let us go back to Acts 2: 2-4: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Here you see certain phenomena attending the gift of the Father. There was a sound, it filled the house, it was audible to all; and there appeared (something they could see) unto them tongues like fire, and it (the apparition) sat on each of them, and they were filled with the Holy Ghost. When? Certainly after he had been received in the sitting on each of them.

They (the apostles), having received the gift of the Father, which was the Spirit himself, according to promise, were in a situation to receive gifts from the Spirit, which, in this instance, was the power to speak with other tongues, to the end that they might proclaim the

glad tidings of salvation to the various nationalities then assembled at Jerusalem, to every man in his native tongue. I conclude, from Peter's testimony (Acts 11: 15), that identically the same phenomena attended the outpour at the house of Cornelius; and for a reason for this outpour I go to Acts 11: 17, where Peter says: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" It is perfectly clear to my mind that the object was to convince Peter that the Gentiles were to be admitted to the household of faith on the same terms as the Jews.

If certain phenomena attended the giving of the Spirit in two instances, it is more than probable that they attended in the other two, notwithstanding nothing is said about it. In the case of the Samaritans (Acts 8), I find that Philip was lacking in power; that while he had the gift of miracles, signs, and wonders, he had no authority to call for the assistance of the Spirit, and it became necessary that Peter and John be sent down, who, by prayer and laying on of hands, brought about an outpour of the Spirit, to the end that the Samaritans might have teachers direct from the school of the great Teacher, the gift of God, God's gift, the Holy Spirit himself; therefore I conclude that only the apostles received God's gift (the Holy Spirit himself), and that all others received the gift of the Spirit, the Spirit's gift, as promised in Acts 2: 38, 39; and that when his mission was ended, at the close of the apostolic age, he returned to the Father, just as did the Son, the second Person in the Trinity, when his mission ended, and that he is still there bestowing his gifts upon believers through the word, thus fitting them, according to their capacity, to fill their respective positions in the kingdom of God's dear Son, whether it be prophecy, teaching, ministry, etc.

In the case at Ephesus (Acts 19), I confess that I must resort to general reasoning from effect back to cause to account for this fourth and last authentic outpour of the gift of God. (See Acts 8: 20.) Here was the temple of Diana, here was the school, and this was the stronghold of her worshipers; and Paul seems to have felt the necessity of having assistants direct from the school of the great Teacher, the Spirit himself, hence his call for the gift. Observe closely a coincidence right here that carries a good deal of weight, I think—namely, the gift was bestowed upon twelve at Pentecost to enable them to teach the world at large; here it was bestowed upon the same number to enable them to combat successfully the beasts at Ephesus, and the establishment of a strong congregation there renders my position tenable, at least.

Now, brother, I hope you will read

this in the spirit in which it is written, not in the spirit of contention. Your article threw me so completely off my base that I felt I could not be satisfied till I had unburdened myself in my feeble way.

COMMENTS.

I am not sure that I understand Brother Rives. Some of his utterances seem to express the thought that only the apostles received the Spirit himself, while others of them seem to teach that he was received by four different parties—namely, at Jerusalem by the apostles, at Caesarea by Cornelius and his friends, at Samaria by Philip's converts, and at Ephesus by Paul's converts (about twelve). But it is clear that he does not believe any one else received him; and if the Scriptures show he is mistaken at this point, it will be necessary for him to review the whole ground and to readjust his ideas so as to meet the demands of this fact. I do not see how any one can properly consider the facts which I shall now proceed to give without being entirely convinced that "the gift of the Holy Spirit" (Acts 2: 38) means the Holy Spirit himself, and that he was given to others besides the apostles. Here are the facts:

1. The very words, "the gift of the Holy Spirit" (Acts 10: 44), unquestionably mean the Holy Spirit himself. In proof of this, read from Acts 10: 44 to 11: 18. It is fair to presume, unless there is some good reason to the contrary, that the same words at Acts 2: 38 mean the same thing. The other facts which follow, it seems to me, compel us so to understand them.

2. Jesus promised that every one who believed on him should receive the Spirit. (See John 7: 37-39.) But this promise was not to be fulfilled till after Christ was glorified—that is, till after he was seated at the right hand of the Father. Then it was the Spirit descended on Pentecost, and Peter told the people the promise (of the Spirit) was to them, and to their children, and to all that were afar off, even as many as God should call unto him.

3. A few days afterwards Peter said that God had given the Holy Spirit to them that obey him. (Acts 5: 32.)

4. Paul tells the Roman brethren that the Spirit of God dwells in them. (See Rom. 8: 9-11.)

5. Paul says God will quicken their mortal bodies by his Spirit that dwells in them.

6. Paul says to the Corinthians: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16.)

7. Again Paul says to them: "Know ye not that your body is a temple of the Holy Spirit that is in you, that ye have from God?" (1 Cor. 6: 19.)

8. To the Ephesians, Paul shows that God had broken down the middle wall of partition between them, and of the

twain had made one new man. He changes the figure to a temple in the latter part of the chapter, and represents the Gentiles as built together with the Jews on the foundation of apostles and prophets, Jesus Christ being the chief corner stone. He affirms that they are "built together for a habitation of God in the Spirit"—that is, the Spirit which belongs to the divine family, God, now represents that family on earth, dwelling in the church of God, the children of God. God's representative on earth during the days of Moses was an angel. (See Ex. 14: 19; 23: 20-23; 30: 2; Josh. 5: 13, 14; Isa. 63: 9.) Now his representative on earth is the Holy Spirit. (See Eph. 2: 14-22.)

Please read carefully all the passages to which reference has been made in this article, and then see if the following statement of facts is not fair:

Jesus promised to every one who would thirst and come to him, who would believe upon him, that he should receive the Spirit.

Peter told his audience on Pentecost that the promise (of the Spirit) was to them, and to their children, and to all that are afar off, even as many as the Lord our God shall call unto himself.

Peter affirmed, some time afterwards: "God hath given the Holy Spirit to them that obey him."

Paul said to the Roman disciples that if they were indeed Christ's, "the Spirit of God dwelleth in you;" that "if any man hath not the Spirit of Christ, he is none of his;" that God would quicken their mortal bodies by his Spirit that dwelt in them.

He tells the Corinthians that they are a temple of God and the Spirit of God dwells in them.

He tells them, again, that their body is a temple of the Holy Spirit; that they had received it from God.

He tells the Ephesians that Christians are built together for a habitation of God in the Spirit. God is said to dwell in Christians and to walk in them. (2 Cor. 6: 16.)

Paul, in writing to Timothy, speaks of "the Holy Spirit that dwelleth in us." (2 Tim. 1: 14.)

TANT'S QUESTIONS AND KURFEES' REPLIES.

J. A. H.

In the Gospel Advocate of July 5 are several questions by J. D. Tant, with answers by M. C. Kurfees. These questions are about pastors and evangelists, and about the scriptural way of instructing and supporting them. Brother Kurfees' answers appear to me, in the main, to be admirable. He shows that pastors are shepherds; that the elders of the church at Ephesus were instructed to be shepherds of the flock; that a shepherd (in the metaphorical sense of the word)

is one "to whose care and control others have committed themselves, and whose precepts they follow;" that the elder must have the qualifications given by Paul (1 Tim. 3: 1-7; Tit. 1: 5-9) in order to be a scriptural bishop (overseer).

Then comes the question: "Is it unscriptural for a preacher to spend all his time under the instruction and support of one congregation?" To this Brother Kurfees replies: "Certainly not; for we have a clear example of it in the case of Paul, whom the church at Philippi, without the help of any other church, sustained while he preached the gospel in Thessalonica. (Phil. 4: 15.) Of course the principle which would allow the church to sustain him, even only in part, would allow it to sustain him wholly, which latter it may have done, so far as the record goes; and the principle which would allow it to sustain him for a part of his time in Thessalonica would allow it to sustain him at other places and for all his time. If not, why not?"

So far as the question of support is concerned, this answer seems to me to be good. A church has the right, and ought, to give to any man that needs help as much as a full and fair consideration of the matter shows to be its duty. It is just as proper for a church to support an elder or preacher as it is for it to support any other man who needs a support. Each church must determine upon its duty in such a case in the light of God's word and in accordance with the needs and its own ability. But Brother Tant's question referred not only to "the support," but to "the instruction," of the preacher. On this point Brother Kurfees says nothing, except that his "certainly not" implies he believes it is right for a preacher to spend all of his time "under the instruction," as well as "under the support," of one congregation. In the word "instruction," I suppose Brother Tant is inquiring whether the preacher shall be directed by the church that supports him as to where he shall go, when he shall go, how long he shall stay, where he shall go next, when he shall return to labor with the home congregation, and so on. It is certain there is no evidence in the word of God that any preacher was so instructed, so directed and controlled, by any church in apostolic times. There is not a word in the New Testament that even hints at such a state of control and direction. True, we have a number of cases in the New Testament in which preachers were "sent" from one point to another; but, so far as we know, in every case this sending may have consisted in paying the expenses or in furnishing the conveyance for the preacher. There is not the slightest evidence that the church directed the movements of the preacher beyond the point to which he was sent in the first place; there is not the slightest evidence in any of these cases that a con-

tract existed between the church and the preacher for his support, or that he looked to the church from which he went out for a support. This whole contract system between preachers, on the one hand, and churches and boards, on the other, so far as the Scriptures are concerned, is built upon a foundation much less substantial than sand. There is not a vestige of it in all the apostolic writings, unless it be in the references to the hireling, and they are by no means complimentary.

But let us study these cases of sending and see what is expressly taught and necessarily implied in them. Remember, an implication must be necessary, or it is worthless as teaching. If we correctly infer from a passage that a thing may be so, or may not be so, it is clear that that passage does not prove it to be so. It is a very common thing for men to quote scripture to prove that which they desire to establish, when the most that can be said for their contention is, the practice they advocate may have existed; the scriptures they quote do not show it did not. This way of arguing is as foolish and as wicked as it is common. Let us avoid it. What we need is to learn God's will as it is revealed, and not to establish rules and customs for the church of God by guesswork. We should neither add to nor take from the word.

Let us consider the following cases of sending:

1. "Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen upon none of them only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit. . . . They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans." (Acts 8: 14-25.) The facts in this case are these, as I gather them: When the apostles heard the Samaritans had received the word, they were (or became) of one mind that some of their number should go down to them; Peter and John were selected to go; they sent them; it appears that the apostles and other Christians of the Jerusalem church were supported from a common fund; the "distribution was made unto each according as any one had need" (double the expenses of Peter and John on this trip were paid from the common fund); when they were come down to Samaria, they prayed for them that they might receive the Holy Spirit: for he had not yet fallen on them; "then laid they their hands on them, and they received the Holy Spirit;" when they had testified and spoken the word of the

Lord, they returned to Jerusalem, they preached the gospel to many villages of the Samaritans as they returned. The fact that Peter and John were "sent" does not imply that they were under the direction and control of the ten apostles who were left behind, or that they looked to them for support while they were gone. There are few preachers of much experience who have not been "sent" more than once from one place of preaching to another by some church or brother—that is, a conveyance and a driver were furnished, and the preacher was thus conveyed from one field of work to another. It does not follow that the church (or brother) had the control and direction of him while he was gone, or that it supported him.

2. When the church at Jerusalem heard that Phenicia, Cyprus, and Antioch had heard the word of the Lord, they sent forth Barnabas as far as Antioch. Afterwards Barnabas went north into Cilicia to Tarsus to seek Saul. They worked together at Antioch for a whole year. (Acts 11: 19-26.) No more is implied in the sending in this case than in the other. I have been sent from one place to another many times without being supported, instructed, or directed.

3. To go back a little, the brethren of Jerusalem brought Paul down to Caesarea, and sent him forth to Tarsus. (Acts 9: 26-30; 22: 17-21.) The facts are these: After Paul's conversion, he was driven from Damascus; he went into Arabia; he was gone three years; he returned to Jerusalem; he preached boldly in the name of the Lord; he spoke and disputed against the Grecian Jews; they went about to kill him; God appeared to him while he was in a trance in the temple, and said, "Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me;" Paul desired to stay, and reasoned with the Lord, but the reply was peremptory, "Depart, for I will send thee far hence to the Gentiles;" he departed, the brethren bringing him to Caesarea and sending him to Tarsus. The sending in this case also evidently does not imply supporting, instructing, directing. God gave the order for him to go, he consented, and the brethren helped him on his way. His teaching and his example through all of his life show that he looked to God for direction and support, not to any church or any man. He preached and worked as God opened up the way; looking to God for everything. To the Philippians he said: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. . . . And my God shall supply every need of yours according to his riches in glory in Christ Jesus." (Phil. 4: 6, 19.) Thus Paul taught, and who will say he did not practice as he taught?

4. In the church at Antioch there

were five prophets and teachers—Barnabas, Simeon, Lucius, Manaen, and Saul. While they were ministering to the Lord and fasting, the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." Then they fasted, prayed, laid their hands on them, and sent them away. (Acts 13: 1-3.) Observe that in this case there is no evidence that the church, as a body, had anything to do with it, and that it is expressly said they were "sent forth by the Holy Spirit." It is sometimes argued that the church surely sent them, for when they returned (verse 27) they gathered the church together and "rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles;" but if this proves that Paul and Barnabas were supported, instructed, and directed in their tour by the church at Antioch, it proved more in those days than it does now; for I have repeatedly given such accounts after returning from an evangelistic tour, but it did not imply in my case that I had been either sent, instructed, directed, or supported by the church; it simply meant that I wanted the brethren to hear the good news, and they enjoyed hearing it. For the same reason it is a common thing in these days for evangelists to give accounts in the papers of their labors and successes. It does not prove that the publishers, editors, or readers of the papers support and direct them in their work. The facts are: Five preachers, at the command of the Holy Spirit, separate two of their number for the work to which the Holy Spirit has called them; they fast, pray, and lay their hands on them and send them away; after many months of traveling, preaching, working miracles, suffering, and rejoicing, having planted a number of churches, having revisited some of them and appointed elders, they return to Antioch, "from whence they had been committed to the grace of God for the work which they had fulfilled;" and they gather the church together and tell about their tour. There is no evidence here for the contract system, nor encouragement for a preacher to depend on a church to support him while he spreads the gospel abroad. Indeed, the whole tenor of New Testament teaching is that the preacher, and every other worker for God, should look to God for direction and support in his work. God is fully competent both to direct and support; no church nor board is. I would no more contract to work under the direction and support of a church than I would make such an arrangement with a missionary society. Both procedures are radical departures from New Testament teaching and practice. It is Christ who sends preachers, and he says: "Lo, I am with you always, even unto the end of the world." What better contract than that does a Christian want, and where will he get a bet-

ter one, even if he wants it? While I was engaged wholly in evangelistic work (about seventeen years) it is probable I preached as much and traveled as many miles as any other preacher on the continent; I preached far more to the poor than to the rich, and the support came right along just as freely in the one case as in the other, and whatever trouble I had about it came from a weak faith. I had absolutely no trouble from fact; all the trouble I had was from fear. God supplied every need. When I gave up all human engagements and depended upon the Lord to see to it that the support should come, I hung my hopes on this saying of Jesus: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you;" and I found it to be a nail "well fastened," firmly driven in a "sure place." For several years my work was in regions where my own former experience and the testimony of others made it unreasonable to suppose a support would come to me from the field. I worked in the field, but I did not depend upon it; I trusted in God; and in ways that I could not have foreseen the support came. He who works for God, depending upon the fulfillment of that promise, will not work and hope in vain. It is many million times better than the promises of any church or board. Churches and boards are more or less ignorant, selfish, forgetful, weak, and poor; but God knows everything, is wholly unselfish, never forgets, and is infinite in strength and riches. Why not work under the instruction and support of the Lord?

5. The church at Antioch appointed Paul, Barnabas, and certain others to go up to Jerusalem to consult the apostles and elders concerning the Gentile convert's relation to circumcision and the law. (Acts 15: 1, 2.) But we learn from Gal. 2: 1, 2, that Paul went up by revelation; so, it appears, God directed Paul to go, and the church brought him on his way. Whether or not the others went by revelation we cannot tell; the church appointed them also and brought them on their way. They were simply messengers sent to Jerusalem to tell about the trouble in their church and to ask the apostles and elders to settle it.

6. Judas and Silas were sent back with Paul, Barnabas, and their company by the apostles, elders, and the Jerusalem church to confirm by word of mouth the things written in their letter. (Acts 15: 22-35.)

7. Paul and Silas were sent by night to Berea by the brethren of Thessalonica. (Acts 17: 10.) There is no evidence that these brethren supported Paul and Silas further than to convey them to Berea. It is certain they did not direct them in their further labors.

8. The brethren of Berea sent forth Paul to go as far as the sea, but they that conducted him brought him as far

as Athens; by them Paul sent back a commandment to Silas and Timothy to come to him with all speed. (Acts 17: 13-15.)

It appears from the whole of the career of Paul, as Luke gives it in Acts, and from the light thrown upon it in his letters, that his rule was not even to receive anything from his converts while laboring to plant a church in a new place; but if they desired to send supplies to him after he had gone from them and was laboring to plant the church in another new field, their contributions were gratefully received. He claimed that he had a right to receive a support from brethren in any locality while laboring to plant and confirm the church in their midst, but he refused to use "to the full" his right in the gospel. (See 1 Cor. 9: 1-18; 2 Cor. 11: 7-12; 12: 13-18; 1 Thess. 2: 5-9; Acts 18: 3; 20: 33-35; 1 Cor. 4: 11, 12; 2 Thess. 3: 8-12; Phil. 4: 10-20.) It seems that Lydia's importunity at Philippi constrained him to depart from his rule there so far as to receive entertainment at her hands from the day of her conversion till he was cast into prison. (See Acts 16: 15, 40.)

Concerning the contributions made by the church at Philippi to Paul (Phil. 4: 10-20), it is proper to notice that they contributed to him more than once while he was at Thessalonica; and also, many years later, they sent abundant supplies to him while he was a prisoner at Rome; and it is possible they were of the Macedonian brethren who ministered to him while he was at Corinth.

From all of this it is plain that it is right for a church to send things to a faithful preacher while he is laboring in the Lord's service; but the facts given in the passages to which we have referred leave us no room to suppose that Paul had a contract with any church, either for his "instruction" or support. He did not need one, nor does any other minister of the gospel of God, if only he is willing to depend upon the clear, strong promises of his Father. That is what Paul did.

In conclusion, so far as I have been able to discover, no preacher in apostolic times spent "all his time under the instruction and support of one congregation." As Brother Kurfess shows, it would not be wrong for a church to give a preacher enough to support him all of his time; but that is a very different thing from the preacher making a contract with the church; and binding himself to labor under the supervision and direction of the church. Such a procedure puts the church in the place that belongs to God. He is the only competent instructor and director of preachers. The whole world is before him, and the needs of each particular field in it; the whole family of man, and the capabilities of each member of it. God alone has sufficient wisdom, knowledge, and

power to direct preachers. Missionary society boards presumptuously undertake to do what God alone is able to do, and what he has reserved to himself.

CATECHISM FOR BAPTISTS, CONTINUED.

J. H. CURRY.

261. What "form of doctrine" did the jailer obey, or was he saved by obedience? (Heb. 5: 9.)

262. In Acts 11: 21 we read: "A great number believed, and turned unto the Lord." Now, as Baptists teach that people "are saved, and eternally saved, the moment they believe," please tell us what these people did in turning to the Lord.

263. Is a man saved before he turns to the Lord?

264. If a man is saved, and eternally saved, the moment he believes, need he ever turn to the Lord? If so, why? What is the turning act?

265. Jesus says: "He that believeth and is baptized shall be saved." These people "believed, and turned unto the Lord." What must that turning act have been, and when were they saved?

266. "Many of the Christians hearing believed, and were baptized." (Acts 18: 8.) When were they saved, according to Jesus?

267. On the day of Pentecost, Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." In Solomon's porch he said: "Repent ye therefore, and be converted ["turn again," Revised Version], that your sins may be blotted out." Was not the converting, or turning, act baptism, or did Peter preach two different doctrines on two different days?

268. As you teach that "for" means "because of," in Acts 2: 38, will you please tell us whether it looks backward or forward?

269. If it looks backward, what did they repent of?

270. Do men repent because God has pardoned their sins or in order that he may pardon them?

271. Is it not a law of our language that a word can have but one meaning in one construction?

272. Then how can you teach that "for" means "in order to" in regard to repentance, and "because of" in regard to baptism?

273. Does not "and" join elements of equal rank or having the same relation?

274. Does "for" mean "because of" in Mark 1: 4?

275. Does "for" mean "because of" in Matt. 26: 28?

276. Does "for" point backward or forward in this case?

277. If it points backward, why did Jesus shed his blood?

278. Is it not plain that if "for" points backward, the death of Jesus Christ is simply a blank? No dodging.

279. Is it not plain that in trying to get rid of the obvious meaning of "for," in Acts 2: 38, you declare salvation without the blood of Christ, and thus stifle all that is said of the blood of Christ? (Matt. 26: 26, 38-44; Acts 20: 28; Eph. 1: 7; Heb. 9: 11-15, 25, 26; 10: 28, 29; 13: 20; 1 John 1: 7.)

280. If "and" means "even," in Acts 2: 38, as some assert, how is it that translators have not found it out?

281. As Baptists themselves translated the Bible Union translation, and used "and" in Acts 2: 38, why do they now kick on their own translation?

282. Are there not seven points named by God in order to stand justified in Christ—namely: (1) Preaching (1 Cor. 1: 21); (2) hearing (Acts 3: 23); (3) faith (Rom. 10: 17); (4) repentance (Acts 7: 30); (5) confession (Rom. 10: 10); (6) baptism (Mark 16: 16); (7) remission (Acts 2: 38)?

283. Why do you promise salvation at faith?

284. As James (2: 26) says, "Faith without works is dead," we will let you and James settle the matter.

285. If "faith only" saves, is it not plain that nothing else can save? (Matt. 7: 14.)

286. Can a child of God be lost? (1 Thess. 3: 5.)

287. Was not the rich man lost? (Luke 16: 19-25.)

288. Was he not a child of Abraham, and hence a child of God? (Luke 16: 24, 25.)

289. Was not Jacob called "Israel" because he prevailed with God? (Gen. 32: 28.)

290. Then, when Paul says, "All Israel shall be saved," must he not mean all that "prevail with God?"

291. Can a man be saved without faith? (Heb. 11: 6.)

292. Were those people spoken of in 2 Tim. 2: 16-18 saved then? (Matt. 24: 13.)

293. If a man can be saved when his faith is overthrown, cannot a man without faith be saved?

294. When a man departs from the faith, will he be saved anyway? (1 Tim. 4: 1, 2.)

295. Will a man who fails to "fight the good fight of faith" (1 Tim. 6: 12) be saved anyway?

296. If a man cannot be lost after he believes, why are there some two hundred warnings to Christians in the New Testament?

297. Why put out signals of warning where there is no danger?

298. If such a man as Paul was afraid of being cast out, why do you teach otherwise? (1 Cor. 9: 25-29.)

299. Why do you quote Rom. 8: 38, 39, to prove that man cannot be lost? It says God's love, not ours.

300. How are we made partakers with Christ? (Heb. 3: 14.)

301. If a man fails to work Peter's problem in addition, will he be saved anyway? (2 Pet. 1: 5-8.)

302. As man was made a little lower than the angels, and as angels can be lost, is it not plain that man may be lost? (Heb. 2: 7; Jude 6; 2 Pet. 2: 4.)

303. Why do you call disciples of Christ "Campbellites?"

304. Are there any people on earth that wear that name?

305. As you know there are not, do you not violate the Golden Rule every time you use it?

306. If you were introduced to me to-day as "Mr. Dipper," and I were to meet you to-morrow and persist in calling you "Mr. Sprinkler," what would you think of me? Consider well.

307. Why do you prefer the name "Baptist" to the name "Christian?" (Acts 4: 12.)

308. Is it not infallibly safe to speak as the oracles of God?

309. Is it not infallibly safe to call ourselves "Christians" or "disciples of Christ?" (John 8: 31; Acts 11: 26.)

310. As no man baptized by John ever called himself a "Baptist," why do you call them "Baptists?"

311. As Peter and Paul sanctioned the name "Christian," but say not a word about Baptists, why don't you talk like Peter and Paul?

312. As Baptist preachers loudly affirm that Christ and all the apostles were Baptists, and hence were members of the Baptist Church, we most earnestly inquire, Which one? and, What scripture says so?

313. In the expression, "John the Baptist," does not "the Baptist" designate John's business, just the same as "the Carpenter" in "James the Carpenter?"

314. Is the baptism of John valid to-day?

315. Did not Apollos make a mistake in preaching the baptism of John at Ephesus? (Acts 18: 24-26.)

316. Is not the baptism Jesus ordained better than John's baptism?

317. If not, in what did Aquila and Priscilla instruct Apollos "more perfectly?"

318. And if the baptism of John is the baptism of to-day, how is it that those twelve men baptized at Ephesus had not heard of the Holy Spirit? (Acts 19: 2.)

319. Is it not most positive proof that John's baptism had no Holy Spirit?

320. Why, then, do you rally around John's baptism and call yourself for it?

321. As Paul commanded those twelve men to be baptized "into the name of the Lord Jesus" (Acts 19: 5, R. V.), is it not clear that John's baptism was not the baptism Paul preached?

322. As the Jews justified God by being baptized by John, but "rejected the counsel of God" when they refused

(Luke 7: 29, 30), why is it that when Apollos delivered that same counsel of God at Ephesus, A.D. 56, he was corrected?

323. And why did Paul rebaptize his converts?

324. Did John's baptism put a man into anything?

325. Does not the baptism that Paul preached put a man into something? (Rom. 6: 3-5; Gal. 3: 27.)

326. Why not give up the baptism of John, as Apollos did, and accept the baptism Jesus ordained? (Matt. 28: 19; Acts 2: 38.)

327. As Paul, speaking by the Holy Spirit, condemns the baptism of John, do you not defy the testimony of the Holy Spirit when you preach and practice it? Be careful here.

328. Why do you teach that baptism is nothing but "the answer of a good conscience?" (1 Pet. 3: 21.)

329. Did not the men who revised the New Testament acknowledge that "answer" does not give the true meaning? Turn and read. Now read your own translation (Bible Union), then read the "Emphatic Diaglott" (Baptist), and you can see who is right.

330. Why make so much fuss about baptism, and then deny its true meaning? (Rom. 6: 3, 4; Gal. 3: 27. Compare 2 Tim. 3: 5.)

331. Do not Baptist preachers claim to be called to preach, just like Paul was?

332. Did not Paul speak by the Spirit of God?

333. Do Baptist preachers speak by the same Spirit?

334. If they do, how is it that the Spirit, speaking through Paul, condemns the baptism of John, but upholds the baptism of John when speaking through them?

335. Does he actually do it, or is it not proof positive that the Spirit does not speak through Baptist preachers at all?

336. Do not all Baptist preachers claim to be called?

337. Why do they repudiate one another, if this be true?

338. Did men called by God in the days of the apostles and prophets repudiate one another?

339. Did God ever call a man to do a work, and then call another to tear it down?

340. Do not Mormon preachers claim to be called to preach, just like Baptists?

341. Are they, or are they not? And if not, why not? Where is your standard? Are they right?

342. Do not Baptist preachers often put ignorance at a premium when they "thank God for ignorance" and claim to be "empty vessels" in God's hands to be filled at his own good pleasure?

343. If Baptists are right here, was not Paul mistaken in his charges to Timothy, the young preacher? (2 Tim. 2: 15; 4: 1, 2.)

344. Does not Paul say, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth?"

345. Is it not plain that the above quotation forever ruins your "empty vessel" theory?

346. Why should not Baptist preachers take "the word of truth" and study to show themselves approved unto God, and thus show themselves to be "workmen" instead of "empty vessels" in "rightly dividing the word of truth?"

347. Was Paul an "empty vessel?" (Acts 26: 22-26.)

348. Is there more than "one faith?" (Eph. 4: 5.)

349. Why, then, do you say, "We invite those of like faith and order to eat with us," when you have communion?

350. Do you permit a man to eat the Supper before he is baptized?

351. Is not baptism essential to the eating of the Supper, then?

352. Is not the Supper a commandment of God? (1 Cor. 11: 24, 25.)

353. Will a man get to heaven who fails to do the commandments of God? (Rev. 22: 12, 14.)

354. Will a man go to heaven who fails to eat the Lord's Supper, then? (John 6: 53, 54.)

355. Then, as you make baptism essential to the eating of the Supper, is it not essential to salvation?

356. Is not baptism a commandment of God?

357. How many of the commandments of God may a man omit and yet go to heaven? (1 John 2: 4, 5; 1 Cor. 7: 19.)

358. What chapter says the Lord's Supper consists of a full meal?

359. Did not Paul condemn the Corinthians for this very thing, and then tell them very plainly that the loaf and the cup were all the Lord delivered to him? (1 Cor. 11: 22-28.)

360. Then, as the Lord delivered Paul the loaf and the cup only, how dare you connect a meal with it? (Rev. 22: 18.)

361. What scripture authorizes you to meet upon the first day of the week? (Acts 20: 7.)

362. Upon what grounds can you leave out the Supper?

363. Did God ever give an ordinance and grant man the privilege of observing it just when he pleased? Name it.

364. Does not the expression, "When the disciples came together to break bread," show conclusively that it was their custom to do so?

365. Does not "the first day" mean the first day of every week just the same as "the Sabbath" meant every Sabbath? (Acts 18: 4.)

366. What scripture says that feet should be washed in connection with the Lord's Supper?

367. Why do you go to John 13 for proof?

368. Do not verses 27-29 show clear

ly that the passover supper had not yet come?

369. Does not John refer to the supper at Bethany? (Compare John 12: 1, 2, with 13: 1, 2; also Matt. 26: 1-7.)

370. Of all the cases of foot washing named in the Old Testament or the New Testament, can you cite one in which feet did not need washing?

371. If a man's feet be clean, need he wash them? (John 13: 10.)

372. Do you wash clean feet or dirty ones?

373. What scripture says feet were washed in the public assembly? Go slow!

374. If foot washing were an ordinance, could Paul have said what he did in 1 Tim. 5: 9, 10?

375. If Jesus intended that feet should be washed in connection with the Supper, why did he not give it to Paul for the Corinthians? (1 Cor. 11: 23-26.)

376. Why is it not named in Acts 2: 42?

377. Some Baptist preachers affirm that foot washing must be observed; others say it should not be observed; while others are in doubt. Now, as all claim to be called and sent by God, whence comes all this confusion?

378. Do you not pray God to pour love into the sinner's heart?

379. Do we not love God because he first loved us? (1 John 4: 19.)

380. How do you know that he first loved you?

381. Did you not learn it from the Bible?

382. As no man knows that there is a true and living God, except by the Bible, upon what grounds could you know that God loved you, except by the Bible? (1 Cor. 1: 21.)

383. How much does God love you?

384. How much do you love God?

385. How do you know you love God? (John 14: 21-24.)

386. What is it to love God? (1 John 5: 3.)

387. What is it to know God? (1 John 2: 3, 4.)

388. Is your love perfect? (1 John 2: 5.)

389. In John 1: 12 it is said that all who believed on Christ had power to become the sons of God. How did they exercise that power? What did they do?

390. Should not the word "born," in John 1: 13, be "begotten?" (See "Emphatic Diaglott.")

391. If a man is not begotten when he believes, when is it? (See 1 John 5: 1, R. V.; also "Emphatic Diaglott.")

392. Is not eternal life predicated upon the good we do here? (John 5: 29; 1 Cor. 3: 8; Heb. 10: 36; Rom. 2: 6-8.)

393. As obedience is from the heart, according to Paul, why do Baptists say it is in the heart?

394. Why do Baptists quote 1 John 4: 7—"Every one that loveth is born of God"—and then fail to quote 1 John 5: 3?

395. Did not sin enter into the world by disobedience? (Gen. 3; Rom. 5: 12.)

396. Was Adam's disobedience "in heart only," or was it the "eating" that brought God's displeasure? (Gen. 2: 16, 17; 3: 2, 3, 17-19.)

397. As hearing, believing, and obeying Satan brought condemnation, must not man hear, believe, and obey Jesus in order to reach man's first estate of purity? (Acts 3: 22, 23.)

398. Please point out the scripture that says God ever bestowed a blessing on man on account of his faith before that faith was expressed in outward action.

399. Where does the Bible say that baptism is a work to do?

400. Is a child active or passive in being born?

401. Is a man active or passive in being baptized?

402. Is not baptism a work of God done for a man, and not by him? Compare "be born of water and of the Spirit" (John 3: 5) with "be baptized for the remission of sins" (Acts 2: 38); "He commanded them to be baptized" (Acts 10: 48) with "they were baptized" (Acts 19: 5), and, "Arise, and be baptized" (Acts 22: 16). All the verbs are passive.

403. As all writers for the first four hundred years testify that "born of water," in John 3: 5, means baptism, is it not folly to teach otherwise and claim that "water" does not mean water?

404. Because Jesus compares the indwelling Spirit to a "well of living water," does water lose its literal force, or the Spirit? Which?

405. Is the thing compared superior to the object of comparison?

406. As a birth is a coming out of, is it not plain that a man cannot be born again without coming out of something?

407. If that "something" is not water, what is it?

408. If water is not the thing a man goes into in order to be born, what is that thing?

409. As a birth is a coming out of, and as Baptists teach that it is the inner man that is born, we would be glad to know what he comes out of and where he goes.

410. Is not the "inner man" in the child when born?

411. Were they not both included in the first birth, then?

412. Must they not both be included in the second birth—"born again?"

413. How can either be born without the other? (James 2: 26.)

414. Does not a man consist of soul and body? (Matt. 10: 28.)

415. Now, as Jesus says a man consists of soul and body, and then says that a man must be born of water and of the

Spirit, why not teach, in harmony with Jesus, that a man must be born again—not merely the soul?

416. How does God beget the sinner? (James 1: 18; 1 Cor. 4: 15; John 6: 44, 45.)

417. Is there not as much "work" in prayer as there is in baptism?

418. Is not the mourner's-bench performance a human system of works?

419. When a man goes to meeting in order to hear, is he working?

420. When a man opens his mouth in order to "confess" his Lord, is he working? (Rom. 10: 10.)

421. When a man repents of his sins, is he doing anything? (Acts 17: 30.)

422. Then why do you scoff at baptism? It is God's work.

423. Was John the Baptist in the kingdom?

424. If you say he was, please tell us how he entered, and when.

425. Did not John preach, "Repent ye: for the kingdom of heaven is at hand?" (Matt. 3: 2.)

426. Did not Jesus preach, after John was cast into prison, saying, "Repent: for the kingdom of heaven is at hand?" (Matt. 4: 17.)

427. Did not Jesus instruct the apostles to teach the same thing? (Matt. 10: 7.)

428. When Jesus sent out the seventy, did he not instruct them to say, "The kingdom of God is come nigh unto you?" (Luke 10: 9, 11.)

429. Did not Jesus teach his disciples to pray, "Thy kingdom come?" (Matt. 6: 10.)

430. Did he not tell his disciples to "seek . . . first the kingdom?" (Matt. 6: 33.)

431. If the kingdom was in existence in the days of John, A.D. 31, how could Jesus say, in A.D. 33, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom?" (Luke 12: 32.)

432. Is it not plain that Christ's "little flock" was not in the kingdom at that time?

433. Then, when men were pressing into the kingdom (Luke 16: 16), must it not mean that they were entering Christ's "little flock," that they might receive the kingdom when it came?

434. Did not Jesus say, after John was dead, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power?" (Mark 9: 1.) Note the word "power."

435. Did not Jesus say, when he instituted the Supper, that the kingdom of God was still future? (Luke 22: 16-18.)

436. Is it not a fact that the "power" had not come yet?

437. Did not Jesus promise this "power" the day he went to heaven? (Luke 24: 49; Acts 1: 8.)

438. If the kingdom came before the crucifixion, is it not strange that Joseph

of Arimathea had not heard of it? (Luke 23: 50, 51; Mark 15: 43.)

439. Was he not one of Jesus' own disciples? (John 19: 38.)

440. Is it possible that a man of Joseph's standing and ability could have been so ignorant about such an important matter as the beginning of Christ's kingdom, if it had been in existence?

441. If the kingdom of God had come the day Jesus went to heaven, is it not passing strange that the apostles had never found it out? (Acts 1: 1-8.)

442. Is not Jesus' answer at this time overwhelming proof that the kingdom was then future? (Acts 1: 6, 7.)

443. Did not Jesus promise "the keys of the kingdom of heaven" to Peter? (Matt. 16: 19.)

444. If the kingdom was already open, what need had Peter of the keys—to lock it up?

445. If the kingdom of God was in existence at the time of the transfiguration, why did Jesus charge Peter, James, and John not to tell what they had seen until after the resurrection? (Matt. 17: 9.)

446. If the keys were delivered to Peter before the resurrection, of what use could they have been, seeing Jesus charged them all not to tell any one that he was the Christ? (Matt. 16: 19, 20.)

447. After Jesus rose from the dead, did he not give his apostles a commission to proclaim to all the world that he was the Christ? (Matt. 28: 19; Mark 16: 15, 16; Luke 24: 46, 47; John 20: 22, 23; Acts 1: 4, 8.)

448. Was not this commission the "keys" of Matt. 16: 19?

449. Did not the promised "power" come on the day of Pentecost after the resurrection? (Acts 1: 4, 8; 2: 1-4.)

450. Did Peter ever use the keys before that day?

451. And if Peter ever preached, or bound anything on any human being, from the day of Christ's conversation with him at Caesarea Philippi to the day of Pentecost following the resurrection, where is it recorded, and what is it? (Matt. 16: 13-20.)

452. Did not the first commission end at Caesarea? (Matt. 10: 5-7; 16: 20.)

453. If you still persist in saying that Jesus' kingdom was set up before Pentecost, please tell us who was king and when he was crowned.

454. If Jesus was King while on earth, where was he crowned, and by whom?

455. If Jesus was King while on earth, where was his throne?

456. Was any one said to be in the kingdom before Pentecost? Who?

457. Are not people said to be in the kingdom since Pentecost? (Col. 1: 13, 14; 1 Thess. 2: 12; Rev. 1: 9.)

458. Was not Jesus to rule upon the throne of his father, David? (Isa. 9: 7.)

459. David ruled in Jerusalem; but it is a well-known fact that Jesus did not

rule there, hence we must look elsewhere for his throne. Was not David's throne removed to heaven? (Ps. 89: 35-37; Isa. 9: 6, 7; Luke 1: 32, 33; Acts 2: 29, 35.)

460. Now, does not Acts 2: 33 say positively that because Jesus was exalted to sit on David's throne, therefore God shed forth what was seen and heard that day?

461. Is it not clear, then, that the crowning of Jesus as King and the sending of the Comforter—the Holy Spirit of God—are inseparably connected? Jesus was crowned in heaven, not on earth, except in derision. (Read Ps. 24: 7-10.)

462. Do not people enter into the kingdom of God by the blood of Jesus? (Heb. 9: 14, 22; 10: 22.)

463. As people are baptized into Christ, is it not plain that the blood is connected with baptism? (Gal. 3: 27; 1 John 5: 8.)

464. Does the blood of Jesus actually wash away sins? (Rev. 1: 5.)

465. Did not Christ's blood flow in his death?

466. Must not people come to that blood to be saved? (Rev. 7: 13, 14.)

467. Are we not "baptized into his death" (Rom. 6: 3), in which his blood flowed?

468. Are we not then raised to walk a new life? (Rom. 6: 4; Col. 3: 1.)

469. As we all preach that none but those who are truly penitent can be baptized, why do you cry, "Water salvation?"

470. Does not Paul say that Christ cleanses the church with the washing of water by the word? (Eph. 5: 25, 26.)

471. Why, then, do you place the cleansing (forgiveness) before the washing of water, which is baptism?

472. Now, as cleansing, or forgiveness, is at baptism (Mark 16: 16; Eph. 5: 26), and as the blood "cleanses" (Eph. 5: 26; 1 John 1: 7), is it not clear that the blood is reached in baptism, as we are "cleansed," or "forgiven," of our past (alien) sins but once?

473. What scripture says we reach the blood before baptism? (1 John 5: 8.)

474. As God joins water and blood together, and as you teach that baptism is "symbolic," must not the washing of blood be "symbolic" also?

475. And as you teach forgiveness before the water "symbol," do you also claim forgiveness before the blood "symbol?"

476. If you do, do you not forsake the blood of Christ entirely?

477. And if you claim forgiveness at the blood, and put the blood before baptism, are you not at war with Jesus, Peter, Ananias, Paul, and John? (Mark 16: 16; John 3: 5; Acts 2: 38, 22: 16; Rom. 6: 3, 4; Gal. 3: 27; 1 John 1: 7; 5: 8.)

478. Who "shall be saved?" "He that believeth and is baptized," says Jesus. (Mark 16: 16.)

479. Repent, and be baptized, what? The Holy Spirit replies, "For the remission of sins" (Acts 2: 38.)

480. Are you willing to live and die in a church the Bible does not even name?

481. Do you claim the Bible as your guide? If so, why are you in the Baptist Church, seeing that the Bible knows no such institution?

Kind reader, I now bid you adieu, hoping that you will henceforth be simply a Christian and do all in his name (Col. 3: 17) who loved you and died for you. And let us remember that eternal life is a "promise" (1 John 2: 25) to you and to me, if we patiently do "the will of God," not our own. (Heb. 10: 36.)

CHRISTIAN UNION. NO. 7.

J. PERRY HODGE.

Again, suppose that all denominationalism should accept this plea, and every member of it lay down his own party standards of authority and accept no other standard of authority save the Bible, and the Bible alone. Do you not think it would be hard to distinguish one party from another? They would have become one in name, one in doctrine, and one in practice. Partyism would be dead; denominationalism could not be found; Christian union would be a reality. Christ would be honored and the world would then "believe that thou hast sent me," and thus be saved. The people who had been pedobaptists would not seek authority in their former standards on baptism, but would turn to the Bible, and the Bible alone; the people who had once been Lutherans would not rely upon the doctrines taught by Luther, but their refuge would be the Bible, and the Bible alone; the Baptists, who practice "close communion," would not rely on Baptist usage to sustain them in a practice that almost three-fourths of them do not favor, but would turn to the Bible, and the Bible alone, and be content to "let a man examine himself, and so let him eat;" the Methodists, who now practice "open communion," would not then think of looking into their Discipline to find authority for such a practice, but would seek authority for all their acts of worship in the Bible, and the Bible alone, and would there learn that "he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." They would not want to take the responsibility of inviting to the Lord's table, any more than the Baptists would of rejecting from his table. The Bible, and the Bible alone, for our only standard of authority in matters of faith, work, and worship will effect that for which Christ prayed—viz., Christian union. Reader, if you belong to any party of denominationalism, will you not heed the calling invitation of that

voice from heaven: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18: 4), and be one with Christ and his disciples? Will you not refuse to wear that party name of yours for the sake of union, provided a name can be found that you and all others are willing to wear—the name "Christian?" Will you not lay aside the standards of authority of your party that bind none but the people of your party for the sake of union, provided a standard can be found that you and all others are willing to be bound by—viz., the Bible? If you are willing to do these things, and show your willingness by doing them, Christian union will be effected; otherwise it cannot be.

You say there is nothing in a name, do you? I insist there is something in a name. For instance, our common name is "man." Every person of the masculine sex is entitled to wear that name, and does wear it. But you are called "John Brown" to distinguish you from "Bill Jones;" and when Bill Jones gets a letter addressed to John Brown, he gives it to you instead of giving it to Dick Williams. He does that because your name gives you the right to that particular letter. But should he receive a letter addressed to "Man," you are as likely to get it as any other man. Names make it possible for us to have distinct ownership in property. If a man in New York wants you to have a check on his bank for fifty dollars, he knows how important it is to address a letter to your name; and you also know how important it is to have the name to which the letter and check are sent, otherwise you would not get the check. Without names, nothing in heaven or on earth can be spoken of intelligently. There is much in a name, and it is very important to have the right name.

You are willing to wear the name "Christian" as a common name, and the name "Baptist" to distinguish you from the Methodists. If it were important that Christians should be distinguished from one another, your reasoning would be good; but it is important that Christians be one instead of being distinguishable from any other Christian or set of Christians.

Is the name "Christian," which we all are willing to wear, the right name? I should not answer, neither should you; but we both should be willing to yield if the Bible, which is (or ought to be) our only standard, teaches that the name "Christian" is the right name for the followers, the disciples, of Christ. I will search for that point and let you know in my next article in *The Way*.

Brother or sister, send me your name, if you will read the paper. I am sure, if you want the paper and will read it, there will be some way provided by which you may; for it is the Lord's

paper, published and sustained by the Lord's servants.

MISSION OF THE CHURCH.

F. L. YOUNG.

In these days of "churchianity" it may be thought presumptuous, out of order, or behind the times to ask, "What is the mission of the church of God?" also, "What is the mission of that local assembly that meets from time to time in one place?"

Does the local congregation exist and has it a mission every day in the week, or does it cease to exist and become re-absorbed in the world after an hour or two spent in worship on the Lord's day?

I have heard it said of gospel preachers that they mark, brand, and turn loose their converts on the commons without any church or religious restraint whatever. This report is perhaps not true of the theory of any gospel preacher, but experience and observation teach that it is true of the practice of many. From the practice of others, it seems they have lost sight of the object or purpose of the local assembly in their zeal to organize something not the church to do the work of the church.

According to the divine record, Jesus used the term "church" on two occasions, and only two. On these two occasions he expresses the two meanings of the word "church" as found in the New Testament.

In Matt. 16: 18 he refers to the whole family of God resting upon the Christhood of Mary's Son. He is the foundation of all that is valuable to man in time or eternity; he is the head of the body which is the church of the firstborn, the pillar and ground of the truth.

There is almost perfect agreement among gospel preachers as to the mission of the church as a whole. All say that it is to honor God and glorify Christ by subjugating the kingdoms of this world to the will of the King of kings and Lord of lords—destroy rebellion and bring in that blissful state of "glory to God in the highest, and on earth peace, good will toward men."

How is the church as a whole to bring about that blissful state in which God's will shall be done on earth as it is done by angels in heaven?

The *how* is found in the mission of the local assembly. In Matt. 18: 15-20, Jesus speaks of the church as a local assembly, and not as the entire family of God.

The one seeking reconciliation with his offended brother is told to go alone first; if this fail, take one or two next time; if this fail also, tell it to the church—not to the whole family on earth, for this would be impossible; but tell it to that local assembly that meets in Corinth, Smyrna, or somewhere else. There may not be more than two or three in that assembly; but if they live seven days in the week as

Christians, and meet from time to time in the name of the Lord, he is in their midst, and that assembly is the church of God in that community.

The local assembly is to the church—the whole family of God—very much what the synagogue was to the temple worship. This difference, however, is noticed: In the synagogue the presence of ten was required before it could be a worshiping assembly; while the church—the local assembly—may not have more than two or three. (Matt. 18: 20.) In this passage, when Jesus says, "Where two or three are gathered together in my name," etc., he means "by my authority," and more, too. The idea is: "When you come together in my stead to represent me, to carry on the work here begun by me."

Christian people may assemble for divers purposes, and these assemblies not be the church of God, because they are not meeting in his stead to carry on the work begun by him.

I see a number of Christians meet, sing, and pray. Is this not the church of Christ? No. Why not? Because their prime object is to advance local option, and thus destroy the whisky traffic. That assembly, though composed of Christians, is known as a "prohibition club." Other Christians, both men and women, meet from time to time for educational purposes. This assembly is not the church, but a board of education or a college faculty.

The purpose of that assembly that meets from time to time in Christ's stead and by his authority is threefold.

First, it is to build up every member of the assembly in the holy faith of the gospel, rear the babes in Christ to full-grown men and women in the Lord, and edify itself in love, and thus prepare every one to give an answer when asked for the reason of the Christian's hope. This is to be done by reading, exhortation, prayer, singing, admonition, etc.

Secondly, the mission of that assembly is one of beneficence—doing good first to the household of faith, and then to all as we have opportunity. If the assemblies of the saints could only realize this Heaven-ordained purpose of their existence, it would have a revolutionizing effect upon the world. The sick need attention, the church fails to respond; the hungry cry for bread, the church heeds not; the widow and the orphan cry in their distress, but the church heeds not their piteous wail. What is to be done? Some man of the world sees the neglect of the church. He must prepare for himself and family. He organizes a benevolent institution; he takes the oath, pays his money, and consoles himself with this thought: "If I get sick, I will have attention, church or no church; if I die, my wife and children will be taken care of, church or no church." Shall I condemn the man for doing that which the church ought to do, but neglects? Let us wake up the church to fulfill its mission on this very

point. Who ever heard of the various orders of knights begging outsiders for money to run their affairs? Shame on the saints—members of the church of the firstborn—when they resort to questionable means to get money for the church! They ought to hang their heads in shame when they think of drumming the world, and even going to saloon keepers, for money to support their own members. But what is to be done? Teach all to honor Christ and glorify God by giving all their time, money, and influence to the building up of the church of God, and not to the building up of worldly institutions. Let all cease to destroy the church and its mission by building rival orders to do its work.

Thirdly, the local assembly is a divine institution for doing missionary work. The world needs evangelizing. The local assembly is as a city set on a hill, enlightening the surrounding country. The church that fails to preach the gospel, that fails to carry or send the message of life to a lost world, has forfeited its right to the name "church of Christ." It is no assembly in Christ's stead, doing the work he came to do. If in the assembly they edify one another in the holy faith of the gospel, and thus grow in grace and the knowledge of the word as it is in Jesus—I say if they would only do this, their love for the lost would force them to extend the borders of Zion. But some fail here, and, because of this failure, with unbounded zeal for the conversion of the world, they establish orders, organize societies, and build strong ecclesiastical denominations to evangelize the world. Is that which they organize the church? No, no more than that sobriety organization is the church. In organizing these societies they are sapping the foundation out of the divine assembly, thus destroying its right to exist. What is to be done? Why, wake up the sleeping church. Arouse it out of its indifference, and teach it to fulfill its mission by evangelizing the world to the extent of its individual and collective ability. Organizing the members of the assembly into something else never gives them any additional power to work for God. They may have more partisan zeal, but that is all. If the members would put the same amount of time, money, and zeal in the church that is put in the various societies and conventions of societies, the world would be evangelized, strife and division would nearly cease, and the church that Christ gave himself for would shine clear as the sun, fair as the moon, and be as terrible as an army with banners.

Greenville, Texas.

THE MAMMON OF UNRIGHTEOUSNESS.

W. J. BROWN.

Every Christian ought to know God's estimate of money and its place in the economy of grace. This matter, thoroughly understood and practically accepted, would revolutionize modern Christianity;

but, like many other essential things pertaining to Christianity, it has been lost in the scramble for high places in the kingdom of heaven. If the New Testament is credible and to be accepted on authority or by reason of its inherent excellence, then we must, to be consistent and sure of the salvation to be revealed in the last day, accept the financial obligations it inculcates.

The Christian's financial relation to God is indicated by the term "stewardship." A few quotations on this point will suffice to convince all honest persons that Christians are considered by the New Testament as stewards of the Lord Jesus. "A bishop must be blameless, as the steward of God." (Tit. 1: 7.) Bishops are not merely church officers, but God's stewards. "O yes," says one, "the elder is the steward of God, and must give an account to God for the use of the means committed to him." That is true in part; but what is true of the elder is also true of each member of the body of Christ. "And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?" Again: "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God." (1 Pet. 4: 10, R. V.) These statements certainly include all disciples as stewards of God. "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God."

The great characteristic of a steward is that he be faithful in the use of whatever is committed to his care. "Here, moreover, it is required in stewards, that a man be found faithful." (1 Cor. 4: 2, R. V.) This faithfulness is put to the severest test in the use of very little things. You can test the honesty of a preacher—or any other man, for that matter—better by placing a dime where he will be sure to find it than by putting a larger amount before him. Now listen to this: "He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The salvation of men depends upon the principle of honesty—yea, on principle itself. To begin with, the apostle says to all Christians: "Ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6: 20, R. V.) The Christian is God's peculiar possession in a twofold sense—first, by creation; second, by redemption. Suppose man vested with the gift of creating power. He creates the material and fashions it into a machine. Is it not his? Subsequently the machine is broken, and he repairs it at his own expense. Is it not still his by every title of ownership? Just so we belong to Christ, and he has made us stewards of the manifold riches of Heaven. He called unto

him his own; delivered to them in trust his goods, and charged them to occupy till he returns; then he departed for a far country. This is as it appears to the natural man; but, really, Christ is still present to the spiritual man. His personal absence from the world is a sufficient test of the fidelity of those who claim to be his stewards. If he were still here directing the affairs of his kingdom, the disciples who are now faithless would either forsake him at once or adhere with greater fidelity to his instructions. If he were personally present in the assembly, they would turn out en masse to see him. Hundreds gathered a few evenings ago to hear a man talk about what he had only seen of the country where Jesus lived. They thought it was wonderful. Jesus was present on the following Lord's day, but they were not there to see him. Do they really regard themselves stewards of the Lord Jesus Christ? I trow not. If he were here now, and required all to sell their superfluous possessions and give the amount received therefrom to the poor and go and preach the gospel, they would either make the surrender or return with gladness to their own.

The parables of the virgins and of the talents afford us timely warnings of this specious deception. The lesson of the virgins is for the disciple to keep himself in a practically expectant attitude for the reception of the Christ at his return, that of the talents is that of an active, working attitude. They not only expect the return of the Savior, but by diligence in work they are hastening "the coming of the day of God." Both parables tell of the absolute certainty of a day of reckoning. The talents represent more than is included by natural and acquired abilities; it is something that Jesus commits to his people. Men had both natural and acquired talents before Jesus came into the world. Christ has bequeathed to us all the duties, privileges, responsibilities, opportunities, and blessings that arise from his work, sufferings, death, resurrection, and coronation. This is proportioned to our natural and acquired abilities. In view of our failures and the stern requirements of the Lord, we should ask ourselves often: What will be the condition of the disciples in that day, and what account will they be prepared to give to the Lord? Look at the faithful as he will appear in the judgment account. "And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents." The faithful servant is not forced into the presence of the Judge. Consciousness of duty well performed renders one bold in the great crisis of the judgment. It is not so with the delinquent member of the church. He is afraid of his own shadow, which reflects his failures in duty. He even fears the scrutinizing gaze of a preacher, lest the secret of his shortcomings be reproved. They will be found, if

possible, crouching behind the faithful in the day of God's great wrath. "And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming." (1 John 2: 28, R. V.) "Herein is love made perfect with us, that we may have boldness in the day of judgment." (1 John 4: 17, R. V.)

As we are now considering our duties as stewards of the Lord, and as stewardship involves handling "the mammon of unrighteousness," it may be of benefit to some to consider the meaning of "the mammon of unrighteousness." The name thus given to money is doubtless owing to the abuses of what is good and useful of itself. If we knew all of the vile associations of the dollar that we now have in our possession, we would feel like crying out indignantly, with the leper of old: "Unholy!" That which was meant to be a source of good to man is pressed into all kinds of service for the devil. Every silver dollar carries a falsehood upon its face. It is forced to say, in behalf of a nominal Christian government: "In God we trust." In its last analysis, it amounts to a little flattery of the Lord. In point of fact, we know that most men trust in the dollar, and the nations trust in the power of the sword. Thus the dollar is made the scapegoat of the sins of the nations. Hence Jesus calls it "the mammon of unrighteousness." I do not think he meant to call it "unrighteous mammon," for the money, of itself, is not an evil; it is the love of money that Christ condemns. It must needs be that Christians handle this money, or else go out of the world. Hence Jesus says: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they [friends] may receive you into everlasting habitations." We see from this that Christ's indorsement of anything transforms it into the implements of usefulness. His associating the hallowed influences of an atoning death with the breaking of bread and the fruit of the vine has exalted the commonplace things of time to a prominence that overshadows all the monuments of mere men. But to what use are Christians putting their means thus made sacred by the touch of Christ? Are we laying up "treasures in heaven" by using them as we should? "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." (1 Tim. 6: 17-19, R. V.)

Suppose you possess a million dollars of wealth. Business calls you from home to be absent some years. You have a trusted friend to whom you commit all your goods. You say: "I am going to leave for some

time. I will commit to you my money and property. You may have all that is necessary to your comfort and welfare; use the balance to further my interests." As soon as you are gone your steward begins to reason: "A fortune has been committed to my care. What shall I do? I am too honest to steal. I will just use the means to build larger and finer houses for myself. After I have thoroughly supplied myself with all of the comforts and luxuries of life, and have humiliated my rich neighbors, I will use the surplus for my lord and his projects." Look well at that picture, my delinquent brother; it means you.

Coal City, Ind.

THE LOST EPISTLE FOUND.

[Much has been written and said concerning certain letters of the apostle Paul which have in some way been lost. We subjoin an epistle which we think, for reasons that are apparent, ought to be accepted as authoritative in church matters by a large proportion of our preachers and churches.

As Le Verrier, from a careful observation made on the irregularities and perturbations in the movements of the planets, calculated with almost exact precision the character and locality of the hitherto unknown planet, Neptune; so do we, by carefully noting those strange manifestations of temper and aberration in religious customs now so prevalent among the disciples, determine with equal exactness what that epistle must be from which authority is obtained for so much of the practice which now obtains among us in both church work and worship, and for which no sanction can be found in the accepted canon of the New Testament Scriptures.—G. G. Taylor.]

"Hupergrammatonphronimos to Kakangelos:

"For this cause, O Kakangelos, have I sent thee abroad that thou shouldst set the churches in disorder and ordain a pastor in every congregation.

"A pastor must not be an elder, but a novice and a youth. He must not have a beard, or, if there be whiskers, let them not be of the Aaronic kind, but contrariwise let them be of the kind called burnside, and let them be few in number and situated on the upper lip and on the right and left sides of his face, and withal let these be well oiled with the grease of a goose and brushed until they be exceedingly smooth and shining. Likewise must he anoint the hairs of his head with the oil of a bear, and he shall separate the hairs of his head near the middle of his forehead. The pastor shall also be arrayed in clerical garments, that the cause suffer not reproach from uncomely raiment. His head shall be covered with a tall hat, which shall be made of pure silk and shall be of the kind called the plug. His outer garment shall be of the Prince

Albert pattern as to the skirt thereof, but the front shall be buttoned up as far as the chin. But and if the breast thereof be of the common kind, let the button nearest the chin be fastened, and all the other buttons thereof shall be unloosed. Likewise his hands also shall be covered with coverings made of the skin of a kid, and he shall bear in his hand a cane with a head of gold; or if he be too poor to buy a cane with a golden head thereon, let the head be made of another metal, and this shall be overlaid with gold. And when the people shall see him arrayed in all his pastoral garments going into the house of God to minister in his office, they shall say one to another, There goeth a dude.

"A pastor must be a single man. But and if he be the husband of one wife, let her be young and exceedingly comely; and she shall also be fashionable and popular. But I give it as my advice, O Kakangelos, that a pastor remain single even as I am, so that he may draw well and be stunning to the female members of his charge, specially those that be young and are of marriageable disposition. And when he shall be twoscore years old and ten, let him retire from his pastoral office, for it is not permitted unto him to do pastoral duty after that he be fifty years of age."

"Moreover, a pastor must be a good mixer. To this end his tongue shall be as the pen of a ready writer. He shall be diligent to visit every house, and when he shall enter a house he shall be exceedingly polite to the mistress thereof, and he shall make careful inquiry concerning the health of the whole family. He shall shake hands with all the children; and if there be a baby, he shall take it in his lap and kiss it, and thus shall he gain the hearts of his people. And when he goeth into the street and into the highways, he shall greet all the people when he shall meet them, and he shall diligently inquire after the health of all their families: and so shall he mix with all the people.

"He must also study and memorize all manner of anecdotes. He will surely mix well if he shall have an anecdote for the end of every speech he shall make both in public and from house to house. I appoint also that the pastor have dash and impudence and a full supply of slang which shall savor much of vulgarity.

"A pastor must be a good organizer. For be it known, O Kakangelos, that the church organization sufficeth not. Accordingly it needs be that sundry and divers kinds of societies must be invented to serve as auxiliaries to the church of God. Now these be the chief societies of which they shall be mindful: the Foreign Missionary Society, the General Missionary Society, the State Missionary Society, the District Missionary Society, and the County Missionary Society. And there shall also be the Christian Woman's Board of Missions, with its auxiliaries, and the young ladies' auxiliaries, and the Buds of Hope aux-

thames; now these be the missionary societies. And besides these there shall be divers kinds of societies in every church. There shall be the sociable and the mite society, and the sewing circle and the Doreas society, and all kinds of societies for all kinds of uses. And what more shall I say? for time would fail me to tell of the Christian Endeavor Society, the Young Men's Christian Association, the Young Men's Christian Union, the Bethany Assemblies, the Sunday School Associations, the Chatauqua Conventions, the temperance orders, and a great multitude of such like societies which no man can number. Now therefore, O Kakangelos, give the more earnest heed that every pastor shall be able to organize societies.

"A pastor shall be skilled in expediency. For be it known unto thee, O Kakangelos, that the simple worship and work of the church will wax old and grow tiresome to the membership thereof. And it shall come to pass that they will say, We be exceedingly weary, yea, our souls loathe this old apostolic gospel; let us have something new therefore. And then shall the pastor say within himself, What shall I do therefore? for they be ready to turn me out of my office. I am resolved what to do: I will divert them somewhat with expedients, and then shall they keep me for their pastor. And then shall the pastor speak to those of them who are learned with excellency of speech and the wisdom of men, while for those who are unlearned he shall tell an anecdote which shall make his hearers laugh thereat. Moreover, it shall come to pass that singing psalms, hymns, and spiritual songs shall become stale and grow dull to their ears: then shall he with great caution suggest to the most worldly-minded of his flock that instrumental music would be much more entertaining and attractive to the people; and when he shall have gained a goodly number of his members, then shall an organ be placed in the church, and it shall be played, even though it rend asunder the church of God, the body of Christ, for which Jesus shed his own blood. And if there be those who shall cling to the old paths and refuse to accept this innovation, let them be cut off from among the people as those that trouble Zion.

"Expedients must also be invented to collect money from the outsiders to help pay the church expenses: I appoint, therefore, that strawberry suppers in their season shall be held, and oyster suppers in their season, and all manner of gastronomical (which, being interpreted, is stomachal) festivals, shall be ordained, and the young maidens and the fairest of the married women arrayed in gaudy attire, like waiting maids in kings' houses, shall serve as saleswomen at these feasts; and it shall be that whosoever among them shall take in the largest sum of money shall be called the belle of the flock, and that whosoever shall buy the most from them that shall sell shall be called the bellwether of the flock.

"There shall also be concerts of all manner of stringed instruments of music, guitars and violins and banjos, and the loud-sounding bass violin; and there shall be concerts of all manner of wind instruments, organs and flutes and cornets and trombones, and of all kinds of instruments of tin and brass and silver; and there shall be men players, expert in all kinds of music, which shall play on these instruments of music. There shall be no distinction of morals shown of these players, only they shall be skilled in music. Now, therefore, when all the expenses of these concerts shall be paid, whatsoever remains over and above thereof shall go to pay the pastor's salary.

"And there shall be great excursions on the railroads and on the waters of the mighty sea, and much revenue shall be gathered therefrom; and when all the expenses of these excursions shall be paid, whatsoever remains over and above thereof shall go to support female orphan schools.

"And there shall be excursions on the rivers of waters in the steamboats thereon. And there shall be a band of music to play quadrilles and polkas and waltzes and all kinds of dance music, and as many of the passengers as have a mind thereto shall dance to the music: with all their might shall they dance: both male and female shall be joined in the square dance and in the round dance thereon; and when the expenses of these excursions on the rivers of waters shall be paid, whatsoever of the proceeds remain shall go to pay the expenses of the great conventions of the missionary societies.

"Do thou charge the pastors which thou shalt ordain to see to it that much money shall be made by these expedients. And it shall come to pass that the pastor who can invent the greatest number of expedients and shall operate them with the greatest success shall purchase for himself a fame throughout the whole church, and he shall be sought after by all the churches.

"A pastor must likewise be a progressive man. Teach and admonish them and cause them to know that the world moves and that a pastor must keep abreast of the age. Put them in remembrance that when the apostles instructed the church the world was in its infancy, and the church needed to be fed on milk. Verily the time will come, and hath already come, when they will no longer live on the sincere milk of the word, but shall hunger after strong meat. Be thou aware of the fact, O Kakangelos, that the church and the Bible will be brought forward by the progress of science and philosophy so called; as it is written, That which waxeth old is ready to vanish away; behold, all things shall become new. It shall come to pass, therefore, that old-style church buildings shall be razed to the ground, even to the foundation thereof, and new houses and finer ones shall be builded on the places thereof. In that day preachers which shall know only the baptism which Peter, John, and Paul preached shall be put away, and pas-

tors who recognize those as brethren in the Lord who have been sprinkled shall be called to fill their places. It shall come to pass in those days that churches shall arise which shall sprinkle babies, and which shall call this Christian baptism; and these churches shall be zealous and pious. Now I charge thee, O Kakangelos, Greet these churches as churches of God, and call the members thereof, Our brethren of the Methodist Church; and, Our brethren of the Presbyterian Church. And do thou cause them to feel that faith in error and falsehood to the pious soul will bring as many blessings as faith in the truth. And do thou, as thou valuest thy reputation, avoid as vain all such questions as, What advantage then hath the truth over falsehood? and, Why should Christ have come to bear witness to the truth? O Kakangelos, stir up the churches wherewith thou goest, and exhort to progress in show and parade and in all that pleaseth the eye and that increaseth pride and delighteth the flesh, that their progress fall not behind the progress of other churches. Now do thou beseech them with many tears and with much strong crying that in some way and by any means they shall beat the Methodists.

"Finally, O Kakangelos, I pray thee to remember Lalatika and Phluara, our sisters in the ministry. Advise and instruct the pastors to lay hands on the women of the church, that they may thereby be set apart to preach and to teach and to lead the worship on all public occasions; for there be many women in the church who are fair to look upon, and who have graceful manners, and who can talk well. Now, therefore, let all these forces be used for the furtherance of the gospel. Amen.

"Salutations to my well-beloved messenger Kakangelos, by me Hupergrammatonphronimus, with mine own hand."
—Gospel Advocate, January, 1890.

LIFE AND TIMES OF ABRAHAM.

THEO. H. HUMPHREYS.

Among the descendants of Shem, first mentioned in the Bible is Abraham. He was the son of Terah. Terah had long lived in "Ur of the Chaldees," a city on the Euphrates River, about one hundred miles southeast of Babel. Here, we suppose, Abram was born and his childhood spent.

For some cause which the sacred historian does not give, Terah left Ur of the Chaldees and journeyed toward Canaan, or, as it is now called, "Palestine." He settled at Haran, a town occupying about the central portion of what is now known as "Turkey, in Asia." From profane history we learn that there were great internal troubles in and around Ur about the time of Terah's departure, and this may have caused the move; or, as the people of Ur were very wicked and idolatrous, he

they have gone forth to seek a more favorable place where he might worship the true, and living God in peace according to the desires of his own heart; but, though this seems reasonable, it is mere supposition and may be incorrect. At any rate, he went to Haran, and carried Abram, his son, and Lot, his grandson. Here Terah died, and a most remarkable thing happened to Abram. God appeared to him and commanded him to get out from his country and from among his people into a land that he would show him. God promised to bless him, to make his name great, to make him a blessing, to bless all who would bless him and curse all who would curse him. He also informed him that all nations of the earth should be blessed through him, and promised him the land of Canaan, a very rich and fertile country, extending from the Euphrates River to the river of Egypt. Abram was a good, pious man, and had a godly wife, and their faith was strong enough to cause them to take God at his word and obey him in all things. Abram was willing to do as God commanded, although it led him away from his father's house; from home, with all its sacred and tender associations; from the friends of his youth and everything near and dear to his heart—never to return. He laid no plans for a return. The sacred historian says he went out, not knowing whither he went. O faith sublime! Truly and appropriately was he denominated the "father of the faithful." "He looked for a city which hath foundations, whose builder and maker is God." Here is the secret of his success. We strive mightily for the things that perish. Nothing, I am inclined to believe, is impossible to the man of great faith. What burdens we could bear if we had father Abram's faith; if we could always realize, as he did, that amidst all our trials, temptations, and troubles, God is our "shield, and . . . exceeding great reward!"

But we must not conclude that Abram had no faults, for his life would then tend to discourage us. All great and good men have their faults. On one occasion, as Abram was journeying through Gerar, he committed, to my way of thinking, a very great mistake. The people of Gerar were very wicked, as also was Abimelech, their king. Now Sarai, Abram's wife, was a very beautiful woman, and he was afraid Abimelech would kill him and take his wife. So he told her that everywhere they went she must say she was his sister; and she was indeed his sister, for they had the same father, but different mothers. She was his half-sister, but he told this to keep back the truth that she was his wife. He suppressed the truth for the purpose of deceiving, and therefore lied. This was a great blunder for a great man to make, and God rebuked him for it. It seems that his great faith that led him

away from home, and banished into a strange land, among wicked, heathen people, gave way, and he resorted to a falsehood for protection, and that after God had promised to be with him and bless him. But this only shows to us how frail poor, weak humanity is when left to itself. We should love, respect, and admire the character of good old Abram none the less for this. It should be a source of comfort and encouragement to us, for it teaches us how willing God is to forgive his erring children if they will only be loyal and obedient to his will. He by no means cast off Abram, for it was after this that he made this wonderful statement to him: "I am thy shield, and thy exceeding great reward." O, the wonderful love God has for his children! Truly, "God is love." How tender, how merciful, how long-suffering is God toward poor, sinful man! If we will only try faithfully to follow him, he will own and bless us.

Some time after this mistake God appeared to Abram and changed his name to "Abraham," because he was to become the father of many nations. Sarai's name was also changed to "Sarah" for similar reasons.

Now Abraham and Sarah, as we shall hereafter call them, were much troubled because they had no son to inherit their property. God had blessed Abraham abundantly, and he was rich. Wealth, in those days, consisted largely of flocks and herds. The Bible tells us that Abraham was rich in cattle, silver, and gold. He also had many tents and a great number of servants. This we know, because the Bible tells us that when Lot was taken prisoner in the battle of the kings, Abraham took three hundred and eighteen of his own trained servants and rescued him. Now it grieved Abraham greatly because he had no son to inherit his immense wealth, but that one Eleazar, born in his house, would, according to the laws of his country, be his heir. Now this was another mistake, for God had promised that in his seed all nations should be blessed. This, of course, could not be fulfilled unless Abraham had an heir. But God appeared unto Abraham and assured him that he should have an heir, a son "out of his own loins." But Sarah seems to have grown impatient concerning the promise and endeavored to hasten its fulfillment by giving Abraham her handmaid, Hagar, an Egyptian woman that she had obtained while in Egypt. He took the woman to wife and through this means obtained a son which he ardently hoped was the heir of "the promise." But this was not God's plan; so he appeared to Abraham again and told him that Sarah herself should bear him a son. Now Sarah was barren and ninety years old, much past the age of childbearing; but Abraham staggered not at the promise, and Sarah bore Isaac, the child of promise. Abraham

was greatly pleased over the son which gave him a great feast. A great many more good things might be said concerning this grand old patriarch, if space would only permit; but a few more words must suffice.

Abraham lived to a good old age—one hundred and seventy-five years—as God promised. In living a life of faithful obedience to God's commands, Abraham made a name and character that will be revered and respected as long as time itself shall last. As long as God's word shall endure and be read, so long shall the name of Abraham be remembered. Grand and glorious man! How many lessons may we learn from his life! Would to God that I could climb to the grand heights to which he climbed!

Although centuries have rolled away, nations mighty and powerful have flourished and passed into oblivion, and great cities have stood for ages, crumbled, and fallen into decay since the remains of father Abraham were laid away in their quiet resting place in the cave of Machpelah, his name shines brighter and brighter as the years go by. Truly, "the path of the righteous is as the shining light, that shineth more and more unto the perfect day."

Much may be learned from a careful study of the lives of such men, for

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time—

Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Gadsden, Tenn.

A PURPOSE IS A COMPANION.

Says Emerson, "A purpose is a companion;" and the companion is good if the purpose is good. It pushes a man right along as if it had strong hands; it nerves his heart as if it had an actual voice and were bidding him be brave; it encourages him to be brave; it encourages him to persevere; it assists him to climb. There is strength in it, and inspiration in it, and glorious help in it. A man without a purpose is a lonely man, a shiftless man, a useless man. It takes purpose successfully to carry us through the ever-varying experiences of life; and without purpose no man shall ever find heaven.—The Evangel.

"Better is a little with righteousness than great revenues without right."
(Prov. 16: 8.)

"The hoary head is a crown of glory, if it be found in the way of righteousness."
(Prov. 16: 31.)

EXTRACT FROM AN ARTICLE, ETC.

(Continued from Second page of cover.)

No teacher loves his student when he allows him to continue doing sham work. Parents ought not to tolerate in their children shabby work, no difference how little may be the work. Even in making a fire you should require him to make a good fire, that he may form the habit of doing well all he does. There is always an open door to him who does good work; this kind of a man never has to hunt for work; as a rule, he is not able to do all the work offered to him. But we are not indebted to man for this sure road to success. Like all other lessons of elevation and development, it comes from the Bible. This is why the Bible School believes, teaches, and practices this never-dying lesson. God teaches all through his Book that the good and faithful servant will be rewarded. 'Whatsoever thy hand findeth to do, do it with thy might.' (Eccles. 9: 10.) 'And whatsoever ye do, do it heartily, as to the Lord, and not unto men.' (Col. 3: 23.) There is no greater humbug to the rising generation than a school that does smattering work. The school that does sham work is a greater enemy to its students than the man who takes your money out of your pocket while you sleep. He who steals your money 'steals trash;' but the school that does smattering work takes your money, your opportunity, and, worst of all, cripples you for many years, and possibly for life. He who desires to be truly an educated man should strive not to know all about everything, but 'to know everything about some things.'

Send to the School for a catalogue.

THE INDIFFERENCE OF MEN.

J. B. LANE.

One of the depressing signs of the times is the general decay of seriousness which shows itself in many ways in conversation, in literature, and in the occupations of life. How hard it is to engage anybody in a sober, earnest conversation! People like to talk well enough, and will talk without ceasing on the most trifling subjects. They are ready to gossip, to entertain each other with the small talk of society; but it is so rare in comparison that we sit down with one who seems to delight in conversation of a higher kind. The mass of people do not even think seriously; they have no convictions and do not care to have any, even while life is so solemn and earnest and so swiftly passing away; they do not care to think deeply about anything outside of their special line of

business; they avoid the trouble of a real intellectual grapple with any of the great problems of life; they do not want to be burdened with opinions which are formed only as the result of thought, and which may compel them to take some positive action or to make some real sacrifice. In politics, they always go with a party; in religion, with a sect, to which they give up their own independent thinking, content to have it done for them. O how careless people are! Why, this is not the only life we will live; this life will surely end; the life beyond has no end. If this life were all and there were no hereafter, we could then afford to let it be a life of mistakes; but, my dear friends, we will be held responsible for our mistakes made in this life as surely as we make them. God says we are held responsible for not gaining knowledge in this life. We are to know our duties and we are to do them. Let us all lay aside all of our idle talk, backbiting, and gossiping, and obey the commandment, "Love one another." Let love be our ruling passion. If we cannot say something good about our fellow-man, let us say nothing. Let us not take part in dragging our brother down, but let us put our arms around him and help him to walk and live more and more like Jesus.

Olympia, Ky.

WORSHIP OF THE LORD'S CHURCH.

STANFORD CHAMBERS.

The right things must be done as worship or it is vain. We are now ready to consider what are the acts of worship. As we are considering the "one body" of which Christ is the Head (Eph. 5: 23), Christ alone is authority for what shall be done as worship. If we were considering some man-made church, we would go to man as authority. Leaders of Methodism say: "How can we expect our people to know our doctrine if they do not read our Discipline?" To know the worship of the Lord's church, then, we must go to its discipline, which is the New Testament. If in the worship anything is done by man's authority, anything not authorized by the word of Christ, it is a pollution. If man adds anything to what the Lord put in the church as worship, he says by his deed, plainly and clearly, that the Lord's arrangement is deficient; it lacks something. He presumes to improve on the Lord's plan. In so doing he offends God and his faithful children. Better were it for him if a millstone should be tied about his neck and he be cast into the sea; for unless he repent, he will receive even greater punishment than that.

Even in the Jewish dispensation a thing like that could not be done without making the worship vain, even though the acts in themselves were entirely harmless. The Savior gives a forcible talk on this subject in Mark 7: 1-13.

The Pharisees and all the Jews observed as worship the washing of cups and pots and brazen vessels and many such like things, holding the tradition of the elders. These acts in themselves were not sinful; indeed, it was quite necessary to wash those vessels sometimes, but not in connection with worship. Jesus said of it: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Mark 7: 7, R. V.)

In the Christian dispensation we are plainly told "not to go beyond the things which are written" (1 Cor. 4: 6, R. V.); and, again, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3: 17). What we do in connection with the worship, not commanded by the Lord, is after the precepts and doctrines of men, and that makes it vain. It is man's right to worship, not to dictate.

The doing of anything, then, that is commanded by the word of Christ is, in a sense, worship, and in that sense we must be worshiping him all the time. But there is a worship that belongs to the assembled church on the first day of the week. In Tit. 3: 14 we are commanded to maintain good works for necessary uses. We can do this as worship if we do it as unto the Lord, but it does not belong to the Lord's day worship.

Luke tells us that the church at Jerusalem continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. In Acts 20: 7, we learn that at Troas the disciples, with Paul, attended to the teaching on the first day of the week. In the same verse we learn that the purpose of their meeting was also to break bread. The same Paul who engaged in the above on the first day of the week commands the fellowship to be attended to on the same day. (1 Cor. 16: 2.) It is clear, then, that teaching, fellowship, and breaking bread belong to the Lord's day worship. As to the fourth item, the prayers, all sects join in observing that, so I need not discuss it.

In Col. 3: 16, Paul says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Since the singing is to teach and admonish, it can hardly be considered a distinct act from "the teaching" already mentioned.

Teaching, fellowship, breaking bread, and prayers are divinely authorized in the assembly of the saints. The Lord placed them there, and not man. Man either wants to leave one or more of them out or put something else in, or both. But maybe the Lord has put something else in there. What about foot washing? The Master said: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Of the Supper he said: "Do this in remembrance of

me." People ask: "Why observe one and not observe the other?" I answer: Both are to be observed, but each in its own place. The place of each is where the Lord puts it. When the above commands were given, the church was not yet built; and so far as those commands are concerned, we do not know that either is to become a part of the public worship. We follow the records closely to the time the church is set in order, and we find it continuing steadfastly in the breaking of bread, and the disciples at Troas meeting on the first day of the week to break bread.

Foot washing we find mentioned once more in 1 Tim. 5: 10, where it is classed among good works as an individual or household duty. It is to be observed like relieving the afflicted and using hospitality to strangers—that is, when it is necessary and we have the opportunity. Put these things where the Lord put them. There is not one example of the church of Christ coming together to wash feet.

The worship of the Lord's church, then, consists in teaching the word of the Lord, contributing according to prosperity, the communion and the prayers of the saints. To do more or less than this is to do so "after the precepts and doctrines of men." The pure worship of God is thereby perverted; it is vain.

Sullivan, Ind.

(To be continued.)

THE COMMANDMENTS.

LINNIE M'REYNOLDS.

In Ex. 20: 3-17 you will find the Ten Commandments in rotation:

1. "Thou shalt have no other gods before me," nor "make unto thee any graven image."
2. "Thou shalt not bow down thyself to them."
3. "Thou shalt not take the name of the Lord thy God in vain."
4. "Remember the Sabbath day, to keep it holy."
5. "Honor thy father and thy mother."
6. "Thou shalt not kill."
7. "Thou shalt not commit adultery."
8. "Thou shalt not steal."
9. "Thou shalt not bear false witness against thy neighbor."
10. "Thou shalt not covet anything that is thy neighbor's."

Now, these commandments are in the Old Testament and were binding on the Jews. To know the penalty, if one or all are broken, read the remainder of Exodus and the following books. Now go with me to the New Testament, and let us find how many of these commandments are brought over and placed in it; and as they all were binding on the Jews, then as many as are brought over are binding on us and must be obeyed.

Jesus gave unto Peter the keys of the

kingdom, and told him whatsoever he bound on earth would be bound in heaven, and whatsoever he loosed on earth would be loosed in heaven. Peter, coming into possession of the keys, gathers up the moral commandments, which are right in themselves, and binds them over in the New Testament; and they are bound in heaven, and are also binding on us—not because they are in the Old Testament, but because they are in the New Testament.

In the New Testament the commandments are not laid down in rotation, as in the Old Testament. The greatest commandment is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," corresponding with the first commandment in the Old Testament, which is: "Thou shalt have no other gods before me." If we love God with all our minds, strength, and souls, it leaves no room for bowing down to other gods; so the second commandment is implied in this one. The third commandment is: "Thou shalt not take the name of the Lord thy God in vain." Jesus says: "Swear not at all." Now, the fourth commandment, "Remember the Sabbath day, to keep it holy," is left out. The fifth commandment is: "Honor thy father and thy mother." (See Eph. 6: 2, where it is brought over; see also Matt. 15: 4.) "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness." (Mark 10: 19; see also Matt. 19: 16-19; Luke 18: 18-23.) Paul says: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet [which is the tenth commandment]; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." (Rom. 13: 8, 9.)

These are moral commands, the doing of which we know brings good. Observing the Sabbath is a positive institution, which was a proof of loyalty to God. The Jews broke, or disobeyed, this command. (See Isa. 1: 13; 56: 4; Lam. 1: 7; 2: 6; Ezek. 20: 12; 22: 8; Hos. 2: 11; Neh. 13: 15-22.) For failing to observe the Sabbath, God says in Hos. 2: 11, "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts;" and for that reason he says he will make a new covenant with the house of Israel, not according to the old one; and for the new covenant we have moral commands and also a positive institution.

Under the new covenant the first day of the week was instituted as the day of worship by the resurrection of Jesus Christ from the dead. If we are loyal to our lawgiver, we will meet to worship

him as his disciples did of old when they met to break bread on the first day of the week; also, we are to lay by in store for the Lord upon the first day of the week as God has prospered us.

There is no command or admonition in the New Testament to observe the Sabbath. I have shown all the Ten Commandments were reenacted by Christ and taught by the apostles, save the command to keep the Sabbath; and there is now no law for keeping the Sabbath. As I stated before, the Sabbath was a positive institution of the old covenant, and the first day of the week is the positive institution of the new covenant. Jesus, by his resurrection from the dead, ordained the first day of the week as the day of worship for his children.

Much more could be said upon the subject, but this will suffice. Let those who believe the Sabbath is a positive institution of the new covenant bring the proof.

BURNETT'S BUDGET.

T. R. BURNETT.

Be just, though the heavens do not fall.
One little prejudice sometimes turns a big head.

Most people who throw stones live in glass houses.

Some men are self-made; more men are self-unnmade.

Genius is called a "disease," but it is not very contagious.

When a preacher smokes cigars, his sons may smoke cigarettes.

A mother is always known by the company her daughter keeps.

The man who goes to himself for what he wants generally obtains it.

A stiff upper lip is about all the capital some men have, yet they succeed.

The best way to warm up a cold church is to build a big fire in the pulpit.

Reputation is not character, though it sometimes brings a man more money.

There is no true greatness without great goodness. So says some one, very truly.

Some people, when they go to church, pay more regard to starch than to salvation.

A Western preacher says "amen" means "So be it, Lord, and I'll stand my part of the expense."

Here is a breakfast hymn:
Breathes there a man with soul so dead
Who never to his wife hath said:
"These biscuits you have deigned to bake
Are not like mother used to make?"

The poet is after the preachers:
Funeral sermons all remind us
That, despite the lives we've led,
Preachers will not fail to find us
Heav'nly creatures—when we're dead.

The Way

J. S. Watkins
Galsworthy, Tenn.

"Enter ye in by the narrow gate: for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

A MONTHLY JOURNAL DEVOTED TO THE SERVICE OF JESUS, THE CHRIST.

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No. 9.

J. A. HARDING, BIBLE SCHOOL,
EDITOR AND PUBLISHER,
NASHVILLE, TENNESSEE.

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SCRAPS.

J. A. H.

Look at the printed "tab." on your paper. If it has on it "Dec. 99," it shows that your time expired then, and that you owe for the numbers you have received since then. If it has "Jan. 00," your time expired in January, 1900; if "Dec. 00," your time will expire in December, 1900; and so on. If it has "Jul. 01," it means your time will expire in July, 1901. Our naughts gave out, and we did not order more, as after this year we will not need so many by several thousand, perhaps. The black spot stands for a naught.

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It costs us about five dollars per month (besides the labor of it) to notify our subscribers that their time has expired. Every one who watches his paper and pays up promptly saves that much for the paper. More and more do we receive the finest kind of compliments for the paper. We believe it is doing a work that no other paper was doing, that it is reaching subscribers who never before read a religious paper. Its circulation is extending rapidly all the time. We print for this issue five thousand one hundred (5,100) copies, and we hope to print fifty thousand before

many years have rolled around, if God wills. The editor, the publisher, and the writers for the paper give their work free of charge. Not one cent does any one of them receive for his work. The profits that may arise from the publication of The Way are devoted to publishing the gospel and to ministering to the poor. Now, is not this a grand work, and do you not want to have a hand in it? Look at our graded club rates at the head of the paper, decide how many people you will send it to, and send us the names and the money. The greatest good to the greatest number is what we are working for.

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Remember, we will send The Way to any one who wants it, and will read it, whether he pays for it or not, as long as the fund contributed for this purpose will enable us to do it. We hope to meet a great multitude in the everlasting kingdom of God who will have been helped on their way to that glorious place by The Way. Don't you want to have part in this great work and enjoy with us the blessedness of giving? We want soon to enlarge our plant so as to do our own type-setting and job work. Then we can both do that part cheaper and we can enable students to pay their way at school by setting type.

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The following letter from Brother H. H. Hawley, of Madera, Cal., who asked the questions about the Bible School that appeared in the July issue of The Way, was most gratefully received:

"Dear Brother Harding: I have just returned from a short preaching tour, and last night wife read to me your kind reply to my questions in regard to your Bible School, and I am glad to find myself mistaken as to the ends, aims, and objects of the School. So far as its Christian work is concerned, it seems to be intended to make Christians of the pupils, and not to make preachers of them. This is as it should be, so far as I can discover from

what you say in reply to my list of questions. But, my dear brother, I feel sure that my mistake with regard to your very excellent School is the mistake of many, and it is this mistaken idea of the objects of the School that is doing the mischief that it is so desirable to abate. I am glad, therefore, that you have set the matter right before the public. Please send me a few copies of that number of The Way for distribution, for which please find inclosed fifty cents.

"Yours for better education,
H. H. HAWLEY."

If all people were as sincere-hearted as this letter indicates Brother Hawley is—as free from prejudice and as ready to receive the truth as he is—it would not be long till these misconceptions concerning the Bible School would be removed; but as they are not, I suppose it will be necessary to explain again and again till the end.

We believe it would be a good thing if every Christian in the world would refuse to teach in a school, or to send his children to a school, in which the Bible is not taught by Christians to every student. Such a resolve on the part of all Christians would quickly bring into existence thousands of schools similar to the Nashville Bible School, and thus more would be done in sowing the seed of the kingdom in one year than is now done in ten.

+++

A meeting was recently conducted in Fannin County, Texas, by Brother Thomas W. Phillips, of Grapevine, Texas, which resulted in ninety-eight (98) additions, eighty-one of which were by confession and baptism.

F. D. SRYGLEY.

In the death of Brother F. D. Srygley we lost one of our most entertaining and vigorous editorial writers. I always read his part of the Gospel Advocate with much interest. His grand work in contending for the church of the New Testament as

the all-sufficient institution for the conversion of sinners and the edification of saints was especially fine. He was particularly clear in showing that when a man complied with the New Testament conditions of membership in the body of Christ, he there and then became a Christian, a member of the body of Christ, no matter from whom he learned them or through whom he obeyed them. All the Christians in the world are members of the body of Christ, and taken together they constitute the church of God on earth; and he strongly and rightly contended that the phrase, "church of God," when it did not mean a body of Christians of some specified locality, meant this entire body; and he strongly condemned the application of the word to any sect or denomination as unscriptural, misleading, and wrong. It is wrong and tends to confusion and evil to use the phrase "church of Christ" to mean more than the Christians of any given locality, and less than those who belong to the body of Christ in all the world. Brother Srygley was unusually gifted in expressing truth clearly and strongly in few words. We will greatly miss his bright, spicy paragraphs.

The news of his death came to me while I was in Texas without a word of warning, and impressed me again with the importance of being ready. Who must next answer the call? Death is no calamity to the child of God, and I am not sorry for the Christian when he dies; I am glad for him and I rejoice with him. "Blessed are the dead which die in the Lord;" the angels bear them away to the paradise of God, where they live a brighter, sweeter, grander life. When the time comes for God to call him, it is far better for the Christian to die than to live. The only thing that any one needs to fear is that he may not be ready. Let us strive with greater diligence than ever to be ready, and let us learn to rejoice with and for the child of God when he is called up to the paradise of God. We may well weep for those of their dear ones who are left behind, but not for them who are called to the other side.

RUINED BY WEALTH

J. A. H.

Andover Theological Seminary is said to have an endowment of two million dollars (\$2,000,000), nine professors, three lecturers, and only twenty-three students. Money alone and grand buildings will not make a school. The school fa-

vors too strongly the doctrine of the destructive critics for its own welfare.

I have believed for years that it is unwise and wrong to charter and endow institutions of learning for teaching the religion of Christ; for as certain as the money is piled up in such an institution, the money lovers will take possession of it sooner or later, and generally they do it pretty quickly. To endow such an institution is simply to insure its perversion from that for which it was founded. It is enough to furnish godly men with buildings in which to teach and to sustain them, if need be, while they teach. It is a good thing for the income of such an institution to be small; for if it is great, it will surely attract the covetous, the selfish, and they will find places in it; and then in a little while the doctrine of the world, of the flesh, of the devil will be impressed upon the students of that school. I believe this result is inevitable. The piling up of huge sums of money for oneself or children or for schools, or other useful or benevolent institutions, is unnecessary, unwise, and plainly contrary to the teaching of Jesus. Neither he nor his apostles did it. Their lives demonstrated that the poorest of the poor are the most efficient agents for enlightening, refining, civilizing, and Christianizing the world when the blessing of God rests upon their labors. "For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called [or, "call you"]; but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God." (1 Cor. 1: 26-29.) Let no young man fear that he may not be able to do a great work for God because he is poor. Riches are oftener clogs to one's success than helps toward it. If Jesus could have done his work more effectually in this world rich, doubtless he would have been rich; but he needed to be poor, that he might most effectually work. So it was of his apostles. Paul says of himself and of the other apostles: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we entreat: we are made as the filth of the world, the off-scouring of all things, even until now." (1 Cor. 4: 11-13.) These, under Christ, were the greatest of all earth's benefactors.

If a man is eager to work for Christ, if he is determined to devote his life to the divine service, let him begin at once, at home, or wherever he may be; let him do

whatever he does better than he did before. No honorable work is too commonplace, too insignificant, too prosaic, to be done for Christ. Do every job for Christ, whether it be feeding the stock, plowing the garden, rocking the cradle, teaching school, selling goods, preaching the gospel—and that, too, whether it be to the rich or to the poor, to the white or to the black, to the great audience or to your hired negro boy—do everything for God, striving for his approval as you do it; and rest assured that when you are fitted for a higher field of usefulness, an open door will stand before you, through which you may enter upon your greater work—a door which has been opened for you by your diligence in doing whatsoever your hands have found to do. Every Christian should live for God and work for God and look to God for support and guidance at all times and in all things. This course will guarantee to any man or woman a wonderfully useful and successful life. If we are ashamed of manual labor, we are not like Christ or his apostles; if we are lazy, we cannot be good Christians till we overcome that laziness; if we do not endeavor faithfully to show our gratitude to those who have done good to us, our hearts are not right in the sight of God. "Blessed are ye poor: for yours is the kingdom of God." (Luke 6: 20.)

THE THEORIES OF MEN.

J. A. H.

When I was a student at Bethany College, about thirty-four years ago, Dr. T. J. Barclay was made Professor of Natural Sciences in that institution. A wonderful man he was, too, in many respects, and most lovable. The memory of him is sweet and pleasant to me to this hour. But he was not prepared to teach natural sciences. He had been out of school for a long time; he had been for fifteen years in Palestine; and much that he had been taught in his youth in this department, perhaps most of it, had long since been given up as false and worthless. He had been away, and had not kept up with the inventions, discoveries, and changing theories of men. He was too old to throw away the learning of a lifetime and get a new stock. He could not adjust himself to what we then called "the modern text-books." By the way, those modern ones are just as antiquated and worthless now as the Doctor's old ones were then and as ours of to-day will be thirty years from now. Men are such an ignorant, stupid set! When they write books on science, their errors are quickly discovered, and they are so numerous and so fatal the books are soon put on a back shelf or down in the cellar.

I remember the Doctor used to be particularly tangled up when the phenomena of heat were under consideration. He

had been taught the "caloric theory," and could not get along without it. We had learned that this theory was obsolete and not to be regarded for a moment. The annoyances growing out of these conflicts were so disagreeable to the gentle old man that he gave up his position before the year was out. Of course the facts and truths of science stand forever, and men are continually discovering more of them; but the theories of science are mere guesses that are often exactly the opposite of the truth.

These thoughts were suggested by the following clippings from the Interior and the Western Recorder:

"One cannot read the volumes of any expert of to-day without seeing how all questions of heaven and earth are settled for us out of hand. A few years ago everybody who had any self-respect proudly talked about himself and his ancestors as belonging to the Aryan race; but just as the common people were getting to comprehend the pedigree of the 'Indo-European families,' it is discovered by the experts of to-day, as Mrs. Mary Gamp would put it, that 'there ain't no Mrs. Harris,' and that the mighty Aryan race never existed except in the imagination of the ethnologist. About thirty years ago the specialist solemnly assured us from the most careful measurements that the gorge at Niagara had required not less than 200,000 years to excavate, but the last book issued by science to-day as deliberately makes affidavit that the whole work has been accomplished in a little matter of 10,000 years—a discrepancy somewhat startling." (Interior.)

"In science as an art majorities amount to nothing. A hundred smaller men's opinions cannot be received against that of Virchow in the scientific matters on which he is the greatest living authority. As he and other great scientists stand squarely against evolution—not because of the Bible, but because of scientific facts which they know—evolution is only a guess." (Western Recorder.)

"Prof. Frederick Wright, a scientist of no mean reputation, says: 'The fad in the philosophical and religious world of thought at the close of the nineteenth century is evolution, and it is important to emphasize the statement that it is a fad.' He says that the theory is far from being proved, and seems much weaker at the close of the century, at least so far as its influence on philosophic thought is concerned, than it was when first propounded. Let us hope the twentieth century will finally bury it." (Western Recorder.)

I am reminded in this connection of the fads of the destructive critics who delight in appropriating to themselves the title, "higher critics." Not many years ago they were most furiously assaulting the New Testament, attacking book after book, endeavoring to show they were written long after the dates usually ascribed to them; and some of the more timid of

the Master's servants began to be greatly alarmed at the loud brayings of these egotistic donkeys; but when the soldiers of the Lord went forth to meet them, having been aroused by their great noise, the whole crowd of them was quickly put to flight, and it was discovered that their mightiest weapons were "theories" which were proven to be exactly the reverse of the truth. They were worthless guesses. Foiled at this point, they have with even greater bombast and noise furiously rushed at the Old Testament. Moses did not write the Pentateuch, they say; it was written by various writers, and finally the various parts were gathered together, corrected, and edited by another writer, who lived many hundreds of years after Moses was dead, if there ever was a Moses. Daniel's prophecies were written after their fulfillment by some devout soul who doubtless desired to accomplish some holy purpose by his innocent (?) ruse. The story of Jonah and the big fish is a holy yarn. There were two Isaiahs, because a number of things told in the latter part of the book of Isaiah took place after the first Isaiah was dead, and it is incredible that a prophet of God could foretell such things. These gentlemen claim to be far more skillful in dissecting books than any surgeon ever was in dismembering the human body. They will take up a book which for thousands of years was believed to have been written by Moses and show by the subject-matter and the different styles that one part of a paragraph was written by one man; another, by another; and a third part, perhaps by still another man. If it were not too offensive to these gentlemen to suggest the possibility of miracles, one would be tempted to say, if their claims to critical skill are well founded, the days of miracles have returned.

But let no timid soul in the camp of the Lord be alarmed. They are but a set of donkeys, and you need not be afraid of their noise. They claim to love the old book far more and to read it with more reverence and devotion than ever, since they have learned it is such a patchwork of folly and error; and that is proof enough there is something the matter with their heads or hearts, or both. Already they are beginning to withdraw from their attack on the Old Testament, even as they did from the New, and the fiercest of the fight is over. The grand old book has a stronger hold on the minds and hearts of the people of God than ever before, and no man who reads it, delights in it, and meditates in it can fail to believe that it is indeed the word of God. It contains in itself the proofs of its own divinity. No man was ever known by his neighbors to be an honest man with anything like the certainty that this book is known to be divine by the faithful readers of it. It bears its own message to the candid mind. No other book three hundred years old is abreast of the age; but this book, whose latest pages are eighteen hundred years

old, is the first book of the last days of the nineteenth century. Last year over 84,000,000 volumes of Scripture were distributed by the American Bible Society in a hundred languages, says the Baptist Argus. But this is only one of the great American agencies for circulating the divine word. When we think of the work done by the other American, British, and continental agencies, it seems to me that 200,000,000 volumes of Scripture would be a conservative estimate for the number circulated last year. A great record for a book whose oldest pages are nearly four thousand years old and its latest pages nearly two thousand years old! During all this time it has had the most malignant, powerful, and persistent enemies, who have fought it with all the power and skill they possessed; and though it was written by so many different writers, differing greatly in learning and in natural ability, in taste and talent, living in different ages and different localities; and though the most powerful search lights of each generation for thousands of years have been kept flashing upon its pages; and though the most powerful minds of every age of both friends and foes have carefully scrutinized its every sentence, to this day it has not been shown that any one of the original writers has either contradicted himself or any other one of his coworkers in making the great book or any fact or truth of science. Who but the eternal God could have done such a work as that? It certainly surpasses the ability of any mortal or body of mortals. The only explanation of this great wonder is that it was written, as it purports to be, by inspiration of God. Let us love it, read it, delight and meditate in it as never before. It will give us life, health, and happiness both for this world and that which is to come.

GOD A CONSUMING FIRE.

The Scriptures reveal God to us as of infinite love and tenderness, but we also learn from the same source that he is just and holy and righteous, executing judgment against sin and inflexibly determined not to clear the guilty. We need to remember both sides of this great truth. It will not do to forget either one. We must never lose sight for one moment of the blessed truth that God is love, and yet we must not permit ourselves to overlook the equally plain truth that he is a consuming fire.

When the Israelites under Moses marched out of Egypt and through the Red Sea, a cloud hung between them and the Egyptian hosts that were following them. The cloud was bright on the side toward the Israelites and gave them light and cheer and comfort, but it was dark on the side toward the Egyptians and rose up before them to block their progress and to enshroud the way in gloom. God is full of love and grace, but only those who trust

and obey him experience this blessed revelation, while those who hate him and rebel against him must learn the terrible meaning of his character as set against sin for the overthrow and destruction of those who cling to it persistently.

There is a tendency to-day to make our religion mere sentiment. Some people cannot bear to think of God as being so severe as to punish sin. From the talk of some people we might be led to believe that men are too good to be punished, while from others comes the oft-repeated cry that God is too good to punish. We would like to know where these people get their information. We have never found such statements in any reliable and authoritative place.

The Bible does not tell us that God will not punish sin; it teaches us exactly the contrary. It says that the wicked are to be turned into hell, and all the nations that forget God; it tells us most unmistakably and positively that God hates sin, that it is abominable in his sight, and that he himself is a consuming fire. Christ spoke the plainest words ever uttered on this subject. James and Jude, Peter and Paul, Luke and John, all join in impressing the same truth. People do not find from the book of nature that God is not to punish sin. Every violation of physical law is followed by swift punishment. If a little child or beautiful woman or venerable man eat what is unwholesome or poisonous, racking pains follow, and possibly death. There is no such thing as mercy known to natural law. It is only in the word of God that mercy is revealed, and this is promised only to those who come in repentance of sin to God, trusting in the saving merits of his dear Son, the Savior.

Let us not try to appear to be kinder and gentler than God. If we do, we present illustrations of colossal self-conceit, and, so far as we have influence, lead souls away from God to the death from which he warns us.—Exchange.

COMMENTS BY J. A. H.

Timely words are these, and it behooves us to consider them well. No human being has ever had anything like an adequate conception of how bad, low, mean, filthy, and disgusting sin is in God's sight. God is never indulgent toward it, never makes any compromise with it, never can but hate it and be at war with it. Toward the sinner he is patient and long-suffering, because he is being sorely pressed by the devil; and if the sinner fights against Satan, if he hates his sins and flees to Jesus for refuge, if he trusts in the Lord and daily uses the means of grace which God has given for his deliverance, giving all diligence to do the things that are pleasing to the Lord, he will at last escape from every stain of sin and stand before the Lord in garments as white as snow, saved by the blood of Jesus; but for all others, in the very nature of the case, there re-

mains nothing but everlasting destruction from the presence of the Lord and from the glory of his power.

The following are some of the sentences that show the fierceness of God's wrath and his way of punishing:

"For, behold, Jehovah will come with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire. For by fire will Jehovah execute judgment, and by his sword upon all flesh: and the slain of Jehovah shall be many. . . . And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto the flesh." (Isa. 66: 15-24.)

"For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith Jehovah of hosts." (Mal. 4: 1-3.)

"And whosoever shall say [to his brother], Thou fool, shall be in danger of the hell of fire." (Matt. 5: 22.)

"As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. . . . So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth." (Matt. 13: 40-50.)

"And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire." (Matt. 18: 8.)

"And these [the wicked] shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25: 46.)

"Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (Matt. 25: 41.)

"And if thy hand causeth thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell into the unquenchable fire, where their worm dieth not, and the fire is not quenched." (Mark 9: 41-43.)

"And the rich man also died, and was

buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am in anguish in this flame." (Luke 16: 22-24.)

The Lord Jesus shall be revealed "from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that believed." (1 Thess. 1: 7-10.)

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." (Heb. 10: 26, 27.)

"Our God is a consuming fire." (Heb. 12: 29.)

"But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. . . . But the day of the Lord will come as a thief; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (2 Pet. 3: 7-10.)

"And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshiped his image: they twain were cast alive into the lake of fire that burneth with brimstone." (Rev. 19: 20.)

"And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and false prophet; and they shall be tormented day and night forever and ever." (Rev. 20: 10.)

"And death and Hades were cast into the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." (Rev. 20: 14, 15.)

"But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death." (Rev. 21: 8.)

There are some dreamers, however, who tell us there is no "lake that burneth with fire and brimstone;" that the burning is the everlasting stinging of a gnawing conscience. Now if these dreams were inspirations direct from God, they would be worthy of all acceptance; but as the dreamers themselves do not pretend they are anything more than their own imaginings, they are utterly worthless in comparison

with the foregoing strong, clear statements of the Holy Spirit. How foolish it is for a man to think he can express things better than the Spirit of God can! If we are wise, we will accept the statements of the Spirit and believe and study them, instead of casting them aside to put our own sayings in their place. The wisdom of God is infinitely better than the wisdom of men. The wise man regulates his life in the light of the divine wisdom.

"SECT BAPTISM."

J. A. H.

In speaking of his debates with Messrs. Pigue and Oakley, Brother J. D. Tant says that his opponents used the writings of Lipscomb, Burnett, and myself against him. He thinks they used our words as we never intended them to be used, and drew conclusions from them beyond anything we intended. He, nevertheless, thinks that our words "in the hands of our enemies are doing much harm, and no doubt sending many poor, deluded souls to hell, who possibly would be converted if they did not believe that these brethren [Burnett and myself] make it plain for their salvation where they are."

Brother Tant need not have stopped with Lipscomb, Burnett, and Harding; for doubtless the gentlemen who perverted our words and used them against him did the same thing with the words of Christ, Paul, Peter, John, Matthew, Mark, and the other apostles and prophets of the Bible. Such men have used the words of those of Brother Tant's school in discussions with me, but they have perverted and used Bible words much more. It does not disturb me to have my words perverted and misapplied as it once did. If they have treated the Master so, it is no strange thing if they do in like manner to his servants. God said to Ezekiel: "But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are of a hard forehead and of a stiff heart." (Ezek. 3: 7.) The Lord himself says: "Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also." (John 15: 20.) There is scarcely a doctrine of the Bible that people have not wrested to the destruction of themselves and of others. Peter says: "Account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction." (2 Pet. 3: 15, 16.) The question with me is: Are my words true? Do they teach the truth of God? I am certain beforehand that they can be perverted, and will be. But I have never

written a word against Brother Tant's position concerning the reimmersion of those who forsake sectarianism that I desire to retract or that I regret having written. I did not write hastily or without counting the cost. When a man is baptized because Christ requires it, believing that God raised Jesus from the dead, and being determined to follow Jesus as his Lord, his baptism is valid; and he is a sectarian who endeavors to persuade him to be reimmersed in the name of Jesus. True enough, such a man rarely understands in its fullness the design of baptism when he is baptized; for to do that it would be necessary to understand in its fullness what it is to be baptized "into the name of the Father and of the Son and of the Holy Spirit," "into Christ," "into the death of Christ," "into the body of Christ," in order to receive "remission of sins," "the gift of the Holy Spirit," "seasons of refreshing from the presence of the Lord," and "that God may send the Christ, who hath been appointed for you, even Jesus." This much, at the least, is included in the design of baptism; and who of us all will say that he fully understood it all when he was baptized? Certainly I will not. True, a man must be moved by a scriptural motive, or the baptism is worthless; but it does not follow that he must have and understand all of the motives. A man never had a better reason for baptism than this: "My Lord requires, and it is right; I must do what he commands." That was the Master's reason. He was baptized to fulfill all righteousness; and when we are walking in his footsteps, we are doing well.

Brother Tant says: "Baptism is only a fruit of faith, and the day I decide sect baptism is scriptural, then I decide the faith that produces said baptism is also scriptural, as this faith that leads to baptism leads me through Baptist repentance, a Baptist mourner's bench, a Baptist experience of grace, and a Baptist baptism into the Baptist Church. When I accept the fruit, I shall accept the tree that produces it and help to cultivate the same; for I know that their theory is more popular than the Bible, and I can convert more that way than by God's way; and if that way will save them, I ought to work to save all I can, else God may count me an unfaithful servant at the last day."

Brother Tant says: "Baptism is only a fruit of faith." True, indeed; but of what faith? As we read in the Common Version, the eunuch asked, "What doth hinder me to be baptized?" and Philip said: "If thou believest with all thine heart, thou mayest." The eunuch replied: "I believe that Jesus Christ is the Son of God." Now that is the faith of which baptism is fruit, and who pretends to say that a Baptist or Methodist may not have that faith? Many of the most faithful Christians that I know were once members of sectarian bodies, and they testify to this day that they believed Jesus to be the Son of God then as truly as they do now, and

they were as fully determined to obey him then as they are now, and they were baptized to obey him. That baptism was not sect baptism, nor was that repentance a Baptist repentance, and the desire and intention of those baptized was to enter the church of God. Let us be careful lest in opposing sectarianism we become even more bitterly sectarian than many of those who are in sectarian bodies. Truth is truth, and it is foolish and wicked to deny that many members of sectarian bodies have much of it. Truth is divine; it is from God, no matter who has it or where he is. It is pure, good, and wholesome. What we need to do is to pull up the weeds of error and to plant more truth both in our own hearts and in the hearts of others.

But it does not follow that a sectarian will be saved in his sectarianism because his baptism was valid. Unless he studies and prays, unless he grows in grace and knowledge, he will be lost at last; but if he studies, prays, and obeys as he should, he will come out of sectarianism. Our mission should be not to build little sectarian walls ourselves, but to break down all sectarianism and to unite all the lovers of the Lord in the truth.

Brother Tant seems to be under the impression that if we accept one thing that the Baptists believe or do as right we must accept all they believe and do—a singular notion, from which I hope he will recover.

"HAVE THIS MIND IN YOU."

J. N. ARMSTRONG.

God foreordained that his people should be conformed to the image of his Son, so all of God's dealings with man are designed to conform man to the image of Christ. Man's very thoughts, feelings, desires, and purposes must be molded by the thoughts, feelings, desires, and purposes of Christ. Man's heart and life are impure, and hence God cannot dwell with him until he is purified and fitted for heaven, the home of the redeemed. But a stream can never be cleansed until the source is purified; and as the heart is the source of life, it follows that man's life can only be reached and cleansed through the heart. Solomon declares that "as a man thinks, so is he;" and there is nothing truer than this. He whose mind and heart is engaged in evil thinking is sure to be evil in his life. "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4: 23.) "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things." (Matt. 12: 34, 35—R. V.) Just so long as man thinks evil thoughts, so long has he an evil treasure and will bring forth an evil life. Hence Jesus came to arrest the very thoughts of man. He came to be

ruler of the hearts of men and women, for in no other way can he ever rule in their lives. He who controls man's thoughts is ruler of man. Hence the religion of Jesus begins its work in the heart. Jesus himself said: "The kingdom of God is within you." (Luke 17: 21.) "But sanctify in your hearts Christ as Lord." (1 Pet. 3: 15, R. V.) The only way for Jesus to be Lord of my heart is for me to have in me the mind of Christ. Hence Paul says: "Have this mind in you, which was also in Christ Jesus." (Phil. 2: 5, R. V.)

But while it is true that God's children are to conform daily to Christ in every possible way, yet Paul's exhortation to the Philippians had reference, as the context clearly shows, to the unselfish mind of Christ.

The selfish man seeks to please himself. His own interest, profit, and welfare are the first and biggest things to him. He wants the best of every trade, and loses sight of others' interests in seeking it; he seeks his own comfort and ease; he expects all others to do the same thing, and really believes they are doing it. Nothing else is at all reasonable from his view point.

Jesus was wholly unselfish. He never did seek to please himself; he never sought his own ease, interest, or good; he lived, toiled, sacrificed, and died for others.

"Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize [marginal reading, "a thing to be grasped"] to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2: 5-8, R. V.) Although Christ was in the form of God and was equal with him, yet he did not count this a thing to be seized, but "emptied himself"—divested himself of his glory, honor, and equality with God—and became so poor that he did not have where to lay his head.

If there had been a particle of selfishness about the Savior, he would have held on to his equality with God; for selfishness seeks glory, honor, and equality with the great. And it does seem, from our view point, that giving up his glory and equality with God and changing his form of God into the form of a bondservant is humiliation enough; but not so, for then he humbled himself and died the most shameful death known to man, even that death that the vilest of criminals died. This is the extreme humiliation and self-denial to which Christ subjected himself. And the most beautiful feature of the whole matter is the unselfish mind that led in this self-denial; for selfish beings are sometimes led to undergo extreme suffering and self-denial to accomplish some selfish end. But not so in this case; it was love for others that led him. In it all he was seeking the good, the profit, and

the welfare of others. He forgot himself in his thoughts of others; he practically and really lost sight of and disregarded his own interest in seeking blessings for others. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8: 9, R. V.) He became poorer than the birds, that he might make others rich; and after becoming thus poor and sacrificing his own life in the most shameful way, he only asked for his old place back again. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17: 5.)

Now we are beginning to see the unselfish mind that was in Christ and that Paul exhorted the Philippians to have in them. Then, to be a Christian, I must have in me the mind that will lead me to forget my own interest, ease, and comfort for others. Jesus himself said: "If any man would come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16: 24, R. V.) The word "deny" means "to refuse, to withhold, to contradict." Hence to deny oneself is to refuse to comply with the desires of self; it is to live in contradiction to the flesh. The original word used here, translated "deny," means "to lose sight of, to disregard." Hence our Lord means if any one desires to follow him, he must lose sight of, or disregard, himself in seeking the interest, comfort, and blessings of others. The only way to seek one's own true interest and welfare is to live for others, losing sight of himself as nearly as is possible for human beings to do.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable [marginal reading, "spiritual"] service." (Rom. 12: 1, R. V.) A sacrifice is something given up, dedicated or devoted to the service of another, and also means loss to the one making the sacrifice. So Paul exhorts Christians to give up or devote their living bodies to the service of God. Never again can they be used for self; they are God's. "Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6: 19, 20, R. V.) "Let no man seek his own, but each his neighbor's good."

Even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ." (1 Cor. 10: 24-11: 1, R. V.) "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself." (Rom. 15: 1-3, R. V.) These scriptures teach the same

lesson of self-denial that Jesus taught and lived unto death.

Epaphroditus, the messenger of the church at Philippi, "for the work of Christ. . . came nigh unto death, hazarding his life to supply that which was lacking in your service toward me [Paul]." (Phil. 2: 30, R. V.) It seems from this that Epaphroditus was laboring and toiling to supply the needs of Paul while he (Paul) preached the gospel, and that he so far disregarded himself that he endangered his own life by overwork and "came nigh unto death" for Paul's sake.

Paul himself had a God-given right to demand a living at the hands of those for whom he preached; yet he lost sight of, or disregarded, his own ease, comfort, and welfare, so that he labored and toiled night and day that he might not burden others and might teach them a lesson of self-reliance. Thus he disregarded his own interest and welfare, even down to hunger and want; and yet he was contented and satisfied in this condition, and about the same time wrote to the Hebrews: "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." (Heb. 13: 5, R. V.) Think of it! He really came into the state that, although his clothes were giving out, yet he could not buy more. Since he was human, doubtless sometimes he felt humiliated because of his old and worn clothes. "I know how to be abased [humiliated], and I know also how to abound." (Phil. 4: 12, R. V.) Actually hungry, and yet nothing to eat! Why should a man of so much energy, industry, and push come down to such a state of poverty? No man can read his life without believing that, had he turned his attention and vigor to making a living, he could have made and saved money. No answer can be given except that he preferred to give his bread to others and he himself go hungry. He disregarded himself for others' good; he had in him the mind of Christ and exhorted others to imitate him.

One might imagine that this life of self-denial that the Christian must live and that Paul so successfully lived is an unhappy life; but it is far from it, for it is the only happy life open to man. There is pleasure in living for self, but happiness is wanting. Pleasure is found in gratifying the flesh; happiness, in gratifying the desires and longings of the soul. Many things that are sweet and pleasant bring misery to the soul, and many things that are very unpleasant fill the soul with happiness. Then let us walk in the way of happiness.

"DEAD IN SIN" AND "DEAD TO SIN."

JOHN KENNY.

"For he that is dead is freed from sin." (Rom. 6: 7.) "You hath he quickened, who were dead in trespasses and sins." (Eph. 2: 1.) "Who his

own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

I quote these three scriptures because many good Christian people and some preachers have come to the conclusion from these scriptures that all sinners are dead in trespasses and in sins. That is their condition until they become Christians by obedience, then they are dead to sin. That is the condition of all—either dead in sins or dead to sin.

Let us examine the apostles' teaching. First, let us begin at the beginning. The infant is born pure; it has no sin, knows no sin. (Jesus said: "Of such is the kingdom of heaven.") It remains so until it is old enough to know what is right and what is wrong, and, like Adam, chooses to sin. It is a matter of choice. It becomes a sinner. What now? Does it become dead in sin? No. Does it not become "free from righteousness" and alive to sin? Let us see. "And you hath he quickened [or made alive], who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, . . . even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. 2: 1-6.) "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." (Col. 2: 12, 13.) "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them." (Col. 3: 5-7.) So we see there is a life of sin in which sinners walk and in which they are "free from righteousness." "Free" is here used in the sense of being dead. "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." (Rom. 6: 20, 21.) "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" (Col. 2: 20.) "If ye then be risen with Christ, seek those

things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3: 1-4.)

From the foregoing scriptures and many others we learn that sinners live a life of sin; but when they hear the gospel, believe it, are convicted of sin, and repent, they die to sin. At that time the sinner is said to be dead in trespasses and in sins; the penalty is not yet removed; he has not yet fully obeyed the form of doctrine. (Rom. 6: 17, 18.) But when he is baptized, being buried with Christ in baptism, and rises to live a new life, he is then made free from sin; then he is said to be "dead indeed to sin, and alive to God through Jesus Christ our Lord." This is a happy release from a life in sin to a life in Christ Jesus our Lord; and may all who attain to this happy state remain steadfast to the end, that they may receive a crown of life and an eternity to enjoy it in, is my prayer.

Harper, Kan.

ABRAHAM AND LOT. NO. 2.

W. J. BROWN.

Suppose one of Abraham's old neighbors had visited him in his new home several years after he left Chaldea, and had returned to tell his neighbors what he had seen and learned. What kind of report would he have made? I suppose something like the following:

"Did you find the land of Canaan flowing with milk and honey? Is Uncle Abram still living? He must be land-poor by this time, judging from what he said about God giving him a warranty deed to the land. How is Aunt Sarah?"

"Yes, I found our old neighbor, Uncle 'Abraham,' as he now calls himself; for his name has been lengthened, as he thinks, to signify the great number of his descendants. He still lives in tents and calls himself a 'stranger' there. He says he is still looking for a better city, whose maker is God. A great change has come over him since he left his old home. He is now growing old, but he has not given up his notion of dreams and visions, and he still trusts in the promises of his vision Friend. He has but one child, yet he adheres to the whim of a numerous posterity. Aunt Sarah often laughs at his vagaries. There are many hostile people in the land, and they harass the old man nearly to death; he is continually moving about from place to place to keep out of trouble. I saw none of the milk and honey promised him. Lot has moved off to himself on account of trouble among their herdmen. The old man gave up the best portion of the land to

Lot, and he lives near his tent on an old, poor hill that would not produce a ricket of any kind. He has not yet obtained the promise, but—poor soul!—he thinks he has."

No doubt when Abraham left his home in Chaldea there was much talk and fun among the people at his expense. Those of the wealthier classes who thought "he had better let well enough alone" thought the old patriarch would become a pauper. Perhaps all said they would never hear of their neighbor again.

Well, what does all this wandering amount to, anyway? Much in every way, chiefly this: God "counted it [his faith] to him for righteousness." But his neighbors did not count it that way; they counted it a vagary or a restless seeking for larger estates.

There is sometimes a vast difference in the way things are counted. What God calls "faith" is very different from what men pronounce it. It is only as we think his thoughts and walk in his ways that we are enabled to form "righteous judgments." What men apart from God call "faith" is mere cant, or credulity; what God counts faith is germinal of all righteousness. He sees the end from the beginning and counts the effects with the cause. The faith of Abraham was not assent to the infallibility of abstract propositions concerning the land of Canaan; it was an attitude of soul toward God. It was not assuming that what God demanded was true, and ought, therefore, to be accepted by all; it was, rather, the initial acceptance and steadfastness in all the new revelation imposed upon him. "He staggered not at the promise of God through unbelief." "God is faithful." He would have us become like him and manifest the fidelity which he exhibits. Faith is lucrative and far-reaching in its influence. The faith of Columbus gave us the new world, with all its blessings; the faith of the apostles "turned the world upside down" and right side up. One man with a conviction is worth a dozen with only interests or opinion. Faith is the greatest dynamic force in the moral universe; it is the inspiration of the man of God. It is commanded of God, doubtless, for the reason that it is the most efficient instrument in overcoming the devil and the means of spiritual nourishment. It is the very best food for a devout man's soul. We are surrounded by the material world of which our bodies are a part. In this sphere we live, move, and have our being by means of the sight. But there are other worlds than the physical. There is the spiritual, hidden from the senses by means of the physical, and of which our souls are a part. In this sphere the means of life and knowledge is faith. In the process of education the first lesson is sight, not faith. "That was not first which is spiritual, but that which is natural, and

afterwards that which is spiritual." All intelligent creation begins its career by means of the physical—seeing material objects, feeling sensible things, handling hard substances, hearing thunder voices, and looking only at flesh-and-blood people. "It is a new and a hard lesson to realize the spiritual; to enter into the immaterial, invisible, intangible life of the soul; to catch a voice that only calls within, to follow a mystical presence through a trackless wilderness, to wait for an inheritance that eye hath not seen, to store our treasures on the other side of the grave. This is to leave our kindred and our father's house, and to go into a land which God will show us. It is to emerge from the physical, it is to enter into the spiritual, sphere. It is an immense advance; it is a tremendous risk." The one who is able to shift the center of his life from "the things seen" to the center of "the things not seen" is following closely in the wake of the "father of the faithful." He was the first man in history, so far as our information goes, to make the experiment and throw himself wholly on God; but it was successful; he is called the "friend of God" and "the father of the faithful." The author of "The Mind of the Master" says: "God demands faith; faith proves God. When any one ignored faith and fell back on sight in the quest for God, Jesus was in despair. Before such willful stupidity he was amazed and helpless. 'You want to see,' was his constant complaint, 'when in the nature of things you must believe. There is a sphere where you can use the sight, that is not my field; there is another where you can use the faculty of faith, that is mine. You cannot see what is spiritual; you might as well expect to hear a picture. What you see you do not believe; what you believe you cannot see; it would be an absurdity, you believe it.'" "Show us the Father," was the demand of the senses, "and it will satisfy us." That is just what Dives thought. "Go, tell my brothers that I am in hell; that will convince them." Why did Jesus say they would not believe? Would the resurrection of one from the dead satisfy the most skeptical? No, for the reason that the heart of humanity can never be satisfied with material evidence, however convincing. The most potent realities of life are not learned through physical phenomena. He who relies wholly upon physical proof and historical evidence will never know the secret of the resurrection of Christ. Blessed are they that have not seen, and yet have believed; for blessings are had through faith that cannot be obtained by sight. Life is best known through intuition and experience, not by argument and observation. The profoundest truths are addressed to the soul, rather than to the intellect. O, "that I may know him, and the power of his resurrection!" Did Paul have any doubts of the resurrection of Christ when he said that? No one was more

confident of the fact of his physical triumphs than he. He recounted with rapture his many appearances to the disciples; he gives the philosophy of the facts in 1 Cor. 15.

"He that hath seen me hath seen the Father." Looking at the Jewish peasant called "Jesus" was not seeing him. You cannot see a man with the eyes. The multitudes saw Jesus with their eyes, but they did not get a glimpse of the Father. To see Jesus, one had to have faith. "You have seen me, and believe not," said Jesus to the Jews, who looked only with their eyes. Faith discovered his divinity. "Flesh and blood" did not reveal it unto them, but the Father. They "once knew Christ after the flesh;" but when they became men in spiritual understanding, they put away childish things. It was the moral and spiritual likeness of Jesus to his Father that was discerned by the spiritual only. Jesus said: "Abraham rejoiced to see my day: and he saw it, and was glad." The contemporaries of Jesus got too close to him to appreciate his character. Abraham saw more from a distance of thousands of miles and space than others did from personal association. The faculty of faith is inherent, but, like any other organism, it may atrophy through disuse. It is just as natural for man in normal health to believe as it is for him to look when you show him a picture; but the faculty for believing may be weakened by sin just as one's sight is impaired by disease. Then it is that the lightning of divine interference is demanded: "Master, we would see a sign from thee." But the lightning is a poor substitute for natural vision. To any but sinners the claims of Jesus would need to rest on no other than his character and the truth itself. Miracles are really a hindrance to the greatest success. They frighten people, especially wicked people, and cause them to receive the truth through fear and without investigation. Jesus did not build on the fears of man. Hence, when they demanded miracles, he refused.

Perhaps by this time we are prepared to appreciate the esteem in which the Lord held Abraham as a man of faith. God counted his faith unto him for righteousness. Why did he count it that way? Was it really righteousness? Is a thing the way God counts it? We know that neither Abraham nor his neighbors counted it that way. The latter thought it was an air castle built upon a dream. Abraham thought it was a very little thing—following the lead of an invisible Guide. His magnanimous soul made his view of the matter characteristic of his humility. Truly, great souls are not conscious of their own worth or greatness; but God sees all there is in man and rewards accordingly. "But God saw a new page turned in human history. God saw this solitary son of the East leading in a path that was to be followed by millions, guiding the

way to a purer worship and opening the door to Providence for God's fullest revelations of himself to men." God counted his faith righteousness because it was so. If he counts a man honest, it is more than likely because he is honest. If God counts us righteous in Christ, it must be for the reason that we are just what he counts us. Abraham's faith was righteousness, or God would never have counted it that way. Possibly some of us never saw faith as it was found in the life of "the father of the faithful." God sees all that is in man. His faith was greater in the sight of God than even Abraham thought. Faith is a spiritual act possessing the highest moral character. It is even classed with the highest works by the Savior. "This is the work of God, that ye believe on him whom he hath sent." Faith in Jesus is one of the greatest acts of the soul; it is no part of what is called "natural religion" to believe in Christ, but belongs to revealed religion. Is it possible that such faith as that can be other than a righteous act? That is what God counts it. This faith which works by love and purifies the soul, that sees Him who is invisible to the eye of sense, that obeys in all things the divine voice, that leaves behind kindred and the prospects of a long and happy life, that goes out not knowing whither it is going—is not this the sum of all righteousness? What can be more pleasing to God or acceptable to good men? Is such faith an act that possesses no more of the spiritual character than the dream of the restless sleeper or the acts of a man that walks in his sleep? God does not think so, or he would not have counted it unto him for righteousness. God counted it righteousness because he saw involved in the act the germ of all obedience.

In a subsequent paper I shall attempt to unfold the germ of faith, to show what the faith of Abraham was. It was not what the world would consider a successful faith, but is the most successful experiment in the history of the world, as God judges success.

Coal City, Ind.

AMONG THE PAPERS.

T. R. BURNETT.

Here is the way we are getting back to Jerusalem in some places:

"Corsicana, Texas, March 28.—The old fiddlers' contest at the Merchants' Opera House, got up by the ladies of the First Christian Church, was a success in every particular. It was witnessed by over fifteen hundred people. There were fiddlers from all parts of the county and from other counties. Hon. V. W. Grubbs, of Greenville, being one of the fiddlers from the outside. Old airs of fifty years ago were played; and as 'Money Musk,' 'Billie in the Low Ground,' 'Arkansaw Traveler,' 'The Girl I Left Behind Me,' 'Dan Tucker,'

'Sugar in the Gourd,' 'Prettiest Little Girl in the County,' 'Blackjack Grove,' 'Cotton-eyed Joe,' and similar pieces were played, the audience went wild."

It would have been refreshing if the "First Christian Church" at Jerusalem had given an "old fiddlers' contest" to raise money for the Lord. Paul could have played "The Girl I Left Behind Me," James could have rehearsed "The Arkansaw Traveler," and Peter could have sawed off "Sugar in the Gourd." No doubt the people would have gone wild. As they never thought of the new methods, they let the Lord struggle along in poverty and did nothing to help him out of his financial tight.

Here goes Brother Hall again:

"Our Disciple friends have a multiplicity of troubles with their modern so-called 'reformation,' but probably there is no feature of its faith that gives more internal strife than a ruling eldership. The Campbellite form of church government is rather modeled after the Presbyterian order, and their 'ruling elders' seem to be especially proud of their distinction as 'overseers of the flock,' and in many congregations they are doing violence to the rights of the minor members. In an exchange we note a mention of several churches that are in a bad state of fellowship because the elders have presumed to defy the manifest will of the church and run the thing as they please."

It is wrong for elders to lord it over the church, but it is assuredly their scriptural duty to rule. Else what does Paul mean when he says: "Let the elders that rule well be counted worthy of double honor?" Also, when he says to the elders at Ephesus: "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers?" Hall differs from Paul, for the apostle believed in ruling elders. But "our Disciple friends" are not the only people that have lords among them. Listen to this item, taken from Mr. Hall's own paper:

"A brother called our attention recently to a fact that seems to be pretty generally prevalent, but it had not been made prominent. We were talking of the 'bossy' disposition of some young preachers within our knowledge—how they would dictate the time of church conference, and domineer over the brethren, and run the prayer meeting and the Sunday school and the mission work and everything else, just as if the churches had nothing at all to say in any of it."

Let us pray that the Baptists may be delivered from these "bossy" young preachers that domineer over the brethren and run the prayer meeting and the Sunday school and everything else, and that Brother Hall may learn his scriptural duty to "set in order the things that are wanting" and "ordain them elders in every church." At present the Baptists have no elders at all.

The Christian-Evangelist has gone so far out of the track that even the Baptist Flag will no longer call it a "Campbellite sheet," which indicates that it is about a thousand leagues from the Bible. Just listen to this:

"The Christian-Evangelist is a very progressive 'Disciple' paper, published at St. Louis, Mo. We suppose it would hardly be proper to refer to it as a Campbellite sheet, as it seems to have progressed beyond that point. In a recent issue its editor takes the position that pedobaptists are in the kingdom and in the body of Christ, notwithstanding the fact they have not been baptized. This is so far in advance of the old blood-raw Campbellism that there is no kinship between the ancient and modern article on that point."

It is also a good deal in advance of the Savior, for he says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We suppose the Christian-Evangelist is about abreast of the Baptist Flag.

Brother Hall is still troubled about the kingdom:

"Wonder where some people think the kingdom of God was made and when the first man entered it! If we are in the kingdom by virtue of being saved, then Abel was the first in the kingdom; but what did Daniel (2: 44) mean by saying, 'In the days of these kings shall the God of heaven set up a kingdom?' Are there two kingdoms of God in this world? Wish some one would explain this for us."

There are not two kingdoms of God in this world at the same time. If you think that Abel was in the same kingdom you are in, you ought to think that Moses was in the same church you are in—Eh? Moses was in "the church that was in the wilderness." Are you in that? But all saved people were in the then kingdom of God in Abel's day. It is even so now. See?

We have a wild Baptist out here in Texas named Polk Williams. Here is what he says about it:

"Jesus never used the term 'Christian,' but he often used the term 'Baptist.' When Brother Burnett uses the term 'Baptist,' he uses it by way of derision; but the Lord God used it with reference to one of whom Jesus said: "Among them that are born of women there hath not arisen a greater than John the Baptist."

Why did you not quote all the text? "Notwithstanding he that is least in the kingdom of heaven is greater than he." John was not in the kingdom at all, yet you think he set it up and it was his kingdom, and you name it after him. How many times did Jesus use the term "Baptist?" Did he ever call but one man a "Baptist?" Did he ever call his followers "Baptists?" Did he ever call his church the "Baptist Church?" Did any inspired writer ever call it the "Bap-

tist Church?" How do you happen to know better than the inspired writers of the New Testament? How many Baptists can you read about in the Bible? Does one man constitute a church? If John was all the man that was ever called a "Baptist," and he died before Christ said, "Upon this rock I will build my church," you cannot find any Baptist Church in the Bible, can you? Then why do you not come out like an honest man and say so?

The editor of the Firm Foundation cackles himself nearly to death because (as he says) T. R. Burnett has been shut out of the Advocate and the Review, and has to fall back on The Way and the Baptist Flag. Well, the reason of the lockout was, I wrote a good deal about a man called A. McGary, and that subject is too rank for some editorial stomachs. But I was shut out of the Firm Foundation several years ago. Now, if Brother McGary will print the two articles I sent to the Flag in his Firm Foundation, I will pay him advertising rates for the space occupied. Is the meat too strong for his weak stomach? We shall see.

Here goes Roney again:

"And you think you must be baptized to be saved? Though Christ died, the church here in the world, the Holy Spirit doing his work, the power of the cross given; Christ was buried, rose again, and ascended to the Father; and all God has done for us, and yet no baptism, no salvation! Do you not know God would not leave the saving of a soul in the hands of a Catholic priest, a Mormon elder, or a Campbellite preacher? If you will but honestly deal with yourself and the Bible, you will acknowledge your interpretation is silly and superficial."

Did not Christ send men to teach and baptize? Did he not also say, "He that believeth and is baptized shall be saved?" Who art thou that repliest against Christ? You need not wait for a Catholic or Mormon or Campbellite or Baptist, for they are not known to the Bible, but come right along and let a Christian baptize you.

"What must an energetic preacher think of his illustrious predecessor when he goes to a work and finds no Epworth League, no Home Mission Society, no Foreign Mission Society, etc., and no record of effort to organize working forces in the church? Truth is, he cannot afford to either think or speak of him." (Texas Christian Advocate.)

It would have been unfortunate for your "energetic preacher" to succeed Paul or any of the apostles. Those "illustrious predecessors" never organized any Epworth Leagues, or Home Mission Societies, or Foreign Mission Societies, while they were on earth. All the "working forces" they employed in the church were members of the body of Christ. Old Brother Paul is doubtless

very sad to know that he left such a sorry record behind that your "energetic preacher" cannot afford to speak of him or even think of him. Sad, sad!

Here is another man in trouble:

"I have been a Baptist forty-four years, and an ordained preacher forty years on October 12, 1899, and must confess that there are more new things among Baptists than I ever thought could be; and unless some things are checked in Texas and out of Texas, we might as well join the Methodists at once and submit to the rule of their bishops." (E. W. Holman, in American Baptist Flag.)

These Baptist champions have been devoting their time to "killing Campbellism," and neglecting home duties, till they are in a very bad shape.

And here is the way it is over in North Carolina:

"We have too many Baptist preachers in North Carolina. They are actually in each other's way. Many of them were never called to preach. They think they were, and are perfectly honest; but when the Lord calls a man to preach his gospel, he calls a congregation to listen to him. Large numbers of useful laymen have allowed themselves to be persuaded into the ministry by foolish friends, and found, when it was too late, that the call they heard was 'horizontal,' as John H. Mills used to say." (Correspondence Baptist Flag.)

But they received the same sort of call that the rest of you received—an impression upon their feelings. How can you doubt their call without doubting your own? It may be that you think a preacher's call includes a preacher's salary. In that case, the call of the apostles was not a very loud call. Suppose some of your North Carolina preachers go out into the world where there are no churches and preach to sinners. They will not crowd each other then.

And here is another trouble to Mr. Hall:

"There have been Baptists by some name in the world ever since the days of John the Baptist."

Baptists by "some name!" Can a man be a Baptist and not wear the name? Did you ever see a Baptist that did not wear the name? If a man to-day should lay aside the name "Baptist," would you recognize him as a Baptist? Is it not strange that all ancient Baptists refused to wear the name and all modern Baptists wear it? How do you know those ancient people were Baptists? They never said they were.

PHOENIX, MISS., AND MORMONISM.

J. LEE BLACK.

I have just returned from Phoenix, Miss., where I spent a little more than a week endeavoring to preach the gospel. The citizens of that community who pre-

tend to be religious at all are Methodists, Baptists, and Mormons; but the majority of them take no interest in religious matters at all. This coldness seems to have been caused by the treatment they gave the Mormons. The Mormons came into that country and were making a great many converts; so the people, instead of taking the "sword of the Spirit, which is the word of God," and overthrowing their doctrine, took their shotguns, and, raising a mob, ran them out of the country, and will not permit one of them to preach there any more.

When I arrived at this little village, I was permitted by the school board to use the public school building. So I began to preach to a very nice and attentive audience; but there began to be conjectures as to who I was and what church I belonged to. I learned of these rumors, and so explained in my third discourse, as best I could, that I am nothing but a Christian and belong to nothing but the church of Christ. This seemed to arouse them more than ever, for they seemed to think that Jesus Christ has no church on earth that honors him enough to bear his name, and that I must be a Methodist, Baptist, Presbyterian, Campbellite, Mormon, Catholic, or something else that the Bible says nothing about, to be permitted to preach the gospel. So I was forbidden the use of the schoolhouse any longer; but I was informed that I could have the use of the Methodist meetinghouse, provided that I could produce my credentials and prove who I was and by what authority I was doing these things. (Matt. 21: 23.) I readily answered that I have no credentials, no more than the apostle Paul had. I have never read of Paul or any other of the apostles or ministers of Christ in New Testament times producing credentials to give them authority to preach when they were out evangelizing. Furthermore, Paul said on this subject: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." (Gal. 1: 15-17.) This is my plan exactly: when I found that it was my duty to preach the gospel, I "conferred not with flesh and blood" (I asked no man about it), but went out and went to preaching, as Paul said he did; neither did I go to those who were preachers before me and ask them to write out any "credentials" for me. If the God of heaven gives me the authority to preach, that is sufficient, it seems to me. Christ said: "All power is given unto me in heaven and in earth. 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. 28: 18, 19.) But some people want to rob Christ

of his authority and let a man or a set of men give preachers their authority.

But our meeting did not close here, for the Lord provided for us another house—an empty dwelling house—and then I gave them a discourse against Mormonism to convince them that I was not a Mormon in disguise, as I had been accused. In this discourse I noticed, first, that Paul said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8.) So what can the Mormon prophets benefit us? If they give us another gospel, Paul says we are accursed if we preach it; if they give us the same gospel, we have it already, and so we have no use for the "latter-day prophets." "Whether there be prophecies, they shall fail." (1 Cor. 13: 8.) The Mormons say that the kingdom prophesied of by Daniel (chapter 2) was set up by Joseph Smith in the year 1830, because it was to be in the "latter days;" but Peter tells us that the things which happened on the day of Pentecost were to come to pass "in the last days." (Acts 2: 17.) So it was the last days of the Mosaic dispensation. Paul says that "God . . . hath in these last days spoken unto us by his Son" (Heb. 1: 1, 2), not by Joseph Smith. If Peter had the keys of the kingdom (Matt. 16: 19), how could Joseph Smith unlock the door eighteen hundred years after Peter's time? Daniel (2: 44) said that this kingdom should never be destroyed; and it certainly was here in Peter's day, for he held the keys. It seems strange to me that Christ would have given Peter the keys of a kingdom that would be established eighteen hundred years after his time. But they tell us that it was overthrown by persecution, and was restored again at the above-mentioned time; but Daniel tells us that it shall never be destroyed. He did not say it should be set up, and after a few years be overthrown and again be reestablished, but that the God of heaven shall set up a kingdom which shall never be destroyed.

THE BASIS OF UNITY.

J. M. BARNES.

Professor Schurman, one of the peace commissioners to the Philippine Islands, said to Protestants, on his return: "Send missionaries, but do not send them of different religions. Let them preach one doctrine; many doctrines confuse the heathen." Dr. Behrends, just before he died, said: "Make a bonfire out of all the creeds and do not call out the fire department." Some of the most prominent Presbyterians are calling for a new creed; they demand it. I have just read in the Literary Digest of June 23 about "The World Movement toward Denominational Union." It is wonderful, but it says that the body which has made the most gains in the last nine years are

those who refuse to be called by any other name than "Christian" or "disciples of Christ." The religious world is moving. It does seem that now, more than ever before, is the fit time for the disciples of Christ to hold up the Bible, the Bible alone, as the religion of the people of God. The true basis of unity is that which all can stand upon as one man without the harming of the conscience educated by the New Testament. It is right to study the Scriptures, search the Scriptures, investigate to know what God will have us do; but it is sinful, horribly sinful, to divide or cause division. Stone, the Campbells, and others had it right. Nothing is to be required of others as a matter of faith or practice which is not plainly taught in the New Testament by precept or example. Aylett Raines thought that sinners would not be punished forever, but still he and Campbell worked together in perfect harmony all their lives. How? By not forcing the opinion upon any one else, holding it as private property. If this rule be carried out, there will be no trouble. The love of one Christian for another is great. How do I know? Paul wrote to the Romans: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8: 13.) A man cannot think of anything outside of the commands or examples of Jesus and the apostles which the love of a brother does not require him to give up to save him or keep him from stumbling. This is a forcible portrayal of the beautiful life of the Christian. A brother said, not long ago: "If you give up the society, next will be the organ, then the hymn book, then something else, and the thing will never stop." That is right; let it never stop. All the while the man who is surrendering to save his brother is getting better and more humble. Why, then, grow weary? What would you do if some brother should demand that you give up the hymn book? Why, the unity of God's people is worth more than hymn books stacked as high as the sky. Give them up. Each one has his hymn book as private property; commit the songs to memory, and they will be sung with more feeling and interest. So the loss one way will be gain another way. Perhaps we have not measured the importance of unity and of saving a never-dying soul. I want to be able to offer to live with all Christians and exact of not one a thing that will harm or vex a conscience educated by the New Testament. If a man, willing to live with me, should ask where I get baptism, fasting, or foot washing, I want to be able to turn to the Book and show where I get it, and not ask him to practice these things unless I can. If I wished to use the organ in church, I would turn to the

New Testament, show where it is commanded, or where some inspired man used it, or I would take the thing home and use it privately, and not require others to conform to my notions. The organ is a big thing, but one thing about it should make every Christian follow closely 1 Thess. 5: 22. There was trouble among the Catholics when it was first introduced; I can remember when the Methodists fought like war horses over it here in Montgomery, Ala.; and the Baptists would not touch it as an ungodly thing. Its wreck and ruin among disciples ought to call upon every disciple to hunt the ground, flat on the ground, and pray: "Lord, if it be possible for me to use this organ, let me do it; if not, thy will, not mine, be done." Then the cross of giving it up would all be right and easy. The organ is a great thing; but great as it is, it is nothing to be compared with the oneness of the people of God. One is God's will; the other is man's will. The organ is a wonderful thing; but it is not big enough to make a god out of it, and serve it, instead of Jesus, who prayed for unity, and, of course, craved, wished for, earnestly desired it. If Jesus commands oneness and we let the organ make "twoness," who rules? It is time to wake up. The world will be Christ's if a solid front will face the foe. There is only one way to have the solid front, brother; do not mar the tender conscience. I see no way of unity except it be upon this basis. The man with a conscience educated by the New Testament cannot override this; the man can certainly dispense with an expedient, granting it to be no more than an expedient. Concessions must be made. Who must make them? The man who verily believes he is doing God's will, or he that advocates an expedient. I once told a Primitive Baptist that I could live with him and allow him to believe in "hereditary total depravity," "final perseverance of the saints," "eternal election and reprobation," provided he would, with me, preach the gospel and practice the teaching of the New Testament. I can live with a Missionary Baptist, provided he will preach, "He that believeth and is baptized shall be saved;" "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins;" "Arise, and be baptized; and wash away thy sins;" "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," without note or comment; but just as soon as he begins to preach his opinions about these passages instead of the word itself, then division arises. I can live with the progressives if they will not require of me and others to practice anything or believe anything not found in the New Testament, clearly taught.

The meeting at Montgomery lasted three days, with two sessions a day and preaching at night. I think a great deal more of the young men who were with

us than I did before. Perhaps older men, like McGarvey, Grubbs, Harding, Lipscomb, Poe, Sewell, Burnett, and others, who studied the basis of unity in the early "eighties," ought to take more pains to show the young men that there can be no unity except upon God's word fairly interpreted. Perhaps we should associate more with them. We should dwell much upon the way Paul healed the dissensions at Corinth. (1 Cor. 1: 10.) There is only one way of speaking the same thing; that is by having the same thing to speak. This is furnished in the New Testament. These are sound words found here. Another meeting is to be held, this time at Birmingham, but the date has not been announced. Remember, we are to study, that we may get closer together and evangelize Alabama. If we would have Alabamians believe that God sent Jesus, we must be one.

CHRIST IS ALL IN ALL TO US.

JOHN B. LANE.

The Christian system is not merely a set of rules prescribed by some invisible power and given to the people, to be followed out as best they can without further aid; but it is derived as much from the life and daily walk of Christ and what he taught and practiced while he preached, and thus became the embodiment in his own person, in his life and death and resurrection, of every doctrine he expounded. To us it is an ever-growing wonder, not so much that he at length was the one disciple of the law for whom all the nations had for centuries been waiting, who would and could and did keep it perfectly, distinguishing law from tradition, observing the one fully and trampling the other beneath his feet, as that at the same time he was developing a new system, expounding and living it, yet avoiding all conflict or collision between the systems, until in the fullness of time he put the climax of completion to the old and substituted the new for it. That there has ever been a mind in a human body capable of such an achievement and which could so reverence and respect the old at the very time it was so actively developing that which was so soon to take its place must ever be the increasing wonder of the ages. While Christ's teaching was marvelous, the manner in which he illustrated and demonstrated the possibility and practicability of every part of it in his own perfect, yet unostentatious, everyday conduct was more so. Whether he taught or exhorted, reprov'd or commended, his own life was the happiest illustration of it all. He enjoined nothing upon his followers in the doing of which he did not lead the way. Did he teach submission to the temporal powers? He, the King of the Jews, paid tribute to the Roman Government. Did he command baptism by immersion? He himself was first immersed. Did he ex-

hort to a pure life? There was none so pure as Jesus Christ. Did he urge the practice of mercy? His life was a series of deeds of mercy and relief of suffering. Did he lay down a new commandment "that ye love one another?" "Having loved his own, . . . he loved them unto the end." He commands us to sing psalms and hymns and spiritual songs, and to make melody in our hearts to him. But nay; man says, "Play on the organ." And when in fancy we walk that path marked with his blood from Pilate's hall to Calvary, and there behold him, the mind realizes its inability to grasp so all-embracing a love. But the triumphal thought of all is this: that when his system of teaching and his life work were complete, he did not go in a chariot, with instrumental music at the head, back to heaven, leaving us only a promise of the resurrection; but he suffered the death on the cross and was locked in the new tomb of Joseph. All humanity had ended there, and it looked as though his career would end there likewise; but, having entered, he burst forth on the other side, and there has been nothing but a broken tomb ever since, and all ages of Christians have been cheered and sustained in all conditions by the promise, "Because I live, ye shall live also." It is the promise based upon such a demonstration of Christ's power to fulfill that is the basis of our hope. He is our all in all; obey him and we are saved, disobey him and we are lost. When he says, "Sing," we must sing; when he says, "Make melody in your hearts," we must make melody in our hearts, not on the organ. We must obey him—magnificent thought!—not only in life, but in death. He led the way, and the Christian's path, illuminated on every hand by the light of Christ's teaching and example, leads not into the tomb simply, but through it and up to the very throne of God. Is there not enough in this thought, realizing that the avenue has been opened to those exalted heights and that the entire distance of life's journey is made luminous from the fact that our Savior, Jesus Christ, traveled its course and blazed the way before us, to inspire us all to press on until at length we stand at his side, speaking where he speaks and silent where he is silent; where we shall be like him, for we shall see him as he is?

FOUR CROWNS.

W. M. DAVIS.

Figuratively speaking, the New Testament recognizes four crowns that will be worn by the saints in glory. These four crowns are predicated upon man's faithfulness to the counsel of God in this world. It is also a significant fact that they were secured to us by the "crown of thorns" that Jesus wore. By the crown of thorns and the excruciating

agonies connected with it the saints shall be permitted to wear a crown of life, a crown of righteousness, a crown of joy, and a crown of glory.

I. A Crown of Life.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1: 12.) The Greek permits this rendering, which I think conveys the idea more clearly: "Happy is the man who bears proof: because, having become approved, he will receive the crown of life, which the Lord promised those loving him." This world is a sphere of probation; God placed man here to prove him. The revealed will of God is the criterion of proof. All whose lives are made conformable to the will of God will be reckoned as approved at the final retribution. The apostle says those who bear the proof will receive the crown of life. Those who reject the counsel of God and walk according to the dictates of their own wisdom will not be approved, but will be punished with everlasting destruction from the presence of the Lord and the glory of his power.

II. A Crown of Righteousness.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 7, 8.) At the time the apostle uttered this language he knew his departure from this life was at hand. He could look back over the past and view his life as one of difficulty and struggle, yet it was one of triumph. He had known nothing, save Jesus, and him crucified; he had gloried in nothing, save the cross of the Lord Jesus Christ; he had wielded incessantly the "weapon that is mighty through God to the pulling down of strongholds." He had fought a good fight, he had kept the faith once delivered to the saints; his course is now finished on earth; hence he looks to the future and anticipates the crown of righteousness which the great Judge will deliver to him at the final day. He says this crown will be given to all who love the appearing of the Lord. Whether or not we love the appearing of the Lord depends upon the course we have pursued in this world. We should be followers of Paul, as he also was of Christ. Knowing that it is through faith and patience that we shall inherit the promises, we should encounter the difficulties of life with courage, and never permit ourselves to swerve from the path of rectitude. We should fight the good fight and endeavor to keep the faith. If we do this, we will love the appearing of the Lord, and can rejoice in hope of a crown of righteousness which he will give us at that day.

III. A Crown of Rejoicing.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2: 19.) Paul bases this "crown of rejoicing" upon the faithfulness of the church at Thessalonica. "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (1 Thess. 1: 2, 3.) Again, we hear him say: "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all who believe in Macedonia and Achaia." (Verses 6, 7.) This should be an example for the churches of Christ to-day. The church is the light of the world, a city that is set on a hill and cannot be hid. To give the proper light, the church must be alive to every good work ordained by Jesus Christ. It should manifest its work of faith, labor of love, and patience of hope. Such a church will be a crown of rejoicing in the presence of the Lord Jesus Christ at his coming.

IV. A Crown of Glory.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 4.) This promise was made directly to the elders who take the oversight and feed the flock of God. This admonition should be impressed upon the mind of every overseer in the church of Christ to-day. We shall quote the admonition in full: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5: 1-3.) All who take this as their pattern have the assurance of a crown of glory that will never fade away. In conclusion, let me exhort all who are working for a crown to be faithful with the things Christ has intrusted in your hands. "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Ellettsville, Ind.

CHRISTIAN UNION. NO. 8.

J. PERRY HODGE.

We promised to take our standard—the Bible—and see if the name "Christian," a name we all are willing to wear, is the right name.

It has been shown already that all are willing to wear the name "Christian;" but being willing to wear it is not of

itself sufficient; all must be unwilling to wear any other name, unless the other name is as scripturally correct as is the name "Christian." We will proceed to see what names are applied to God's people in the New Testament Scriptures.

The followers of Jesus were called "disciples" (Matt. 5: 1; Acts 6: 1, 2); they were addressed by each other as "brethren" (Acts 6: 3). The disciples were called "Christians" (Acts 11: 26); the disciples of Christ who were called "Christians" first at Antioch were written to as "saints" (Eph. 1: 1; Phil. 1: 1; Col. 1: 1, 2). The disciples of Christ are those who learn of Christ, and those who learn of Christ are called "Christians" because they follow in his steps; they are called "Christians" to distinguish them from pagans and other idolatrous worshipers; they are called "Christians" because it is the most appropriate name the followers of Christ can wear.

The followers of Mohammed are called "Mohammedans;" the followers of Martin Luther are called "Lutherans;" the followers of the "Book of Mormon" are called "Mormons;" the followers of Wesley are called "Wesleyans," etc. So it is only proper that the followers of Christ be called "Christians," because it is a name that shows whom we are following. If you are a Christian and I am a Christian, it is appropriate for me to address you as "brother," or for a third Christian to address us as "brethren."

It is appropriate that those who are of the saved class, the followers of Christ, Christians, be spoken of or to as "saints" to distinguish them from the lost. The most appropriate name as a party name is the name "Christian."

Paul impressed this fact upon King Agrippa when the latter cried out from his judgment throne: "Almost thou persuadest me to be a Christian." (Acts 26: 28.) Paul would have been pleased if this monarch had been not only almost, but altogether, persuaded to be a Christian.

How thrilled with joy Paul must have been, to realize that he, the prisoner in chains, possessed the power to almost bind the unfettered monarch who sat before him to the Christ for whose sake he would gladly have died!

How near the great ruler approached the throne of mercy, made accessible to him through the blood of Him whose name he honored when he said, "Almost thou persuadest me to be a Christian!"

How much power in the name "Christian," to almost turn the head of the judge by the powerful pleadings of the prisoner who, bound in chains, stood before him!

How beautiful and peaceful and grand must have appeared the life of a Christian to this great man, that he, the august monarch of a proud people, should confess, humbly, no doubt, to his subject, a prisoner in chains!

No wonder the people of every creed are willing to wear the name "Christian." - But how strange that, although they are willing to wear the name of the spotless One, they are also willing to wear other names to make divisions of the wearers of that holy name!

Yes, the name "Christian" is right. The bride has a right to wear the name of her husband; but she has no right to dishonor that name by wearing the name of another. The Lord, the Bridegroom, is Christ. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." We each and severally are married to Christ and should wear his name. We do this in the name "Christian;" but when we pollute that name with "Methodist," "Presbyterian," "Lutheran," "Quaker," "Baptist," "Adventist," and such like, we dishonor the name of him to whom we are married.

Let us each and every one wear that name we know to be right and acceptable to all, and lay aside that party name that we are in doubt about and that none but our own party is willing to wear, and eliminate denominationalism to such an extent as that it may not any more at all be discernible to us.

Let us also lay down our party standard that binds none but our own party, and accept the standard we know to be right and that all may accept with honor to themselves, and that will result in making the world "believe that thou hast sent me." If we accept the Bible, and the Bible alone, for our standard of doctrine, faith, and practice, leaving off our party standards, the differences that now exist will gradually disappear; error will soon be supplanted with truth; the sanctuary, the cleansing of which is already in progress, will soon be cleansed; Babylon the Great, with her long list of daughters, will be fallen, to rise no more; large cities will have so many church buildings only as will be necessary to accommodate the people of each locality; one doctrine only will be heard from each pulpit; brotherly love will be newly planted in the breast of every disciple; the world in wonder will halt to see the grand procession of Christian love and union, and will long to be one among the great and good people, the redeemed of earth; revivals will not be at infrequent intervals, got up at much labor and expense, but there will be a revival all the day long and every day; angels again, as of old, will renew the song, "Glory to God in the highest, and on earth peace, good will toward men;" theological schools will cease from the land, and in their places Bible schools will give forth to the young disciples the pure story of the lowly Nazarene and of his love, and wondrous power to save.

It is my intention to have these arti-

cles of mine printed in tract form, to be used by brethren and churches for distribution among the sects everywhere. I believe they will do good, and I hope to have the fellowship of my brethren in getting these tracts before the people. Every congregation should order at least two dozen of these tracts, to be given out to those around them. The money received for them will be used in having the gospel preached in destitute fields, distributing good literature, and other works of the Lord. The tract will contain perhaps sixty or seventy pages, and will be sent to any one for eight cents per single copy, or five cents each by the dozen to one address. Advance orders will be appreciated and filled.

"THE SIMPLICITY OF CHRIST'S CHURCH" AS WE HAVE INSTRUCTION IN THE NEW TESTAMENT.

ROBERT PYE.

When Christ was here on earth, the disciples thought he was about to establish a very elaborate system of religion, as we can see by the two disciples asking who would be the greatest in the kingdom of heaven. What was the answer given? The simplest that could be given, and which must have astounded the disciples, who had their ideas based on the earthly kingdom. It was this: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." I fancy I can see the bewildered look on the disciples' face when he told them this great truth, and how they would wonder; for they could not understand how an earthly kingdom could be set up on so simple grounds as this, as they well knew all the kingdoms they had ever seen or heard of were made of pride and everything supposed to have wisdom with it. Now, Christ first selected the very humblest class of fishermen to represent him. I often think of the men of to-day who seem to think they cannot preach the simple story of the cross without a very fine college education, in comparison with these humble men. Christ gave a promise to one of these humble men that he should have the keys of the kingdom. (See Matt. 16: 19.) This promise was verified on the day of Pentecost, when this same Peter opened the doors of the church of Christ on earth to a lost and ruined world.

Now the Lord well knew that the church must be run cheaply, and managed as systematically as any society of human origin, and, at the same time, with as much uniformity as any of them. Could he have had anything more simple than he gave, if man, with his human imperfection, had left that system alone? We find in Acts 2: 41, 42 that those who "gladly received his word" continued

steadfastly in the apostles' doctrine and breaking of bread, and had all things common. While they continued in this God "added to the church daily such as should be saved." We find the first break in the unity of the church by human greed making its appearance in the case of Ananias and Sapphira trying to deceive; we find that the church at Jerusalem, when it was scattered, made the whole church evangelists (see Acts 11: 19); we find that Acts 13: 1-3 gives an account of the first evangelists being sent forth, but it was done by only one church; in Acts 14: 23 we find elders ordained in every church; we find the only other officers I have noticed appointed before this in the persons of the deacons, recorded in Acts 6: 1-5. Now Paul tells Titus it was for this cause he was left in Crete: to "ordain elders in every city" and to "set in order the things that are wanting," and he also gives very minute descriptions of the kind of men to put into the two offices. Now we have all the offices, and we find the collections which are to be taken up in the assembly of the church are given in 1 Cor. 16: 1, 2. The religion of our Lord has been attacked by men that Christ foretold about in this particular. I think, more prominently than any other, they have come in and made another office, calling it "pastor," and "devour widows' houses, and for a pretense make long prayers," but inwardly they are "ravening wolves." If this simplicity given in the New Testament were continued, the church would not be begging money today from the devil's followers; for there would be abundance to carry on Christ's work in the simple way he has given it to us, and we would have no use for pastors, organs, missionary societies, and all the different societies and man-made schemes that have been tacked on to the church; but when there was one among us who was destitute, there would be the fund to draw from, and the brethren would be amply able to supply money for evangelists who must live of the gospel. May God soon bring the day when those who worship him may do so in sincerity and in truth, and ask for a "thus saith the Lord" for all they do.

RELIGIOUS FACTIONS.

ROBERT H. BOLL.

How it can be that there is but "one Lord" and "one faith," and at the same time that there are several hundred different religious parties with conflicting doctrines, is not the least puzzling question in the world. Various explanations and apologies are offered by the sects themselves for their existence. Some bewail the divided state of the professed followers of Christ, but accept it as a necessary evil; others are thankful for the division and boast in it. "It is good," they say, "that

there are so many different denominations, for we all cannot see alike. One church could never accommodate the tastes and views of all men;" or, "We are all fighting under one flag for one cause, even as different kinds of soldiers in one army. Some are infantry; some, cavalry; some, artillery; but all are under one general and against the same foe."

This sounds reasonable to human understanding and is satisfactory, if we use no higher than the human point of view; but, owing to the narrowness of our horizon and our liability to err, we must appeal to a higher tribunal than the judgment of man. "It is not in man that walketh to direct his steps." (Jer. 10: 23.) God's thoughts are not our thoughts, neither are his ways our ways. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," says the Lord. (See Isa. 55: 8, 9.) As for human wisdom, it is counted as foolishness with God. (1 Cor. 3: 19.) But the poor in spirit, they that tremble at God's word, are blessed, and theirs is the kingdom of heaven.

The word of God, then, will be relied upon to settle this question by all those who sincerely seek for truth. Now the slightest investigation will reveal a startling truth: Jesus and his apostles were opposed to divisions.

"Other sheep I have, which are not of this fold: them also I must bring; and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10: 16.) The Jews and the Gentiles he wanted to bring together into one fold—no division permitted there. Although the Jew despised the Gentile, he must humble himself and enter with him into the same fold. Paul so teaches the Ephesian Gentiles: "Wherefore remember, that aforetime ye, the Gentiles in the flesh, . . . were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were afar off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, . . . that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross." (Eph. 2: 11-16, R. V.) This is plain. They were not parties, for the middle wall of partition between them Christ broke down. They were "made both one," "one new man," "one body." The natural division which existed between these two peoples—the differences of race, early training, customs—God wholly ignored. He wanted one fold. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all." This "one body" is the church, of which Jesus Christ is head, as it is written. (Eph. 1: 22, 23.)

Now, if God did not regard the plausible

objections the Jew may have had against this union, nor their old holy prejudices against Gentiles, it would appear that under no other circumstances would he permit a division among his children; and so the Bible teaches. In his last prayer with his disciples, Jesus repeated four times the petition that his disciples might be one, even as he and the Father were one—they and those who should believe on him through their word. (John 17: 11, 20-23.) It is strange, in view of this, that men would undertake to justify divisions, and even thank God for them.

But it may be argued that God often overlooks the failures of men to do his whole will. This is, at best, an unsafe foundation to rest upon. When people sin against God because he is kind and merciful; and depend on his mercy to uphold them in their wrong way, they most meanly abuse his kindness and earn to themselves condemnation. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?"

That God is displeased with divisions and will punish men for participating in them, is no matter of conjecture. Plain speech could not have been chosen. "Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God." (Gal. 5: 19-21, R. V.) The American Revised Version reads "parties" instead of "heresies"—"factions, divisions, parties." Now any one knows, or can learn in a moment by reference to a dictionary, what a faction, a division, or a party is. They are common words and plain.

All opposing argument must fail here. We know what political factions or parties are. They may all have the welfare of their country in view, but that does not change their nature; they are still factions and parties. There are factions and divisions and parties among the professed followers of Christ, and it does not help the matter to claim "they are all fighting under the same flag and toward one common end." They are still factions, divisions, parties, "of the which I forewarn you even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God." Are not fornication, drunkenness, reveling, and idolatry abominations before God? So are factions, divisions, parties; they stand in the same category and the same curse is pronounced on them all alike. This is no light thing.

A gentleman to whose consideration I submitted these truths said: "It is true that my church is not identical with the church of the New Testament. We have

an organization peculiar to ourselves, a constitution and by-laws, and a peculiar name; but, after all, we are a chip off the old block." "Just so," I replied; "but the Lord did not want his block chipped up."

The mystery of iniquity began to work even in Paul's time, and we have both a history and condemnation of denominationalism among the Corinthians, who, in ignorance, had drifted into it. Paul reproves them thus: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?" (1 Cor. 1: 10-13, R. V.)

The state of affairs was this: For some slight reason, perhaps through pride and contrariness, they began to divide into factions. Those who obeyed under Paul's preaching went off as Paulites; likewise they whom Apollos persuaded, as Apollosites; and those that heard under the teaching of Cephas, as Cephasites. Some still claimed to be of Christ. This was division, and perhaps they supposed they were doing great things; but their doings were evil. "Is Christ divided?" asks Paul. He has but one body. The argument of the different kinds of soldiers does not hold good here.

"And why should they be called 'Paulites?'" "Was Paul crucified for you? or were ye baptized into the name of Paul?" The inference is that if Paul had been crucified for them and they had been baptized into the name of Paul, they would be justifiable in wearing Paul's name. But, now, who was crucified for them? Into whose name were they baptized? Whose name ought they to bear? I let the reader answer. And I will ask, further: Why are there Lutherans, Campbellites, Baptists, and all the host of the sects? Was Luther crucified for them? or John the Baptist, or Campbell? or were they baptized into such strange names?

An old man in Alabama said to me: "You make a big mistake in refusing to bear Campbell's name. He was the greatest preacher I ever heard speak. No one need to be ashamed of bearing his name." "I would rather bear Paul's name," was my reply, "but even that would be against God's will."

But what is there so specially wrong about it? Suppose we could not determine where the harm comes in, ought it not to be sufficient that Christ and his apostles are against it? But Paul continues: "And I, brethren, could not speak unto you as unto spiritual, but as unto car-

nal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?" (1 Cor. 3: 1-4.) They were still "babes in Christ." But if they had persisted in their course, what would have been the end? "Carnal" is "fleshly." "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind [the mind of the flesh," Revised Version] is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8: 6-8.)

It is useless to seek further proof. We have seen that the divisions, far from being good, are works of the flesh, and bring death to those who originate and perpetuate them. The subject could be left here; but for the sake of some reader who may desire to know God's will, a few questions are here propounded and answered, by which it may be made clear how to keep aloof from factions and how to find the church of God, which Christ himself builded (Matt. 16: 18) and over which he is head. Let us ask, then: (1) Is the church of God in existence to-day? (2) If so, can we belong to it without belonging to a faction or party? (3) How can we find it and enter it?

1. In answer to the first question, no one will likely say, "No." It would be hard to believe that the fruit of the eternal purpose of God had come to naught. (Eph. 3: 9-11.) Has the indestructible kingdom been destroyed? (Dan. 2: 44.) Have the gates of hell prevailed against Christ's church? Has Christ lost his body? (Eph. 1: 22, 23.) Surely not.

2. Can we belong to it without belonging to the Mormons or Campbellites or Catholics or any other sect? Why not? Are we forced to go contrary to God's will, to participate in "factions, divisions, parties?" Paul and Silas and Barnabas and Timothy and Titus were not Mormons, Presbyterians, Methodists, or Campbellites; the brethren at Jerusalem, at Rome, at Colosse, at Philippi, and at Ephesus were added to the church of God without joining a denomination. What has been done can be done again.

3. Where is God's church now, and how can we find it and enter it? When they say to you, "Lo, here," and "Lo, there," believe it not. It is not "apostolic succession" that determines it, nor size, nor popularity among men. It consists of bands of baptized believers who assemble and worship God as Christians in the name of the Lord Jesus Christ. Many preachers, I know, claim that their church is the right one and the only one; but, after all, there is a plain road which a man may take without doubt or hesitation. The limit of this article forbids my bring-

ing out fully instances and illustrations of that way. I will simply refer the reader to them. Read Acts 2: 37-47; 8: 5, 12, 26-39. Note carefully what steps were taken. Those people became not denominationalists or sectarians, but members of the church of God, the body of Christ.

Now, lastly, I wish to ask: If we to-day take the same steps, whither will they lead us? Will not the same faith, the same repentance, the same confession, the same baptism, make us members of the same body with them? Can we not thus induce the Lord to add us to his church, as he did in days of old? (Acts 2: 42.) Then may God forbid that we should join, besides, a human organization, an earth-born faction, or that we should corrupt the pure temple of God by human forms and worship, or forsake the guidance of his word, and so introduce divisions into the body.

FAITH.

S. WHITFIELD.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.)

This passage teaches us clearly and forcibly that we must have faith in order to please God, and that every act of worship must be rendered to him through faith. Cain and King Saul, with many others, tried to worship him without it, but they could not; and even from the time that Satan induced man to sin, people have been trying to worship and please God without faith, but it is impossible, as this inspired writer informs us. Notwithstanding all of these failures, people are still trying to do so; but they are deceived and deluded, as many will be until Christ comes again, for God cannot lie.

We must believe that God exists; that he is the only living and true God; that we cannot deceive him; that he is our only Lawgiver, the only one that has the right to demand our worship—our very God; and that as far as the heavens are above the earth, so far and so much greater his wisdom is above and beyond ours. We must believe that he changes not and that his decision is final. We must come to him denying our will and ways, taking up our cross to follow him with our whole heart in a pure motive, and earnestly and diligently seeking him. The person thus coming in faith, and realizing the Being he is approaching, will certainly be blessed.

At least four times we find Christ reproving his disciples with the following words: "O ye of little faith!" (Matt. 6: 30; 8: 26; 14: 31; 16: 8.) Again, he said: "O faithless and perverse generation!" (Matt. 17: 17.) Still another time he asked: "Why are ye so fearful? how is it that ye have no faith?" (Mark 4: 40.) I wonder if Christ were addressing us to-day, if he would not use similar expressions. He commended people because of their faith with these words:

"Verily I say unto you, I have not found so great faith, no, not in Israel" (Matt. 8: 10); "O woman, great is thy faith; be it unto thee even as thou wilt" (Matt. 15: 28); "Thy faith hath saved thee" (Luke 7: 50). Last of all, he asks: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8.) From these passages we can see clearly that Christ reproved people severely for their lack of faith, and commended them for their great faith; but never do we learn that he was displeased with a person because he had too much faith. Never did he turn a man away from him and give as a reason for doing so that his faith was too strong. From this we would naturally conclude that it is impossible for us to believe in Christ and trust him too much, but the great danger is in not being as faithful as we should. Every person that is banished from the great judgment bar of God into endless night and suffering will be sent there because he did not believe in God; and every responsible man, woman, or child that is saved will be saved because of faith manifested by obedience. Hence it is all a matter of faith. Those that believe, that have a living and an active faith, will be saved; but those that believe not are already in a state of condemnation.

The antediluvians could not be saved because they did not believe the word of God spoken unto them by faithful Noah, and thousands of the children of Israel that came out of Egyptian bondage, crossed the Red Sea, and entered into the journey in the wilderness fell on account of their unbelief and hardness of heart. We are told by Christ that his second coming will find the world in a similar condition to that which it was in at the flood, and Paul contrasts the journey of the children of Israel with our pilgrimage in the church of God. There is no question but that thousands of the people that have left the bondage of sin and started Zionward will fail through unbelief. Let us, then, cultivate our faith by a daily study of God's word and by throwing ourselves out on his promises, until it can be said of us that we have great faith. What we need is an implicit faith in God and a childlike trust in our Savior. Let us preach it, put great emphasis upon it, and promise the people salvation because of it, for it will lead them in obedience to do all the will of our Master; and above all, let us show to the world and to the church that we have it ourselves. It is the propelling power that brings a man to a deep repentance, to an open confession of his Master, to a burial in baptism, to a humble submission to all the ordinances of the church, and to a godly life which will result in an abundant entrance into the everlasting Kingdom of God.

Many of the very people that claim to preach it so much with so much stress, and promise people so much because of it, are the ones that most need it themselves; above all things, that is what they lack.

When a man claims to believe in God, yet refuses to do something that he has plainly taught, and says it is not necessary, for people can be saved without it, he is still in unbelief. Again, when a man knowingly does things in the worship of God that inspiration does not require, but rather forbids, he is also in unbelief. We need a faith that will lead us in the footsteps of Abraham to do anything and everything that the Bible requires and in the way it has pointed out, and to stop exactly where it stops.

When the gospel is preached to a sinner which shows him that he needs salvation, that Christ died to rescue him, if he does not repent and obey it, it is because his faith is too weak. If a Christian refuses to meet on the first day of the week, does not give as God has prospered him, and does not try to imitate Christ, his faith is weak. If Abraham, living in the midst of idolatry and surrounded by so much evil, developed such a strong faith in God, what should we do in the midst of civilization, with schools, churches, and Bible knowledge?

BURNETT'S BUDGET.

T. R. BURNETT.

Two hard heads are not better than one.

It is sometimes hard work to go downhill.

Every man has the right to do the best he can.

Some one says that an idle tongue is never idle.

The best kind of courage is the power of self-control.

If a sermon comes from the heart, it will reach the heart.

Revenge is sweet, but it always leaves a bitter taste in the mouth.

No matter how hard the times, the wages of sin are never reduced.

It costs some people more to keep up appearances than it does to live.

It takes a great man to see anything from the standpoint of his opponent.

Do not forget that your life may be the only Bible your neighbor ever reads.

Some one says that a purse is doubly empty when it is full of borrowed money.

Some men can hear the ring of a silver dollar farther than the sound of a church bell.

Some preachers' heads are like beautiful vacant rooms: all they want is furniture.

The number of "old fiddlers' contests" throughout Texas shows that there is music in the soul yet, if not much life in the churches.

It is said that regular churchgoers rarely complain at the length of the sermon.

The recording angel does not credit a man with the good things written on his tombstone.

Some one says it is a great art to know how to keep your ears open and your mouth shut.

Some ambitious people are not willing to be good unless they can be better than anybody else.

Some one says that the next day after a man marries an angel she begins to shed her wings.

It costs the English Government \$760 a minute to whip the Boers. War is an expensive luxury.

Some one says there is often very little difference between a "budding genius" and a "blooming idiot."

"Sincerity" means to speak as we think, to believe as we pretend, to act as we profess, to perform as we promise, and to be what we pretend to be.

A bad stomach and a torpid liver have caused many a man to doubt his religion. Do not depend on your stomach and liver as an evidence of pardon.

Some people are so utterly original and independent that they will not do anything like others do it; they will not even spell words like Webster.

Say, did you ever know a church divided by an organ before the organ was brought into the church? What, then, causes division, and who is responsible for it?

A Chicago woman wants to start a school to teach women how to spend money. Most men think a school to teach them how not to spend money would be better.

Say, brother scribe, put some life in your pen. Chloroform in cold type is not good medicine for the readers of a healthy and vigorous Christian journal.

Here are what some one calls the "seven sacraments" of true happiness: A good home, a good horse, a good cow, a good bed, a good wife, easy-wearing shoes, and comfortable chairs.

There is something in a name. A Tennessee man was recently defeated for a congressional nomination because he had a son named Grover Cleveland. So the papers say.

A great plant sometimes grows from a small mustard seed. Two men in Texas are engaged in a lawsuit about sixteen cents' worth of land, and the cost has already run to \$400.

A progressive editor says: "The devil was the first 'anti' preacher that got up a racket." A mistake. The devil was a progressive, and changed the Lord's plan. That is what caused the racket.

The Way

"Enter ye in by the narrow gate. . . for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

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J. S. Watkins
Gadsden, Tenn.

A MONTHLY JOURNAL DEVOTED TO THE SERVICE OF JESUS, THE CHRIST

VOL. II.

NASHVILLE, TENNESSEE, DECEMBER, 1900.

No. 10

J. A. HARDING, BIBLE SCHOOL,
EDITOR AND PUBLISHER,
NASHVILLE, TENNESSEE.

TERMS.

| | |
|---------------------------------------|--------|
| To one subscriber, per year | \$ 50 |
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| To fifteen subscribers | 5 00 |
| To twenty-five subscribers | 8 25 |
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| To one hundred subscribers | 27 50 |
| To two hundred subscribers | 50 00 |
| To four hundred and fifty subscribers | 100 00 |

The Way and the Gospel Advocate for one year for \$1.60.

Send all contributions, communications, and remittances intended for the paper to The Way, Bible School, Nashville, Tenn.

Entered at the post office at Nashville, Tenn., as second-class matter.

SCRAPS.

J. A. H.

Be sure to read the article which comes next after these "Scraps." It will tell you why The Way has been delayed, and then some other things that I hope you will be glad to know.

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Among other things, you will learn that we want to run The Way as a weekly from March of next year, without increasing the price. Think of such a weekly coming to you at one cent per week! Who cannot pay that much?

+++

There are nearly one thousand dollars due The Way now from subscribers whose time expired prior to September 1. I hope that every one of them who is a real friend to the paper will renew at once and thus help us get ready for our weekly.

+++

Our ambition is to send out a weekly paper, full of the purest and most elevating reading, at such a low rate that it will find its way into thousands of homes into which no religious periodical goes. The good that such a paper would do cannot be computed in time and money.

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That the paper may go as a weekly at fifty cents per year, it will be necessary for every paper to be paid for promptly.

We do not expect to enter names on our list till they are paid for; and when the time expires, we intend to notify the subscriber, and, if we do not hear from him, to drop his name from the list. However, we expect to contribute to and to solicit contributions to a fund which will be used for sending copies to those who will read, but from some cause do not pay. We hope it will never be necessary for us to drop one from our list who will read, whether he pays or not; but we must know that he wants it.

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No doubt there are many persons on our list who did not subscribe themselves, but to whom some friend sends the paper. We do not expect to press such people to pay when the paper has been continued to them beyond the time paid for, but we expect to so conduct our business hereafter that their names will soon be stricken from the list if we do not hear from them.

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The sole object of the paper is to glorify God in saving men, and that is why we are glad to have everybody read it who will and why we want a fund to send it to those who signify a willingness to read, even though they do not pay.

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There is another thing that we especially want, that we believe will be of more value to us than the mere sending in of money; that is the prayers of the faithful children of God. If you think The Way is doing good, if you are accustomed to pray in faith, please insert into your daily petitions this prayer, "God bless The Way, and may it be so conducted as to accomplish the greatest possible good;" or something like that. James says: "The supplication of a righteous man availeth much in its working."

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Then if you think this is a good work, work for it, sacrifice for it. We have no selfish consideration moving us to ask this, if we know ourselves. Whatever profit may arise from the circulation of the paper will be considered "devoted money," and every cent of it we intend

to spend strictly for the cause of Christ. Not one cent of it shall be used for any personal benefit or for any one dependent on me. Now, how many of you will become interested in this at once? How many will renew your subscriptions at once? How many will start in to do a big work this year (1901) in increasing the circulation of the paper?

+++

We think our prospects now for publishing the weekly successfully are much better than they were for the monthly when we began that enterprise about two years ago, humanly speaking. Then we had no subscription list, now we have nearly five thousand names; then The Way had no assets, now it has several hundred dollars' worth of property, and nearly one thousand dollars are due to it from subscribers, and every month an additional sum is falling due; then it had a half dozen friends perhaps, now it has hundreds, if not thousands, of them. If we will all work and pray and give, all of us who believe it is indeed of God, the paper has a glorious prospect, and so we will do, if it pleases our Father to accept our offering and to use it and magnify it in his holy cause. We commit it to him in faith and hope and joy.

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J. W. Harding, father of the editor of this paper, who is now in his seventy-eighth year, recently closed a meeting in Estill County, Ky., with forty-six additions, most of them by confession and baptism. A year or so ago he preached a hundred days, for sixty of those days twice each day, and baptized about seventy people.

"The righteous shall flourish like the palm tree;

He shall grow like a cedar in Lebanon. They are planted in the house of Jehovah;

They shall flourish in the courts of our God.

They shall still bring forth fruit in old age;

They shall be full of sap and green.

To show that Jehovah is upright;

He is my rock, and there is no unrighteousness in him."

(Ps. 92, A. R. V.)

The Way was started with the idea that not an issue of it should ever be sent forth till the printer's bill was paid, and that it should go forth, therefore, owing no debt but the debt of love. We believed that it did not need to go in debt; for it is God's paper, conducted exclusively for the advancement of his cause, and he is infinitely rich. One of the chief objects of its publication was to show that a paper can be conducted which looks to God for its support, not to man, just as it has been many times demonstrated that the preacher who gives himself wholly to the service of God, trusting in him, not in man, will be liberally supplied with all that he needs. God's power is infinite, and his willingness to help his child who puts his trust in him and who devotes his life to him is as great as his power; and so the apostle John says: "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight."

Zerubbabel and Jeshua had led the children of Israel (about fifty thousand of them) back from Babylon to Jerusalem. They had begun to build the temple of the Lord, and had been stopped by their enemies; years had passed; the people had lost interest in building the house; doubtless they were tired of looking at the foundation, which appeared to be but a monument to their failure; but through the prophets Haggai and Zechariah they were aroused from their lethargy; God blessed them; and the house was finished. During the long delay, no doubt, the hearts of Zerubbabel, the prince, and Jeshua, the high priest, were often very heavy; but through his prophets Jehovah comforted and strengthened them, and stirred them up to renew the work. Through Haggai he said: "Who is left among you that saw this house in its former glory? and how do you see it now? is it not in your eyes as nothing? Yet now be strong, O Zerubbabel, saith Jehovah; and be strong, O Jeshua, son of Jehosadak, the high priest; and be strong, all ye people of the land, saith Jehovah, and work: for I am with you, saith Jehovah of hosts, according to the word that I covenanted with you when ye came out of Egypt, and my spirit abode among you: fear ye not." The prophet added: "The silver is mine, and the gold is mine, saith Jehovah of hosts." Again the Lord said: "Consider, I pray you, from this day and upward, from the four and twentieth day of the ninth month, since the day that the foundation of Jehovah's temple was laid, consider it. Is the seed yet in the barn? yea, the vine, and the fig tree, and the pomegranate, and the

olive tree hath not brought forth, from this day will I bless you." (See Hag. 2.)

It must have seemed impossible to these two men, Zerubbabel and Jeshua, looking at the matter from a human standpoint, for them to accomplish this great work. They had begun it years before, and had been stopped by their enemies. For a long time the foundations had been laid, and doubtless the returned exiles had begun to think the temple itself would never be built; but the inspiring messages from God which the prophets brought them filled them with hope and zeal, and the work was done. From the very day that they began the work again God blessed them in field, storehouse, and barn; and for more than five hundred years afterwards Israel lived in their own city and country, even until the great kingdom of heaven was established and David's greater Son was on the throne of the universe.

When I was thinking about starting The Way, God's messages to Zerubbabel and Jeshua were a great encouragement to me. God changes not. He is the same yesterday and to-day and forever. He still owns the silver and the gold, and from the day that any man sets his heart to understand his law and to do his will he blesses him—listens to his prayers and grants his petitions as far as it can be done in righteousness. "Why, then, should I not start a paper whose sole object shall be to glorify God in laboring for the salvation of men?" thought I. "His is the gold and the silver, and he will stir up the hearts of his people to help in the work." So he did. When I began writing the matter for the first issue, I had not a dollar to expend in the publication of the paper; but when it was ready for the printer, I had both the money and the subscription list. For about one year and a half the paper ran right along, paying all expenses and giving something to the poor, its subscription list running up in that time from more than four hundred to more than four thousand, receiving during this time many most enthusiastic compliments from its friends, many evidences that it was doing not a little good; but in May, as the end of our school approached, I became much absorbed in other duties. The school closed, and I hastened off into the evangelistic field; and the June issue went forth unpaid for, and without the money in hand to pay for it. From that day until the September number went forth the blessing of God was not upon the paper as it had been before. The work dragged. We kept falling behind. It seemed harder to pay for each issue than for the preceding one. We would not issue one till the preceding one was paid for, and so the September number did not appear till some time in October. Then I resolved to stop and never to send out another number till the printer's bill was paid in full. By the help of God, this

rule shall be strictly observed. When I began to write this article, the September number had not been fully paid for; now most of the matter for this issue is in the hand of the printer, and his bill will be paid in full before the paper leaves the office. We expect to mail it to our subscribers next week. I have asked the Lord to forgive me for letting the paper get in debt, and from this time forth it shall only owe the debt of love and the obligation to go to the subscribers, God helping me.

We expect to finish the present volume—that is, to issue Nos. 10, 11, 12—and then, in the month of March, to begin The Way as a weekly at the same price, fifty cents per year. We expect to send out the best weekly ever issued at so low a price. It will appear first as an eight-page paper; but when we have five thousand paid-up subscribers, it will appear as it now is, a sixteen-page paper; and if our subscribers promptly renew, that will be before many months are passed. We hope to give you from the start, in the weekly, twice as much matter per month as we now do—all "if the Lord wills." As heretofore, the paper is wholly devoted to him. Neither editor, publisher, nor writers ask or receive any money from it; indeed, a number of those who work the most for it also give most liberally to it. If the Lord will favor us by stirring up the hearts of the people to pay up their subscriptions, all that we promise, and more, can be easily done. About one thousand dollars are due to The Way now from subscribers whose time expired on or before the first of last September. Several hundred more will be due by March, when we hope to begin the weekly. Now we pray God to stir up the heart of every friend of the paper who reads this to pay up at once, if his subscription is due, and we believe he will do it.

It was my fault, my sin, that caused us to suspend for two months. Had we trusted in God as we ought to have done, had we refused to let the paper go out unpaid for, I do not believe the suspension would have occurred. But have you also been altogether free from fault? Have you paid up promptly? Have you done what you could to circulate the paper? Well, from this time on let us bend our energies to make the little preacher do the greatest possible good.

To publish the weekly, it is necessary that we be able to set the type ourselves. We need several hundred dollars to furnish us for that work. That is why we call your attention especially to the importance of paying up promptly now, and we are sure that the real friends of the paper will do it. It is a little thing for you to do; it will be a great thing for the paper. In God we trust. If he is pleased with our work, it will prosper; if he is not, it ought to fail. His will be done. There is nothing too hard for

him. It is but a very small thing that we ask of him. It is as easy for him to stir up the hearts of the people to help any enterprise he favors as it was for him to stir up Nebuchadnezzar, Cyrus, and Darius to favor his people in the olden time.

GOD'S CARE.

E. G. SEWELL.

Brother J. A. Harding copies the following item from us in the Gospel Advocate into the August number of The Way: "The child of God that is faithfully honest and industrious in seeking food and raiment and trusts in God's promises and prays earnestly to him for the blessings will find them. A wicked man may strive and yet not find them; but God's children are promised all these things, if they diligently seek for them."

He then comments, in part, as follows: "The foregoing quotation is from an article by Brother E. G. Sewell in a recent number of the Gospel Advocate. A most delightful article, too, it is, as one may expect every one from Brother Sewell's pen to be; but, it seems to me, in this quotation we find the one spot where Homer nodded. Brother Sewell teaches that the child of God must be 'faithfully honest and industrious in seeking food and raiment;' that 'God's children are promised all these things, if they diligently seek for them;' that the child of God who thus seeks and works, prays and trusts for food and raiment will get them, though the man of the world may not, no matter how diligently he may strive. Now, if I understand the matter correctly, the child of God does not have to seek and work for food and raiment; this is the very thing Christ tells him not to do. Hear the Lord on this point: 'Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added to you.' Then he adds: 'Sell that ye have and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.' (Luke 12: 29-34; read Luke 12: 13-48 and Matt. 6: 19-34.)"

The word of God is a unit, and no plain passage in the word of God in any dispensation contradicts or contravenes another in that dispensation. From the garden of Eden the decree of God to man was that "in the sweat of thy face shalt thou eat bread, till thou return unto the ground," and this decree has never been repealed; in every age and dispensation it has held good. In the Jewish dispensation God promised the Jewish people that if they would do his

will he would prosper the work of their hands, he would send the rains in their season; that their fields and fruit trees might produce bountifully, and thus afford them an abundant support. But he let them know at the same time that if they would not do his will they should sow their seed in vain; that their enemies should eat it; that the heaven should not give its rain upon the land, and their bread should fail; that their fruit would be blighted; that wars, famines, and pestilences should prevail; and that if they did not repent from these chastisements they should be destroyed.

All this shows that their food and raiment came through certain channels and laws, and that they had to comply with these conditions then to secure their daily bread; and if they had failed to prepare their soil, sow or plant their seed, cultivate, and gather, they would not have had their daily bread, no matter how earnest they were about other matters of service. Cultivating the soil or some sort of earnest, faithful labor is God's law for food and raiment, and nothing else can take its place. This principle is as true under Christianity as it was under the Jews' religion. Christians are to be diligent, not slothful, in business and such like; they must labor, working with their hands, that they may have to give to him that needeth; and if any will not work, neither shall he eat, and such like.

While the Lord has ordained that they that preach the gospel shall live of the gospel, yet Paul made tents, when necessary, to bear his own expenses and the expenses of those dependent upon him. Paul never understood that food and raiment would come to Christians otherwise than through the channel God ordained for them to come. So when he ran out of these things, he did not stop and trust to prayer alone to bring them, but went to making tents, and no doubt at the same time prayed for his daily bread, prayed the Lord to prosper the work of his hands that he might secure it. He taught all Christians to do likewise, and his teaching on these matters was by the Holy Spirit, and, therefore, from God.

When Jesus said, "Take no thought, saying, What shall we eat? or, Wherewithal shall we be clothed?" he did not mean that his followers should cease to labor for these things at all, or that these things should come without such labor, but that they were not to seek these things to the exclusion of the matter of salvation. They were not to make the affairs of this life first in importance, but salvation first, and not secondary—that they should make food and raiment and everything else secondary to salvation. But that does not mean that they were to cease to labor and expect God to feed and clothe them through some other channel. Even Jesus himself was subject to his parents

and he was himself a laborer. He included labor and everything else that they required of him. All the indications are that he worked with his father at the carpenter's trade till he began his public ministry. When Jesus says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," he does not mean that they shall be added outside of God's laws and appointments, through which these things come, but that through these appointments they will come, if they will be faithful to the Lord in the matters of his kingdom. Those who thus industriously labor in some laudable pursuit in life are serving God as surely as others who are competent to preach the gospel and are at that work. Only a few out of the masses can proclaim the gospel of Christ publicly with success, but all can labor at something by which they can make an honest living. God has provided that his people may till the soil, and that they may buy and sell and get gain, and thus make an honest living. All these callings, if faithfully followed, are in full harmony with the kingdom of God and his righteousness, and are not in the way of seeking the kingdom of God and his righteousness, if all make these things secondary and the kingdom first in importance. A Christian might just as reasonably pray God to forgive sinners without their obeying the requirements of the gospel as to pray God to give him food and raiment without complying with the laws, the appointments through which these things come. If a man can preach the gospel or follow any other laudable work for the advancement of the kingdom, and that work will yield him a living, then he ought to do it; but if he cannot, and can plow or work in the shop or can buy and sell and get gain, he ought to do that; but he should do it honestly and faithfully, and pray God to prosper the work of his hands.

Brother Harding certainly lays down a very wide gap when he says: "Now, if I understand the matter correctly, the child of God does not have to seek and work for food and raiment; this is the very thing Christ tells him not to do. Paul does not contradict Christ, and yet he admonishes Christians not to be slothful in business; to labor, working with their hands, that they may have to give to him that needs; and that he that does not provide for his own house has denied the faith and is worse than an infidel, and such like things. The only way to reconcile these matters is to so apply what Paul and Christ said as to reconcile them, which we have endeavored to do in this article. A man that is diligent in his business that yields a living for himself and family, and deals truly and honestly with his fellow-men in his business, and has no other means of supporting his family, is doing God's will, is actually serving God in so doing. By

every man should do all he can for the upbuilding of the Redeemer's kingdom at the same time, and never put these things in front of the kingdom of God and his righteousness; for all efforts to lay up earthly treasures simply for the sake of having them are condemned.—Gospel Advocate.

BROTHER SEWELL'S ARTICLE ON "GOD'S CARE."

J. A. H.

I have read with interest the foregoing article, and am seated to write this review of it, not so much with the intention of calling in question its statements as with the view of dwelling upon some other thoughts from the divine word that appear to me to be of prime importance in this connection. Since writing this first sentence, I have reread the article carefully, and there is not a sentence in it that I would deny; but there are some statements in it that I would not be willing to teach without giving further instruction.

The subject is one of infinite importance, and I doubt if it has ever been studied, understood, and taught as it should have been since the apostolic age. I am sure if the scriptural doctrine concerning God's care for his children were understood and believed by the church, we would do as much for the poor and for building up the kingdom of God in one year as we now do in ten years, perhaps as much as we now do in twenty-five years. I am sure if this doctrine were understood and believed, every Christian in the world would withdraw at once from each and every missionary and benevolent organization (except the church) to which he may belong, and that men would insure their lives and houses by putting larger sums into the Lord's treasury, instead of paying such vast sums to the great insurance companies that are already fairly gorged with the wealth thus obtained. It is because of the importance of the question that the study of it is continued in this issue of *The Way*.

It is God's law that man should work. No Christian is pleasing to God who does not work diligently, if he is able to do it. He must be ready and willing to work with his hands or brains, with his tongue or pen, or in whatever way he can, when the opportunity arises and the occasion demands. There is no honorable work too menial for him to do; for he is a menial, a servant of Christ. He must be eager and diligent in hunting for work to do, that he may be a good servant unto God; and whatever he does he must do for the Lord. He must be eager and diligent in doing each job, so that when he has finished it the Lord may say of him: "Well done, thou good and faithful servant." I believe it is just as much the duty of a Christian to

work on a farm or in a store or shop for God as it is for another Christian to work with his pen or tongue in preaching the gospel. I believe it is the duty of every Christian, no matter what his avocation may be, to preach Christ in his life and with his tongue and pen to as great an extent as he has opportunity and ability, and it is his duty to make opportunities and to cultivate his powers. All of this is so clearly taught directly and by implication in the Bible and is so generally conceded by thoughtful men that I do not stop to adduce the proof of it.

Again, I do not believe that God does anything more miraculous in taking care of his children than he does in answering the petition, "Give us this day our daily bread," or than he did in granting to the Israelites rain and fruitful seasons and exemption from locusts, caterpillars, and other devourers of their crops, and the blighting mildew, when they were obedient, while he withheld the rain and sent the destroyers when they were disobedient. All such answers to prayer and interventions for the good of his children while they were faithfully obedient and the sending of curses and afflictions upon them when they were disobedient have in them elements that, from my view point, are miraculous. I do not believe that God violates natural law in supplying the needs of his children, but he uses law in ways that we do not understand, that are beyond human comprehension.

Brother Sewell says that "the child of God who thus seeks and works, prays and trusts for food and raiment will get them, though the man of the world may not, no matter how diligently he may strive"—that is, two men seek and work with equal diligence for food and raiment; one prays and trusts, the other does not; by the blessing of God the one obtains food and raiment, the other does not. Now in such a case there is a superhuman power put forth in answer to the prayer of faith. The man who received the blessings obtained them through natural and well-known channels; but the other man, fully the equal of the first in physical and intellectual powers, uses with equal diligence and human skill these same channels, and fails. The first man obtains what he seeks because of the divine blessing; the other man fails to obtain what he seeks from lack of the divine blessing. Now this superhuman power that is put forth in ways that we cannot explain or understand is the miraculous element in answer to prayer to which I have referred. It is just as clearly required by the teaching of Brother Sewell as by anything that I have said or thought. The thing that God does for the man who obtains the food and raiment (in answer to prayer), which is not done for the other man who has worked with equal diligence, skill, and human wisdom, is the element that is unexplain-

able and uncomprehensible by us. We can only say God did it.

But while the Christian must work, or he ceases to be a Christian, must work, or he receives the curses instead of the blessings of God, it is not true, as I understand it, that he has "to seek food and raiment." That is the very thing that God tells him not to do. He says: "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also." (Luke 12: 29-34, R. V.) Again, the Savior says: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not ye therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." (Matt. 6: 24-34.) "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. . . . And my God shall supply every need of yours according to his riches in glory in Christ Jesus." (Phil. 4: 6-19.) "Be ye free from the love of money; content with such things

in to wise men, they will forsake thee. So that with good courage we say, The Lord is my helper; I will not fear: what shall man do unto me? Remember them that had the rule over you, who spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and forever." (Heb. 13: 5-8.) "But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content." (1 Tim. 6: 6-8.) "Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 29, 30.)

These passages make it very plain to my mind that God does not want a man in his service to work for and seek food and raiment, for the simple reason that if a man works for and seeks to please him as he should, God will see to it that he gets food, raiment, and everything else he needs. I do not mean that Christian farmers should give less diligence and energy to their farming than they do; most of them ought to work with more energy and care; but the leading object of their farming should be to please God, not to make money; nor should making money ever be allowed to interfere with or prevent the performance of any duty to God. Think of your farming as a God-honoring, rather than a money-making, business; and when you make money, remember that it belongs to Christ, and that you are to use every cent of it as he desires you to do. There is many a man in this country who would do more good in a year than he has done before in all of his life if he would follow this rule; and not only so, but he would live a far happier life than ever before.

The following short article from Brother David Lipscomb in the Gospel Advocate of October 25, which came in just as I closed the preceding paragraph, clearly expresses just what I believe to be the truth. Here is the article:

"WHOEVER EXALTS HIMSELF SHALL BE ABASED."

"One who uses religious service for personal promotion rather than the salvation of souls falls under this anathema. His duty is to present God and his cause and lose sight of self. If he does this, God will care for him. Whom God cares for will be blessed and exalted in the next world, if not in this. The blessing comes in this. The young preacher

in to gainfulness of self, he goes where he can do greatest good in saving souls and honoring God, and he succeeds. His success in this work gives him character and opens the way for worldly success, and this is the point of danger. This becomes a temptation to him to seek self-advancement instead of God's honor. When a man looks around for a place where he can get the best support or make for himself the greatest name, he is seeking to exalt himself, and 'whosoever exalteth himself shall be abased.' This is a similar statement and teaches the same lesson as: 'Whosoever will save his life shall lose it.' If he seeks that which will add to his temporal good, he will not only lose the eternal life, but, more often than otherwise, he will lose the good of this life. But he who gives up all, forgets his temporal good for the sake of Christ, will save his life, the real good of this life, and all the blessings of the life to come.

"We have examples of the working of this principle all through the Scriptures. Abraham left home and kindred to follow God into a strange land. He became the friend of God, gained earthly good, greatness for his family, and his bosom is the type of the home of the blessed in the eternal world. Moses gave up the riches and glory of the throne of Egypt, choosing rather to suffer affliction with the people of God, and he gained the highest honors of both this present world and that which is to come. David, the shepherd lad, forgetful of personal danger and despite the ridicule of an army, with his shepherd's bag and the smooth stones of the brook, met the mightiest giant of earth to take away the reproach from Israel and that all the earth might know there is a God in Israel. He became the mightiest king of earth and the type and father of the Lord of glory. Forgetfulness of self in the earnest desire to save souls is the only pathway to true honor here and eternal glory in the world to come. If we all would cultivate this spirit and be moved by this purpose, the world would be lifted up and our present and eternal good made sure."

Thus speaks Brother Lipscomb. Nothing is more certain than that he who gives up all, who forgets his temporal good for the sake of Christ, who diligently studies God's word, and who faithfully tries to please him each day, will obtain "the real good of this life and all the blessings of the life to come," as Brother Lipscomb so strongly affirms.

In studying this subject, it should not be forgotten that the Christian who is a merchant, farmer, mechanic, teacher, or physician is under just as much obligation to devote his whole life to Christ as is the preacher. If a farmer would live up to his highest privilege and happiness, he would not only do all he can

all the profits from his farm in the name and for the cause of Christ; and in like manner would every child of God do. Not one of them would lose one thing by such a life, but every one would receive a hundredfold in real happiness, real blessing here, and would gain eternal life in the world to come. But this is enough for this article.

A BAPTIST ON THE CHURCH.

"Jesus, you will notice, in speaking of the church that was to be, said: 'Upon this rock I will build my church.' He did not say, I will build the Baptist Church, nor any of the so-called 'pedobaptist churches.' They were not in existence then nor for hundreds of years after; hence there was no reason for making this distinction, and it seems to me in making this distinction now there is a verbal recognition of their claim to divine origin as well as our own. While we may refer with denominational pride to the forerunner of Christ, John the Baptist, as being the first Baptist preacher, and as we have frequently heard ministers say, 'the first Baptist Church at Jerusalem,' are we willing to accept the logical conclusion that John was the founder and head of the Baptist Church?"

"Jesus said: 'I will build my church.' Paul, in speaking of it, calls it 'the church' sixty-two times; thirty times he says 'churches;' twelve times, 'the church of God' or 'churches of God;' once, 'the churches of Christ;' once, 'the churches of the saints.' In all the one hundred and six times he never calls it the 'Baptist Church.' If I persist in calling it what Christ, Paul, Peter, James, and the apostle John called it and you feel disposed to criticise me and oppose me in it, I will have comfort in knowing that I am in company with those of such wisdom, talent, strength of character, and goodness as the world has never seen or known excelled. My brother, the church name you so ardently contend for and which you love to honor and exalt so highly is not once found in the Bible, nor in any other writings, so far as I am able to find, for hundreds of years after the Bible was written. John made ready a people prepared for the Lord. It was left for Jesus himself to call together, ordain, and commission to carry the gospel to a lost world. Upon Peter's confession of him as the Christ, the Son of God, Jesus said: "Upon this rock I will build my church." He did not say: I will build the Baptist Church. If Brother W. or any of us Baptist preachers were to call together a number of believers and make a formal organization, we would call it a 'Baptist Church;' and why? You say: Because John was a Baptist, and those he baptized, including Jesus, were Baptists; and, therefore, it is al-

ist Church. Is it strange Jesus never thought of that? Shall we be wise above our Master? 'It is enough that the servant be as his lord,' said Jesus.

"Neither Jesus nor any of the New Testament writers at any time or in any place called it the 'Baptist Church,' nor any other people for centuries after the apostles' day. I go as a Baptist minister into a certain community; I preach the gospel; the Lord blesses the word, and a number are converted and are baptized; they are organized after the usual order and practices of the Baptists; instead of adopting the declarations of faith and church covenant by J. Newton Brown, they say, 'We will take the New Testament as a rule of our faith and practice; what it reveals we will believe, what it commands we will obey; further, instead of calling ourselves the "Baptist Church," we will call ourselves what Jesus called it: simply "the church," or, if more than this, "the church of God," after choosing proper officers as spoken of in the New Testament.' May I now ask you, Brother W., are we according to the New Testament model? Are we in the proper line of church succession, and, therefore, of divine origin? If not, why not? Would you favor our reception into any association? If not, why not? Would you in a council of recognition vote to recognize us as a church of Christ? If not, why not? Do you not believe us to be the children of God? There are just such people received into Baptist Churches somewhere every Lord's day. They have had the gospel preached to them, have been taught; they have been pricked to the heart, or quickened; they have repented and turned to God; they have gladly received the word; they show their faith by being baptized; they have formed a fellowship, and are steadfast in the apostles' teaching; they are found in prayer and in breaking of bread. Have they not met all the scriptural conditions? Could you ask more? This certainly puts them into Christ. Paul says: 'For ye are all sons of God, through faith, in Christ Jesus.' (Gal. 3: 26, R. V.) In this also they put on Christ. 'For as many of you as were baptized into Christ, did put on Christ.' (Gal. 3: 27, R. V.)

"This—may I say?—put them into the kingdom and the church as well, and through the process of regeneration as a result of the above experience. The kingdom of heaven is in them, and through them as the body of Christ the kingdom of heaven has its visible expression. The kingdom of heaven neither visible nor invisible exists on earth until communicated from the Father through Christ to his saved children. This is what makes them living epistles, 'known and read of all men.' Christ said: 'I in them, and thou in me, that they may be perfected into one;

send me, etc.' I can make no distinction on earth between the kingdom of God and the church of God. They are inseparable. I cannot conceive of the existence of one without the other. The church is an assembly, but not every assembly a church. There are Bible conditions of church membership. They are, briefly, these: Belief, repentance, faith, baptism, church membership, continuing steadfast in doctrine, fellowship, breaking of bread (the Lord's Supper), and prayer. An assembly of this kind constitutes the body of Christ, the church of God. It is a process of God's own. It is God who adds to the church. Christ is the door, and whosoever will may enter it. He opens it, and no man can shut it. 'He that . . . climbeth up some other way, the same is a thief and a robber.' The persons in Christ and Christ in them constitute the kingdom and church of God. Wherever the one is, the other will be also; and by whatever name they may be called or by whatever name they may be induced to call themselves other than that which is found in the word of God, and should they be found holding membership and fellowship with others of a different persuasion, calling themselves by different names, they must be considered disorderly walkers and those who cause division. Then we must say of them: 'They do err, not knowing the Scriptures.'"

COMMENTS ON T. R. STITT'S ARTICLE.

J. A. H.

The foregoing discussion of "The Church" is from J. N. Hall's paper, the American Baptist Flag. It was written by T. Robinson Stitt, of Colfax, Ia. It expresses the sentiments, too, of a large body of the most intelligent Baptists in the world. The leading professor of church history in every Baptist theological school in the United States (if my memory is correct, there was not an exception) repudiated the doctrine of a succession of regular Baptist Churches from the days of the apostles till now. I wrote to, and had answers from, a number of them myself. I remember that Prof. Heman Lincoln, who was perhaps the ablest of them all, said that a succession of churches could not be maintained, but that persons holding to the vital truths of the gospel doubtless had lived in all ages. He said also that those who had tried to show a succession of regular Baptist Churches included in their lists churches that would not now be received anywhere as Baptist Churches; and this was well said, for all of those who have claimed to trace a succession of churches include in their chain churches that had no church covenant, articles of faith, or rule of discipline but the New Testament, that called themselves "Christians" (not "Bap-

believer in order to remission of sins. A church of that kind would not be received into any Baptist association today, no matter by whom planted and organized nor how scripturally conducted. In most communities that I know it would be called a "Campbellite Church," and I believe all of the editors and most of the correspondents of the Flag would give it that name. When they call such churches "Campbellite," stigmatize them as "heretical," and deny that they can administer scriptural baptism, they cut the limb off between themselves and the tree. It is foolish to commit suicide.

Brother Stitt is clearly right in repudiating the name "Baptist Church," for the Holy Spirit never called any church by that name, nor did Christ or any apostle or prophet, nor did any man apply it to any church for fifteen hundred years after the beginning of the Christian era. It is bad taste, bad sense, and bad religion for people who claim to be members of the church of God to give to it, and glory in, a name no inspired man ever used. It is a reflection upon the sense, the taste, or the religion of the Holy Spirit. Did not he know how to name the church? Has not he more sense and better taste about such matters than you have? Does not he say that the Holy Scriptures completely furnish the man of God for every good work? Why, then, do you glory in an unscriptural name and refuse to receive into your associations churches that will not wear any but the Bible names? I know of two cases in which churches were rejected by associations because in their letters to the associations they spoke of themselves simply as churches of Christ and gave the New Testament as their only church covenant and articles of faith. Both of them had been organized by Baptist ministers. Baptists who try to trace church succession—that is, congregational succession—cheerfully use such congregations to make up their chain, but they will not accept them into their associations today.

The truth concerning the formation of a true church is this: Wherever there are two or more persons who have believed that Jesus is the Christ, the Son of the living God, with all their hearts; who have confessed Jesus as their Lord, who have been baptized into the name of the Father and of the Son and of the Holy Spirit, who have banded themselves together to meet regularly to worship God according to the teachings of the New Testament, and who do thus meet and worship, there is a true church of God.

If the validity of the baptism depended on an unbroken chain of scriptural congregations and an unbroken chain of ministers appointed by them to do the baptizing—chains reaching from the

who would have good reason to believe that he has been scripturally baptized, or that he ever can be.

What a pity that men will not quit striving to be wise above what is written! Why should we be stricter than God? Why should we presume to bind where he has not bound or to loose where he has bound? Let us remember that we are but as grasshoppers in his sight, and that we are displaying not only the greatest loyalty, but also the greatest wisdom, when we are meekly and lovingly striving to follow the teachings of his word, without adding to, taking from, or changing them, without turning to the right hand or to the left. Blessed is the man who has sense enough and energy enough to follow Christ. Some are so wise in their own estimation and so foolish in his that they think they can improve upon his arrangements, that they can add to and lop off and change and thus greatly improve upon his suggestions. The names "Baptist Church" and "Christian Church" are samples of these improvements. They are good for nothing but to promote heresy and to increase sectarian prejudice and zeal, so far as I can see. Why not do as Brother Stitt suggests and call the church just what the Holy Spirit calls it?

Brother Stitt is clearly right also when he says: "I can make no distinction on earth between the kingdom of God and the church of God. They are inseparable. I cannot conceive of the existence of one without the other." In his judgment the Bible conditions of church membership (or church existence) are these: "Belief, repentance, faith, baptism, church membership, continuing steadfast in doctrine, fellowship, breaking of bread (the Lord's Supper), and prayer." He says: "An assembly of this kind constitutes the body of Christ, the church of God." If by the word "faith," which he puts after repentance, he means trust in Christ, the trust which only the penitent can have, I differ from him only in words, not in ideas, in this statement. In my judgment, there has never been any material difference between intelligent, fair-minded Baptists and disciples, so far as their ideas are concerned on the question of the order of faith and repentance; and their debates on this question have been generally, I believe, a profitless logomachy rather than an intelligent discussion of real issues.

Notice that Brother Stitt makes entrance into Christ, into the church of Christ, into the body of Christ, into the kingdom, the same thing; and he shows that we are baptized into Christ, and that in baptism we put him on; and as Paul teaches that in Christ "we have our redemption, the forgiveness of our sins" (see Col. 1: 13, 14; Eph. 1: 7), it follows that baptism is in order to forgiveness. I remember also that Brother

there is no salvation without obedience and no obedience without baptism.

May God speed the day when all of us shall be delivered from sectarian zeal and party prejudice and when we shall be meek, gentle seekers for truth, and earnest and loving helpers of one another in the glorious pursuit.

FAITH IS AN ACT.

DR. THEODORE L. CUYLER.

"When I was a college student," said a good old minister to me, "I was under conviction of sin, and I went and talked with two or three of the professors, and got no light or relief. As soon as I began to act out my feelings, faith became the simplest thing in the world." They had given him the theory of religion; he learned what it was by practice. All the lectures on gravitation ever delivered would not teach a child to walk; he can only learn to walk by trying to walk. Jesus Christ saves sinners by telling them what to do; and when they begin to do it, he helps them forward. Hundreds of people go home from our churches every Sunday believing their Bibles and believing in Jesus Christ, and yet do not move one inch toward becoming Christians.

I once illustrated the act of faith by the experience of a friend who was in an upper room of a hotel at night when the building took fire. He seized the escape rope that was in his room, swung out of the window, and lowered himself in safety to the sidewalk. He had a good opinion of that rope during the day when he saw it coiled up by his bedside, but it was only an opinion. When he believed on the rope and trusted himself to the rope, it saved his life. The good opinion which thousands of people have of the Lord Jesus and of Christianity works no change in their character or their conduct. Even when the Holy Spirit or some startling providence sets them to thinking, they never put their thoughts into a practical step, and soon relapse into their former indifference. A piece of iron that is often thrust into a fire and is not bent into the right shape while heated becomes at length more brittle and less easily molded. To hear about Christ very often, to think about him very often, and to be invited to Christ very often, and yet not to lift one foot toward him, becomes a very hardening process. It insults his love, grieves the Holy Spirit, and increases guilt. An habitual churchgoer may incur a degree of guilt to which the ignorant neglecter of all religion in the back slums is a stranger.

Some reader of this article who habitually attends a house of worship, who believes in Christianity, who expects to become a Christian at some time before he dies, may ask me the question:

no he saved. My answer is that a good opinion of Christianity or even the desire to become a Christian is not enough. You must make a resolute grasp on that Redeemer whose blood cleanseth from all sin and put your whole energies into the act. Your only hope of salvation is in Jesus Christ, as my friend's only hope was in that escape rope, and you must "lay hold of the hope set before you."

"Must I not repent of my sins if I would be saved?" Yes, indeed; but repentance is more than feeling ashamed of yourself or feeling sorry; that you have done often. Repentance is a turning from your sins, with an honest endeavor after a new obedience. Turning from is an act. Whom are you to turn to? Whom are you to obey? Jesus Christ, and him only. Repentance unto life and faith in Jesus Christ go together. They are like the two halves of one globe. The Spirit that reveals your sin to you reveals your Savior to you. To attempt to break away from your long-indulged sins may be no easy task; to do it without divine help may be impossible; it becomes perfectly possible if you beseech Christ's help. That beseeching means prayer, and that prayer of faith is an act of your soul. In times past you may have felt shame and sorrow for wrongdoing and made many a resolution to do better, but neither sad feelings nor good resolutions were of any more avail than a rope of straw would have been to my friend in the burning hotel. You never went out of the region of feelings into positive action.

Jesus Christ does not seem to have talked much to people about their feelings. He demanded action. To the two fishermen by the shore of Galilee he simply said: "Follow me." That was a pivotal moment. They did not sit down and cry over their sins; they did not promise to think about it, as you have often done; they left their nets and started off straightway on a path of obedience that carried them into a career of sharp trials, but of unparalleled usefulness and an immortality of glory. That was faith—a decisive step of faith—and that is the only kind of faith that can save your soul. Whatever Jesus Christ commands you in your Bible or through the voice of your conscience to do, hasten to do it. Henry Drummond was right when he said that the first sin that a person abandons or the first act that a person performs to please Jesus Christ is the turning point in conversion, for conversion means a new style of character and a new style of conduct. Christ lovingly says to you, "My Spirit will I give unto you;" and that Spirit is omnipotent.

Exercise the faith you have, and pray for more. If your attempts to walk cause some tumbles, get up and go on. Felt weakness leads to a tighter grasp on Christ's strong arm. Every step of faith will carry you into increasing peace, joy,

... your terrible danger now, the danger that may wreck your life and ruin your soul eternally, will be your doing nothing at all. Delay means death. When the flame strikes you, it will be too late for the rope.—Evangelist.

A REVIEW OF THE PRECEDING ARTICLE.

J. A. H.

This article, "Faith is an Act," by Theodore L. Cuyler, which appeared in the Evangelist and was copied into the Western Recorder, points clearly in the right direction and makes many excellent statements without bringing out the full truth, which the writer could so easily have done, and with such telling effect, if only he had seen it himself. How so bright a man as Mr. Cuyler could go all around this truth again and again without seeing it is one of the wonderful things which a false theory, like that of justification by faith only, brings about. Let us notice some of his statements. He says: "As soon as I began to act out my feelings, faith became the simplest thing in the world." If for the word "feelings" we substitute "convictions," the sentence is better, and harmonizes with the truth; but a man should act out his convictions according to the divine rule. In the matter of surrendering oneself to Christ, of enlisting in his service, one should be guided in every act, every step, by the Holy Spirit. The Holy Spirit has written the Bible expressly for the purpose of guiding us in the service of God, and it will not do to act out our "feelings" unless our feelings are formed by, and are in perfect harmony with, the divine word. We cannot too much emphasize the truth that no man can have any well-grounded assurance of receiving eternal life unless he follows Christ, as the Spirit directs us to do in the Bible. In instructing his apostles concerning the conversion of the world, Jesus said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." Again he says to them: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

Mr. Cuyler says: "Jesus Christ saves sinners by telling them what to do; and when they begin to do it, he helps them forward." Very true; and the thing which he tells them to do is to be baptized into the name of the Father and of the Son and of the Holy Spirit.

... and people do not know the remission of sins. When, in response to the preaching of Jesus, as Lord and Christ, the question was first asked, "Brethren, what shall we do?" the Holy Spirit answered: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Who cannot see that the convicted sinner should be told to repent and be baptized in the name of Jesus Christ if he would receive forgiveness of sins and the gift of the Holy Spirit? Then it is added: "They then that received his word were baptized."

Yes, "Christ saves sinners by telling them what to do." Mr. Cuyler is right at this point, and the Western Recorder did wisely in copying his article. We are saved by faith; we are children of God by faith; but it is by a faith that has steps to it, that walks, that obeys. Paul says: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) Who cannot see that baptism is the act of faith by which we pass into Christ and thus become a member of his holy body and a receiver of the blessings that are in him? The Holy Spirit says God has "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins." (Col. 1: 13, 14.)

Baptism is the marriage ceremony by which the penitent believer is united to Christ, the ceremony of initiation by which one becomes a member of the body of Christ, the kingdom of Christ. It is as essential to entrance into Christ, to inheriting the blessings that are in him, as is the marriage ceremony to a woman's becoming a member of her husband's family and an inheritor of his estate. It is the Heaven-appointed way of seizing "the rope" and swinging out of the flames of sin into the glorious salvation that is in Christ. It is the "practical step" in which one openly breaks his allegiance with the world and gives it to Christ.

Of course this act must be from the heart, or it is worse than worthless; but when it is from the heart, it never fails to bring one into the name of the Father and of the Son and of the Holy Spirit, into the kingdom of Christ, into the remission of sins, and to the reception of the Holy Spirit. It is the act by which faith is so expressed and perfected as to make one a child of God.

Mr. Cuyler says: "Whatever Jesus Christ commands you in your Bible or through the voice of your conscience to do, hasten to do it. Henry Drummond was right when he said the first sin that a person abandons or the first act that a person performs to please Jesus Christ is the turning point in conversion."

Both Mr. Cuyler and Mr. Drummond

... which the penitent who has confessed his faith in Christ becomes a member of the body of Christ." In Acts 2 Peter tells the convicted multitude to repent and be baptized; in chapter 3 he tells a similar class of people to repent and be converted (turn again), showing that baptism to the penitent believer is the turning act, the act of conversion.

Paul was following the voice of his conscience when he was breathing out threatenings and slaughter against the disciples of Christ, when he was persecuting and killing Christians. The voice of conscience, unless conscience is enlightened by the word of God, is liable to lead you far, far astray. It has caused men and women to lie, to commit theft, murder, and adultery many times. There is perhaps not a sin that man can commit that the voice of an unenlightened conscience has not at some time persuaded him to do.

I would amend Mr. Cuyler's advice thus: "Study the word of God diligently, prayerfully, daily; delight in it, and meditate in it day and night; and then do promptly, diligently, with your whole heart, what Jesus Christ therein commands you." If you do this, you will grow in the grace of God daily and will surely enter at last into his everlasting kingdom.

SUBSTITUTION.

J. N. ARMSTRONG.

Our subject, according to Webster, means "the act of substituting or putting one person or thing in the place of another, as the substitution of an agent . . . or representative to act for one in his absence."

Too much of the work and service of God to-day is done by substitution. The business methods so completely swallow up men that they have not time to serve God themselves, so they substitute others to serve him for them; fathers and mothers are kept so busy in secular matters that they have not time to teach their own children the word of life, so they substitute the Sunday school teacher to do that work for them. Churches are too much engaged in the business of this life to study the word of God, and hence are unfitted to do the work God has for them; so they hire a preacher to do their studying, preaching, and praying. I am told that one of the best teachers I know says: "Preachers give their lives to studying the Bible, and I am depending on them to tell me what it teaches. My business is teaching school." He thus implies that it is not his business to study the Bible. Elders (?) are so engaged in secular matters that they have not time to study God's word and thus fit themselves to teach, lead, and direct the church of God; and other members follow their ex-

to be a new growth of "standing up." The church becomes "poor," "lean," and dead; and they begin to study (not the word) how to get life into them, and somebody suggests that Brother A is a splendid preacher and can stir a church as nobody else can, and he is also a "good mixer" and will visit the homes. "Of course we do not want him to be our 'pastor,' but there is a work here that must be done, and we are sure he can do it." He is straightway engaged to do the very work that God has ordained shall be done by the elders and the other members of the church. He has been called to build up the church by teaching and instructing the body of Christ. This very work was given to New Testament elders. "Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood." (Acts 20: 28, R. V.) These elders, or bishops, were "apt to teach," too.

Then another work for Brother A is to visit the cold and indifferent members, "the weak brethren," who never attend church. This, again, is another work God assigned to the elders and the other members of the congregation. One of the qualifications of God's elders is that he be "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake." Then the work of God's elders is:

1. To watch over the flock, lest wolves devour it.
2. They are to feed the flock.
3. They are to exhort in sound doctrine.
4. They are to convict the gainsayers.
5. They are to be able to stop the mouths of unruly and vain talkers and deceivers, who are overthrowing whole houses with their false teaching.
6. They are to exercise a general oversight over the flock.

Notwithstanding this work has been given by the Holy Spirit to the elders, yet this is the very work that the preacher is called to do. This is substitution of the rankest sort, and from such substitution has grown the modern "pastor." Mr. Sheffer, recently "pastor" of the Woodland Street Christian Church, this city, I am told, said publicly, when the church at Lewisburg substituted him to do the work of the elders and other members of the congregation, that he wanted it distinctly understood that he was not the "pastor" of that congregation, but was only an evangelist "being

changed in which God's arrangement without bringing a curse. If Sheffer had never allowed himself to be "used" for the elders, perhaps he would have been standing true to God to-day, and the church at Lewisburg would have been free from many evils that to-day lurk around and in it.

But many churches that have not made any substitution in this matter have just as great a need for something to be done as these that have made the substitution. Christians have substituted a few hours on Lord's day for the self-denying life that Christ demands at our hands. They make the Bible a nice ornament for the parlor. The children are taught that the Bible is the best book in the world (to look at), and that every home ought to have one and keep it lying around where people can see it; and, of course, they think it is nice if you get a chance to read a chapter on Sunday. They have never really studied the Bible. They think preachers ought to study it. Many Christians do not know whether Romans is a book of the Old Testament or New Testament, so little do they read the Bible. This is why the churches become so cold and indifferent between meetings. During the meeting they are stirred up, and their minds are engaged in Bible thought; so they feel warm, earnest, and zealous. As soon as the meeting closes they begin to give their minds almost wholly to other things, and do not study the Bible, and hence begin to cool off, and by Christmas they have reached the frigid zone; and when their time comes to have another meeting, half of them do not care whether they ever have another meeting or not; in fact, if it were not for a few members, there would be no arrangements made about a meeting.

Christians who read carefully and diligently the word of the Lord do not grow cold, careless, and indifferent in the Lord's cause; for they are in a meeting with the Lord every day, and he is teaching, exhorting, and encouraging them to continue in the faith.

Were it not for the substitutions I have mentioned and this lack of diligent and careful study of the word, never would an old church see the need of a preacher living with them. Churches sometimes are so anxious about the "other fellows" that they forget their own spiritual growth and development. They think that just so the work is done—the teaching, looking after the poor and needy, exhorting and encouraging the weak members, etc.—it does not matter who does it, especially so when they propose to have it done by a man that can do it, they think, far better than they can do it themselves; but a church thus acting loses sight of the real kernel of the Christian religion. My substitute may do the "other fellow" as much good as I could have done, perhaps more, yet I am the loser; for I am failing to get that

in me for heaven and everlasting life. The Christian who studies the word of God and fits himself to teach others receives the greater benefit; and he who denies himself of time, pleasure, and means to bless and relieve the poor, sick, and suffering gets a greater blessing than those whom he serves. "Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive." It is acting on this plan that I often refuse to teach a class in Sunday school where I have gone to preach. I ought to be better prepared to teach the class than some whom I find teaching, and might do the class more good just for that time; but the teacher of that class needs the development in teaching, that he may fit himself for heaven in heart and life, and also that the church may become independent of the preacher. It is my purpose when I visit a church monthly or otherwise to guide this church to independence. If I could not see such growth going on, I would cease to preach for it. I believe any preacher who so preaches as to make the church dependent injures the church. I have often said to churches: "If you do not make efforts to develop yourselves into teachers and workers that will make you independent of me or any other preacher, I will cease to come to you."

If God's child could be fitted, disciplined, and trained for heaven and not "do," "give," "deny," and "sacrifice" for others, I do not believe God would ever have had these in his plan. My brother, it is for your sake that God asks, entreats, and begs you to be a Christian, and not so much for the "other fellow." God is not dependent on you to save the "other fellow." It is you that God wants—your heart and life a sacrifice in his service. No amount of money can be substituted for this "living sacrifice." Neither can you substitute another to serve God for you. God will not accept the substitute.

I knew a young man once who had secured work on a railroad, which forced him, if he kept his situation, to work on Lord's day. He knew this was wrong, because he had learned the lesson that Christians ought not to forsake the assembly on the first day of the week; but, to keep his position, he must forsake the worship. So the devil, who is always seeking whom he may devour, taught him a lesson of substitution. Instead of meeting with the saints, he decided to give the Lord all the money he made on that day—that is, he substituted his wages for that day for obedience to God. He proposed to pay the Lord to let him run his business on Sunday. But this young man was not alone. Thousands are following him. Many church members are trying to pay the Lord a little sum of money and a few hours of service (?) on the first day of the week to let them

and not be bothered with religion.

Now, my friend, are you a Christian? If so, what do you do for Christ outside of attending the Lord's worship on the first day of the week and making a small contribution? Does not this almost give the boundaries of your service to God? Do you not spend six days in every week, as a rule, for yourself and family? Do you give any time during the week to the study of God's word? Do you give any of your time during the week to the teaching of God's book? Are you teaching your own children the way of life? Do you ever sit down with your children and read with them the Bible and guide them in their reading? Did you ever go to a home to minister to wants there and to teach the word of the Lord? Do you know any poor child, boy, girl, man, or woman that needs teaching; and are you striving to teach such people the word of God? Are you seeking such opportunities to advance the kingdom of God? Are you presenting your body "a living sacrifice" unto God? Do you live daily like you really belong to God—body, soul, and spirit? "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6: 19, 20.)

Remember, God is not the needy being, but that we are the needy ones in the matter, and that we must have the training, discipline, and schooling that come from a self-denying and self-sacrificing life to fit us for heaven and its joys. Let us remember that God wants us, not ours; for when he gets us—our hearts and lives—into his service, he gets all we have. "For where your heart is, there will your treasure be also."

"BORN AGAIN."

R. H. BOLL.

There was a particular reason why Jesus used this figure when he spoke to Nicodemus. The Jews seemed to have been under the impression that their fleshly lineage guaranteed to them an entrance into the kingdom of God. They understood that to Abraham and to his seed the promises were made; and being Abraham's children according to the flesh, they expected that, on these grounds they should receive the benefits of the promise. At the very first, John the Baptist endeavored to remove this conceit from their minds. It was very foolish in them to suppose that merely by virtue of their birth, in choice of which they had no part, they should be blessed with the blessings of the kingdom of Christ. By a little research in their own Scriptures they might have learned that among all their ancestors, who were children of Abraham as well

some, blessing others. There was a personal responsibility on them. The great privileges of their birth notwithstanding, God was not a respecter of persons even toward them; but he that feared God and worked righteousness was accepted with him. So while the kingdom and the promises were in the first place to them, yet there were personal prerequisites. Hence said John: "Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the ax laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire." (Matt. 3: 8-10, R. V.) Later on Jesus discussed this with the Jews: "Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. . . . If ye were Abraham's children, ye would do the works of Abraham." (John 8: 31-39, R. V.; read to end of chapter.)

Now, Nicodemus, full of the national pride of the Jews, stands before Jesus to learn; and with one word Christ overthrows the pillar and foundation of Nicodemus' hopes—his birth. "Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God." Nicodemus is astonished and confused: "How can a man be born when he is old?" he asks. "Can he enter a second time into his mother's womb, and be born?" "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Nicodemus' birth was insufficient. Another birth is needed to make him heir of the Messiah's kingdom.

Let us consider what meaning may be conveyed under the figure of a birth. The most prominent feature in a birth is the passing out of an old, inferior state into a new one. It is the beginning of a new life, as a new being and in new relations. A grain of wheat falls into the soil. A change takes place. The grain, as such, decomposes, and is destroyed; it dies (John 12: 24); but its substance is transformed by a mysterious power we call "life" into a new creature. A tiny blade peeps out of the ground, and we say a plant has been born. Totally unlike the grain out of which it has risen and whose substance it contains, it enters into a new sphere. New relations

sunshine—now belong to us, and from them it draws new substance and grows. Similar peculiarities attend every sort of birth, whether it is a bird that is born of an egg or a butterfly that is born of the chrysalis or a quadruped that is born of its mother. In every case a new being begins a new existence. Christ is "the firstborn from the dead." (Col. 1: 18.) Here, again, the same points appear. He was buried with a corruptible body; he rose in power and glory, in newness of life. The wounds which had ended his earthly life were still to be seen, but they did not affect him now. He was not subject to the same laws with the corruptible beings of the earth; he liveth for evermore. He is of a higher order, in a new life, in new relations.

I can conceive of no other point that could be justly implied when the figure of a birth is used. If, then, we should apply these characteristics of a birth to the subject in question, we should conclude that before a son of Abraham according to the flesh, or any other sinner, can become heir to the kingdom of God, he must be "born anew," or "born from above"—that is, he must become a new being, enter upon new relations, live a new life in a new sphere. Such would be the conclusion we would have to draw in view of the figure used—a birth; and this is exactly the thought which is often held out in the subsequent teaching of the Scriptures, in the teaching of the apostles, who proclaimed in plain words what Jesus had hinted at in parables and dark sayings. (John 16: 25.) Let us read: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5: 14-17, R. V.) Here are presented the salient features of a birth: (1) A departure from the old state, a death; (2) a new being; (3) an entrance on new relations. This doctrine is repeated many times because of its importance. Read Rom. 6: 1-11; Col. 2: 20 to 3: 11, where is again the teaching of the new birth in strong words. The old man dies; the new man is created after the image of Christ; he enters a new life; and these new relations efface all the value of fleshly descent, for in Christ there cannot be Jew or Greek, circumcision or uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all in all.

That this wonderful change cannot come of itself is apparent. In every birth there is a cause. A grain of sand will never sprout. There is some cause,

granit of wheat, a bit of the egg. A man may live a hundred years and improve in many ways, but unless he is acted upon by the proper outside influence he will never be a Christ-man; out of his soul can never sprout the spiritual being that bears his image and likeness. Whence that influence comes is indicated when the marginal reading is adopted: "Except a man be born from above, he cannot see the kingdom of God." So whenever from the spirit of man that new creature is developed, we may be assured that an influence from above implanted the germinal life and power which enabled the soul to sprout up as a new being in the image of its Lord.

Now the words of the Savior tell us that water and the Spirit both enter into the consummation of this birth. This has been discussed very often, and I will in short terms endeavor to show how by God's means the new birth is brought to pass. "The seed is the word of God." (Luke 8: 11.) The word comes from the Spirit (Acts 2: 4; 1 Cor. 2: 13); it is called "the sword of the Spirit" (Eph. 6: 17); it is "quick, and powerful" (Heb. 4: 12); it is spirit and life (John 6: 63); it is able to quicken (John 5: 25); it is able to save (Acts 11: 14; 1 Cor. 1: 21; Rom. 1: 16); it is the transforming influence from above. Here is Peter's testimony in regard to it: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. . . . And this is the word of good tidings which was preached unto you." (1 Pet. 1: 22-25, R. V.) This, then, shows plainly the part which the Holy Spirit enacts. The new creature is begotten by the word, the seed which proceedeth from the Spirit. Then, led by that word, the man goes to the waters of baptism. There he is baptized into death (Rom. 6: 4); there he emerges into a new life after the likeness of Christ's resurrection (Rom. 6: 4, 5; Col. 2: 12). Then the new creature is born. He is baptized into Christ (Rom. 6: 3; Gal. 3: 27); and if a man is in Christ, he is a new creature (2 Cor. 5: 17).

The new being, the new life, soon manifests itself. It draws food from its spiritual surroundings in which it now lives. It feeds on the milk of God's word. (1 Pet. 2: 1, 2.) Its instincts crop out in the imitation of Christ, the great Type after which it has been created. With new purposes and affections, its heart set on the city above, it presses onward. The world stands amazed at the phenomenon. Whence that change? Whence that new spiritual being? There is no answer. God gave it. Whence comes the new, wonderful life of the wheat blade? You see

whence it came, you know not whither it goes. "So is every one that is born of the Spirit." You can perceive him while he is here, but the "whence" and the "whither" are covered in mystery. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Man's part in this birth is to open his heart to God's word, to receive it gladly, and to be influenced by it. Then, by his obedience of faith, he becomes a child of God through the gospel of our Lord Jesus Christ.

SHORT TALKS.

F. W. SMITH.

"These things I command you, that ye may love one another." (John 15: 17, R. V.) Jesus Christ spent his life on earth trying to implant in the human heart the principle of love. His teaching and example were designed to root out and destroy every feeling of selfishness and supplant it with an impulse that would lift the soul above self-aggrandizement, thus enabling it to lay upon the altar of service to God and man every earthly consideration. No one can imbibe the teachings of Christ and follow his example without cultivating a spirit of love toward all mankind, and especially toward the children of God. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." (John 13: 34, R. V.) What a world of meaning expressed in few words—"as I have loved you!" Think of the home he gave up, the trials he endured, the depths of poverty to which he descended, his tears, sufferings, sorrows, and death! His life from beginning to end was one continued expression of love for man. The text teaches that we should lay down our lives for the children of God. This does not mean that I shed my blood for you, because that would do you no good; but I lay down my life in the sense that I give my life in service to you. A mother may be said to lay down her life for her child when she spends that life in seeking the good of the child. Her constant thought and action are for the welfare of the child. So if you spend your life in seeking the good of God's children, you are loving them as Christ loved them. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 35, R. V.) This makes love for each other the "badge" of discipleship. Masons, Odd Fellows, Knights of Pythias—in fact, all earthly institutions—have as badges of membership and brotherhood metal symbols, which they wear; but Christ has selected for his disciples the "badge" of undying love. The most potent factor in bringing men to the Lamb of God is the manifestation of the

love one for another, which draws them not merely from a sense of duty, but a hearty willingness, to make sacrifices for each other; constitutes an unanswerable argument. Men have a great deal to say about the unity, love, and sympathy existing in human institutions; but I would be both afraid and ashamed to even insinuate that the spirit of man could originate stronger ties than the Spirit of God. The children of God should hold things in common, qualified by the word of truth. My brother, if you possess one dollar that is too good for a worthy servant of Christ, then that dollar is too good in your sight for the God who gave it to you. This is true from the fact that the only way you can give money to the Lord is in using it to help your fellow-man.

"My son, forget not my law; but let thine heart keep my commandments: for length of days, and years of life, and peace, shall they add to thee." (Prov. 3: 1, 2, R. V.) Here we have an admonition and a blessed promise to him who heeds it. There is a natural tendency upon the part of man to live long on the earth. This love of life is innate. God implanted this in man when he made him, and consequently it is not wrong for us to desire long life. This world furnishes a wonderful field for usefulness in the service of God, and every soul should desire to remain upon the earth as long as he or she can be of service to God and man. This length of life and the blessed "peace of God, which passeth all understanding," are promised to those who keep God's law in their heart and obey his commandments. Forgetfulness is a very common and a very dangerous thing. The trouble with Israel of old was they "forgot." No sooner had they eaten to the full than they began to murmur and complain. The gospel of God's grace can save us only by our keeping in memory what has been preached. (See 1 Cor. 15: 2.)

"A man's pride shall bring him low; but he that is of a lowly spirit shall obtain honor." (Prov. 29: 23, R. V.) There is a certain amount of self-respect necessary to make a man or woman a Christian. Slothfulness in dress, housekeeping, or in any sort of business is unbecoming the Christian character. Every one should possess enough pride to make him respectable in the eyes of God. Cleanliness of person and neatness in dress, with system in business, are fruits of Christianity. The pride condemned by the Scriptures which will bring a man "low" is such as characterized the wicked kings of Babylon and the unjust judge who regarded neither God nor man. The spirit which grows out of a feeling of self-importance and self-sufficiency, as seen in the character of the rich fool in Luke 12: 16-20—all such are to be brought "low," and great is the fall, while such as fear the Lord and keep his commandments will be honored

haughty man may receive the favors and honors of men; but these soon fade, and in the end he will receive his reward with the eternally damned. "Be clothed with humility" is the teaching of God's Spirit. (1 Pet. 5: 5.) "A meek and quiet spirit . . . is in the sight of God of great price." (1 Pet. 3: 4.) Let us all cultivate a spirit of meekness and humility.

WORK IN THE VINEYARD.

(Matt. 20: 1-16.)

E. L. WHITESIDE.

1. Hired and Sent into the Vineyard.—The agreement was reached before they entered the vineyard. "When he had agreed with the laborers for a penny a day, he sent them into his vineyard." "Didst not thou agree with me for a penny?" They had freedom of will; they could work or be idle. There was no iron-clad decree compelling or restraining them. "Why stand ye here all the day idle?" "Because no man hath hired us." "Go ye also into the vineyard." No one remained idle because he was one of the nonelect. Jesus says the kingdom of heaven is like this. No one, then, is compelled to enter the vineyard of the Lord and work or to remain outside in idleness. Whether we enter or not is determined by the exercise of our own free will. "Whosoever will." There is no reward for outside service. A person inquires: "Can I not work without entering the church?" Certainly you can. But for whom do you labor? In whose vineyard? Suppose you contract with a man to work for you, and when you direct him to the work, he replies: "Can I not work here as well as in your field?" Certainly he could. For that matter, he could work himself to death; but would you be under obligations to pay him for his work? The question, then, is not, "Are you working?" but, "For whom do you labor, and in whose vineyard?" There are, so to speak, but two vineyards in which to labor. You are working for God or Satan. If you are not in the church of God, you are not working for him.

2. Hired Laborers.—All are expected to work. There is no room for idlers. Strive earnestly to please the Lord of the vineyard. Be a faithful servant. Let that be the chief aim of your life. "This one thing I do." "Seek ye first the kingdom of God, and his righteousness." "Faith, if it hath not works, is dead." (See James 2: 14-26.) He did not hire any bosses. The church needs no bosses. He did not hire any one to lay plans for others to follow, nor to pass resolutions for others to carry out. He laid all the plans necessary and sent these men into the vineyard to work. Let us suppose a scene in that vineyard. It is about three o'clock in the after-

noon. The work is progressing. Some are ceaselessly, but quietly, toiling at their tasks. Under a beautiful shade tree in the midst of the vineyard is a group of men apparently engaged in some important business. The lord of the vineyard approaches unobserved to within hearing distance. One is addressing the crowd. He listens, and catches the following words: "It behooves us to be up and doing. Look at those who will not confer with us and help us in this most important work; they are 'anti' everything and opposed to all progress. Look at the thorns, thistles, and weeds; they are fast taking the vineyard. The vines need pruning. The work must be done, and we must employ some one to do it. We have the men ready at any time to go to work, but we are sadly in need of funds. Shall the work go undone and efficient workers lie idle just for lack of money? It must never be. I now call for contributions and pledges to support some to do this work." Here the curtain falls; and while we are wondering what the lord of the vineyard did with those men, another scene is presented to us. It is the church in its present condition. Are not the two scenes very much alike? Behold the countless numbers who are quietly toiling for the Master. See the salaried officers of usurping societies, and listen to their speeches similar to that in the first scene. A question comes to us: What is to be the final outcome of these things? The curtain of death falls, and the next scene is the great judgment day. Here our question is answered. Jesus comes, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1: 8, 9.) The laborer must do the work assigned him and as he was directed. He was not responsible for results. Honest work according to the orders of the Lord of the vineyard was the extent of his responsibility. Here alone was he responsible for failure. Some in the Lord's vineyard do a great deal of needless worrying over results. Be thoughtful and diligent in carrying out orders. Rejoice when that is done. Fret not about results; that is no part of your business. In fear do his commandments; that is your whole duty. If people would not worry over results, there would not be so many changes made in the Lord's ways to have better results. Here many good people depart from the right ways of the Lord. There are, of course, a great many people who care nothing about religion, save for the entertainment they get out of it. These pervert the right ways of the Lord for the entertainment they get out of the changed order. There are others who go with the crowd.

in the main have not departed from the Lord, for they have never been with him. I refer to those who desire to see the cause of God prosper, but worry about results till they, in ignorant zeal, adopt questionable methods to have better results. I care not how much a person may be noted for soundness in the faith, I fear for him when I hear him begin to complain about results. He has taken the first step in departing from God and his word. Some others are great workers, but are so self-important they make poor servants. Their pride will not suffer them to submit to authority. Yet they toil unceasingly. But for whom do they labor? For self? For God as he directs? Think seriously. Here we make many blunders. Because a man is a great worker and has big results in protracted meetings his services are sought; but is he humbly working as the Master directs? The lord of the vineyard wanted the laborer to work as he was directed. So do you if you hire a man. He might work hard and at the same time ruin things. Perhaps you have heard of the Irishman who married an intelligent American woman. One morning at breakfast she inquired: "Pat, what have you been doing in the garden?" He replied, with an air of satisfaction: "Faith, and Oi've been a-changin' yer banes; they was a-comin' up wrong." He was not satisfied with the results of nature's laws; and although he had been hard at work to make the beans grow according to his idea, he had completed their ruin. Aside from the Bible, we are as ignorant of work in the Lord's vineyard as this Irishman was of bean culture. Hence some of the greatest workers in religion to-day are doing the most harm.

3. No Encouragement to Procrastinate.—Some went at the eleventh hour, but all went at the first opportunity. "Why stand ye here all the day idle?" "Because no man hath hired us." Can you live in sin till old age and then give that excuse? Not in a land of Bibles. Do not delay; enter to-day.
Saralvo, Texas.

ABRAHAM AND LOT. NO. 3.

W. J. BROWN.

The secret of Abraham's magnanimous soul and God's appreciation and generous reward is wrapped up in the phrase, "God counted his faith unto him for righteousness." "The Lord judgeth not according to appearance." God sees in the germ of an acorn all that man sees in the oak. The germs of all that Abraham did, and more, were hidden from the world in embryonic faith. A drop from the ocean is the same in quality as the great body of water. The father does not wait for the prodigal to invite him to a place in the despised home; he anticipates his return and ex-

God does not always defer approval or reward until the results of faith appear in the life. He sees to it that man has the faith in his heart; the rest will follow closely in the wake. The only genuine faith is that which prompts man to do God's will. No man does it fully, but faith means to; and the reward is in view of the intention, not of the actual accomplishment. God requires perfect obedience, but perfect obedience is not in outward attainment. The faithful aims at the mark, but he does not expect to hit the center. You cannot draw a straight line, but if you ever succeed in making an artist, you must try. Is it vain to attempt what you cannot do? An architect cannot build a perfect house, but the attempt is not useless. He may utterly fail in the direct aim, but the self-improvement is worth the effort. It is not that God needs us to help him in working out the great problems of life and death, time and eternity. The first condition of salvation is to find out that you are not the center of the universe; that all others are but satellites, and revolve around you and your system of the worlds; but all that God requires of man is absolutely demanded by the very nature of things.

The life of Abraham affords us the grounds of distinction between what we may denominate "the righteousness of accomplishment" and "the righteousness of intention." Faith may be viewed from two angles of vision. The one is the faith of attainment, the other is the faith of aspiration. This is not an invisible distinction between things that do not differ, but one that is recognized by the world and acted upon by consuming activity. The practical man is the only one that is regarded as of any intrinsic value in the struggle for existence in this world. The leaders, as a class, say that life here is "a struggle for existence," the fundamental principle of which is war, if, as they say, competition is the normal condition of man, individually and socially; but it occurs to me that coöperation may be a part, and a very essential part, of the law of nature. We see the sheep gathering in flocks for mutual help and protection from the invasions of the common enemy. Competition does not seem to be the rule in either the world of animals or of mankind. "It is limited among animals to exceptional periods, and natural selection finds better fields for its activity. Better conditions are created by the elimination of competition, by means of mutual aid and mutual support. In the great struggle for life, for the greatest possible fullness and intensity of life with the least waste of energy, natural selection continually seeks out the ways precisely for avoiding competition as much as possible." If this be not true, what is the meaning of the social nature and habits of both man and

animals? What is the meaning of their organization of industry, their love for their species, their mutual care and helpfulness? We know that even wild beasts will rescue their young and comrades at the peril of their own lives. Darwin tells of a blind pelican which was fed by brother pelicans upon fishes which had to be brought from a distance of thirty miles.

The champions of this doctrine, that war is the most comforting and wholesome doctrine for this cold world, have never been accused of preaching one thing and practicing something else. They have shown their faith by their works. The ideal man of this class is the man that succeeds. Faith is christened credulity; aspiration is no more than building air castles. The devotee of this sight religion brings out one of his kind and says: "You who see visions and dream dreams, listen to my story. Here is a man who in the struggle for existence outstripped all his competitors in the race for the prize. He is proof of the theory of natural selection and survival of the fittest." Do not men often point to some millionaire or some one in high stations in the kingdoms of this world as the successful man? The Abrahams all pass by the judges of worldly success unnoticed; but what is God's estimate of success? He says of his man: "Here is the man who tried." What do men say? "Here is the man who succeeded; here is the man who attained." But God says of his man that he aspired. The one had visions of the ideal, and tried to bring the New Jerusalem down from above; the other saw the kingdoms of the world, and especially the glory of them, and filled the world with the belief in hell and the survival of the strongest. Abraham and his progeny belong to the one class; Lot and his admirers belong to the other.

That God estimates a Christian in view of his heavenly aspirations is apparent in all his dealing with man and in every promise that he has made the faithful. No man, however good, is ever justified by works apart from faith. If God does not count the aspirations of men for righteousness, the very best Christians will come short of the glory of God and the gates of heaven. Aspiration does not militate against good works; but, on the other hand, it inculcates with the strongest possible emphasis, as though nothing else was necessary, the necessity of the obedience of faith. The "obedience of faith" does not involve absolute perfection in all the details of duty, yet it may seem superfluous that God requires us to be perfect, even as he is perfect. But such is not the case. We try to make all the material and intellectual progress possible, though we know that we cannot grab all the money or acquire all the wisdom in the universe; but we aspire to it. That

is just what the Lord, our God, requires of you and me.

The character of man comes out in aspirations, not in what the world generally counts success. It is the only infallible criterion of character. Look at the successful men of the world. Are the wealthy, the high in station, the good people? Is not the most popular standard of greatness discouraging to all that is good? What is it, if it be not this, that it is much better to be prosperous than to be good? Have not the sentiments of the many been voiced in these words: "It may be better to be good rather than prosperous, but none, perhaps, are willing to be poor for the sake of the goodness?" God's thoughts in this matter are as high as the heavens above those of worldly men.

It is encouraging to a good man to know that God estimates his standing in the light of his intentions. God has a place and use for the vision faculty. The vision of the ideal will lift a man higher than all other forces combined. He sees the glorified Christ, and grows more like him in both soul and body every day. He loves the things that Christ loves and hates the things that Christ hates; he is in sympathy with all that is good, elevating, and ennobling; he is not able to alleviate to any great extent the misery of the poor and distressed, but he considers their piteous appeals, and his heart bleeds in convulsive sympathy to help them; he may be a helpless invalid or paralyzed pauper, not able to give more than "a cup of water in the name of" the Lord Jesus, but Christ says he shall not lose his reward; his love and sympathy, his prayer and aspirations will be counted unto him for righteousness, because it is the highest manifestation of the principles of righteousness possible under the circumstances. If the "will is not taken for the act," Christians are of all men the most pitiable. Suppose I give another a thousand dollars to take the life of my enemy, am I not a murderer in the sight of both men and God? The fact that I did not commit the act will have no weight in determining the degree of guilt and measure of punishment. But I may give the same amount to another to be used in preaching the gospel or helping the worthy poor. I may not do the work myself; I cannot, perhaps; but my reward will be the same as if I had. He may take the money and do much evil with it. I will not be held to account for any of the wrong that the money has done through him. Character is manifest in the intention, and recognition and eternal reward belong to a life of aspirations. I do not mean that faith without the corresponding works will suffice; far from that. If the aspiration of which I am speaking does not actualize itself in works of obedience, it is for the reason

that it is utterly impossible. I hope that will make my meaning plain. "Let us suppose that an art gallery is opened for the poor and uncultured and that there enters it a ragged and untaught boy, who looks from one picture to another with growing interest, and at last stands absorbed before the grandest masterpiece in the collection. No one told him that that was the greatest picture of all, but his artist soul revealed it to him. He does not know that he is an artist; he may never have thought of such a thing. He may draw no better pictures upon a slate than his companions; but as he stands before a great picture his soul warms with a new fire, and he says within himself: 'One day I will paint like that.' We forget what the boy is in our admiration of what he aspires to be, and we count his aspiration for attainment and say: 'The boy has the soul of an artist.'" It may be the same in many other things. A boy may know nothing of music, but his aspirations in that direction tell us that he has the soul of the musician within him. We all recognize the tendency in men to become like that which they most admire. From an arc of a circle we may ascertain the complete circle, though none except the arc be visible. If not obstructed, we know what the aspirations of the boy artist or the embryonic musician will become. We count the predominant tastes and loves of the one, an artist; of the other, a musician. God does not reason from cause to effect. He sees the effect in the cause and counts it already present. He sees things that are not as though they were. One day is with the Lord as a thousand years and a thousand years as one day. Whether our faith has attained or whether it ever will attain does not matter to him; he cares but little about actual results in the way of attainment. What he desires above all else is that the faith be present in the heart, and he will trust it to work out its own salvation.

But of what avail is a faith that never attains to anything in this world? Does it benefit the world to any great extent? Yes; the faith that is grounded in the nature of things, and especially in Him who is the author and finisher of the nature of things, accomplishes that for which it was designed. The faith that never attained "subdued kingdoms, wrought righteousness, obtained promises (many of them, but never obtained the promise), stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness was made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection." What more shall I say of the utility and

power of the faith that never attains its objects in this life? The time would fail even an inspired man to tell of all the grand achievements of the faith and aspirations that never succeeded as the world judges success. It will require considerable of eternity to unfold to the astounded universe the accomplishments of faith.

God's call comes to you, my friend, as it did to Abraham, to leave much that is dear to the carnal mind and to go whither he leads. Obedience to that call may or may not cost you your life here, but the issues are certain and the one thing needful. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give [in that day, not what shall a man give in this day] in exchange for his soul?" Are you ready to begin the solution of this great problem, my friend?

Coal City, Ind.

REPLY TO AN INFIDEL.

J. W. ATKISSON.

The following is from Brother George Gowen, in the Gospel Advocate:

"Man is so constituted that you might as well forbid him to think altogether as to prevent him from thinking on religious subjects. There are times when he will and must 'feel after God;' periods when, though the dust of earth cleaves to his wings, he will spread them for flight toward the invisible; and periods when he will turn in disgust from the viands of earth to clamor for the spiritual clusters of heaven. The spring-time excites the throat of the singing bird; evening calls forth the vesper hymn of the nightingale, and morning evokes the matin song of the lark. So when the natal hour is contemplated, and young life comes from the unseen into the seen, and when the shadows of life deepen around its pathway, and when the soft light of a coming morning is felt with approaching death, the mind is moved to ask: 'Whence came I, and whither am I going?'"

"The law of the Lord is perfect, converting the soul." Are not these fair questions? Can any man add one true line to the moral and spiritual teachings of the Bible? Can any man publish an appendix of omitted morals? Can any man add to the tender balms and solaces provided in the Bible for broken hearts and wounded spirits? We have had centuries of education; this age represents the latest wisdom of the world. Can we with such advantages add a solitary fraction to those scriptures which are 'profitable for doctrine, for reproof, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works?' That

is a reasonable challenge. It is in the line of questions which are asked in the Bible itself. God challenges the deities manufactured in all the machine shops of the world. He says that no man can add one cubit to his stature or turn one hair black or white. Can any man enlarge the circumference of the earth by one-half inch? Why not, then, boldly challenge the world to add one line or tint to the moral excellence of the Bible? No such addition has been made. Variation, illustration, adaptation we have had in happy abundance, and we desire to have more and more; but to the substance nothing can be added. Art sits before the same landscapes; music interprets the same breezes; poetry handles the same harp; one generation passeth away and another generation cometh, but thy throne, O God, is forever and ever. Another fair question is: If the moral code of the Bible is complete, how is that completeness to be accounted for? Can any theory answer but the one the Bible gives: 'Holy men of God spake as they were moved by the Holy Ghost?'"

But might is right where the Bible has not gone. Woman is the weaker sex in bodily strength. Neither she nor any of the weaker classes of humanity have any rights where the gospel has never gone; therefore women and all other good people ought to treasure the Bible as a precious boon from God, who made the heavens and earth and all things that were made. But the Doctor's infidel literature says that the Bible sanctions polygamy. Now I deny that the Bible sanctions polygamy or anything else that is wicked, and call for the proof. True, society may have sanctioned it in time, just as society now sanctions divisions among professed Christians; but it does not follow from this that the Scriptures sanction such things. The matrimonial institution was started by the Lord for man in the garden of Eden, and it has ever remained to us when carried out on religious lines, a happy reminder of man's primitive condition. Then only one wife was created for Adam. When, again, at the deluge, God had occasion to repeople the world, he started out again on the same line and Noah and his sons were permitted to take only one wife each into the ark. In the commandments throughout the Bible, the singular, and not the plural, term has been employed. It is, "Thou shalt not covet thy neighbor's wife," not wives. Under the New Testament this domestic morality is reinforced. The prominent officers of the church, the elders and deacons, who are to be examples to the rest of the congregation, are each to be the "husband of one wife." Is not that plain?

But, again, a writer in the aforesaid literature has a grievance against Jesus Christ because, as he says, Christ did not abolish slavery and intemperance by force of arms. Well, now, it certainly is the design of Christianity to abolish

slavery, intemperance, and infidelity, too—not by overt acts of physical force, however, but by love, brotherly kindness, and godliness, or by letting our light shine before men. The direct tendency of the Christian religion is to purify the heart and to make men everything which the perfect happiness of society requires. It teaches the brotherhood of man and the Fatherhood of God. The Fatherhood of God is the basis of the brotherhood of man. Unless we have a common Father, we will not recognize that we are brethren, for a man that feels no obligation to God cannot long feel obligation to man. Hence, where the influence of the Bible has never gone, the idea that a man must distribute his wealth for the good of others is unknown; but in Bible lands we find a philanthropic and charitable people, given to hospitality. Christianity teaches you to love all men, to be oppressive to none, but to do unto all other men just as you would have them do unto you—to love your enemies and to do good to all men at all times.

Now, my brother, you would not like to be a slave, would you? No. And if you love your neighbor as yourself, and do unto him as you would have him do unto you, it would be just simply impossible for you to make him your slave, and vice versa. So you see that Christianity abolishes slavery—not by violence or force, but by love, brotherly kindness, and by observing the Golden Rule. Is not that plain? Christianity teaches us to love our neighbors; and not only so, but for each man to love the other as himself. Then one will not seek to defraud or oppress the other in any way; the thing would be an impossibility. But when you see an employer making his employees do ten dollars' worth of work for five dollars, you may know that he is destitute of the Spirit of Christ; and the same is true of an employee who charges ten dollars for a job of work which is worth only five dollars. The same is true of the purchaser who buys an article for five dollars that is worth ten dollars; or the seller who sells an article for ten dollars that is worth only five dollars. The judgment will certainly startle some people of this age and time.

But if you are filled with the Spirit of Christ, you will not oppress or defraud your fellow-man in any way, nor will you render yourself obnoxious in his presence by getting drunk and wallowing in the gutter, but you will love and respect him as yourself.

Instead of circumcising the flesh, Christianity circumcises the heart; instead of giving a code of laws to govern men's actions, it gives them new hearts. It implants noble principles in the minds of all who give heed to its teaching; it blesses them by turning them from their iniquities. (See Acts 3: 26.) It aims not at abolishing intemperance, infidelity, slavery, "bossism," oppression, and

crime by a system of legal restraints, but by implanting in the human heart a principle of love and good works which fills every moral precept ever promulgated on earth—a principle that melts the heart of man into pure philanthropy; a principle that converts a lion into a lamb; a principle that will not allow us to even hate our enemies, much less to oppress or kill them. (See Rom. 12: 17-21.)

But the Doctor asks why Christianity does not accomplish more along this line in this age and time. I reply that it is because some people "love darkness rather than light, because their deeds are evil." They close their eyes against the truth; they resist the Holy Ghost by putting his word from them, judging themselves unworthy of everlasting life. (See Acts 7: 30-55; 14: 46.) But all who accept the Bible and conform their lives to its teaching are made to rejoice with joy unspeakable and full of glory.

But infidels admit that there is nothing in their system to make a wicked man good. Skepticism never converted a wicked man; but Christianity, taking hold of the heart of man, has converted millions of the worst characters into the very best. This is the true philosophy: "Make the tree good and the fruit will be good." The direct tendency of the Christian religion is to purify the heart and make men everything which the perfect happiness of society requires.

So you see that the only way to enlighten, reform, and happy the world; the only way to abolish intemperance, infidelity, slavery, "bossism," oppression, and crime is to let each and every one that nameth the name of Christ depart from iniquity, shun every appearance of evil, observe the Golden Rule, let your light shine, and usher the millennium in.

Will the time arrive, and can it arrive, except by developing the religion of Jesus, except by the aid of both spiritual and intellectual light, when the purchaser will wish to give what a thing is worth, when the employer will be satisfied with a reasonable profit, when the employer will be anxious to give the real value for raw material, when he will be really anxious to pay the laborer the full value of his labor? Will he ever become honest and godly enough not to take the advantage of the necessities of the poor, of the hunger and rags and want of poverty? If all who claim to love the Lord were faithfully reflecting the Truth in their lives, oppression and crime, as well as ignorant antagonism, would be swept away like fog before a gale.

But the Doctor asks: "Which one of the religious sects or parties is right, or is any one of them or are all of them right?" I reply that none of them are right—no, not one; for there are no sects or parties in the New Testament. The same process that makes one a Christian adds him to the church that we read about in the New Testament, and I deny

that there is any scriptural authority for joining any other church, either visible or invisible.

No, no; the Bible is not to blame for the divisions and sects among professed Christians. Man's religious views and opinions have made all these sects and parties; and as long as people continue to have "religious views of their own," just that long will strifes, divisions, and sects continue to exist. But whenever they all learn to quit having any religious views of their own, and all accept the religious views of Christ and the inspired apostles, then strifes, divisions, and sects will end, for then all people will have the same religious views.

How blest and how joyous will be the glad day,
When heart beats to heart in the work of the Lord,
When Christians, united, shall swell the glad lay,
Divisions all ended, triumphant his word!
Then, O shout the glad word, O hasten the day,
When all of God's people shall be one!
Amen.

THE FIELDS. J. M. M'CALEB.

It was Jesus who said: "Lift up your eyes, and look on the fields." A very common old saying that we have all heard ever since we were little boys and girls is: "One-half the world does not know how the other half gets on, and it's none of their business." The first part of this statement I accept as true, for one-half of the world, of a truth, does not know how the other half gets on, and really the one-half probably does not know there is another half at all. I heard a very learned doctor say, just yesterday, that half the human race lived in China; but China has only 402,000,000 of people, while in the whole world there are not less than 1,800,000,000. Evidently the doctor did not know the other half of the world was in existence. But that it is none of our business, I am slow to accept. Jesus said, "Look on the fields [for the purpose, too, of harvesting in them], that they are white already unto harvest." He puts an "s" to the word "field," making it in the plural number. Many would have us leave the "s" off, and have but one field; and that field would be America, and the very best portion of it, at that. Jesus said, "Look on the fields"—not with an idle curiosity, just to see what are their manners and customs and to criticise, but to enter in to be harvesters.

Jesus spoke this language in reference particularly to a foreign people—the Samaritans—a people against whom the Jews were as highly prejudiced as the white people of America are against the colored people; yet Jesus said they were ready for harvesting. He rose above all fleshly narrowness and national prejudices, and said to his disciples: "Do not shut your eyes to any field or any nation, but consider them all ready for harvesting." When he gave the apostles the commis-

single exception, and the nations then were equally as corrupt, contemptible, and immoral as now; yet Christ saw enough hope in them to give this universal commission, and he has never since revoked it.

Just as Jewish prejudice and fleshly narrowness was disposed to restrict and narrow down the Lord's commission, so it is now. But few, I suppose, who read what I am saying would subscribe to the doctrine of "total hereditary depravity;" but many, nevertheless, in a kind of undefined creed lying away deep down somewhere in some portion of the human heart that crops out in the life, say by their actions that they believe in total depravity, and that not in retail, either, but by the wholesale. Right in our very midst there is a race of people ten millions strong that are given over in a lump as totally depraved. They can drive spikes on the railroads, split rails, dig potatoes, and drive mules, but are incapable of accepting gospel truth; they tell lies, are unreliable and immoral, and you just cannot make anything out of them, and there is no use to try; it is strength expended and time wasted to no profit. He is a "nigger," and you cannot make anything else out of him. And so, when the Lord's harvesters come to this field, they stop; they look across the fence with an evil eye, and say, with an ominous shake of the head: "No use to enter there. (The truth is, I do not want to do it, anyhow.)" They turn over ten millions of souls to total depravity and pass by on the other side.

There are also eight millions of Jews in the world, many of them are in the United States, but we say to them, both in words and in actions: "You are totally depraved. I have never tried to convert one of you, and I suppose, judging the future by the past, I never shall. You are a stubborn, cheating Jew, and that is all there is to be made of you." We lump the lot and dump the whole into perdition.

As to the fields beyond the seas, they are beyond our thought or consideration; and really they are not folks, anyhow. Their customs, color, languages, and living are all different from ours; and people that do not have customs like ours cannot be made Christians. They are not of the same nature, neither think nor feel as we do. Of course the gospel can never reach them—that is, if I am the dependence. I will raise up all the objections I can against the missionary, and make good my defense. I will say to him: "I do not know whether such a people are ripe for the gospel. Do you think you are doing those people any good over there? Reckon you are accomplishing anything among those Japanese? There are plenty of heathen right here at home." And if these fail, I will back right square out and say, "I don't want to" (for really this is just my trouble, anyway).

And so we begin to throw out people after people, race after race, and nation after nation, till finally it gets to be very

much like some of my neighbors who used to rent. The field on the hill was too poor, and they would not work that; the one across the creek was too rocky, and they would not work that for all it would make; and the one back of the house was so full of persimmon sprouts that they would not have it if you would give it to them; the big bottom field was good only in spots—the rest was all thrown out—and these rich spots would keep growing less and less every year, till they would be scarcely big enough to turn a mule and plow on; and the poor fellow would finally give it up that farming did not pay, and he would go out of the business.

So, also, many out on the Lord's great farm are only renters. They are selfishly seeking what good they can get out of it. Year by year the fields of their operations are getting smaller and smaller, and the outlook more and more discouraging. They have no confidence in that set of people, and but very little in this. Foreigners are all beyond redemption, and their own people are not much better. Outside of themselves there is scarcely a man that can be relied on. The "galled" spots, the rocky knolls, the persimmon sprouts and brier patches of doubt, distrust, and downright meanness and good-for-nothingness of folks continue, year by year, to encroach on what good soil of true personal worth the poor fellow has, till finally he begins to distrust himself and goes out of the business; he has no confidence in anybody but himself, and not much of that.

But, my brother, Jesus knew what was in man much better than you and I do, and yet he had confidence in man, or at least what the gospel would do for him. He had so much confidence in what a crucified Savior would do for fallen humanity that he was willing to come all the way from the glories of heaven to a sin-cursed earth to die for the world. He distinctly says this blessing is for all, and that those who are his must carry the message to all the nations. He knew better than we will ever know that man was sinful; but none, in his estimation, were so full of sin that he excepted them from the commission. John's prophetic vision shows that Jesus was not mistaken. Looking down to the end of the ages, he saw around the throne those that had been redeemed out of every kindred, people, tongue, and nation. There is not a nation but that out of it some will be redeemed. Let us, therefore, lift up our eyes and look on the fields—the great harvest fields of humanity—and, with that interest that the farmer looks over his ripening grain early in the month of June, let us be ready at the first opportunity to enter therein to harvest for the Lord. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." (Prov. 13: 20.)

Say, beloved, do not complain at small audiences. If you will fill the pew, the people will fill the house. The best way to put something in the pew is to put something in the pulpit.

In warfare the little leaden bullets do more execution than the ponderous artillery. So it is in a newspaper—sometimes. But you need not apply that to the small shots of this Budget, unless you want to.

The politicians at Washington are discussing the question whether the Constitution follows the flag. There is no doubt that whisky follows the flag. There are nearly two hundred American saloons in Manilla.

Some persons oppose spice and fun in a newspaper because Christ never laughed. Christ never married a wife, never made a crop of corn, never held a protracted meeting, never had a bank account.

So far as I have observed, there are just two classes of persons engaged in this organ-society business in the kingdom of God: (1) Those who do not know what the will of the Lord is; (2) those who do not care what the will of the Lord is.

Here are some things that the publisher of a newspaper learns: (1) There are lots of folks that ought to go to a writing school; (2) a still larger number that ought to go to a spelling and grammar school; (3) a great multitude which no man can number that ought to take lessons in punctuation.

"Behold, how great a matter a little fire kindleth!" The editor of the Budget wrote two or three paragraphs in the Baptist Flag on the rebaptism question, and it has already drawn out eleven columns of "rantankerous" ravings from the scribes of the Firm Foundation. They represent me as having joined the Baptists, and having become associate editor of Hall's paper, and other unaccountable things. But the beloved utterly failed to answer my question as to tell me where the church was when Alexander Campbell was born. That question is a piece of dynamite under a rebaptism champion. It never fails to blow him sky-high. But it must be answered. The consequences of a doctrine are as true as the doctrine; and no doctrine is true that says the church of Christ was dead when Alexander Campbell was born.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." (Prov. 16: 7.)

"The Lord is far from the wicked; he heareth the prayer of the righteous." (Prov. 15: 29.)

The Way

"Enter ye in by the narrow gate: for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

A MONTHLY JOURNAL DEVOTED TO THE SERVICE OF JESUS, THE CHRIST.

Vol. II.

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No. 11

J. A. HARDING, BIBLE SCHOOL,
EDITOR AND PUBLISHER,
NASHVILLE, TENNESSEE.

TERMS.

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SCRAPS.

J. A. H.

We have on our mailing list about six hundred names that have not yet been put in type. The time of several hundred of these has expired, or will expire soon. We do not want to put them in type unless you renew. Look at the tab on your paper and see whether it is written or printed. If written, kindly let us know if you want the paper continued to you for another year. You can save us considerable trouble and expense. You will find the time when your subscription expires on the tab.

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We have been very much encouraged by the promptness with which many of our subscribers are renewing and by the many appreciative words that accompany their renewals. One brother says, "The paper is worth more than its weight in gold to me;" another says, "I cannot afford to miss a single number;" a sister writes, "It is the best paper I ever read;" a brother calls it "your good little paper," and adds: "May the Lord move every lover of the true word to subscribe for it. I shall do all I can to have our people take it. My prayers shall ever be with you in your good work." Many other appreciative words like these have come to us. We are glad in the belief that the paper is

doing much good, and we believe it will do much more good when it becomes a weekly; but we need the assistance of our subscribers to make it what it ought to be. Scores of them have renewed within the last ten or fifteen days, and every mail brings more; but to build the room that we want, and must have, for our printing office and to buy the type necessary will take several hundred dollars. Then it will cost but little more to run the weekly than it has cost to keep the monthly going; at least the cost will be nothing like as great in proportion. A brother recently said to me while talking of The Way: "Every issue of it has been a splendid tract—one of the very best." Well, that is what we are trying to make it. It is not a religious newspaper; it does not aspire to be a rival of the great weeklies. We simply desire to publish, at the lowest cost possible, the best literature we can for converting sinners and edifying Christians. We believe this is a great work, and we are glad to give our time, labor, and money to it, and we want you to join us in it. How can you do more good for the outlay than by circulating The Way? One dollar will renew your subscription for a year and will send it to some other person who needs it. Can you not find such a person? Would it not be a good idea to spend several dollars every month in that way?

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It would be an easy thing to do and it would not take long to do it—that is, to send The Way out as a weekly, in its present form, at 50 cents a year—if each friend of the paper would renew when his time expires and send it to one other person. In a few months we would have more than five thousand paid subscribers and The Way would come to you in its present 16-page form weekly. We hope, if God wills, to send it out as a weekly early in the spring, but may have to send it with only eight pages at first. Of one thing we are certain: the blessing of God will rest upon it if we are true and unselfish and diligent in conducting it, and it is our constant hope and prayer that every one connected with it, in every department of the work, may become more and more under the influence of the di-

vine word, that the Spirit of God may dwell richly in us, and that the hand of the Lord may be with us. It is a great work—this work of turning people to Christ and of building them up in the most holy faith; and though we be weak and our means insignificant, if God is with us, we can accomplish wonders.

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We call especial attention to the article, "Without Hope," on another page of this issue. What an awful thing it is to die without God! What a dreadful picture is presented in that piece! I saw Colonel Ingersoll in this city several years ago. He was God-defying and God-hating. Nor was I much impressed by his ability. He seemed to me to be shallow, glib-tongued, superficial, foolish man. I presume there are a thousand preachers in the United States who are superior to him in intellectual power and logical force. It was his hatred of God and truth and righteousness that made him notorious among the good and popular with the wicked. He has gone out into the other world to settle with the God whom he was so foolish as to hate and revile in this world.

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We desire also to commend the article, "The Value of Cheerfulness." Next to wisdom and the blessing of God there is nothing that a man should desire so much as a cheerful heart. It greatly lessens his burdens and increases his power for good; it makes him more pleasing to his associates and more useful in their service; it is worth more than riches and honors. Those who have it live in a higher, purer atmosphere than others. There is nothing so conducive to this blessed state as the faith that God is and that he is a rewarder of them that seek after him," as the assurance that "to them that love God all things work together for good, even to them that are called according to his purpose." When a man who is diligently striving to please the Lord so believes, he has an unfailing source of comfort and joy. It is impossible to keep gladness out of such a heart.

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Then another article, "A Sample of

ment, of an altogether different style and aim, is, nevertheless, worthy of a careful reading. It so well answers a frequently-asked question that who read it will be pleased and edified for it the next time they hear it.

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The second term of the Nashville Bible School begins on Tuesday, January 1st. The School is in the midst of its most prosperous session. The clubhouse, furnishing board, lodging, fuel, and lights per month, has proved to be successful even beyond our most sanguine expectations. Not only have we a better daily attendance than ever before, but every teacher seems to be better pleased than ever before with the diligence, order, and progress of his classes. We do not believe that such advantages were ever before offered in this country at such rates. (If you want to send your son or daughter to a quiet, studious, orderly place, where they can get more for the outlay than anywhere else that we know of, and where good moral and religious influences prevail, this is the best place for you that we have ever seen; but if you cannot control your children yourself at home, if you are afraid to trust them out of your sight, do not send them here, for they would probably be sent home.) Good boys and girls are made better here, but bad ones will find opportunities for being bad anywhere, and the best place for them is at home. A few days ago one of our oldest and most thoughtful students said to me: "I believe every student in this School is trying to get his lessons and to do good work, except perhaps about two." Since then I believe those have come into line. Some, doubtless, do not work as hard as they ought to; but I believe they are the exception, not the rule. My classes are more than ever before a joy to me.

WHY SHOULD ANOTHER WEEKLY BE STARTED.

J. A. H.

This question, of course, has been considered again and again at this office. Not only do the friends of The Way here talk to one another about it, but occasionally some friend from abroad writes to us on the subject. A wise and aged elder of the church of God, in a private letter, speaks as follows:

"I have read The Way all the time with great pleasure and profit, and am glad you are going to publish it weekly; but I fear some friction may arise between The Way and the Gospel Advocate, both weeklies, both published in the same city; neither scarcely able to live. Strife and jealousy are apt to arise. Would it not be better to have one paper well sustained than two struggling for life?"

So writes this venerable man, and doubtless there are others who think about as he does and who would like to

hear what we have to say on the subject, therefore we are writing this article. In the first place, I want to say for myself personally that I believe the Advocate is doing a better work, increasing as the years pass, and that I never enjoyed it so much as I do now, it seems to me. I was never on better terms with its editors, and I admire and appreciate them and their staff of regular contributors as much as ever. For the last twenty years or more I believe that the Advocate has exerted a greater influence for God than any other paper in the world, and that it is doing it now. I am sure this is so, so far as the papers I know are concerned. But, to my mind, this is no reason why The Way should not become a weekly. It aspires to do good, too, as much good as it can possibly do. It has no spirit of jealousy or of envy toward the Advocate; it loves it, praises it, rejoices in it, and prays that it may grow in greatness, goodness, and usefulness till Jesus comes again, if God wills. But The Way is under as much obligation to do its best for God as is the Advocate. Our aged brother says: "I have read The Way all the time with great pleasure and profit." This shows that it has done good. He has read the Advocate, too, and loves it none the less. I do not believe that my doing good will hurt anybody else in the world who is doing good. I have known elderly preachers to find fault with younger ones for preaching so much in the bounds of their labors, especially as the younger ones could be sustained with less money. It always seemed to me to be an unwise complaint, viewing it even from a worldly, business standpoint, because the more converts are made and the more they are built up in faith and spirituality, the more the preachers will be sustained, young and old. So of the two papers. The more they do in converting sinners and in developing saints, the greater demand there will be for such papers, and many may be expected to take both who now take neither. If it were a burden to pay for one of them, there would be some ground to oppose the starting of another; but it is not. About three cents a week will pay for both of them, and any healthy man or woman, boy or girl, can pay that who wants to. As a rule, it is not a lack of means, but a lack of desire, that keeps people from taking and paying for religious papers. If one is sick or really unable to pay, he can get both of them, no doubt, by asking for them.

A number of writers have been developed by The Way, who are now doing great good, and who, we have reason to believe, will do much more, who knew little or nothing of their powers in this line till The Way began. We hope many more will find a great and ever-increasing field in the same way. Then I believe I ought to write; I believe I can do good in that way; but I will not do it unless I have to, and one of the thoughts that pressed me to start The

Way was that then I would have to write, and I have had reason to believe I have done some good through its pages.

Our brother seems to think it is unfortunate that both of these papers have to struggle for an existence, but I am not sure that that is not a good thing. As a rule, the poor and struggling are the best advocates of the cause of Christ. If either of them should ever become rich and strong financially, I fear its power for good would be largely diminished. As long as God gives me the ability and the opportunity, I feel that I must write as well as speak in his holy name and must put myself in places where I will be constrained to do it. I do not care if I do have to struggle; I will be all the better for it, I hope.

Another object, and a leading one, for starting The Way and for making it a weekly, is that it is very desirable to circulate, at as low a price as possible, good religious literature among the people. A brother said to me: "Every issue of The Way is a splendid tract, one of the best, worthy of being preserved and of being handed around." Well, that is what we have hoped and worked and prayed that it might be. We ought not to mind struggling and poverty and sacrifice if only we can lead people to Christ and build them up in the most holy faith. I thought, and I think yet, that if we will dedicate our time, labor, and a fair per cent of our income to the work of publishing and sending out such a paper, many other brethren will join us in the enterprise and send copies to those who would be willing to read. I believed that God would stir up the hearts of his people to do it, and so far I have not been disappointed. Before the first issue was printed, when but few knew of our intention to publish, came an unexpected gift of \$100. When it became a necessity to do our mailing with type, while we were wondering where the money would come from to enable us to do this, and while we were praying daily to God to supply this need, from an unexpected source came a letter, saying, in substance: "I have \$250 that I would like to turn over to you to be used where, in your judgment, it will do the most good in the Lord's service." I wrote to him and told him about the needs of The Way, and the money promptly came. In numbers of instances clubs were made up in numbers varying from three to one hundred. Sometimes churches would make up the clubs and pay for all of them; often individuals would send us the money and ask us to find the names; and the paper prospered beyond the expectations of its most ardent friends. We hope and pray that it may accomplish very much more than it has done, and that it may be a blessing not only to every man, but also to every paper that is devoted to the Lord. We hope that many a home may, through its influence, be led to take the Advocate and other papers that, like it, are true to

the Lord. God forbid that we should ever interfere with the success of any work that magnifies his name and advances his cause, or that selfish considerations should ever lead us astray in this holy work!

A BIBLE READING ON GIVING.

J. A. H.

The topic class of the Bible School recently had for the subject of the day: "The Bible Doctrine of Giving." We will endeavor to reproduce the lesson here as an example of what we do in that class and of what will appear from time to time in *The Way*. As we read the rich promises of God to those who give, nothing but a lack of faith will prevent us from becoming more generous and whole-hearted in his service.

1. Abraham paid tithes to Melchisedec. "And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, which hath delivered thine enemies into thy hand. And he [Abram] gave him a tenth of all." (Gen. 14: 19, 20, R. V.; read the entire chapter; also Heb. 7: 1-10.) From this we learn the custom of paying tithes was at least four hundred years older than the law of Moses. It was incorporated in that law, but was recognized as a righteous thing to do for hundreds of years before. The Arabs, the Greeks, the inhabitants of Sicily and those of the Roman province of Asia, the Carthaginians, Phenicians, and many other ancient nations, especially those of the East, paid tithes. Among the Mohammedan States it is practiced to this day. Many Christians regularly give the full tenth of their incomes to the Lord; some of them, much more than this. The law of Moses required a tenth to be given to the Levites; and, as it appears, a second tenth was to be expended at Jerusalem at the annual feasts for feeding the poor. If every member of the church of God would give one-tenth of his entire income to the Lord, what an abundance we would have for attending to our poor and for spreading the gospel! Abraham's giving did not impoverish him; he grew richer and richer; and no man of his day was so highly honored and blessed by the Lord.

2. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28: 20-22.) When Jacob made this vow, he was going from his father's house, with no property but the staff in his hand; when he returned twenty or forty years later, he

was rich in wives, children, herds, flocks, and servants—so rich that he considered it a little thing to make his brother a present of five hundred and eighty animals, including goats, sheep, camels, kine, and asses. He did not lose anything by giving a tenth.

3. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy vats shall overflow with new wine." (Prov. 3: 9, 10.) Here is a positive promise that if a man will honor the Lord in giving, as he ought to do, he shall be blessed with an abundance—a promise that all believers in the Bible are assured was most fully kept in Old Testament times; but many are not so fully assured that it holds good now, and hence they are afraid to give. Many Christians, according to their own confessions, give but trifling sums for the support of the religion of Christ, not as much as they spend for coffee or tobacco or for some secret society or for a pleasure trip to Niagara. Some will spend more for a piano for their children than they will give in five years for the cause of Christ. Surely they do not believe the promise holds good now; but we will see about that when we come to the quotations from the New Testament.

4. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Prov. 11: 24, 25, R. V.) It pays to please God. He who is generous and liberal in ministering to others, who does to others as he would have them do to him, pleases the Father, and the Father will not fail to bless him most abundantly here and hereafter. Jesus says: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 29, 30, R. V.) So Jesus spoke then, and he changes not. He is "the same yesterday and to-day, yea and forever;" and he who does not believe it is as much of an infidel, it seems to me, as he who does not believe "He that believeth and is baptized shall be saved." Every word of God is true, one as true as another; every promise of God is good, and any one of them is just as certain to be fulfilled as any other one when the conditions have been complied with. When one takes God at his word and acts on his promises; when he is liberal and grows in liberality, the fulfillment of the promises greatly strengthens his faith till he can say in full assurance by faith: I know that God "is, and that he is a rewarder of them that seek after him."

Such faith becomes like knowledge, and is called "knowledge" in the Bible.

5. "He that hath pity upon the poor lendeth unto the Lord, and his good deed will he pay him again." (Prov. 19: 17, R. V.) Sam. Jones, I believe it was, in commenting upon this passage, said: "If you like the security, come down with the cash." If a man gives to the poor in the name of the Lord, he lends to the Lord; and who can believe that with such a loan in his possession the Lord would let that man suffer from want? Even a kind, just man would promptly pay a debt, if he could, if he were to see the lender pressed hard for the money. Especially would he be prompt in returning it if it had been loaned to him in sympathy when he himself was in sore straits. If men are thoughtful and generous in such things, is not God infinitely more so? Many a man has refrained from giving to the poor when they needed help badly, or from contributing to the Lord's cause when a fine opportunity for doing good thereby presented itself, because he was afraid he would come to want if he should spend his money in that way. What a mistake! This is the very way to lay up money so as to be sure to have it at hand ready for use when you really need it. It is right to be wise and discreet in giving, but be sure to give.

6. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matt. 7: 7-12, R. V.) It is sometimes said that Jesus does not argue that he simply states his case on his own authority, without giving reasons to convince the understanding of his hearer; but notice how fine and strong the argument is here and how logical the conclusion. Men who are weak, sinful, and selfish give good things to their children when they ask for them; how much more, then, will the infinitely good, strong, wise, and unselfish Heavenly Father give good things to his children! It is only necessary that they should ask him in faith, with a confidence and affection similar to that which they feel for their earthly fathers. A kind earthly father will withhold no good thing from his affectionate, obedient child that he can in righteousness give to him; so the Heavenly Father withholds no good thing from them that walk uprightly. Notice also how clearly the conclusion

follows from this argument. Inasmuch as God's child can get what he needs, when he needs it, by asking for it, he can afford to give freely to others that need; so Jesus says in the conclusion of this paragraph: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." This is what it is to love your neighbor as yourself. Do you believe what Jesus says here, my brother? If you do, you will act upon it; if you do not act upon it, you do not believe it.

7. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Luke 6: 38, R. V.) Here the Savior teaches not only that we should give, but that we should give abundantly; for even as we give to others, so also will men give to us. God will see to it that it shall be so. He gives to us through men. Many a man is poor and has a hard time and devotes nearly all of his time and thought to making a living, and makes a poor one at that, simply because he is close and niggardly and fearful. If he would take God at his word and begin at once, with a cheerful heart, to give a liberal per cent of his income to the Lord's cause, his affairs would brighten up at once. Do you doubt it? Then do you not doubt the word of Jesus Christ? And what will become of you if you live and die doubting Christ? The beautiful story of the Shunammite woman (see 2 Kings 4: 8-37; 8: 1-6) illustrates how God deals with the generous-hearted who do good to his servants. This woman saw that Elisha was a man of God, and at her suggestion she and her husband built a room for him "on the wall" and furnished it, that he might turn in at any time as he passed to and fro. As a result of her kindness, God gave her a son; and when her property had been lost to her and her son by their long absence on account of a famine, it was all returned to her again, with all the fruits of it from the time of her departure till she returned. This is not an exception; it is simply an illustration of the rule.

8. "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you: that ye, having always all sufficiency in everything, may abound unto every good work: as it is written, He hath scattered abroad, he hath given to the poor; his righteousness abideth forever. And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanks-

giving to God." (2 Cor. 9: 6-11, R. V.) Let us notice carefully the lessons to be drawn from this passage. Paul was exhorting the Corinthians, as he had before taught them, and the disciples of Macedonia and Galatia, to give to the poor saints in Judea. The land of Palestine was greatly troubled at this time. The troubles that culminated in the destruction of Jerusalem and in the awful miseries that afflicted the Jewish people at that time were already distressing the people. Business was interrupted, agriculture interfered with, and the Hebrew Christians were poor and poorly prepared to stand the famine. In exhorting the Gentile Christians to contribute to their wants, Paul teaches the following lessons:

(a) Giving in God's service is not squandering the means for your own support in old age or sickness; it is, rather, a sowing from which you may expect to reap a big harvest when the need comes, if you have sown liberally.

(b) If a man gives little, he will receive little; if he gives much, he will receive much.

(c) Each one should give cheerfully as he chooses to give, and not at the dictation of another, for God loves a cheerful giver.

(d) God is not only able to supply you abundantly with all that you need, but when you do liberally and cheerfully give in his service, he will supply and multiply your seed for sowing, and he will increase the fruits of your righteousness, so that you shall be enriched in everything and your liberality shall cause many thanksgivings to go up to God.

My brother, do you believe this doctrine? Then you will give liberally; and as your faith grows, you will give more and more. You will not be content with giving a tenth. Soon you will give fifteen cents on the dollar; then twenty, twenty-five, thirty, thirty-three and one-third, thirty-five, and so on; for you will find that the more you give, the more you will have to give and the more good you can do and the more the name of God will be glorified in you. As Solomon says: "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

9. "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear: what shall man do unto me? Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and forever." (Heb. 13: 5-8, R. V.) This is a good passage and one that we need to meditate upon. "Be ye free from the love of money." As an illustration of what it is to love money to the very greatest degree, consider the following

incident. While waiting at a railway station a few nights ago, I overheard one man say to another: "My greatest pleasure is in making money, and my next greatest pleasure is in keeping it." What a worshiper of mammon! With him money was far above every other God. Never before had I heard a man so openly and boldly announce himself a money worshiper, an idolater, an utterly selfish man. Perhaps there are not many people as bad as he proclaimed himself to be, but there are many who love money, who hoard it, who are misers without knowing it. Many others are selfish and spend money rather for their own pleasure than for the cause of Christ. The miser takes pleasure in making money and in keeping it. Even self-denial and pain become pleasures to him when they enable him to make and keep money. The Christian should take pleasure in making money by honorable diligence, that he may spend it for Christ. Self-denial and pain should give him pleasure when he realizes that thereby he is advancing the cause of Christ. As the chief pleasure of the ardent mammon worshiper is to make and keep money, so the chief pleasure of the child of God should be to advance the cause of his Master in every way that he can. With him the all-important thing should be the service of Christ, the glorification of his name, the extension of his kingdom, the salvation of his people. This devotion should be so far first in his heart that all other interests are as nothing in comparison with it. God help us to be real Christians. This passage teaches that the Christian need not concern himself about how he will "come out" if he is thus free from the love of money and content with such things as he has. for the apostle reminds us that God has said, "I will in no wise fail thee, neither will I in any wise forsake thee;" and Jesus, long before this letter to the Hebrews was written, had said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" and the Master was talking about our temporal needs—food, raiment, and such things—when he said it. Then the apostle exhorts these Hebrew Christians to remember the ancient worthies who had the rule over them and who spoke unto them the word of God, and he tells them to consider their lives, to observe how they terminated, and to imitate their faith. He wants us to consider Abraham, Moses, Joshua, Samuel, David, Jeremiah, Daniel, and the great host of heroes of the former days, and to live lives of faith and self-denial like they did. Are you afraid to do it? Do you fear that such a life would not turn out so well for you? Then he reminds you that Christ has not changed. He is the same being they served—just as strong, just as wise and good and loving, just as considerate of his servants, as he ever was. "Jesus Christ is the same yes-

terday and to-day, yea and forever." He just as positively tells us under the new covenant that he will give us temporal blessings as he spoke it to them under the old covenant. His assurances that he will hear and answer prayers now are just as full and complete as they were then. All that is lacking is that we should believe now as those grand servants of God believed then, and the blessings will be poured out upon us in abundance.

I have quoted in this article, as I generally do, from the Revised Version. If you will compare the quotations with the same passages in the Common Version, you will see how much stronger and clearer some of them are in the Revision.

WILL YOU HUMBLY SUBMIT TO GOD?

J. N. ARMSTRONG.

Long before David's day it seems that God's people were accustomed to use instruments in company with singing in their seasons of rejoicing. When Laban overtook Jacob stealing away with his (Laban's) daughters, he asked Jacob: "Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?" (Gen. 31: 27.) Again, just after crossing the Red Sea, Moses and the children of Israel sang "this song unto the Lord. . . . And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Ex. 15: 1-21, R. V.)

Whether this service or rejoicing was directed by the Lord, I do not know; but it is very evident that later in the history of this same people God did direct them to praise him with instruments and with song. "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for the commandment was of the Lord by his prophets. . . . And when the burnt offering began, the song of the Lord began also, and the trumpets, together with the instruments of David king of Israel. And all the congregation worshiped, and the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished." (2 Chron. 29: 25-28, R. V.)

Again: "Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp." (Ps. 149: 3, R. V.) "Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and the pipe. Praise him upon the loud cymbals;

praise him upon the high-sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord." (Ps. 150: 3-6, R. V.)

Let us remember that these exhortations are a part of the inspired directions to Israel; that they are God's directions to his people. Then one thing is clearly made out, and that is that Israel after the flesh did praise God in his own house with song and instruments, according to the commandment of the Lord; but to argue that because they praised God with song and instrument, therefore it is God's will for us to do so to-day, is illogical. It proves too much, and, therefore, proves nothing. Israel, after the flesh, did many things in their worship and service to God that would be wicked and sinful in us. They lived under "the first," or old, covenant, and we live under "the second," or new, covenant. God said: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." (Jer. 31: 31, R. V.) "But now hath he [Christ] obtained a ministry the more excellent, by how much also he is the mediator of a better covenant." (Heb. 8: 6, R. V.) "Then hath he [Christ] said, Lo, I am come to do thy will. He [Christ] taketh away the first [covenant]; that he may establish the second [covenant]. By which will [covenant] we have been sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 9, 10, R. V.)

There is as much difference between these covenants as there is difference between Christ and Moses, or between the blood of Christ and the blood of calves, or between heavenly Canaan and earthly Canaan. However, while there is a vast difference between the covenants, yet many things in the old covenant have been transcribed into the new covenant, and all such things are binding upon us to-day—not because they were in the old covenant, but because they are in the new covenant. For example, the Jew was taught over and over again to make God first, to serve him, and him only. This lesson was copied into the new covenant, and no man under the new covenant can serve two masters, any more than could the Jew. Again, the Jew was taught to love his neighbor as he loved himself; so this law, too, God took out of the old covenant and put into the new covenant, and it is just as binding upon Christians to-day as it ever was upon the Jews. They were taught to give of their productions, and so are we taught to give as God prospers us.

Many are the things found in the new covenant that God has taken from the old covenant. Therefore, believing God to be a perfect being—not forgetful, not capable of mistakes or blunders, nor failing to do always what he designs, desires, or wishes to do—we must believe that in making the new covenant he took from the old covenant all he purposed or

willed to take, and therefore anything left out of the new covenant that was in the old covenant was intentionally excluded by God himself. The Sabbath law was excluded when he gave the new covenant by his simply saying nothing about it. His silence concerning it is his exclusion. Therefore he who keeps (or tries to keep) the Sabbath now tries to keep a dead law, one that God intentionally excluded from his will, and the act becomes sinful before God.

Now this principle of God's silence applies beautifully to the subject in hand. We have already seen that vocal and instrumental music constituted a part of the worship of God under the old covenant; so if God desired and willed vocal and instrumental music to constitute a part of the worship under Christ, he certainly has transcribed the commandment into the new covenant; otherwise we must conclude that he did not so desire or will. If we do not respect God's silence in these matters, there is no limit to the additions to God's worship. Now, I ask the question: Has God included music of any kind in the new covenant? Does music constitute to-day a part of God's worship?

So we now begin our search in the new covenant. The first time we find Christ and his followers using music in their praises to God is just before the crucifixion, when Christ instituted his Supper. After eating, it is said: "And when they had sung a hymn, they went out unto the mount of Olives." (Matt. 26: 30, R. V.) The next time is when Paul and Silas are prisoners at Philippi. "But about midnight Paul and Silas were praying and singing hymns unto God." (Acts 16: 25, R. V.) "Therefore will I give praise unto thee among the Gentiles, and sing unto thy name." (Rom. 15: 9, R. V.) "What is it then?

. . . I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14: 15, R. V.) "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19, R. V.; see also Col. 3: 16, R. V.) "Is any among you suffering? let him pray. Is any cheerful? let him sing praise." (James 5: 13, R. V.)

Now, I have referred to every passage, I believe, that bears directly on our subject. Not one time does the generic term "music" occur in them, but every time it is expressly said that they praised God in song (vocal music). The term "music" occurs only one time in all the New Testament, and that time it is in the parable of the prodigal son. When he returned home, they "made music" and engaged in dancing—a Jewish custom, no doubt.

Let us remember, again, that for hundreds of years instrumental and vocal music constituted a part of God's worship, and that in process of time God saw it wise to change his law, and so through Christ did take away the old, or "first,"

that he might establish the second. In doing this, as we have already seen, he transcribed many things from the old covenant into the new covenant, while, on the other hand, he has left out many things and thereby has excluded them from his law. He has transcribed vocal music from the old covenant, but, by his silence, has excluded instrumental music.

Now, friend, he who puts into the worship of God instrumental music puts into the worship that which God intentionally and purposely left out, and goes contrary to the will of God just as truly as does he who refuses to sing and fights against the song service of God's church.

But there is defense made of the practice that I must not fail to examine. Some have asserted that the Greek word "psallo," translated "sing" in Rom. 15: 9; 1 Cor. 14: 15; Eph. 5: 19; James 5: 13, means to sing in company with an instrument. A leading physician of his town made this argument to me last summer. This argument is without foundation, for every Greek word used by the Spirit of God translated "sing" as definitely and clearly means to make music with the voice as does our word "sing." "Psallo" at first meant only "to touch," "to pull," "to pluck;" later, "to pull and let go again," "to play a stringed instrument with the fingers;" and later, "to sing to a harp;" and still later, only "to sing."

Prof. E. A. Sophocles, in his "Glossary of Later and Byzantine Greek," strives to separate "from the vocabulary of the classic Greek (strictly so called) whatever is peculiar to the language of the Roman and Byzantine periods." These periods extend from B.C. 146 to A.D. 1453, thus covering a period of about fifteen hundred years. Now, according to this professor, the Greek word mentioned above and translated in our Bibles "sing," during all this period had one meaning—"to chant, sing, as religious hymns." Now, my friends, during this period when it meant nothing else than "sing" the New Testament was written. Here I want to suggest, too, that all translators of the Bible have so translated the word, and hence the scholarship of Europe and America agrees with Prof. E. A. Sophocles in giving the one meaning "sing" to the Greek word at the time it was used by the Holy Spirit.

Now, friend, there is not a single defense for instrumental music in the Bible, and every defense made must be made from some other source. Therefore I ask: Will you accept the simple worship of God as given to us in the new covenant, or will you accept man's additions to God's will? The question is: Will you humbly submit to God as your Ruler?

Some have said to me: "I do not care if instrumental music is not mentioned in the Bible, it is good, and I want it." People with such dispositions could not

be saved even if instrumental music was included in the new covenant. Why? Just because they are not converted to Christ. They want a thing, whether Christ wants it or not, and they do not care what his will is. Such people need conversion to Christ more than anything else. We must submit unreservedly to Christ if we are ever saved. This is why I write this article. I am sure some who use the organ, if they could see the truth in the matter, would give it up; and there is no way to reach them except through private channels, for those churches that use the instrument will not permit such preaching to be done in them as I have tried to do in this paper. It is no trouble to show people who desire to follow Jesus in everything that it is wrong to use the instrument in worship. Hence the leaders of these churches will not allow the truth to be preached in their midst. They are like Jeroboam of old, who feared for the people to worship at Jerusalem, lest "the heart of this people turn again unto their lord, . . . and they shall kill me, and go again to Rehoboam king of Judah." (1 Kings 12: 27.)

Many who now worship with the instrument, were they to hear the truth in this matter, would be turned again unto the Lord our God and to the Bible as their only and all-sufficient guide in religion. Now I close, hoping this article may reach some hearts among this number that want, above everything else, to follow God alone.

RELIGION.

J. H. CURRY.

Many talk fluently on the subject of religion who have no true conception of the meaning of the word. Many who have never observed closely tell us that the word is used very often in the Bible, yet we know of but seven passages containing the words "religion" and "religious." In the study of any subject the meaning of terms is of prime importance. The word "religion" is derived from the Latin "re" ("again," or "back") and "ligio" ("a binding"). Hence religion is binding back, or again, to God. On the very face of the word may be seen the fact that it is not something to get. Man is born into the world as pure as an angel of God, but the "carnal mind" leads him away from God; hence he must be bound back to God. In this rebinding he accepts the theory of religion. Being rebound, he puts his theory into practice. By "his theory" I mean God's theory which he accepts as his own. It must be clear from the above that religion is both theoretical and practical. James says that "faith without works is dead." Just so theory without practice is dead. The New Testament is the theory of religion; the Christian life is practical religion. The man who accepts the theory of religion

and fails to practice it denies the theory in his refusal. We hear much theory to day, but practice is sadly wanting.

Various are the theories of religion. Any theory that does not include all the revelation of God is a false theory. From this we see that there may be false religions in theory; and if the theory be false, the practice must be false also. The "Koran" is a theory of religion, the "Book of Mormon" is a theory of religion; both are of man, and hence false. No human theory can save the soul. Human theories only blind the ignorant and lead them farther from God. All the creed makers of the world have, by their wisdom, blinded and distracted the word. The Creator of the universe is the Creator of religion—yea, "the author and finisher of our faith;" man, the creature, is the creator of creeds, the author and finisher of denominationalism. (1 Cor. 1: 10-12.) The Maker of man is the Maker of religion; hence religion was made for man (not by man), and not man for religion. The religion of the Bible is from heaven, and will stand forever; the systems of men are earthly, and must perish with the earth. "He that doeth the will of God [not men] abideth forever." (1 John 2: 17.)

Religion began with the first sin offering burned on the altar, and was perfected in "the offering of the body of Jesus Christ once for all." (Heb. 10: 10.) Jesus delivered the perfect theory to the apostles. (John 17: 8; Acts 1: 3, 8.) Paul says they received "grace and apostleship, for obedience to the faith among all nations, for his name." (Rom. 1: 5.)

Having received the theory, the apostles went into all the world to preach the gospel to every creature. (Mark 16: 15.) Their sound went into all the earth and their words unto the ends of the world. (Rom. 10: 18.) The theory of religion is comprised in the gospel; the gospel "is the power of God unto salvation" (Rom. 1: 16); hence the theory of religion is God's means of salvation. God's theory must be accepted in "obedience to the faith" (Rom. 16: 25), in order that man may be bound back to God—that is, saved from all past sins. "Obedience to the faith" comprehends "a form of doctrine" (Rom. 6: 16-18) and insures freedom from sin. No man can be truly religious who has not obeyed the Lord's "form of doctrine," for for this purpose Jesus died (Heb. 5: 8, 9); and as he died for every man, it follows that all men may become religious by "obedience to the faith." When a man is "made free from sin," he is sanctified and cleansed (Eph. 5: 25, 26); he is in Christ, and a new creature (2 Cor. 5: 17; Gal. 3: 27); he is in the church (1 Cor. 1: 1, 2), in the body of Christ (1 Cor. 12: 27), in the kingdom of God (Rev. 1: 9; Matt. 16: 18, 19), a member of the family of God (Eph. 3: 14, 15; Rom. 8: 17). This brings a man to practical religion. The "pure religion and undefiled" of

James 1: 27 is practical religion. Pure religion is in harmony with God's theory of religion, and cannot go beyond it without insulting the majesty of God. (2 Tim. 3: 16, 17; 2 Pet. 1: 3-9.) James (1: 26) assures us that there is such a thing as vain religion, and failing to bridle the tongue is given as the cause. Many, no doubt, will fail here.

In our holy religion everything must be done by faith (Rom. 14: 23); faith is founded upon the testimony of God (Rom. 10: 17); therefore all we do in religion must be found in the testimony of God. Cain's worship was vain because his offering was not in harmony with God's word, hence not of faith. (Heb. 11: 4.) Jesus told the Pharisees that their worship was vain because they were using human tradition (wisdom) rather than the word of God. (Mark 7: 1-13.) If a church should meet on Saturday to take the Lord's Supper, this would be vain worship. There is much vain worship to-day. The church of God is built upon the testimony of God (Eph. 2: 20-22); and as this testimony is a unit, the church is necessarily one. Hence the practice of religion must be the same to all, for God is no respecter of persons; what he requires of one he requires of all, according to their several abilities (not whims and fancies).

The "good works" of Eph. 2: 10 constitute the practice of religion. Let us search diligently for these "good works" and do them from the heart, for in so doing we shall make our "calling and election sure."

Portland, Tenn.

"WHICH THINGS ARE AN ALLEGORY."

O. A. CARR.

What "things?" I refer to what Paul mentions in Gal. 4: 22-31. He tells of two women, two sons, two mountains, two cities, two people, and means two covenants.

To see the force of what is presented in this letter to the Galatians it is necessary to bear in mind the nature of an allegory—what it really is. The allegory is a very rare production, since there are few subjects that can be allegorized. Teachers of rhetoric sometimes call upon their pupils to write allegories, but very seldom is anything produced that is worthy of that name. An allegory is a writing in which the truth, or lesson, to be taught is symbolized, illustrated by comparison; not asserted, but implied. The illustrating example may be the facts of history or something with which we are familiar by experience, but what is said must be literally true of the illustrating example, and nothing must be said which is not true of it or that does not illustrate the principal subject. The literal thing talked about is not meant, but what is meant is something else which this literal example strikingly resembles.

The best specimen of the allegorical is that which presents God's dealings with the children of Israel thus: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land," etc. (Ps. 80: 8, 9.) Everything said is literally true of a vine, and yet the psalmist is not really talking about a vine, but about the children of Israel. The principal subject that which is allegorized, must be plain, unmistakable, and is so in the case of every writing that is worthy of the name "allegory." (A modern critic remarked that the first few chapters in the book of Genesis are an allegory; but when asked what is therein allegorized, he was dumb.) The rule is that the subject allegorized is very plain, very evident, and need not be named. Certainly it is not to be named in the body of the writing; that would mar the allegory. When the orator speaks of the American eagle, he need not tell his audience that his subject is liberty—no, not even if he wishes to lodge a complaint against that bird for soaring so much over the seas and for not knowing that America is his home.

Paul announces his subject thus: "These [women; the pronominal is feminine] are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar." (Gal. 4: 24.) The other covenant is Sarah. The first covenant having served its purpose, having waxed old as a garment, and having been laid aside; and the second covenant having been established on the promise that all nations shall be blessed in Christ (and not, therefore, established until Jesus had died for all, that all through him might be blessed)—with these two covenants in mind, Paul tells us about the bondwoman and her son (Ishmael) and the freewoman and her son (Isaac). "This Agar is Mount Sinai," because Agar stands for the old covenant, the central part of which was the law given from Mount Sinai. She also stands for a city (Jerusalem), which at that time was in bondage with her children (the Jews). These (the Jews) were the children of the bondwoman, as Christians are the children of the freewoman; and this freewoman (Sarah) stands for Jerusalem, which is above, whose children are free; or, in contradistinction to Mount Sinai, Sarah stands for Mount Zion, where the gospel began to be preached, from which the word of the Lord went forth, as certainly as the law was given from the summit of trembling, smoking, thundering Mount Sinai. Not to this terrible mountain, whence was given the law, have Christians come, says Paul, but "unto Mount Zion," to the church of the living God, to the New Jerusalem, the mother of us all.

The purpose of the allegory seems to have been to convince the Galatians that they were not under the law, not under

the old covenant. "What saith the Scriptures?" "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman." This was literally true of Hagar, who was literally cast out of Abraham's house, and means evidently that the old covenant was cast out; for, as Paul says, "Agar was the old covenant."

To say, as some do, that there was but one covenant made with Abraham, and that the New Testament is simply a continuation of the Old Testament; that Christianity is only a modified Judaism, is tantamount to saying that Mount Sinai and Mount Zion were only one and the same mountain; that Ishmael and Isaac were one son with two names; that Hagar and Sarah were, after all, but one woman.

As surely as Hagar and Ishmael were cast out of Abraham's house, so surely has the old covenant been cast out and so certainly are we under the new covenant, and a different covenant, founded on better promises and sealed with the blood of Christ.

A SAMPLE ARGUMENT.

J. H. T.

"You should not have an organ in your home if you object to one in the church." This is a favorite argument (?) with those who advocate the use of instrumental music in the worship of the church. The fallacy of this supposed argument is clearly seen in the following:

1. To make this argument have any force we would have to show that anything it is right to have in the home is also right in the church, for to limit this argument to music would be without reason. We have many things in the home that we could not have in the church without sin. Beefsteak upon our tables, a regular meal, pictures, and even babies—are any of these sinful in themselves? No. Would it be right to put steak upon the Lord's table or eat a regular meal instead of using simply bread and wine? It would be a sin, of course. Would it be right to grant church membership to babies? It would be sinful.

2. Is it wrong to wash the hands at home? Not at all. Is it right to do it as a religious service? A sin again.

3. Is it right to dip infants in water at home or outside of religious service? It is. Would it be right to dip them in the name of Father, Son, and Holy Spirit? This, too, would be sinful. Why are these things sinful? Not because the acts are wrong; neither because God has forbidden them to be done as religious service, but simply because he has not commanded them to be done. He has commanded something else, and they are excluded by a lack of divine authority. The same is true of instrumental music. We are commanded to sing, not to play; hence the playing is excluded from the church, but left at home, like meat, pic-

ures, washing hands, dipping children, and the babies themselves. Besides, history testifies to the fact that organs were never introduced in church worship till about seven hundred years after Christ, and then by a pope. Those who use an organ in the worship can have the consolation of knowing they borrowed the practice from the pope, and not from Christ or his apostles.—Gospel Preacher.

THE VALUE OF CHEERFULNESS.

G. R. WHITE.

There is a difference between cheerfulness and levity. The mind that is much given to levity is least open to cheerfulness. Levity may be the offspring of sin and wickedness, but cheerfulness is the offspring of virtue. Mirth and levity have a degenerating effect upon the character, but cheerfulness "doeth good like a medicine;" for while mirth is an act, cheerfulness is a habit. The act passes; the habit abides. Mirth is, like fire struck out of steel, hard to get out, and, when got out, soon gone; but cheerfulness grows out of character, and is a fixed possession. Therefore give us cheerfulness. It is good, for it is God-like. We read of the "ever-blessed" God—i. e., the ever-happy God. Some may think that a strange adjective to apply to God. Nevertheless, he is a happy God, one who delights in all his works and creatures. Addison says: "Cheerfulness bears the same friendly regard to the mind as to the body. It banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in perpetual calm." Cheerfulness is what the world needs. It is a grace of prolific growth, and one that will reward careful cultivation. Beecher once said: "If a man has the springs of cheerfulness in him, in the name of God and benevolence, let him not stop them; let him keep them open, that they may rather be a source of joy and consolation to his fellow-men." Smile, then, for God and angels fill your smile; but remember, there is an eternal fitness in things, and there is a vast difference between a smile and a chuckle, or a silly grin, which is the product of an empty brain and a thoughtless spirit. There are times and places when even a smile is out of place, and that is just the time when fools have them in abundance.

Solomon declares there is a time for everything; so there is a time to be sober as well as a time to smile. When the spirit is crushed and the heart sore, God gives tears; but those he can and does turn into jeweled mercies, as they give vent to the pent-up grief and save the spirit from utter collapse. It is the giver of smiles who is the giver of tears, and he is the same good God in the gift of either.—Messenger and Visitor.

"Hear instruction, and be wise, and refuse it not." (Prov. 8: 33.)

WITHOUT HOPE.

There can be no sadder home in America than the one from which the body of the great agnostic, Col. Robert G. Ingersoll, was borne to the crematory at Fresh Pond, L. I., on Thursday. There are left in the big, castlelike gray house among the cedars overlooking the Hudson River at Dobbs Ferry three women who refuse to be comforted; for Mrs. Ingersoll and her daughters there is no star in their night of grief. It was rumored that in Mrs. Ingersoll there had awakened a hope that she would meet her husband again; that the hope that supports the Christian was sustaining her. This proved to be untrue. To a question about this alleged change of belief she replied: "I have in no way changed my belief. I do not know whether I shall ever see my husband again. My consolation is in memory. I have as much consolation as any who are bereaved. I know as much as they do about the hereafter. It is nothing."

They were cheerless words, falling as dully on the heart as clods upon a coffin. Mrs. Ingersoll clung to her dead as long as the awful process of dissolution would permit. He died on Friday, July 20, 1900. She would not permit the remains to be taken from the house until Thursday. It had been arranged that they should be taken to the crematory after the funeral services on Tuesday, but the widow could not yet bring herself to part with them. "Good-by" is infinitely sad when its echo whispers, "Forever." "Another day! Let me have one more day with him," she pleaded from the first. Another day became well-nigh a week, and then only necessity drove her to consent to a final disposition of the body. Two days after the strange funeral services—the good-by said in the reading of the agnostic's last poem, his "Creed," and his funeral oration over his brother, Eben—the remains were taken to Fresh Pond and cremated, and then only because Nature would permit no further delay.

The week was one of night and tears and hopelessness. When the bud of hope blossomed for a moment in the hearts of the widow and her daughters, it was blighted by the memory of some cold, splendid raillery from the dead man. If some simple utterance of faith rang through the chambers of memory, it was echoed by the laughter of the dead.

Mrs. Ingersoll and her daughters seldom left the room of death. They watched together, and for what? It was a longer and lonelier and sadder vigil than that of Mary at the tomb of Christ, for no angel rolled away the stone from that tomb of doubt, not even in their dreams. They sat by the still form in its shroud amid its massed tribute of flowers; they talked of his life, of his battle for truth as he saw it, of his ten-

derness to his family, of his love for humanity; they said that the end was so pitifully sudden. Then they recalled the doctor's attempt at comfort; he said that if the Colonel had lived ten years longer they would have been years of suffering; but mourners are apt to think that doctors are mistaken. This was to comfort what grimace is to a smile. When they spoke of the sunniness of his nature, they were reminded that it was now night; when they spoke of his love of humor, they realized the mockery of laughter. Downstairs, Eva Brown, who had been named in honor of her mother and grandmother, and whom her grandfather called "Eva III.," swung in the hammock and sung in childish ignorance of her loss. They put their hands over their ears to shut out the joy that found such discord with their woe. Eva had inspired her grandfather's most quoted homily, that on "Life." The three wept anew at the thought. Little Robert G. Ingersoll Brown clamored to be allowed to "go upstairs and see grandpapa." The futility of his wish tore their heart-strings. They could not bear to reveal the mystery and sadness of the death that knows no hope to these little ones. So in their childish ignorance the babies stabbed anew the hearts of the mourners.

There were flowers in the room; the blooms were heaped in mountainous profusion about the bier; there was the muffled tread of watchers; servants tapped lightly upon the door, left a new flurry of the snowfall of sympathetic messages, and departed silently; there were true mourning hearts in the room of death and in the rooms below and in the world outside. It was like other chambers of death in which lay the remains of the brilliant and the loved; but there was a difference—such a sad, chilling, hopeless difference. No man of God brought his message of hope to the chamber door; no soft hymn of faith and promise soothed the tortured hearts; not once were spoken the words: "We shall meet again." Love gilds life, but it makes death the darker. It is hope of a meeting afterwards that makes the burden of death endurable, and the widow and daughters of Colonel Ingersoll have not that hope; so they clung to what stood to them for the man who had been their joy of life—the cold, pale, irresponsible figure by the window. "Why can we not keep him with us always?" they wept; and Science said, "You may not;" and day by day and hour by hour they combated every effort to take him away. "Only a little longer! O, why must he go at all?" they said; and the three strong women, weak in their unfaith, had no word of consolation for each other.

It was an awful hour when they left the house with the body; it was a bitterer hour when they returned without the small solace of the ghastly presence.—New York Journal and Advertiser.

AMONG THE PAPERS

T. R. BURNETT

Brother Hall is still mad because other people will not wear an unscriptural name, like the Baptists:

"Campbellites should not be so sensitive to the name of their distinguished ecclesiastical father, as it serves to raise a suspicion as to their legitimacy."

If "Campbellites" should wear the name of Campbell because he is their legitimate father, Baptists admit that John the Baptist is their legitimate father, because they wear his name. The question now is: What title should the Lord's people wear—those of us who are neither "Campbellites" nor Baptists?

* * *

Brother Hall is also troubled about baptism:

"The doctrine of baptism for the remission of sins is all right when understood in the light of God's word; when it is placed under the 'tallow dip' of Campbellism, it is full of harm. Baptism is a beautiful symbol of forgiven sin, but it has no power to take away sin. Jesus is the only sin bearer for man, and his blood alone can take away sin. Baptism has no other design or power than to symbolize the truths of Christ's work. To depend upon baptism for salvation is to be lost, and we greatly fear that many people are making this mistake."

Nevertheless, the Savior said, "He that believeth and is baptized shall be saved;" and Peter said, "Baptism doth also now save us;" and Ananias said, "Arise, and be baptized, and wash away thy sins." It does not seem to be a very difficult matter to understand the "doctrine of baptism for remission of sins" in the "light of God's word," without the "tallow dip of Campbellism" or Baptistism; but Brother Hall would need a very large "tallow dip" to find proof that baptism is only "a symbol of forgiven sin" or that it "has no other design than to symbolize the truths of Christ's work." Where did the editor of the Baptist Flag learn so much that is not in the Scriptures? Eh?

* * *

"Above all other bodies, we have the interest of our church at heart; but we do not believe it to be the only true church of our Lord Jesus Christ." (Nashville Christian Advocate.)

"With some people it is regarded as a happy Christian grace to be so liberal as to believe that other churches are equal in excellencies to their own; but, in our estimation, the chief beauty of denominational devotion is to honestly and earnestly believe that the royal institution of Christ still exists in the earth, and that Baptists compose that organization. This is not bigotry or brag, but a consistent belief in the fulfillment of the Lord's words when he promised to preserve to the end his own people." (Baptist Flag.)

But when did the Lord promise to "preserve to the end" the Baptist people? He never so much as mentioned such a people one time in the whole Bible. True, it is said in Dan. 2: 44, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed;" but it is not intimated that that kingdom is the Baptist Church. Is there not just a little "bigotry and brag" in assuming a thing that has not one word of Bible proof? The modest claim of the Methodists is far better.

* * *

"Among the scribes in the Gospel Advocate there is a controversy as to whether a sinner's sins are washed away as he goes under the water of baptism or as he comes up. That is a very important point, and it seems that the most probable solution is that the regenerating act takes place when the fellow has the point of his nose about two inches under the water. That matter should be settled, however, as some soul may be lost by failing to get the proper depth under the water." (Baptist Flag.)

The Bible does not reveal the depth to which one must descend in baptism, but the Bible plainly teaches that we must be "buried in baptism," and says: "Arise, and be baptized, and wash away thy sins." The "important point" is to do what the Bible commands. Brother Hall might "settle the matter" whether his mourners receive the "regenerating act" when their noses are two inches under the straw, but it will bother him to find the chapter and verse that give the proper depth.

* * *

"The Flag believes in Baptist perpetuity, and the most natural way for perpetuity to become a fact is by Baptist succession. They had this sort of succession in New Testament times, and we are unable to see how Baptist perpetuity can be secured unless there is a succession of Baptists." (Baptist Flag.)

We read of no Baptists in the Bible, and none in the world prior to 1607; hence there is no succession of Baptists till modern times.

* * *

Brother Hall is still in trouble about Pentecost and the setting up of the church:

"It is a strange dodge of the New Testament doctrine that Christ is the Maker and Builder of his church for any one to fix the time for the organization of that institution on the day of Pentecost. Such an idea does not have even the semblance of authority from the Scriptures, and it especially robs Christ of the glory he should have of being the chief corner stone of the structure."

A chief corner stone does not lay itself! Eh, Brother Hall? Then what a man does by an agent he does himself, and what Christ did by his apostles he did himself. Paul said he laid the founda-

tion at Corinth. Did he rob Christ of any glory?

"The first Baptist was sent of God to prepare a people for the Lord. That was a Baptist people, made ready by a Baptist preacher, and they were constituted by Christ into the first Baptist Church. Even our Lord himself went to this Baptist preacher for baptism, and everybody that follows his steps will also seek baptism at the hands of a Baptist preacher. That first Baptist Church, made up of the material that was made ready by that first Baptist preacher, spread itself all over Judea and Asia Minor and the world." (Baptist Flag.)

If the people that John made ready for the Lord were thereby made Baptists, the people that Mr. Hall makes ready for the Lord are Hallists, and those Peter made ready were Peterists, and those Paul made ready were Paulists. Eh? But Christ did not know that he formed "the first Baptist Church" of the material John prepared. He said, "Upon this rock I will build my church"—not the Baptist Church, and no inspired man ever called it the "Baptist Church" or ever discovered it was the Baptist Church. Are you not a little crazy on that subject, Brother Hall?

* * *

The Methodists do not conduct meetings as did the preachers of the apostolic day, as shown by this item in the Texas Christian Advocate:

"There were fifteen conversions and many reclaimed. There were seventeen accessions to the church—eleven by ritual, six transferred—with more to follow, and eight infants baptized, and fifteen seekers were left at the altar the night the meeting closed. We have twenty-six members now at this place, and we hope Brother Hardy will send us a good preacher."

Yes, Brother Hardy should send a preacher that could tell those fifteen seekers what to do to be saved. Did Paul or Peter ever close a meeting and leave fifteen mourners seeking the Lord without instructing them where the Lord could be found? Did Paul or Peter ever report "eleven by ritual, six transferred, and eight infants baptized?"

* * *

It is a close race between the Methodists and Baptists as to which can construct the wildest interpretation of a scriptural text. Just listen at this:

"A writer in the Texas Christian Advocate makes the 'bishopric' which Judas lost and which is referred to in Act 1: 20 the same as that which is held by a Methodist bishop, and says that the election of Matthias was the same as the election of a Methodist bishop; but in this we think he is mistaken, for a Methodist bishop is elected by the General Conference, while Matthias was elected by a Baptist Church."

It would be about as hard to pro-

that the little party that elected Matthias was a Baptist Church as to prove that it was a Methodist Conference. Strange that Baptists and Methodists can see so many things that are not in the Bible and fail to see so many things that are in it! A Baptist Church and a Methodist Conference and the baptism of an infant can all be found in the same chapter.

FEELING IN RELIGION.

J. B. LANE.

The soul of man is active in three ways—namely, in knowing, willing, feeling. The mind is the soul's power to know, the heart is the soul's power to feel, and the will is the soul's power to will. But these powers do not act independently; they modify and affect each other. The state of the heart affects the mental processes, and, vice versa, the will affects the mind and heart and is affected by them. They seem to partake of each other's qualities. Thus we are said in the sacred style to believe and to understand with the heart and to love with all the mind and all the heart and all the soul. Love is a feeling. "And we know that we have passed from death unto life, because we love the brethren." "That they should seek the Lord, if haply they might feel after him," shows the reciprocity of feeling and knowledge. Do not those feel their sins forgiven who have the evidence thereof? To feel is to be conscious of, to have a sense of. The Christian has a sense of forgiveness; he is conscious that God for Christ's sake has forgiven his sins; he knows that the Son of man has power on earth to forgive sins. "Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Ps. 51: 2-13.) Surely here is abundant feeling, and shall there be no feeling when such a prayer is answered? "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 10.) Is there no feeling of forgiveness? Forgiveness takes place in heaven. Does not that forgiveness reach down to the very soul of the sinner, making him to have joy and gladness, or is the redeemed soul, like the heathen of Ephesus, past feeling? To love is to feel; to rejoice is to feel; to be thankful is to feel. Let the heart of them rejoice who seek the Lord. "I will rejoice in thy salvation."

"Feeling" is a Bible word. Let us not be ashamed of it. The High Priest in heaven is touched with a feeling of our infirmity. The exercises of the human soul and of the religion of Christ

are not like nails cut in a factory and thrown off without feeling. The word of God pierces even unto the dividing asunder of soul and spirit. Men were "pricked in their hearts" by it, and "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers; . . . and did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." (Acts 2: 37-47.)

We should not belittle the feelings nor disparage the sensibility. "God is love." He pities his children. Great men weep with those who weep and rejoice with those who rejoice. The heart is the soul's power—the affections: The sinner's heart is not right in the sight of God. The true penitent has a deep sense of sin; when restored, he has a sense of forgiveness and a feeling of reconciliation. He gets this through the word of God. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8: 16.) They love much to whom much is forgiven. The gospel is addressed to the intellect, to the affections, and to the will. There is something in the gospel message to convince the judgment, to win the affections, to subdue the rebellious will. The heart, the mind, and the will are changed, and the subject is conscious of the change. He knows that he has passed from death unto life, because he loves the brethren. "Old things have passed away; all things have become new."

In the body of man feeling, or the sense of touch, is the foundation, the fundamental or basic sense. Sight, hearing, taste, smell, are but modifications of the tactual senses. So the soul also has its senses of feeling, without which there could not be mind and will. The old aunt reasoned well when she said that she ought to know when she had religion, or how could she know when she lost it? The soul is conscious of its modes and tenses; the prodigal was conscious of his father's welcome; he felt it at home. The child of God may stand up in meeting with those who feel their sins forgiven; he may go to his friends and tell them that the Lord has done great things for him, has had compassion upon him.

The Lord has been very gracious to us all. He gives us life, health, and strength; he keeps the evil one away from us; he has brought us out from darkness and despair to his marvelous light; he has cleansed us and made us whiter than snow; he leads us in the paths of rectitude; he leads us by the still waters. "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he

leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." (Ps. 23.)

WHO ARE CHRISTIANS?

JOHN W. KURFEES.

To answer this question, as well as many others, would be but an easy task, were we to go to the right place for the answer; but, instead of doing this, men will theorize and opinionize until they have formed, and are teaching, a very erroneous idea about to whom the name "Christian" should be applied. We will admit that, from a worldly point of view, the name "Christian" can be, and is, applied in different ways; but, in a strictly Bible sense, it is very unbecoming to say we live in a "Christian nation," etc., and, when asked what the religion of the people of the United States is, to say they are "Christians." I know that when we refer to Webster we find a definition that, in a sense, bears out this idea; but Webster is not defining according to Bible teaching, but according to present usage of words throughout the country. Therefore, if people of the world wish to say that this or that is a "Christian nation," let them do so; but the true follower of Christ should place the word only where it belongs.

"Well," says one, "to whom shall the word be applied?" By reference to Acts 11: 26, we find the name "Christian" applied to the disciples of our Lord. In Acts 26 we find Paul makes a strong defense before King Agrippa; and in verse 27 of that chapter Paul says: "I know that thou believest." From a worldly standpoint of to-day, Agrippa was already a Christian. But the king had not got such understanding from the apostle's teaching, because in verse 28 he says: "With but little persuasion thou wouldest fain make me a Christian." (Revised Version.) Hence the modern idea that simply belief in Christ makes people Christians, either singly or nationally, seems never to have entered the people's mind from hearing an apostle of Jesus preach. As proof of what Paul was trying to make out of those people, verse 29 will explain, for said he: "I would to God, that whether with little or with much [persuasion], not thou only, but also all that hear me this day, might become such as I am [Christians], except these bonds." (Revised Version.)

After this we find the apostle Peter

in his first Epistle, addressing the saints—those who, as Paul says in Rom. 6: 17, had become obedient from the heart to that form of teaching that made them free from sin and servants of righteousness—and telling them that “if a man suffer as a Christian, let him not be ashamed.” (1 Pet. 4: 16, R. V.)

Therefore, the only conclusion that can be reached from a careful study of the New Testament is that the name “Christian” is applicable only to those who obey the gospel of our Lord and Savior Jesus Christ.

In conclusion, we herewith submit the following illustration, which is surely plain to all fair-minded people—viz.: To become a Methodist, one must obey the teaching of the Methodist Discipline; to become a Baptist, one must obey the teaching of the Baptist denomination; to become a Lutheran, a Presbyterian, a Quaker, a Mormon, or a member of any other human society, we must obey its particular teaching; while, on the other hand, to become a Christian, the same reasoning will apply—we must obey the teachings of Christ and his apostles, otherwise the name is not applicable. Even though we obey all the requirements of modern denominationalism, and have not obeyed that form of teaching laid down in the New Testament, we should not dare to wear his name.

May the Lord help us all to better understand his word and live according to its teaching.

King, N. C.

SOME THOUGHTS FOR MEDITATION.

H. C. HINTON.

Who can read of the lives of the apostles and early Christians and not be profited thereby? Think of what they endured for Jesus' sake! Paul, you remember, who was so zealous in his persecution of Christians, as soon as he found out he was in the wrong, cried out in anxiety: “Lord, what wilt thou have me to do?” Think of what he suffered after that! When he was beaten and whipped and stoned and threatened, he only rejoiced that he was counted worthy to suffer for the cause he so dearly loved. He said: “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

John, who was with Jesus so much, and who came in such close, sympathetic touch with him as to be called “the disciple whom Jesus loved,” was worthy of our imitation. Think of him at the supper table, leaning on the bosom of Jesus! What love existed there! Who would not wish to be there also? And can we not be there? Are you,

brother, there to-day? Are you, sister? Not in a physical sense, like John was, but in a spiritual sense. Let us come and sit at the feet of Jesus and learn of him.

The beloved John wore out his life in the cause of his Master. History tells us that after he was too old to preach, he still met with the disciples on the first day of the week, and he would arise and say: “Little children, love one another.” Only one sentence, and yet a whole sermon! O, that we could feel and understand as much in the term “love” as John could! Surely, he thought of the time he leaned on the bosom of Jesus and felt that divine love thrown around him like strong, protecting arms. He it was who was permitted to see the new Jerusalem coming down out of heaven like a bride adorned for her husband. There, too, he saw the river of life, on the banks of which grew trees, the fruit of which were for the healing of the nations. There were the gold-paved streets and the pearly gates. “O, what joy and rapture it must have given the apostle to think that he would soon be there and at rest—rest for his weary soul! How many who are toiling night and day in the service of the blessed Master think of that rest that awaits the people of God until the weariness is forgotten?”

Now for a minute let us turn to Stephen, the martyr. When he was condemned to die, he only prayed for his enemies. While they stoned him, he said, “Lord, lay not this sin to their charge;” and he was permitted to see into heaven. There he saw Jesus, his Lord and Master, “standing on the right hand of God”—standing, as though this stoning of an innocent man for being faithful to him was almost more than he could endure. Then Stephen fell asleep. Where will he awake? Surely, in the arms of Jesus, with the beloved John. Will you and I be there, too? If we are truly faithful, do you not think that in our dying hour, as the soul leaves this mortal body, we may see, as Stephen saw, into our heavenly home of the sweet by and by?

Now turn to the life of Jesus, which was only reflected in the lives we have mentioned. Think of how he was willing to leave that heavenly home with his Father and come to this miserable world to live a life of penury and want! Think of his traveling, foot-sore and weary, over the hills round about Jerusalem to save you and me! Not even had he where to lay his head. Think of his healing the sick, raising the dead, cleansing the lepers, and casting out unclean spirits—all for others, nothing for his own benefit! His was the only perfect life on earth, his the only perfect love. When Jesus came to save all and died on the cruel cross for all, why is it the world will not receive him by receiving his word? It seems so strange that men will let everything

else be uppermost in their minds. It has been only a short time since men were nearly wild over politics. Why? “Out of the abundance of the heart the mouth speaketh.” Politics crowds out the love of Christ; the two things are surely antagonistic. But let us press onward and upward toward that home of the soul where “the wicked cease from troubling and the weary are at rest.” “Many are called, but few are chosen.”

But how many of those who will lose their religion for politics and other things of this world will die out of Christ, if we do not save them! Think of the joy you have given by the saving of one soul! The angels in heaven rejoice. Then, while we are striving to save ourselves, let us be leading other souls to Jesus, that, when we are walking the gold-paved streets of the new Jerusalem, singing the songs that only those know who have “washed their robes and made them white in the blood of the Lamb,” we may join hands with some others whom we have been instrumental in saving.

LOVING OUR ENEMIES

S. WHITFIELD.

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matt. 5: 43, 44.)

The above is the language of Christ, and should be obeyed the same as any other requirement. It is one of the principles that governed the Son of God in his dealings with humanity while he was upon the earth. During former times it was different; but now, if we desire to retain our position as children of God, we must love our enemies.

It is considered by some to be one of the hardest things that we are required to do. It is true that to a person that is not trying to cultivate the spirit of the Master, it is difficult; but to one that is trying hard to become more like him, it is not such a great task, for, like other duties, it grows to be a pleasure. Probably sometimes we imagine it is harder than it really is, because we do not understand what it means to love our enemies in the Bible sense. I fear that some think they should have the same affectionate feeling toward their enemies that they have toward their best friends; but does the Bible teach that? Evidently when we bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us, we are loving our enemies; and I would conclude from this that it means to do them good. “But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy

right cheek, turn to him the other also" (Matt. 5: 39.) This teaches us that we must not retaliate; for if we do, we are hating our enemies. "Recompense to no man evil for evil. . . . Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." (Rom. 12: 17-20.) If there is anything that will soften the hard and rebellious heart, this will, and it is the Lord's way, which is always the best. Then let us do it, for it will strengthen us a great deal in bringing ourselves in subjection to the will of God and in preparing us for the great hereafter. God commended his love toward his enemies in giving up Christ to die for them, and in that way to do them good. Christ manifested his love toward his enemies in suffering and dying for them, that they might be delivered from death. Hence he not only sought to do them good, but also to deliver them from all harm. "Then said Jesus, Father, forgive them; for they know not what they do." (Luke 23: 34.) What a noble example of a forgiving spirit! Even the very ones that were instrumental in his death had the privilege of hearing the first gospel sermon that was preached in fact. He told his apostles to tarry at Jerusalem — a clear demonstration of the fact that "where sin abounded, grace did much more abound." Let us try to imitate our Master in manifesting more of his spirit, by which we will prove to the world that we have been with him and have learned of him.

Notwithstanding the cruel treatment that Joseph received from the hands of his brothers, when they were sorely pressed by the famine he gave them corn, and would not even charge them for it. He thereby proved to them that he would not retaliate, but that he would return good for evil, or overcome evil with good; and if we do the same when we receive similar treatment, we will fulfill the requirement of the Bible as to loving our enemies.

We have another very commendable example in the person of David. Saul, through jealousy, had become his most bitter enemy, and it seemed as though he sought every opportunity to take David's life; still David never tried to hurt him. While Saul was pursuing him to carry out his plan, the Lord delivered Saul into the hands of David; for as he came to the sheepcotes he went into a cave and covered his feet, David being at the side of the cave, which Saul did not know. David's men wanted him to kill Saul, but he went to the cave and cut off the skirt of his robe; and when Saul arose and went on his journey, David called after him and showed him what he had done. (1 Sam.

24: 1-15.) Again, David found Saul asleep in the trench, and Abishai wanted David to let him smite him with his spear, which he said he would not do a second time; but David refused, and told him to take Saul's spear and his cruse of water, which he did. Then David went and stood on a hill, and showed Saul his spear, and told him to let one of his young men come and fetch it. (1 Sam. 26: 1-25.) After Saul's death a young man came from the battlefield and told David that Saul was slain, thinking that he would be delighted to hear it; and he asked the boy how he knew; and he said that as Saul lay wounded, calling on some one to take his life, he stood upon him and slew him. Then David called one of his young men, and told him to fall on the lad and take his life. David even lamented over the death of Saul, his enemy. (2 Sam. 1: 1-17.) Now I do not understand that David had the same affectionate feeling toward Saul that he had toward Jonathan; yet I think he loved him, in the Bible sense of loving enemies.

Let us try to imitate all of these worthy examples by praying for our enemies, doing them all the good we can, and by trying to bring them to the knowledge of the truth as it is in Christ Jesus.

ANOTHER SINGULAR EPISTLE TO KAKANGELOS

I cannot say who was the author of the translation of the last letter of Paul, published in The Way for August, but he was evidently a great bungler.

I have in my possession seven letters of Paul, with translations, which I acquired in a rather peculiar manner several years since. An old Hebrew (in nationality, not in religion) gave them to me, with the request that they should not be published until after his death, which occurred about three months since. He said they had been passed from father to son for centuries. How they first came into his family's possession he could not say. He, having no heir, gave them to me. I can furnish you the original to look over and compare with the two translations, provided you will give good and sufficient bond for their safe return to me.

Yours truly,

HELEN MOORELAND.

Hypergrammatonphronimus to Kakangelos—Greeting:

Verily, O Kakangelos, have I employed thee to go forth, that thou mightest ride roughshod over all and elect a ruler over each and every one of the congregations of the faithful.

This ruler shall be called by his brothers "our pastor," whilst he shall term them "my flock." Let him not be of the same city, but, if it be possible, brought from some far country. Nei-

ther shall he wear any beard, except after the fashion of "gay Paree." So likewise his raiment shall be of the latest clerical cut, that the world may know that he is not of it, lest they think from his manner of walk and talk in daily life that he be.

(Remember, O brother, thou shalt not comprehend this; 'tis writ for posterity, for those who live in the latter days.)

Likewise the pastor shall be single, even as I am, that he may draw the ladies of marriageable inclinations, both young and old, that he may make the love of God more apparent by talking of his own love for each and every one of them. And let him greet them with the kiss called "holy," if no one can see.

If, however, he be the husband of one wife, or as many as the law allows, let him discard her if she be unattractive; but if perchance she be comely and of fine figure, let him put her forward, that she may draw the men, even as he draws the women.

Remember, O Kakangelos, as long as thou mayest live, that "to draw" shall be thy aim—forever and always.

Moreover, dear brother, the pastor shall be a "man of the world," so far as he can without actually soiling his clerical raiment. (For removing slight stains I would suggest the following mixture: Dissimulation, one part; policy, one part; hypocrisy, two parts; brass, four parts.)

Likewise in those last days men and women shall grow cold and lukewarm and careless, even as they now are. To hold them and to gain admittance into their pockets thou shalt invent all manner of associations and societies and unions and leagues, and anything and everything, O Kakangelos, so long as its intention is to draw men and money within the doors of the church.

Remember, O remember, thou shalt draw—no matter what the manner or the means—thou shalt draw.

And it shall come to pass in those last days that men and women shall not be so ignorant as they now are. They shall seek knowledge and shall find it—not in the words of God and the prophets and apostles, but in the words of their own wise men. And they shall be fed with the wisdom of their own wise men; for it will be of an exceedingly superior brand, and shall make them fat and saucy. But it will draw—yea, verily, it will draw.

Peace be with thee now and for evermore. Amen.

The above is a strictly literal translation. The other was evidently to fill space or give vent to a very vivid imagination. H. M.

"Labor not to be rich; cease from thine own wisdom." (Prov. 23: 4.)

THE LAST COMMISSION

(Introductory)

J. PERRY HODGE.

The last commission of Christ to his chosen apostles is the discipline for Christians, and the plan by which men and women are expected to become such. It is very important, then, that all acquaint themselves therewith. It is for that reason that I have undertaken to set forth in a series of articles the great plan of salvation therein, giving in order the requirements of the last commission.

The last commission of Christ to his apostles differs in some respects from the first one. The apostles were commissioned to preach only to the lost sheep of the house of Israel in the first commission, but in the last they were commissioned to preach to every creature of every nation in all the world.

Under the first commission the apostles were commanded to preach, saying that men should repent and that the kingdom of God is at hand; under the last commission they were commanded to preach the gospel to every creature.

A commission of any kind is that which gives the officer or officers receiving it power to act in the capacity for which he or they have been previously chosen or elected. The last commission is not unlike any other in that respect.

The twelve were chosen and commissioned to preach only to the Jews in the first commission, and eleven of these twelve were chosen and commissioned to preach to every creature of every nation in all the world in the last commission. The last one, therefore, is the commission under which pardon is offered to the world, and eternal life to the faithful few who continue to live for Christ after being pardoned.

The last commission, in its entirety, includes and consists of every command ever given to the apostles before as well as after the resurrection of Christ by him, or revealed to them by the Holy Spirit, unless such command is restricted to some particular case, as, for instance, the command of Christ to Peter to take up the fish with the money in its mouth to be given to the tribute takers, and such like. However, the very language of the commission itself, in its most concentrated form, is:

1. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28: 18, 19.)

2. "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 believeth not shall be damned." (Mark 16: 15, 16.)

3. "Thus it is written, and thus it be-
hooved Christ to suffer, and to rise from

the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 46-49.)

4. "As my Father hath sent me, even so send I you. . . . Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20: 21-23.)

From the foregoing we may arrange the following table of requirements—to wit:

LETTER TO THE CHURCH AT WINCHESTER, KY.

MARTIN VIVIAN.

To the brethren in Christ meeting for worship on Fairfax street, Winchester, Ky., greeting: "May grace, mercy, and peace from God our Father and our Lord Jesus Christ be multiplied unto you."

Dear Brethren: Holding in remembrance your noble resolution and first move in the right direction of rejecting all religious policies and practices of men, to take the word of God as your only guide in religious faith and prac-

Table No. 1.

| For the apostles to do specially. | | | |
|---|---|--|--|
| FIRST. | SECOND. | THIRD. | FOURTH. |
| Tarry in the city of Jerusalem until endued with power from on high | Preach the gospel to every creature, among all nations, beginning at Jerusalem. | Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. | Teaching them [the baptized] to observe all things whatsoever the Lord had commanded them [the apostles] |
| SCRIPTURAL PROOF. Luke 24: 46-49. | SCRIPTURAL PROOF. Matt. 28: 18, 19. Mark 16: 15, 16. Luke 24: 46-49. | SCRIPTURAL PROOF. Matt. 28: 18, 19. Mark 16: 15, 16. | SCRIPTURAL PROOF. Matt. 28: 18, 19. |

Table No. 2.

| For those to whom the apostles preached. | | | |
|--|--------------------------------------|---|---|
| FIRST. | SECOND. | THIRD. | FOURTH. |
| Believe the gospel preached by the apostles. | Repent of sins and turn to God. | Be baptized in the name of the Father, and of the Son, and of the Holy Ghost. | Observe all things whatsoever the apostles taught to be observed. |
| SCRIPTURAL PROOF. Matt. 16: 15, 15. | SCRIPTURAL PROOF. Luke 24: 46-49. | SCRIPTURAL PROOF. Matt. 28: 18, 19. Mark 16: 15, 16. | SCRIPTURAL PROOF. Matt. 28: 18, 19. |

Proceeding onward in the course of my articles, I shall endeavor to present each part of the commission as tabled here in the order in which it is shown.

Many able writers have written before me, but on this subject none have given me complete satisfaction. I only undertake so large a task that I, as well as those who read my articles, may profit from the study the subject affords.

If from my humble efforts only one soul is led from darkness into light, I shall feel that I have done well; but if many, I should rejoice the more, only because from each star are reflected the rays of the center of light to some far away planet, and the more stars there be, the more rays reflected and the more light received in dark places; and so with Christians, who are the reflectors of Christ and the enlighteners of those sitting in darkness.

May God bless the readers of the last commission of Christ.

tice, thereby virtually and nobly resolving as individuals and collectively to study God's word and mutually edify each other as commanded—"I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (1 Cor. 14: 5); "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (1 Cor. 12: 26); "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 12); "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4: 16); "Let no corrupt communication proceed out

of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4: 29)—until you become, as God designed the church to be, "the light of the world," "the salt of the earth," "the pillar and ground of the truth," and feeling the uncertainty of life to one of my advanced age, and a prayerful and ardent desire that you succeed in so noble an undertaking, both for your own good and for the good of the world, as the Lord designed, permit me in Christian affection to suggest and call your attention to certain facts and teachings of the Word, which I sincerely and humbly deem absolutely necessary to be understood and appreciated in order to gain and enjoy that high, holy, and honorable position of glory for which the church was designed in order to merit the most honorable and lofty titles given her in acquiring and developing the saving knowledge of God in the fullest and most efficient sense to save the world, by word and deed, that was ever placed within reach of any other organized body on the face of the earth.

The reason, dear brethren, for these most honorable titles, highest glory, and important work granted for the church is that she was to be and is composed of the purest, best, and most philanthropic people that inhabit the earth, a people taught of God and possessing an understanding of all the means and conditions of salvation for herself and the world. And we know, brethren, that the saving knowledge of God can only be obtained by the church through the Scriptures of truth in the individual and diligent study of the word for self and mutual edification, that she may have the light of the word as the word of God, and not as the word of men taken at second hand, "dwelling in her in all wisdom and spiritual understanding." "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (1 Thess. 2: 13.) "Wherefore comfort yourselves together, and edify one another, even as also ye do." (1 Thess. 5: 11.) "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4: 15, 16.) "He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. 4: 10.) "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding

great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet. 1: 3-8.) From these and many such scriptures we see the necessity, the glory and eternal gain to the church in the acquisition of the knowledge and purifying graces of his word, in possessing and abounding in which she can never fall. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Here let us pause and consider how encouraging and consoling it is to study the Word, which is able not only to build us up and give us our inheritance among all the sanctified in Christ Jesus, but to soothe all our earthly sorrows and give a haven of joy in the blissful hope of immortality infinitely richer than all the short-lived pleasures of earth. And, again, brethren, may our highest earthly object be, in all our studies and labors of love, to gain as early as possible that necessary knowledge of God's truth and oneness in faith and practice, for which our Savior prayed and gave his life, that shall not fail to make you as the church of Christ, "the light of the world," "the salt of the earth," and "the pillar and ground of the truth," without which, according to the Savior's prayer, the world cannot believe the Father sent him. And let us remember that we can never gain that necessary position as a church in unity of the one faith and practice before the world, until, as a church, we study and become familiar with all the controverted religious subjects out of which come heresies and divisions. Condemn and put them from you, that you may prove the truth, pure as it is in Christ Jesus.

This is a necessary work of the church. May your love abound one toward another in Christ, as his mercy so richly abounds toward you; and may our prayers petition for each other and for all to receive that grace, mercy, and peace which each and all so much need in Christ, to whom be glory, now and forever. Amen.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." (Prov. 11: 30.)

"He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor." (Prov. 14: 31.)

DOES GOD ANSWER PRAYER?

W. J. BROWN.

As to whether or not God answers prayer, James says: "The supplication of a righteous man availeth much in its working." (Revised Version.) This is preëminently an age of materialism and law. Some of the scientists claim to have entered the dissecting apartment of man's nature; to have dissected it, analyzed it, soul and body; and to have made no discovery beyond the realms of pure matter. This idea originated with those who have to do with the body as a source of gain, and consequently we would not expect much credence of them as to the soul. There is another class who belong to the human species that have such great faith in the immaterial as to become wholly indifferent to the material; they have to do exclusively with the soul as a means of procuring a livelihood; they deal in the realms of spiritual traffic. Their own souls must be supplied with material meat and raiment, and, in turn for what they receive from the people, they give their prayers in behalf of others' souls. With them godliness is a source of great gain in material things. Of course, this class believe in prayer; it is greatly to their interest to do so. I am not certain that they believe in prayer in the sense that God answers their prayers. They believe that their prayers are answered, and that they are answered by an abundance of this world's goods; but they try to conceal the fact that they are answered by the people. But all preachers are not included in this category.

This is also an age of unbounded faith in the uniform workings of law. "God used miraculous power in the creation of all material things. He endowed Nature with an energy called 'law' sufficient to keep it going without his immediate presence. Hence, so far as material affairs are concerned, he has retired from the world and left it to the laws of Nature." The laws that govern the physical organism, for instance, are purely mechanical, and do their work independent of any foreign power. So of the laws of Nature. They are a part of the organism of the universe, and are sustained only by the energy, it is maintained, that was put forth in the creation. Hence, it is considered useless, if not presumptuous and irreverent, for our prayers to affect anything that concerns the affairs governed by law. People who do not pray except when they get scared say: "It is useless and childish to pray for a good crop and plenty of money. The man who does not pray, but only works for something to eat and wear, raises as much corn and gets as much clothing as the man who both prays and works. What good will prayer do?" I do not know how much good it will do, but I know that it will do much, for "the supplication of a righteous man availeth

much in its working." I know that Jesus said for the disciples to pray: "Give us this day our daily bread."

Let us look at the laws that are supposed to be above the God who made them, and see what we can learn from the uniformity of their operations. To my way of viewing the matter of the uniform working of natural law, it teaches one of the greatest lessons that God himself can give man: an imitable, exemplary lesson enforced by the emphasis of his own example of obedience. One purpose of the uniform laws of Nature is the good of man and the honor of the Creator; but they answer a higher purpose than even that. I learn from the even and unchanging laws of God that govern the material universe that God sets man the example of obedience to all laws by obeying them himself. We speak of the law of Christ. Does it mean a command issuing from him and to be obeyed by us, or does it mean also that he obeys the same law? "We ought to lay down our lives for the brethren." That is God's law, for two reasons—first, because he requires it of man; secondly, he keeps it himself. "God is love," and he gave his own Son to save man.

But let us look still farther into the matter of law. The laws that are brought to bear on the physical universe in directing it for the good of them that love God are of two kinds; in fact, there are three divisions of what to us is called "law." For the sake of making a distinction where there is a real difference, I will call them the "natural," the "supernatural," and the "miraculous." The first is the natural. God uses the natural agencies wherever and whenever available. It is not depreciation of the miraculous, but exaltation of the natural, to thus use them. God chooses the weak things to confound the mighty. He teaches us by his own example not to despise "the day of small things." The second is the supernatural, or what we call the "providential." God has a place for all his methods of working, and every one in its place. The natural laws will not answer for all things. The third is the miraculous. When the natural course of the natural laws does not answer the purposes of the Lord in bringing about the greatest good to his people, he brings a greater pressure to bear on them, and this we may designate the "supernatural." We give it this name for the reason that it occurs in harmony with the natural laws. For instance, Elijah prayed for rain. His prayer was answered in a supernatural way. The rain came, like it always does, through the natural means—the clouds. Had it rained from a clear sky, it would have been a miracle. The miraculous is the exertion of supernatural power independent of or above the natural laws and means. This is seen in the control of the natural, as when Jesus commanded the wind and the

waves into submission to his mandates. Thus we see the economy of God in all his works. In the conversion of souls we find him working on the same lines. In the inauguration of the system of Christianity, neither the natural nor the supernatural would serve the purpose of the Lord and the wants of man. Man's nature responds to all three. He cannot believe in the supernatural character and claims of Christianity on the testimony of the natural, nor even the supernatural, as we here use the term; for the latter is so closely allied to the natural order of things that few have the happy faculty of discerning it. Suppose a family board a ship for London. "A little boy playing on deck drops his ball. He asks the captain to stop the ship and get his ball. The captain tells him that he cannot do it, and the boy at last comes to the conclusion that it is impossible. He has seen the engines start at New York, and thinks they cannot stop until they reach Liverpool. By and by his sister drops her doll down among the engines. She goes to the captain, although her brother says it is no use, and asks the captain to stop the ship and get her doll. He tells her that he cannot stop the ship; but just as she is going away disappointed, he says, 'Wait a minute;' and then, going down among the engines, he brings up the doll without stopping them. Two days afterwards a man falls overboard. Then the boy sees the ship stop and go backward, and the man is saved. In a few days the ship reaches port, and the first thing the captain does is to buy a beautiful, large ball and present it to the boy—a much better ball than the one he lost. All have had their prayers answered, and all in different ways—the first two, without stopping the machinery; the other, for sufficient cause, involving a change in the working of the machinery, but not a miracle. The backing of the engine had been provided for in the making of the ship. It was not an unnatural thing for the engine, though it could not be done for the ball or the doll. Not at strife with the design, but fulfilling the design. And so God, in making the machinery of the universe, may have put in a contrivance for backing the engines, though we cannot understand how."

We are assured that "all things work together for good to them that love God." There is behind the laws of Nature a personal intelligence that directs them in the interest of the righteous. That purpose was in the mind of the Lord before the laws of Nature were put in operation, or even thought of; for man, for whom all things were created and to whom all things are tributary, was first in the mind of God. Such personal interest in behalf of man and above the laws of Nature is possible, for God is greater than Nature; hence it is possible for him to control them. It is probable that he acts inde-

pendently of Nature when occasion demands, for man is greater than Nature. Hence all this has been realized in actual life; for God has been, as we would reasonably expect, seeking fellowship with his own.

To make more clearly the distinction between the natural, the supernatural and the miraculous, let us illustrate. The supernatural is such a union of the natural and providential as to exclude the necessity of the miraculous. "By special act of my will, not as the mere result of organization, my hand describes a curve. It is not a miracle, for it takes place in strict harmony with the laws of my organism. Yet it is not merely mechanical, since it flows immediately from a special fiat of the will, and thus differs from the circulation of the blood or the continuous contraction and expansion of the lungs as the mere result of the organic constitution. Now, many, including the materialistic scientist, regard the government of the universe as simply mechanical, not only perceiving the uniformity of the laws of Nature, but failing to recognize the fact, or to acknowledge the need, of any agency beyond and above these. Why could not the divine will, by special command without miracle, set in motion the forces of Nature as occasion may demand, with infinitely more ease than my will can order, with the certainty of obedience, the movement of my hand? We would have here the supernatural, but not the miraculous. The latter is the production of results without the use of natural agencies."

Our instincts afford a refutation of the common skepticism in regard to the matter of God answering prayer. Let us glance for a moment at man in time of great danger from the disturbance of the laws of Nature. In time of storms even sinners who have never made any pretense to obey the Ruler of the universe pray. The very men who in fair weather argue against praying at all are, as a rule, the first to pray, and for the things that they otherwise so stoutly argue against. How could we ask God to protect us from the dangers of the cyclone, if we did not instinctively believe that he can control the elements, and that there is, in view of his character, some probability of persuading him to do so? Does universal instinct deceive us in this particular?

Once more, the character of those who believe that God answers prayer and the character of those who do not believe it are decidedly in favor of the former and against the latter. Two things speak for the Bible and in favor of prayer: the character of those who accept the Bible and the character of those who reject it. The people who believe the Bible and obey it, and who are best acquainted with its Author, say that God answers prayer; the opposite characters say that he does not. Whom shall we believe? "If any

man willeth to do his will, he shall know of the teaching, whether it be of God." (Revised Version.) "How is it that thou wilt manifest thyself unto us [the disciples], and not to the world?" The nearer men live to God, the more confident are they that he answers prayer. In the next paper I will show the conditions on which God answers prayer. Coal City, Ind.

BURNETT'S BUDGET.

T. R. BURNETT.

An ounce of slander requires a ton of cure.

Your life speaks louder than your logic.

Many pretty women make very ugly wives.

Going downhill is sometimes an uphill business.

Many sermons contain more powder than lead.

The dancing teacher is the devil's ringmaster.

Fine word painting is not gospel preaching.

Men's opinions are very largely a matter of appetite.

Green fruit is not very nutritious food for Christ's flock.

Anybody can obtain compliments that will pay for them.

The best way to get more wisdom is to use what you have.

Trifles light as air sometimes overload a strong man.

He who starts life with a purpose will leave it with a palm.

"Righteous indignation" is sometimes from the devil.

After you know the worst, then make the best of everything.

Half the excuses men offer are the offspring of cowardice.

You cannot lift yourself up by pulling another man down.

Good advice is a dangerous thing, unless you take it in time.

Some one says the road to Failure begins at Disobedient Lane.

Some men try to support a sealskin wife on a muskrat salary.

A preacher who has very little to say should not be too long at it.

Too much rest will wear a man out sooner than too much labor.

Some very heavy sermons do not weigh as much as five straws.

The man who does not make enemies does not make anything else.

The successful man sticks to one thing till something better develops.

Some one says the twentieth century will have a smokeless ministry.

The fellow with the longest pole does not always catch the most fish.

A man is never so on trial as in the moment of excessive good fortune.

As a general thing, charity begins at home and justice at the next door.

The man who thinks life is not a serious thing is not living it properly.

The golden rule of some people is: "Do others, for they would do you."

The greatest misfortunes that men fall into they bring upon themselves.

When one gets the worst of it, then he should try to make the best of it.

The preacher or editor who thinks wit and fun is a sin hath need of a liver pad.

"Time and tide wait for no man," and some men will not wait for time and tide.

If all the devils were cast out of some people, there would be precious little left.

Some men love their worst enemy best—that is, when it is contained in a flask.

It is from the dark clouds in our sky that the greatest showers of blessings come.

Some sermons are heavy enough to weigh a ton and yet have no weight in them.

It will never profit you to hitch your traces to the back end of another man's wagon.

Do not attempt to build your character upon the ruins of some other person's good name.

Some people think that 13 is an unlucky number, but it is a good deal better than 0.

The man who does an injustice to another suffers more than the man he attempts to injure.

The old dinky that quoted the song, "Judge not the Lord by feeble saints," was not very far wrong.

A valuable rule of disputation is to understand your opponent before you attempt to answer him.

Education is that training which enables a man to obtain what he wants or to be satisfied without it.

Some one says joys are our wings and sorrows are our spurs. They sometimes get an active move on a man.

It is said to be a very difficult matter to induce a handsome woman to engage in the woman's rights business.

A man who can dance well seems to have a good deal of sense in his heels, but he never has any anywhere else.

Some people are so busy attending to the business of other people that they have no time to attend to their own business.

There is an idea that "the good die young;" yet preachers live longer than the men of any other profession. How is that?

Some people who "do not believe in excitement in religion" become greatly excited over a political campaign. Have you observed them?

Marriage is usually a failure when the man thinks he is marrying an angel and the woman believes she is marrying earth's greatest hero.

Some preachers would fain wrap themselves "in the solitude of their own originality," only they haven't enough to make a small jacket.

The man who has so much of his neighbors' business to attend to that he cannot attend to his own business had better drop some of his foreign enterprises.

It is the boast of some of our colleges that every student can excel in some department. One boy excels in mathematics; another, in languages; while a third (who cannot learn anything from books) beats the whole school at football.

The editor of this Budget has not been writing much recently. He has been busily engaged in protracted meetings, and has not had time. During July and August he preached eight weeks, day and night, without stopping, and had about two hundred additions to the congregations where the meetings were held. I am sure every reader will rejoice in the good work that has been done. These meetings were so near each other that the preacher went from one meeting to the next without missing a sermon. They were all in Titus and Morris Counties, Texas, with one exception, as follows: Corinth, six additions; Bethel, thirty-two additions; Rocky Branch, twenty-nine additions; Center Grove, eighty-one additions; Cookville, twenty-three additions; Argo, twenty-three additions. About one hundred and fifty of these were baptized, and some twenty were from the Baptists and immersed Methodists, who were received without rebaptism. I still preach Christian union as the fathers did. At Center Grove I baptized forty-three persons in four days. One of these meetings was held at a small town where there was no church and only one brother in the place. Three of them were held where the church was small and weak.

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14.)

A MONTHLY JOURNAL DEVOTED TO THE SERVICE OF JESUS, THE CHRIST.

VOL. II.

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J. A. HARDING, BIBLE SCHOOL,
EDITOR AND PUBLISHER,
NASHVILLE, TENNESSEE.

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SCRAPS.

J. A. H.

If God wills, our next issue will be the first number of the third volume, a weekly. We hope to mail it to you on March 28 or April 4.

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We are putting up a printing office now, and are hastening as fast as we can. Be patient with us. Be sure to renew, if you have not done it, and get some others to join you by sending in their names.

+++

We expect to send you an eight-page paper at first; but if all of its friends become even one-fifth as diligent in its interest as some of them are, we believe we could send you sixteen pages every week within a few months.

+++

Look at the statement of our terms at the head of this paper. In order that we may send you such a paper as we desire, every copy should be paid for promptly in advance. If there is a delay of three months in paying, we charge 60 cents; if of six months, we charge 75 cents. Six copies will be sent for the price of five when the names come together and the money accompanies them. This applies to both new and old subscribers. The former club rates remain in force till this announcement appears in print.

+++

For the weekly we cannot make the reduction necessary to enable us to club

with the Gospel Advocate. We will be glad to receive subscriptions for both papers when it suits our subscribers better to send the money for both at the same time, but they should send the full rates—\$2 for the two papers.

+++

In sending money, it is safest to send by bank check, post office or express money order; but we have received a good deal of paper money and some silver in letters. Whether any has ever been lost that was started to us in that way we do not know. Paper money in registered letters will almost surely come in good condition. Once I received \$8 in silver that was started in a registered letter, but it broke out of the envelope and the postman brought it in his hand.

+++

The "Bible Reading on Giving," which appeared in the last issue, was reprinted from the first number of the first volume of The Way. By an oversight we did not mention this in the last number. The article had been called for several times, and we thought it wise to reprint it. Only a few of our readers had seen it.

+++

"Bible Lessons for Bible Students" is the name of a valuable little book of Scripture references, with questions concerning them, by Brother T. E. Winter, of Fayette City, Pa. It is introduced in these words: "This little booklet, 'Bible Lessons for Bible Students,' is designed to assist individuals, Bible classes, and churches in pursuing a brief, practical, and systematic course of study in the New Testament Scriptures. May it lead both young and old nearer to God and Christ." It could not fail to be very beneficial to any one to use the little book diligently in the study of the word. It is divided into fifty-two lessons. Single copy, 10 cents; one dozen, 75 cents. Write to the author for it.

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I have been interested in the articles of Brethren Calhoun and Kurfees in the Gospel Advocate. I am sorry they did

not do more writing on the questions involved in their discussion. I do not think Brother Kurfees did anything or said anything that ought to have caused Brother Calhoun to become so wrought up. I would like to see a discussion written by them in an earnest, gentle, sober way on "The Use of Instrumental Music in Connection with the Worship." If Brother Calhoun will affirm that it is lawful and right for any congregation of Christians so to use it, I believe Brother Kurfees will deny it. That is the real issue. If it is not lawful and right for it to be so used, Brother Calhoun sins every time he countenances, encourages, or builds up those who have divided churches or brethren by using it. Brother Calhoun admits it would be wrong for any one to use it "as worship." He affirms that the Jews did so use it; that the denominational bodies about us do so use it; and if he has heard as much as I have, he knows that some who claim to be of us, "disciples of Christ," with nothing but the Bible as their rule of faith and practice, quote Ps. 150, and refer to other passages of the Old Testament, to the temple service, to "psallo," and to "the purifying and elevating, the soul-uplifting, influences of the deep-toned organ" to prove that we ought to use it in the worship now. All who so argue and so do, instead of worshiping God acceptably, are striving to pervert his worship, according to Brother Calhoun. I am glad that this fact has been brought out, and I would be glad if Brother Calhoun could see the danger and the wickedness of fraternal affiliation with those who advocate and push what he himself admits to be at best but a human expedient, to the distress and division of the church of God. The truth about the matter is this: Instrumental music was used under the Jewish covenant with the consent of the Lord, commanded by him through his prophets. (See 2 Chron. 29: 25.) God was displeased with them under that covenant, however, and told them he would make another covenant with them not like that one. He did take that covenant out of the way and made another, under which we live. He changed the law. Where he had said

sing" and "play" he now says "sing." He changed the practice. From the publication of the new covenant for more than seven hundred years the disciples of Christ sung; they did not play upon the instrument in their meeting. The Holy Spirit put it in, the Holy Spirit took it out, the apostles left it out, the Roman Catholics put it back. God forbid that I should ever turn from following Christ and the apostles to follow the Catholics and thereby to divide the churches of Christ. I do not believe any man ever made such a change, unless he was under the influence of the world, the flesh, and the devil.

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"The surest way to find what one imagines to be his life work is to do with his might whatever his hand finds to do. The master of the workmen will not seek those whom he would honor with the chief tasks among the loafing band." So speaks an exchange, and its words in this case are like "apples of gold in network of silver." If you want to succeed, young man, do every job you put your hand to in first-class style. Keep busy; strive to do everything just like it ought to be done, whether you are working with head or hand, whether you are paid for it or not.

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The Bible School prospers. New students are still coming in. So far this is the best session of its history.

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The following letter speaks for itself:

"Dear Brother Harding: From the inclosed article you will see what I have done, what I am doing, and what I wish to do. If you can give the article space in The Way, I will appreciate it very much. I thank you for the occasional copies of the paper you have sent me. It does me much good to read your paper. I wish it all success. I have had more than a year's experience in this far-away country, looking simply to the Lord for food and raiment. He has blessed me with good things. All his promises are true and have been fulfilled to me. I came to Japan to work all my life simply trusting him. I will continue so to work. I have not changed my opinions of organized effort since I left school. My convictions are the same. I could not become a member of the board's mission here were I to be left to starve by my brethren (through whom the Lord has provided for me). Rather than do so I would work my passage back to America on a freighter. I hope that your confidence in me does not require me to give you such assurances of my loyalty to the teaching I received in the old Bible School; yet I am glad to be able to believe so strongly in myself, to feel sure of my position as to all the Lord's work. What I have learned of

the workings of the boards since coming here has helped to convince me even more strongly of their human nature and origin. Yours for the Christ,

"WILLIAM J. BISHOP."

Brother Bishop is a noble man in the foreign land in which, it appears to me, the prospect is best for doing a great work for God. I hope and believe he will get what he needs. Let us do our part. See the article from him in another part of this issue.

EDITORIAL PARAGRAPHS.

J. A. H.

We are now building a "printing office," and desire, if it be God's will, to send forth the first number of our third volume, as a weekly, from it. This may not appear before the last week in March or the first week in April. After we get started in the third volume, we hope to mail the paper every Thursday, so that nearly all of our readers can get their papers by Sunday.

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The mailing list of The Way has nearly 5,000 names. The paper goes into about thirty of the States and Territories of the United States; into two of the provinces of Canada; into Great Britain, Australia, Japan, and Persia. Its largest lists, however, are in Tennessee, Kentucky, Texas, Ontario, Alabama, Florida, Arkansas, Georgia, and Indiana. About 1,700 copies go to Tennessee readers, about 900 to Kentucky. Our list ought to be doubled, we think, during this year, seeing the paper is to be a weekly and is to furnish more than twice as much printed matter per month as it has heretofore done.

* * *

We hope that every friend of the paper will consider himself under as much obligation to circulate it as the publisher is. Our ambition is to furnish the very best reading matter we can secure at such a low rate that it can be easily circulated far and wide, and that thus the very greatest good it is capable of doing may be accomplished.

* * *

A Texas brother writes of The Way that he likes it well. He says: "I can hardly wait till the next copy gets here." Another Texan writes: "I am much pleased with The Way; I think it the purest and best publication I ever read; I feel sure it will do a great work, and that you brethren are laying up treasures in heaven." A brother from Alabama writes: "May God send The Way into every home in the land. It is the best little paper I ever read in my life." We receive many letters similar to these.

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We know well that such letters do not prove that The Way is the best paper in

the world, but they do show that there is a work for it to do that is not being done by any other paper. When I was a young preacher I often heard people say of my preaching, "Well, that is the best sermon I ever heard;" while I, of course, knew well that I had heard very many better, far better ones. Nevertheless these sayings encouraged me; for they gave me reason to think I was meeting the wants of some people as no one else, perhaps, had done. All young preachers who are reasonably successful often hear complimentary remarks similar to this. This does not signify that they are the brightest and best preachers in the world by any means, but it does indicate that if they are humble and true, they may accomplish a work which no one else is doing, which no one else may ever do.

* * *

We desire to be coworkers with thousands of others in circulating a wholesome religious journal, whose only aim shall be to serve and honor God in preaching, teaching, convicting, rebuking, exhorting, and comforting, according to his holy word. The publisher and editor of the paper and the writers for it give their work; and whatever profit may arise from its circulation will be expended in increasing its usefulness, in having the gospel preached, and in ministering to the poor. Putting a low estimate upon the work thus given, it amounts in money value to at least fifteen hundred dollars annually. Then there are workers here, whose names never appear in the paper, who have given many hours of hard work to it gladly. It is also a fact that these writers and workers have given more money to the paper than any others, excepting two or three people.

Now the point that I want to make in stating these facts is this: If these who make up and send out the paper make such considerable sacrifices in doing it, ought not the readers who enjoy it, and who believe it is doing a good work, to become coworkers in The Way family by sacrificing to circulate it? Many of them are doing it grandly. One brother in Canada has recently sent us fifty names, with the money for them; another from another province of Canada has just sent in thirty-two; a Tennessee brother, by to-day's mail, sends us thirteen names, saying: "There are more names and money to follow." Since the December issue went forth—that is, for forty-seven days—we have received, on an average, thirteen paid-up subscriptions daily. At that rate we will receive 4,745 in a year; but this is regarded as the best season of the year for subscriptions, and I do not suppose there is a newspaper man in town who would say that we may expect, in the common course of things, to keep up this rate for the entire year. But we want to do much more than this, for this

would not increase our present list at all; we have about that many names on our mailing list now. If every reader who appreciates the paper, and who believes it is doing a good work, will work for it, and sacrifice a little for it, we can easily more than double our present number. Almost any one of its friends can take it and send it to one other, many can send it to several; not a few can send it to dozens, and some can send it to hundreds; and even then our friends among the readers would not be sacrificing as much, perhaps, as are some of those who are giving time, work, and money to it here. But who can estimate the good that would be done? One sister writes: "I love the paper for the good it has done in my home." One of Tennessee's greatest preachers wrote me: "It has helped me to see the way more clearly on some subjects, and has encouraged me in walking in it." One of these messages comes from the modest mother of a humble household; the other, from a master of assemblies, a powerful teacher in our Israel, though one of the gentlest and most modest of men. These are but hints of what The Way is doing in many hearts, in many homes. I know of no way in which a man can so effectually circulate tracts of the best kind, with a small amount of money, as in circulating The Way.

* * *

When I told an experienced publisher recently of our intention to send forth The Way as a weekly at the same price, fifty cents a year, he said: "If your subscribers would all pay, you could do it, but they will not; you need not count on collecting during the year from more than about one-third of them." No doubt this is correct of papers, as a rule. But there are some reasons why The Way should succeed in its collections better than that. First, it is filled with reading matter from beginning to end—no advertisements. Second, it is not a newspaper; it is not designed to advertise men or meetings. Third, it is not published to add to the wealth of an editor or publisher, or to the support of one; it is published to teach God's truth. Fourth, it is wholly devoted to God; every cent of profit that may arise from its circulation will be expended for his poor or for the upbuilding of his kingdom. Fifth, when the paper started, two years ago, I doubt if there was a business man in Nashville who knew of its financial prospects, its objects and aims, who thought it would run for six months. I, too, would have thought the effort to publish a paper under such circumstances a most foolish and fruitless thing, had I not believed in the providence of God. That such an enterprise, if successfully conducted, would be instrumental in doing a vast work in the Master's service there was no room to doubt; but could it be done? Certainly.

A man once came to Jesus with a son who had an unclean spirit that greatly tormented him, and the father cried out: "If thou canst do anything, have compassion on us, and help us." And Jesus said unto him: "If thou canst! All things are possible to him that believeth." And straightway the father of the child cried out, and said: "I believe; help thou mine unbelief." (See Mark 9:14-29, R. V.) Like that father, I cried, "Lord, I believe; help thou mine unbelief;" and the work was begun, and if it were to cease to-night, I believe it would take eternity to estimate the good it has done.

Sarah laughed at the thought that one as old as she, who had been barren all her life, should bear a child, and the Lord said to her: "Is anything too hard for the Lord?" Many years later Jeremiah said: "Ah, Lord Jehovah! behold, thou hast made the heaven and the earth by thy great power, and by thy stretched-out arm; there is nothing too hard for thee." When Jeremiah said this he was talking about some land that he had bought by Jehovah's direction, when it seemed to him that it could never be of any benefit to himself or to any of his family. But Jehovah said: "Is there anything too hard for me?"

Humanly speaking, the prospect is much better now for the work that we hope to do than it was two years ago; but it is really no better, unless we have a stronger faith; for we looked to God then to prosper us in the work, and that is what we are doing now. We believe he will stir up the hearts of his servants to help in the work. The price of the paper is too low for us to offer sufficient inducements in the way of commissions to lead men to canvass for it; but we hope the Lord will stir up the hearts of a thousand readers of this article to strive to send us a number of new subscribers. How easy it would be to add five thousand new names to our list in a few months, if only a thousand of our readers, in prayer and hope, would work for its extension! Let us join in the prayer of the brother from Alabama that God may send it into every home in the land in which it can do good, and let us work as we pray.

This is God's way. In the darkest hours of the night his tread draws near across the billows; as the day of execution is breaking, the angel comes to Peter's cell; when the scaffold for Mordecai is complete, the royal sleeplessness leads to a reaction in favor of the threatened race. Ah, soul, it may have come to the worst with thee ere thou art delivered; but thou wilt be. God may keep thee waiting, but he will ever be mindful of his covenant, and will appear to fulfill his inviolable word.—Meyer.

The Midland Methodist says: "We are greatly surprised, once in a while to see a Methodist pastor open the door of his church and proceed to take in then and there, all who present themselves for membership. We saw an old presiding elder (not in Holston, however) thus receive members by baptism. There was no opportunity to question the candidates, to ascertain their fitness, faith, sincerity, or anything else; on the spot they were made church members. That thing is not an uncommon thing among some of our preachers. It ought to be stopped." To remedy the matter the Methodist suggests: "We should interview the candidates privately, and at another time call out only those who we think are ready for the church relation."

On this the Baptist and Reflector comments thus: "Is there not a better way, Brother Methodist—and that is to have the candidate examined in the presence of the members of the church, and let them judge as to his fitness for membership with them?"

Is there not a much better way than either of these? How would it do to go to the word of God to learn what to do in such matters as this? Paul tells about certain folks, of whom he says: "Being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." When we go by the inspired word, we are subjecting ourselves to the righteousness of God; but when we go any other way, we are seeking to establish our own righteousness; we are not submitting to the righteousness of God. Before receiving people to baptism, the Methodist says, "we should interview the candidates privately, and at another time call out only those who we think are ready for the church relation." But the Reflector says examine the candidate "in the presence of the members of the church, and let them judge as to his fitness for membership with them."

Now, it is as certain as holy writ that there is not a case mentioned in the Bible in which either of these methods was adopted. When people believed in Jesus Christ, and confessed their faith in him, they were baptized at once, without any further questionings or postponements—and that, too, in a number of cases when the minister was almost a complete stranger to the candidate for baptism. Frequently there was no church present to be consulted; and when there was one, there is not the slightest hint that the members were ever called upon to pass upon the case before the candidate could be baptized. I call to mind nine cases of baptism mentioned in the book of Acts, in each of which the candidates were promptly

baptized when they believed in Jesus and desired to follow him. Here are the cases: (1) The three thousand at Jerusalem—Acts 2: 37-42; (2) the Samaritans—8: 4-25; (3) the eunuch—8: 26-39; (4) Saul—9: 1-19; (5) Cornelius and his house—10: 44-48; (6) Lydia—16: 11-15; (7) the jailer—16: 28-34; (8) the Corinthians—18: 8; (9) the Ephesians—19: 1-7.

These are all of the cases of baptism of which an account is given in this book of conversions, and thousands of people were baptized in these nine instances, but not a single case of postponement nor of submission to a vote of the church. In seven of the cases there is not the slightest evidence that a church was present; in six of them we know there was no church present. Study the cases for yourself, and see. At Pentecost there was a body of disciples to whom the three thousand were added, but they were not appealed to to vote on the candidates. The convicted sinners asked Peter what they must do; he told them, and they received his word, and were baptized. When Peter's sermon was concluded there remained not more than seven or eight hours of the day, at most, and it is certain they did not have time to "interview the candidates privately" before the baptism, and then call out only those who they thought were "ready for the church relation." The relation of three thousand experiences would have been too big a job for one afternoon. I suppose no court of inquiry ever examined three thousand witnesses in one day. It would have been equally as difficult to have carried out the Baptist plan—that is, to have had each "candidate examined in the presence of the church," that the judgment of the church might be taken as to his fitness for membership. The simple apostolic plan is the only one that could have been used on this occasion. The apostles preached Jesus as the Christ, the Son of God, and when people received their teaching, accepting Jesus as their Lord, they baptized them at once. On this occasion the multitude cried out to Peter and the other apostles: "Brethren, what shall we do?" And Peter answered: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." "They then that received his word were baptized; and there were added unto them in that day about three thousand souls." (See Acts 2: 37-41, R. V.)

As to the Samaritans, Philip was the first to preach the gospel in that city, and there was no church there to vote on his candidates.

There was no church present to vote on the case of the eunuch. He was baptized while traveling through a desert place—that is, an uninhabited place.

There was doubtless a church at

Damascus, but it was not present when Saul was baptized, nor does it appear that it knew anything of him till after his baptism. Ananias alone was sent to him, so far as the records show.

There was no church to pass upon the case of Cornelius.

There was no church at Philippi when Lydia was baptized.

There was no church present when the jailer heard the word of the Lord, believed, and was baptized.

There was no church at Corinth when Paul began to preach and baptize there.

If there was a church at Ephesus when he baptized his first converts there, the record fails to mention it; there was no voting on the converts, nor anything of the kind.

I much prefer the Lord's way to either that of the Midland Methodist or of the Baptist and Reflector. When one believes with his heart that Jesus is the Christ, the Son of the living God, and confesses him as his Lord, he is ready for baptism; and whoever requires more than this goes onward, and is not willing to abide in the teaching of Christ. (See 2 John 9-11, R. V.)

THE OLD MINISTER IN THE TWENTIETH CENTURY.

J. A. H.

Under this head Charles L. Anderson publishes an article in a recent issue of the Baptist and Reflector. He talks about what the old ministers will be, and about how they will be cared for in this century. He says:

"I do not think that the old ministers of the future will be more faithful than those of the past and present. They will not be any more pious in their lives nor correct in teaching, but the tendencies and signs of the times and faith in the future clearly indicate that the condition of these old soldiers of the cross will be much improved. The change will be wrought in the membership, which will be more thoughtful and appreciative of the heroic sacrifices which these godly men have made in the defense and propagation of the truth. Those who have helped to build the house will not be left standing without, shivering in the cold."

President Anderson does not seem to think there will be any improvement in the old ministers of the twentieth century over those of the nineteenth century in faith, piety, or doctrine; but he thinks their better treatment will result from a change for the better in the membership of the churches in thoughtfulness and appreciation. Now, I have a better opinion than that of the ministers of the word. In growth in faith, piety, and teaching power, I believe they will keep step at least with the advancing membership, and that they will be more and more worthy of the thought and appre-

ciation that may be bestowed upon them—that is, that the good ones will be, for I suppose the good will grow better and the bad will become worse and worse. I believe the Bible is studied more than it ever was; and when it is studied diligently, daily, with reverence and godly fear, it never fails to make the student wiser, stronger, and better. There are more copies of it printed and circulated, and, from my view point, there appear to be more young men and women who are daily students of it, than there were when I was a boy. I believe the power of the truth is increasing in the world, and that the true ministers of Christ will not fail to manifest it in their doctrine and lives.

In talking about these old ministers, President Anderson proceeds thus:

"Wherever they live, they will be better cared for in the future than they are now. The chief source of support will be freewill offerings from the churches. I do not think this plan will ever be abandoned, nor do I think it ought to be, for the churches need these benevolent objects constantly before them to develop them and to sustain their interest in them.

"There will also be small endowments, the interest of which will be used to supplement the voluntary contributions. Should they ever be gathered into a home on a farm, as above mentioned, the proceeds from the farm would aid largely in paying expenses. Also many young ministers to-day are taking out life insurance policies, so arranged as to be paid in installments when they are old.

"Another consideration. I believe the coming ministry will be better paid for its services, so they can make better provisions for themselves in the future. Country churches will grow together and locate a pastor among them, and there will be longer pastorates. Many men will spend the last half, if not more, of their ministerial service in one field. When they have grown old in the service the churches will not turn them away empty-handed, but will retire them as emeritus pastors, with a small salary sufficient for their needs."

It does not seem to occur to this "president of the Board of Ministerial Relief" that God does, always has, and always will, care for all of his faithful servants; that he is better than any life insurance policy, any "board of ministerial relief," or any church. He seems not to have learned the lesson that to him who is in Christ, in the grace of God, all things work together for good. Whether the churches do their duty or not, God cares for them. God will have mercy on whom he will have mercy, and no set of lazy, idle, thoughtless, or wicked men can prevent it. If a church does its duty, God uses it as a vessel unto honor in carrying on his work in ministering to the poor, sick, and distressed,

and in preaching the gospel; if it does not, he uses some other congregation or some other person or thing. He sees that his faithful ones are cared for always, everywhere, under all circumstances; and we should learn the lesson of looking to him, of working for him, and of depending upon him, instead of looking to and depending upon his agents or agencies. All authority in heaven and in earth belongs to Christ, and he is dependent upon no man nor set of men for the carrying out of his purposes. Let us not think within ourselves, "God cannot care for his faithful children unless we do our duty;" for God is able of the stones to raise up servants to execute his will. (See Matt. 3: 9.) If we neglect to do our duty to the aged and feeble minister (or to the young and vigorous, for that matter), God will not fail them. Jesus says: "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 29, 30, R. V.)

It seems to me if young ministers believed this with all their hearts and souls, they would not arrange to take out "like insurance policies, so arranged as to be paid in installments when they are old." No, they would rather say: "The money which would be required to pay up the dues on these policies I will expend, in Jesus' name, for widows and orphans and for preaching and ministering to the poor; and if I thus minister to others, God will not fail to see to it that my wants shall be supplied, for Jesus has said: 'Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged; and condemn not, and ye shall not be condemned; release, and ye shall be released; give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.' (Luke 6: 36-38.)"

It does not seem to me to be exactly respectful to the Lord for these young ministers to be taking out insurance policies to provide against the exigencies of old age, when Jesus has so plainly said: "Lay not up for yourselves treasures upon the earth; . . . lay up for yourselves treasures in heaven. . . . Your Heavenly Father knoweth that ye have need of all these things. . . . Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. . . . Sufficient unto the day is the evil thereof." (Read Matt. 6: 19-34, R. V.) What do you suppose "the many young ministers" who are taking out these policies think of these passages? If they mean anything, they

mean God will supply all of our wants, if we seek to do his will; he will be to us indeed a Father, even while we are in this world, if we are faithful in his service, as sons should be to such a Father.

President Anderson says: "I believe the coming ministry will be better paid for its services, so they can make better provisions for themselves in the future." The true servant of Jesus Christ is always better paid than anybody else, for God is his paymaster. He gets money, clothes, health, sickness, comfort, encouragement, chastisement, rebuke, mercy, and all other things just as he may need them; and always and everywhere he is receiving the rich, glorious, ever-watchful, ever-interested love of God, which makes every messenger that comes to him, no matter who or what, come bearing a blessing. "One thing I do," says Paul, "forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." This one thing is enough; if we attain to it, we get everything that is worth having. Instead of laying up for old age, let us use our incomes for his honor and glory now, giving our lives to him, and leave it to him to take care of to-morrow.

THE TWO ISAIAHS.

J. A. H.

Our readers who have interested themselves much in the religious literature of the times have read more or less of the position of the destructive critics concerning "the two authors" of the book of Isaiah. They claim that the first thirty-nine chapters were written by Isaiah, and the remaining twenty-seven by some one else. It is admitted that more than eighteen hundred years had passed after Isaiah's death before even the faintest hint was given by any one that he doubted that Isaiah was the writer of the whole book; then hundreds of years passed before any other one expressed a doubt on the subject. Now, it is commonly held in the destructive wing of the higher critics that Isaiah wrote the first part, and the "great unknown," the latter part. Their chief reasons (?) for this contention are (1) that Isaiah, writing one hundred and seventy years before Cyrus sent a great host of the Jews back to Jerusalem to rebuild the temple, could not possibly have foretold that a man named Cyrus would do that very thing (see Isa. 44: 28); and (2) they claim there is a very decided change in literary style in passing from one part of the book to the other.

As to the first "reason," of course if Isaiah spoke by inspiration of God, as all Christians believe, he could have

foretold the name and work of Cyrus as easily as he could tell anything else; he was merely telling what God put in him, he could tell one thing as easily as any other.

As to the second reason, Dr. Howells Osgood, in the January number of the *Bibliotheca Sacra*, has an article on "Isaiah, the Myth, and Isaiah, the Prophet," in which he shows how completely these critics fail in showing the date of an ancient composition by its language and style. Of his article the *Western Recorder* speaks as follows:

"Dr. Osgood takes six of the leading 'higher critics' of Isaiah, and compares their conclusions—two Church of England men, Driver and Cheyne, two Presbyterians, G. A. Smith and Skinner; and two Germans, Cornhill and Duhm.

"These critics are certainly well chosen, and their differences are so great as to destroy all confidence in their conclusions. They differ as to the dates of parts of the book of Isaiah on an average of 378 years. What Cornhill dates confidently at B.C. 780, Duhm, with equal confidence, dates at B.C. 160—a difference of 620 years; yet each one of these six critics is cocksure just when each part of the book of Isaiah was written.

"They differ as radically in the writers to whom the parts of the book are to be assigned—which parts Isaiah is admitted to have written, and which the 'great unknown,' and which part still others. What one concedes to Isaiah another denies, and vice versa; and so it goes.

"And not only do these critics contradict each other, but they contradict what they said before. Each new edition of each one's works denies things he said before, and affirms things he denied before. And this shows how the whole business is guesswork. They agree only in denying the orthodox view—the view taught in the New Testament, taught by Christ and the apostles.

"This article of Dr. Osgood's is a complete logical demolition of these destructive critics. But they will go on contradicting each other, and contradicting, in subsequent editions, themselves all the same. And some good brethren will blandly advise us, after all, 'accept the assured results of the higher criticism, while still holding to the fundamentals of the faith. Ahem!

"We ask, respectfully, what are those 'assured results?' The only one we have been able to find is the denial of the teaching of Christ and the apostles in regard to the Old Testament. Oh, that these 'higher critics' were agreed and on that alone."

"Riches profit not in the day of wrath, but righteousness delivereth from death." (Prov. 11: 4.)

THE LOVE OF GOD.

“God denies a Christian nothing but with a design to give him something better.” (Richard Cecil.)

Of course; in the very nature of love, it could not be otherwise. A Christian is a member of the family of God; he belongs to God; his chief end and object in life is to please God, to do his will; he has given himself to God, and has been accepted by the Father. God loves him as no earthly father ever loved a child. To the Thessalonians Paul says:

“To which end we also pray always for you, that our God may count you worthy of your calling, and fulfill every desire of goodness and every work of faith, with power.” Joseph eagerly longed to remain with his people, not to be sold into Egypt; God did not grant this desire, but he did for him better than he desired. The apostles desired to reign with Jesus in an earthly kingdom; God did not grant this desire, but he has given them a much more exalted place, an infinitely better one. Abraham longed for Ishmael to be his heir; God indeed made him great, but in her old age she who had been barren for ninety years bore to her delighted husband a son to be his heir. And so it always is; God delights in pleasing his children, in surprising them, in giving to them even more than they have asked. Even the afflictions that come upon them are but harbingers of wonderful blessings that are to follow. For thirteen years Joseph was in bondage in Egypt; then for eighty years he was the lord of the land, the mightiest and most useful man in it. And even during his bondage he was marvelously prosperous; God was with him.

After many years of wonderful prosperity, Job was greatly distressed for a little while; then followed a hundred and forty years during which he was the most successful man in the world, no doubt.

For a number of years David was either dodging from Saul or ruling over only a part of Israel; but it was not long till he reigned over all Israel, which he made the most wonderful and brilliant kingdom in the world; he became the greatest and most loved of all kings and the greatest of all poets. Even during the days of Saul's supremacy, the days of his trial, he was most wonderfully blessed.

Moses, after having been honored as a king's son till he was forty years old, learned in all the learning of Egypt, mighty in words and deeds, was a fugitive for forty years before he entered upon his great life work, and became the greatest of deliverers, the mightiest of the lawmakers, till the Messiah came. He needed the learning and training which he received in the palace of the capital city, and he needed also the development which came to him from his shepherd's work in the wilderness of

Midian and from his solitary communings with God.

Saul of Tarsus, in whole-hearted devotion to the God of Israel, as he thought, sought to banish from the earth the doctrine of Jesus. God did not grant this desire, but did a better thing for him by making him the mightiest advocate of the Savior's cause that the world has seen—next to the Master, the world's greatest hero.

Jesus himself, in Gethsemane, cried: “O my Father, if it be possible, let this cup pass away from me.” God did not relieve him from enduring the tortures and bearing the burden of that awful hour of trial and death, but the cross of Christ has been the glory of the Christian and an unceasing source of delight to the glorified Redeemer during nineteen centuries, and its triumphs have but begun. Even Paul said: “I count all things to be less for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ.” How much more does Jesus count the sufferings which he endured to save men as nothing in comparison with the glory that has already followed, to say nothing of that which is to come! Every redeemed soul that has passed into the other world has become to him, through the cross, an unending source of joy.

Let us pray in full assurance of faith, knowing that God never fails to hear the one who comes to him with a devoted heart. If one continues faithful, God will surely answer his prayer, and oftentimes in a far finer, grander way than the petitioner dreamed of. Yes, Cecil was right; it is always true that “God denies the Christian nothing but with a design to give him something better.” “No good thing will he withhold from them that walk uprightly.” (Ps. 84: 11.)

* * *

In another exchange we find these words:

“Whenever God sees a Christian that is willing to work, he gives him steady employment, and never forgets to give him a due reward.”

This statement also is true. It is true because God is the best of fathers. He is perfect in love, in wisdom, in goodness, and in power. In the Bible sense of the word, to hate one is to neglect him, to have no care for him, to be indifferent to him. If God were indifferent to his faithful children, that would be hate; but he is the very perfection of love; he is not indifferent. Jesus teaches that God cares for and watches over the sparrows, that not one of them falls to the ground without him; then he teaches that his disciples are of much more value than many sparrows, that the very hairs of their heads are numbered, that not one of these hairs shall fall to the ground without the Father's knowl-

edge. The Holy Spirit teaches that “the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him;” and Paul says: “If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?”

Now, there is not a father in the world, who has a father's heart in him, who would not be glad and ready to help his son to get work at good wages, if he saw that his son was honest, faithful, diligent, and in need. Any true father on earth would be more than willing to help such a son, if he could. How much more, then, is our Heavenly Father able and willing to do it! Surely we ought to have as much confidence in the love and mercy of our Heavenly Father as we have in our earthly parents. Jesus makes this very point himself, and in a similar connection; he says: “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” God wants us to believe “that he is, and that he is a rewarder of them that seek after him.” If only we are diligent and faithful in walking uprightly before him, we cannot trust him too much. To expect blessings from God in answer to our prayers while we are lazy and idle, or while we are living in the neglect or in the habitual violation of any of his known requirements, is not faith; it is unbelief. To be able to pray the prayer of faith, one must be indeed a servant of God, a worker for him—one who seeks after him.

* * *

“We receive little because we, through lack of faith, ask little. Jesus said: ‘If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.’ (Matt. 17: 20.) No temporal blessing is either too great or too small for us to carry to a throne of grace. The Holy Spirit evidently finds fault with good King Asa because in his sickness Asa sought the physicians more than he did the Lord. (2 Chron. 16: 20.) He that feeds the birds of the air and notices every sparrow that falls will not be unmindful of his children when they cry in faith to him. In times of joy as well as in sorrow, in health as well as in sickness and distress, we may seek the Lord and find sweet consolation, peace, and renewed strength to meet the trials of life.”

So says the Western Recorder, and this time it is right, for the Holy Spirit says: “If our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the

things that are pleasing in his sight." This quotation (1 John 3: 21, 22, R. V.) tells the whole story of faith and prayer. When a man devotes his life to keeping the commandments of God, to doing the things that are pleasing in his sight, he has boldness toward God, and he gets all that he needs in answer to prayer; so the one great end of every man's life should be to please God. John then explains that God's commandments are (1) that "we should believe in the name of his Son Jesus Christ," and (2) that we should "love one another, even as he gave us commandment." To believe in Christ is to follow him; he who believes in Christ follows him; he who does not follow him does not believe in him. Faith apart from works is "barren," "dead;" and by works faith is "made perfect." (See James 2: 14-26.) And to "love one another, . . . as he gave us commandment," is to imitate Christ in living lives of self-sacrifice for one another. Christ gave himself for us, and we should give ourselves for one another. If we thus believe and love, there will be no trouble about getting answers to our prayers. God loves his children—that is, he cares for them, is interested in them, ministers to them. Nothing less than this is love.

QUESTIONS ON BAPTISM AND CONFIRMING.

ROBERT H. BOLL.

A letter has come to me containing a number of inquiries in regard to the action of baptism and the ceremony of confirming, as practiced by the Episcopalians. I proceed to cull the questions from the contents of the letter, and, to facilitate answering, put them in direct form, as follows:

1. What is the meaning of the original Greek word for baptism?
2. Does that word ever mean simply "a ceremony," without reference to the mode or form of the ceremony?
3. Did Christians in apostolic days baptize in any other way than by immersing?
4. Does the word "confirm," used in Acts 14 and 15, bear out the idea of confirming children who were baptized in infancy?

1. In answer to the first question, it is but necessary to give the definition of three standard lexicons, Liddell and Scott's Standard Lexicon of Classical Greek, Sophocles' Lexicon of the Greek of the Byzantine Period (which covers the New Testament times), and Thayer's New Testament Lexicon. The testimony of these three standard lexicographers must settle the question, for beyond them is no higher authority. In their respective spheres they are not equaled by any others that undertook to define Greek words into English.

Liddell and Scott: "*Baptizo*. (1) to dip in or under water; of ships, to sink

or disable them, met., of the crowds who flocked into Jerusalem at the time of the siege, to be drenched; soaked in wine; over head and ears in debt; seeing that he was being drowned with questions or getting into deep water; (2) to draw wine by dipping the cup in the bowl; (3) to baptize; to get oneself baptized. *Baptisma*: baptism, the usual form in New Testament, both of John's and of Christian baptism. *Baptismos*: a dipping in water, ablution. *Baptistes*: one that dips, a baptizer."

Sophocles: "*Baptizo*, iso (*bapto*): to dip, to immerse, to sink; (2) mid., *baptizomai*, to perform ablution, to bathe; (3) to plunge a knife; (4) *baptizo*, *mergo*, *mergito*, *tingo*, or *tinguo*, to baptize. There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks."

Thayer: "*Baptizo*. I. (1) to dip repeatedly, to immerse, submerge; (2) to cleanse by dipping or submerging, to wash, to make clean with water; in the mid. and l. aor. pass., to wash oneself, bathe; (3) met., to overwhelm, to be overcome with calamities, of those who must bear them. II. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the nature and contents of their religion (see *baptisma*, 3)—viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom. *Baptisma*, *tos*, to (*baptizo*): a word peculiar to the New Testament and ecclesiastical writings, *immersion*, *submersion*, . . . (3) of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ."

It may be that these standard lexicons differ on the definition of a word now and then, but they are certainly unanimous when it comes to "baptizo" and "baptisma." With one accord they testify that the idea represented by these Greek words is that of dipping, plunging, immersion. Their agreement settles that point. The answer to question 1 can be read in full from the definitions of the standard lexicons, given above, and comment is superfluous.

2. The answer to the preceding question will satisfy this also. There were words in the Greek tongue which signified simply "a ceremony," "a rite," or "an ordinance," without reference to form; but the inspired writers did not choose them to express their idea of this ordinance of the Lord. Contrariwise, they selected a word which had the specific, definite meaning "immersion." This was the word which Jesus used when giving the commission to his apostles.

3. If Christians of the apostolic days

"baptized" at all, they immersed. If this is the meaning of the word. If they did anything else—as, for instance, sprinkle—they did not baptize; for, as our three greatest lexicons testify, the definition of "baptizo" is "to dip, to immerse," all other meanings being subordinate to this primary idea. If we substitute the definition of the word "baptizo" for "baptize" in the question, it reads: "Did Christians in apostolic days immerse in any other way than by immersing?"

This may appear as pushing the point too far, but that is by no means the case. A word is of use only for its meaning. Every word represents an idea or a thought. Indisputable evidence shows that the idea represented by "baptizo" is that of immersing; so when that word fell from the lips of Jesus, he either meant to convey the idea of immersing or else he hid his meaning by using a word denoting something else; in other words, he did not mean just what he said. But if he did mean just what he expressed in words when he gave the commission, it amounts to this: "Go ye therefore, and make disciples of all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) And again: "He that believeth and is immersed shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 16.) If the early disciples did not immerse, they not only failed to do what Christ said, but they did not practice what they preached, for they themselves used that same word "baptizo" when they spoke of that command of Christ; and as Sophocles, the lexicographer, says, after defining the word "baptizo," to dip, to immerse, to sink: "There is no evidence that Luke and Paul and the other writers of the New Testament, put upon this verb meanings not recognized by the Greeks." That leaves but the one way open—namely, to take the word at what it means; and it means "immerse."

This direct testimony—this fact, we may say—cannot be controverted, nor can its force be diminished by any circumstantial evidence whatsoever. If a set of circumstances should seem to make it impossible, we should nevertheless not be justifiable to disregard for that reason the direct word of Christ. But there are no such circumstances. Every trace of circumstantial evidence in regard to baptism can be construed to harmonize with the meaning of the word; and much of it is not only favorable, but furnishes sufficient proof in itself that baptism is immersion. Take into account that there was a place selected for baptizing where there was much water (John 3: 23); that the subjects came to the water (Matt. 3: 13); that they went down into the water (Acts 8: 36-38); that they

were buried with Christ in baptism (Rom. 6: 4), and rose with him in baptism (Col. 2: 12); and that the writer of Hebrews speaks of the Christians as "having their bodies washed in pure water." If we knew nothing else, these facts alone would be enough to tell us what baptism means. And in other cases that may be adduced—for example, the baptism in Jerusalem, that of the jailer, that of Saul—there is nothing that cannot be harmonized with the teaching of the above-named passages and the meaning of the word "baptizo."

4. In the first place, the New Testament knows nothing whatever of "children baptized in infancy." We have no precept, no example, no necessary inference, that could establish the practice of infant baptism. This is admitted by candid scholars on all sides. Henry Alford (Church of England), founder and editor of the *Contemporary Review*, and one of the original members of the Revision company, says in regard to the advocates of infant baptism: "The language of the Bible is against them, and, on their own ground, this is a very sore perplexity. There is one escape, and that a perfectly effectual one, but they are unwilling to avail themselves of its assistance. They might declare, and they ought to declare, that infant baptism was a practice unknown to the apostles; that not only does the New Testament not give one single expression which plainly and necessarily implies that infants were baptized in the apostolic churches, but it can be fairly argued from a passage in 1 Cor. 7 that such a practice could not have existed at Corinth." (*Contemporary Review*, Volume X., page 329, March, 1869.)

Now, as for "confirming," if the apostles and the New Testament churches held any such rite as the Episcopalian ceremony of confirmation, the New Testament writers have failed to mention it and to describe it. The word "confirm," in Acts 14: 22 and 15: 32, etc., has no further significance than "to strengthen, to establish." Professor McGarvey, in his *Commentary on Acts*, says on Acts 15: 41: "Some of the advocates of the Episcopal rite of confirmation affect to find in the words 'confirming the churches' authority for this rite; but it requires only a glance at the four passages in which the original term occurs (*ἐπιτιμῶ*) to see that it has reference not to laying hands on new converts in order to admit them to full fellowship, but to making firm by proper instruction and exhortation the souls of those already in the full fellowship of the church." He says in a footnote: "This is clearly perceived and admitted by Plumptre, and yet he makes an attempt, though a feeble one, to connect the term with the Episcopal rite of confirmation: "'Confirming' is, it need hardly be said, used in the general sense of strengthening; but, as the bestowing

of spiritual gifts by laying on of hands was a chief part of the work so done, it at least approximates to the idea of confirming in the later and more technical sense of the term.'"

This is the testimony of a great Episcopalian (Plumptre) as to the import of the term "confirming," when found in the New Testament; and his weak, futile attempt to make ends meet, by claiming a similarity or approximation to the "later, technical sense of 'confirming,'" goes only to strengthen the truth that God never intended or authorized that ceremony.

FALSE TEACHING—THE WESTERN RECORDER'S POSITION ON FORGIVENESS.

J. N. ARMSTRONG.

"The church is not bidden to forgive seventy times seven. A man is to forgive his brother of private offenses against him personally that number of times." (Western Recorder.)

The church is composed of individuals, and hence the only way a church can forgive is for each individual to forgive. He that sins against one member of the church sins against the whole body—hurts every member of it. "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. . . . But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. . . . But God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof." (1 Cor. 12: 12-27, R. V.) The acts of the members of the human body make the acts of the body; this is the only way the body can act. So it is with the body of Christ; the church cannot act save as individuals act.

Every member of God's church is commanded to forgive, "as God, for Christ's sake hath forgiven you." God is full of mercy, and forgives his child many times a day—yea, just as often as he sins and then humbles himself before him. Now, every member of God's church is to cultivate his character, and this means that each member is to forgive "seventy times seven"—yea, as often as his brother may sin and turn again and repent. Thus we see that whatever becomes the duty of the individuals in the church becomes the duty of the church. The Recorder would have us

believe that the church has a great federal head that acts independently of its members, and that different duties devolve upon this head. In this it is mistaken. Jesus is the only head, and we are all brethren.

Let us remember that the church is compared to the human body, and that as my body acts only as the members act, just so the church performs its work, and in no other way. The church of Jesus Christ helps the poor only as each individual is stirred by his heart. Each member is left to act as his heart moves him.

The Recorder comments further by saying: "A church is not under obligation to retain in its membership any member who asks for forgiveness." Here, again, the Recorder speaks the very opposite of the Bible. Jesus taught his disciples to pray: "Forgive us our debts, as we also have forgiven our debtors.

. . . . For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 12-15, R. V.) How could this be plainer?

The church (or individual) that refuses to forgive others shuts the door of mercy against itself. Ever after such a church, till it repents, had just as well cry to a stone as to cry to God. "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark 11: 25, 26.) "Forgive, and ye shall be forgiven." (Luke 6: 37.) "Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. . . . Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my Heavenly Father do unto you, if ye forgive not every one his brother from your hearts." (Matt. 18: 21-35, R. V.) No my dear friends, there is no doctrine more dangerous than the teaching of the Recorder on forgiveness. They who follow such teaching are certain to be lost, the Bible being true. I would warn you against false teachers, for Jesus says they will even deceive the elect, if possible.

Hear the Recorder further on the

same line: "The church is to be the judge as to the depth and sincerity of the penitence for the sin committed." Worse and worse! This points back to Rome in a hurry; this makes the church equal with God, for he alone can look into the heart and know "the depth and sincerity of the penitence." "For who among men knoweth the things of a man, save the spirit of the man, which is in him?" (1 Cor. 2: 11, R. V.) "Then hear thou in heaven thy dwelling place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men.)" (1 Kings 8: 39, R. V.) "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show of these two the one whom thou hast chosen." (Acts 1: 24, R. V.)

Not only is there an abundance of teaching against the idea of the church being the judge of "the depth and sincerity" of the repentance, but there is direct teaching as to how we are to be governed in such matters. "And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him." (Luke 17: 4, R. V.) Jesus well understood that a man could not judge the hearts of men, and so he tells us, "If he . . . turn again, . . . saying, I repent; thou shalt forgive him"—that is, I am to take his word for it; I am to believe him till I know him to be a liar. The church cannot know his heart; therefore, it is to accept his word.

"Moreover," says the Recorder, "even if the church is convinced of the sincere repentance of the accused, believes that he loathes the sin of which he was guilty, . . . it may be best for the cause of Christ to exclude, and let time prove to the world the sincerity of the repentance."

It is not possible for such circumstances to exist that it would "be best for the cause of Christ" to act contrary to the Bible; and anybody who reads the Bible to profit knows very well that it is contrary to the Bible to exclude any person for any sin of which he has sincerely and truly repented. God himself, who is infinite in purity, infinite in goodness, and infinite in justice, never excluded such a member, and woe be unto the man, or set of men, who would exclude a man whom God would receive and fellowship! And yet that is the very thing that the Recorder advises to be done.

God will receive, fellowship, and bless any one who will truly turn away from and forsake his sins. "Seek ye Jehovah while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy

upon him; and to our God: for he will abundantly pardon."

This is God's will about those who sin, and this is the way he treats them when they forsake their sins. There never was an exception to this rule. He has mercy upon and abundantly pardons every soul that comes to him; yet the Recorder teaches that, although a man has forsaken his sins, having sincerely repented of them, "it may be best for the cause of Christ to exclude him." No action, it seems to me, could more radically oppose God than such exclusion.

No, no, my friends; the very minute God's child repents of his sins and humbles himself before the Father, that minute he is graciously and freely forgiven and received back into God's fellowship, as if he had never done wrong. Now, God exhorts and entreats his children to be like him, to cultivate his character; hence, it is emphatically said in the Bible that God will forgive us, as we forgive others. But it would be wrong for me to forgive a man until I believe he has repented. To believe a thing, there must be some evidence, so Jesus says: "If he sin against thee seven times in the day, and seven times turn again, saying, I repent; thou shalt forgive him." I am to believe his word, and not wait till he proves his repentance by his life. If he lies to me, that is his sin, and God will bless me for following his word.

The church that does not forgive, but excludes a member that sincerely repents of his sins, is cruel and is destitute of the spirit of Christ and of our God, and in the act of exclusion shuts the door of grace against itself, and will be "delivered to the tormentors," unless it repents. For "so shall also my Heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

A MISSIONARY LETTER.

* WILLIAM J. BISHOP.

During the year just finished I have studied the Japanese language, looked after Brother McCaleb's work in Kanda, and prepared for the work of issuing tracts. The school has continued, with a fair attendance. On Lord's days we observe the Lord's Supper, have Scripture reading, and sing. Though the attendance upon our services has been small, we remember that Jesus said: "Where two or three are gathered together in my name, there am I in the midst of them." I have been permitted to teach several young men Bible lessons in English. I baptized one little girl. I have done a great deal of carpenter's work in making the furniture needed in my printing office. I bought brick, lime, and sand; prepared mortar; and laid the foundation for the printing press. On January 4 the press arrived

at my door, and the same day, with the help of two men, I placed it on the foundation. I have had ink rollers made, and am now ready for work. I have two orders for printing, and the promise of many more, all small jobs. I hope to secure some larger jobs. All these will help me to buy paper and ink to use in issuing my tracts. I cannot earn enough to pay other expenses with the small outfit I have. I have written one tract, "How to Study the Bible," which has been translated into Japanese, and I will begin to print the first edition once. I had Brother Harding's Bible reading card translated and am circulating it. I will print some circulars and mail them, with packages of the Bible reading card, to all the Japanese preachers in Japan. I hope to get the preachers to distribute the cards in their congregations. The card has induced thousands in America to read the Bible from lid to lid. I hope that it will accomplish the same work here among church members. It is my desire to issue one new tract each month this year. I will have stereotype plates made of each tract, and thus be enabled to issue another edition as soon as the last is exhausted. Thus my work has really begun.

Since coming to Japan I have lived in native houses, which are very different from the good houses most of you live in. The weatherboarding is only one-fourth of an inch thick, and other things are on the same scale. Each room has at least one wall made entirely of paper on light wooden frames. One may manage to keep comfortable by burning about twice as much fuel as consumed by people in foreign houses. A few days ago a generous brother gave me a good foreign building—a church—to use for my printing office. I find that it is large enough not only for the purpose, but that it can be made into quite a comfortable home for my whole work. I came to Japan to stay. My health has been excellent since I came, so I feel that I can remain here. If I live in a native house, I must pay rent of course—about \$90 a year—and the house is too small for my work and for home. For \$300 I can convert the foreign building into a home large enough for all my needs, and with plenty of room for my tract work. This is not crowded into a room nine feet square. I can secure a lot for five years for about \$24 a year. In five years I must pay \$450 for the unsatisfactory native house and have nothing at the end of that time. I can remodel the foreign house, pay land rent and taxes for five years, and save money, and have a pretty good house to use or sell in the end. Besides, during all those years I would have a really comfortable home, with plenty of room for all my work, and five times as much yard about the house, and I should have some protection against fire.

house I now occupy is only six feet from a neighbor's house. Fires are very frequent in Tokyo, for the houses are very inflammable. Were a fire to break out in this neighborhood, I could scarcely hope to escape the loss of all I have. My books, the printing-press, and everything that I have would be lost.

If I use the house the brother has so generously given me, I must have \$300 now. I will have the house torn down, moved to a lot in a healthful locality (it is now on a small lot in a densely populated neighborhood where I cannot live), have the frame put up and the roof put on, then do the other work myself. I will have to buy lumber to use in making partitions, etc. I have made estimates, and know that I can remodel the house for the amount I now ask the brethren to send me. The carpenters would charge me \$600 to remodel the house; by doing most of the work myself, I can have just as good a house for \$300.

All money may be sent to me by international post office money order, or by draft on New York. If you cannot get these, send through The Way or the Gospel Advocate. Address me at 27 Nakazato Machi, Ushigome Ku, Tokyo, Japan.

SHORT TALKS.

F. W. SMITH.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." (Ps. 92: 1.) It is here declared to be a good thing to give thanks unto the Lord. May we not with profit to ourselves inquire, In what way does it become to us a good thing? We have little difficulty, in the light of Scripture teaching and personal experience, in answering this question. In the first place, we are commanded to give thanks unto God; and whatever God commands a soul to do, the doing of that thing is good for that soul. In everything God requires of man he has in view the good and happiness of man. This is the design connected with every act of obedience. While man should always have before his mind the honor and glory of God, he should realize that his service rendered through such motives will lift him into a state of spiritual blessedness; and this is the happy experience of every soul that honors God with thanksgiving for his rich blessings. It develops within the soul a feeling of dependence and humility, two of the most beautiful graces of Christian character. Public thanksgiving at the table impresses the thought and feeling of gratitude upon the children, leading them to reverence God. But—alas!—how many homes there are in which children never hear expressions of gratitude from their parents! "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5: 18.)

"Rejoice evermore." (1 Thess. 5: 16.) The Christian's life should be one of rejoicing, even in the midst of gloom and tears; for to the child of God is the rich promise that "all things work together for good." This is not said of the wicked and ungodly, but of those that "love God." In view of this, what may appear a dire calamity can truly become a cause for rejoicing. Aside from the trials incident to the Christian life, there are so many hours and days of sweet communion with the Father—times of refreshing from the presence of the Lord, when no shadows flit over their pathway and there is no touch of chill upon their hearts; days when, through blessed hope, they dream of the glory land where the immortal dwell. David must have been contemplating the goodness of God and the home of the soul when he exclaimed: "Bless the Lord, O my soul: and all that is within me, bless his holy name." (Ps. 103: 1.)

* * *

"Do all things without murmurings and disputings." (Phil. 2: 14.) Murmuring against God or toward each other is a sin. The children of Israel were constantly murmuring and complaining against the providences of God, and at last he showed his great disapproval of such a course by destroying thousands of them. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." (1 Cor. 10: 10.) We should be deeply impressed with the fact that God is leading us in the ways in which infinite wisdom suggests and for the highest and best good of his people. We are too ignorant and too weak to direct our own steps, and therefore must submit to the guidance of One who is familiar with the way. The children of God should not murmur and complain against each other, but live together in peace and sweet fellowship. While contending earnestly for the faith, it should be done in gentleness toward all men. Many times you see members of the church engaged in murmurings and complainings with each other and the world through the courts of the land. They are not willing to obey the divine injunction which requires us to suffer ourselves to be defrauded rather than to appear in such an attitude before the unbelievers. The basis of all such conduct is a thirst and greed for material things. Time is not taken to consider what great spiritual loss is sustained for a little of the perishable things of this world; or, if considered, it goes unheeded. The record goes on to say: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"Put away from thee a froward mouth, and perverse lips put far from thee." (Prov. 4: 24.)

HIS SHEEP.

ROBERT H. BOLL.

"And it was the feast of the dedication at Jerusalem; it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly."

Why such a request? Had Jesus failed to produce sufficient testimony to establish his claim? It appears so, judging by what they say. They were in suspense; they could not tell for certain that he was the Christ by what they had seen and heard. And did they have any just grounds to speak as they did? They had, and they had not. They had not, because the early testimony Jesus gave of himself was strong enough; they had, because he refused to cast his pearls before the swine and to overwhelm with truth those who desired not truth. So it happened that he did not speak plainly to them; and it was fulfilled which was spoken by the prophet: "I will open my mouth in a parable; I will utter dark sayings of old." Jesus himself professed that he followed this course when he explained to his disciples the parable of the sower. "Unto you," he said to his followers, "it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in nowise understand; and seeing ye shall see, and shall in nowise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them."

I have before shown in these columns how that faith, to a large extent, depends on the will—that people can believe or disbelieve a truth, just as they please. For example, we believe there is such a place as Hongkong, China. There is sufficient evidence of its existence, and no reasonable man would doubt it. Besides, it is an indifferent matter with us whether there is a Hongkong or not, and so we passively accept the testimony, and take it for granted thenceforth that Hongkong exists. If this may be called "faith," it depends but little, or not at all, on our will. But suppose that the belief in the existence of that Chinese city would in some way cause us to lose our arms and legs, then nobody

would believe there is any such place on earth; not enough of testimony could be adduced to make any one believe it. On the other hand, if that belief would work an advantage to us—if, say, every one who believes that there is such a city as Hongkong would receive a thousand dollars—everybody would then be easily convinced of its existence. Thus faith becomes a voluntary thing. Before we permit the testimony to sink into our hearts, we measure the consequences of the belief, and determine whether we want to believe or not. This we may do unconsciously, but we do it. The Lord said: "He that believeth not shall be damned." There is no want of testimony; ample evidence is given of the truth of God's word. So if a man refuses to believe and is damned, it is not because God has failed to give him enough of testimony and evidence to reasonably build his faith on, but because he does not want to believe. He foresees what would be the result. If he should believe, he would have to change his manner of life, worship God, deny himself, and take up the cross. This he does not want to do; so he closes his eyes, and stops his ears, and hardens his heart, lest at any time he should see with his eyes and hear with his ears and understand with his heart, and should be converted and be healed.

This, exactly, was the condition of those Jews who came to Jesus and said: "How long dost thou hold us in suspense? If thou art the Christ, tell us plainly." "Jesus answered them, I told you, and ye believe not: the works which I do in my Father's name, these bear witness of me." Had not John the Baptist, whom all regarded as a prophet, testified for Jesus? Had not Jesus himself told them? Did not his works bear witness of him? Did not the voice of God speak from heaven in testimony of him? But they did not believe, because they did not want to. To believe in him meant to give up dear old doctrines and prejudices, and place themselves under the lead of and under submission to a carpenter's son, a man of low social standing. No, they could not and would not do that. Therefore they turned deaf ears to the testimony, and tried to persuade themselves and others, even Christ himself, that they did not believe, because evidence was lacking. "How long dost thou hold us in suspense?"

This offers an explanation of the fact that in the gospel "faith" is sometimes preceded by repentance. "Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." (Mark 1: 14, 15, R. V.) Paul testified to Jews and Gentiles "repentance toward God, and faith toward our Lord Jesus Christ."

Jesus said to the chief priests and

elders: "John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him; and ye, when ye saw it, did not even repent yourselves afterwards, that ye might believe him." There could, of course, be no repentance without some faith in the existence of God. But before a man decides to accept the gospel and believe it, he has already looked at the consequences and determined to change his life, should God so require it.

But to return to the Jews that were "in suspense." Jesus told them that he had given enough witness of himself, and yet they did not believe. Then came one of the most remarkable of his utterances on record: "But ye believe not, because ye are not of my sheep." Now, if he had said, Ye are not of my sheep, because ye believe not, this would have been true enough; but he reverses: "Ye believe not, because ye are not of my sheep." The truth in the case becomes simply this: that before men can believe, they must be of his sheep; and if they are of his sheep, they will believe, for he said himself, in the next verse: "My sheep hear my voice, . . . and they follow me." The striking point in this is that they were to be "sheep" before the word of God ever reached their hearts—be sheep, in order that they may believe! Is it possible that a man could be one of Christ's sheep before the gospel has come to him? It appears that way; not in the sense that they are saved, and Christians, before hearing and obeying the gospel, but prospectively. There were "children of God," prospective children, scattered throughout all nations at that very time. (See John 11: 52.) In the same way it may be said that Uncle Sam has a million of soldiers in his domain; not that he has a standing army of that many, but he knows that as soon as the call goes forth that number will respond. Likewise, God has his children scattered abroad, and whenever the gospel reaches them (and it will reach them), they at once respond. Of that kind was the eunuch (Acts 8), and Cornelius (Acts 10), and Lydia (Acts 16), and "his people" in Corinth (Acts 18: 10).

It is evident from the foregoing that some primary qualification, some state of heart, must exist before the word of God can produce faith. This is also taught abundantly in the parable of the sower. There the seed is the word of God. Before that seed ever fell there were stony ground, wayside, thorny ground, and good ground. So there are hearts now in such condition that, as long as this condition prevails, they absolutely cannot believe (see, for instance, John 5: 44); and, on the other hand, there are those who will at once accept the word and become followers of Christ. These latter Jesus designated as his sheep. The salient point in this,

to us, is that *we are responsible for the disposition of our hearts, and can control it.*

Let us notice now the speech of Jesus once more: "Jesus answered them: I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one."

It seems that all the blessings of God are for his sheep. Them he knows; to them he gives eternal life; them he saves from perdition. This passage would be worse than useless to us if it were beyond our power to be sheep; should we so desire. But if we can become sheep, if of our own will we can be sheep or goats, then it becomes of gravest importance. This is precisely what the Bible teaches we can do. Was not Paul, and with him the saved at Ephesus, once children of wrath, even as others? (Eph. 2: 1-3.) And they became sheep. We can do likewise.

It only remains now to be ascertained just what Jesus meant by "a sheep." The figure expresses a set of characteristics which are found in sheep. They are proverbially gentle, docile, manageable. In another place Jesus summed up, perhaps, the very same disposition in another term: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The poor in spirit are those who receive the word of God when they hear it. They are glad to get it, for they are in want. They have no stock and capital of their own, and so they are willing to be taught of God, and rejoice in his word. Of them said the prophet Isaiah, speaking on God's part: "The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? For all these things hath mine hand made, and so all these things came to be, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." This is the great primary requirement which God demands of every man before he will bless him: not righteousness, not strength of character, but humility, docility, poverty of spirit. A broken and a contrite heart the Lord will not despise; a poor, humble spirit he will never forsake. "They shall never perish, and no one shall snatch them out of my hand."

Let this be understood of all. No amount of God's teaching will make a believer and a Christian of him who "knows it all" and much more beforehand. The proud and high-minded are

an abomination to God. But if a man will become as a little child, and open his heart to the good seed, he becomes heir of all the blessings that Christ has promised to his sheep. You can open your eyes to the light by becoming humble, poor in spirit; you can harden your heart by clinging to human wisdom, the doctrines and conceits of men. Which will you do? Are you willing to throw away what binds you to the world and shuts out the light of heaven? Here is the very root of the matter; here either you kill every possibility of ever entering the gates of God's city, or here you open the first avenue for the saving, transforming light of God, by becoming one of his sheep.

WHAT MUST WE DO?

J. W. ATKISSON.

It seems that many persons are inclined to oppose Christian missionary work among the heathen. They say Americans would not allow the Chinese to send missionaries here to teach their religion to us, but in this they are mistaken, for the true American believes in free speech and free press; he believes that every man is free to worship according to the dictates of his own conscience. The Chinaman ought to teach his religion here, if he wants to do so; and if he can convince me that his religion is superior to Christianity, I will accept his religion; and if I can convince him that Christianity is superior to his religion, he may accept it, if he wants to do so; but there is no compulsion about it. The true Christian persuades men, but never drives nor drags them. God does not conscript men and women into his service; all the soldiers of the cross are volunteers. Isn't that plain?

But perhaps the Chinese are not any more vicious toward Christ and his church than were the Jews and pagan nations that crucified him and persecuted his followers and burned them at the stake. When they were thus making war on his disciples, Christ said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36.) If Christ's servants could not fight to deliver him from the Jews, I do not see how they can fight to deliver themselves from the Chinese. "The weapons of our warfare are not carnal." "They that take the sword shall perish with the sword." "The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (John 15:20.) The Christian must learn to bear persecution as his Lord bore it. Jesus taught that the only way to conquer is with love. His servants must learn to conquer Chinese and all other enemies as Jesus conquered

his enemies—through doing them good with love. The reason the world has not long since been conquered for Christ is, his disciples use the wrong weapons.

Christians are slow to learn that it is their duty to strive to become rich in faith, love, and good works, as well as in perishable money and worldly honors; but their idea seems to be that a man's greatness consists in the amount of human gore he has spilled in carnal warfare, or the amount of gold he has hoarded, having quite forgotten that "the weapons of our warfare are not carnal," and that "a man's life consisteth not in the abundance of the things which he possesseth."

Love is God's invention. "God is love;" and he commanded his disciples to love one another, to love their neighbors as themselves, and to do unto all men as they would have all men do unto them, and thus make war and oppression impossibilities. But man said: "Why be a slave to mere form? Love yourself more than you do your neighbor; 'do' your neighbor, else he will 'do' you. Treat every man worse than he treats you, for self-preservation is the first law of nature." And thus the Chinaman is led to despise and hate the Christian and all foreigners. Can you blame him? Then let us all strive:

1. To speak where the Bible speaks, and to be silent where the Bible is silent.
2. To restore the pure, primitive gospel—its teaching, its faith, and its practice.
3. To exalt Christ above party, and his word above all human creeds, disciplines, and articles of faith; for the Bible itself is as plain and as easy to understand as are the interpretations of it by uninspired men.
4. To build the church of God without denominational name, creed, or other barrier to Christian union and communion, whose terms of fellowship shall be as broad as the New Testament itself and identical with it.
5. To lead sinners to Christ, turning them from darkness to light, and from the power of Satan unto God, in the clear light of New Testament teaching and example.
6. To love our neighbor as ourselves, and to do unto others as we would have them do unto us, not rendering evil for evil, but overcoming evil with good, and thus usher in the millennium.

"Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbor that is near than a brother far off." (Prov. 27:10.)

"Who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20:9.)

STEPS TO THE ETERNAL KINGDOM OF GOD.

R. C. BALLARD.

We must hear the word of the Lord. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. 32:1, 2.) When God spoke to Israel he called their attention to his word.

Jesus Christ is the soul of the Bible, the center, the grand embodiment of it. On him it all rests; to deny it is to deny it all. He is the light of the world, the way, the truth, and the life. Set him aside, and not one ray of light penetrates beyond the grave; then we see how important it is that we hear Christ. "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." (Acts 7:37.) As Moses was a leader of the children of Israel, and they were commanded to hear him, so Christ is our Leader, and we must hear him; and, as he is our great Teacher, we cannot learn of him unless we hear him, and we need not expect to hear him except through his holy word.

Our Lord does not speak to us now through dreams, or visions, nor by some direct operation of the Holy Spirit; but he speaks to us by his word. "The words that I speak unto you, they are spirit, and they are life." (John 6:63.) So says Christ; so that when we read or hear read the word of Christ, we hear Christ. We cannot go to Christ unless we hear 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 6:45.)

From these quotations we see how important it is that we listen to and hear the word of the Lord. Faith comes by hearing, and hearing by the word of God; and more, it is impossible to please God without faith. (Heb. 11:6.)

"Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." It is very clear that we must hear Christ when he speaks to us by the Holy Spirit through his chosen apostles.

We must believe God when he speaks to us, or have faith in his holy word. It is just as reasonable for us to expect to see without light as it is for us to believe without testimony. "He that believeth not shall be damned."

A faith that is not active is not worth

much. How did the Spirit operate on Philip to join the chariot? The Spirit said to Philip: "Join thyself to this chariot." "The Spirit said"—he uttered words that could be understood and remembered. Now, then, we must believe God, and that with our whole heart; not that it would be best for us to believe God, nor that we ought to believe God, but we must believe with all the heart, trusting in him for all things, with full assurance of faith.

THE LAST COMMISSION. NO. 2.

J. PERRY HODGE.

"But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

After Jesus had given his eleven remaining apostles their commission, "he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." (Luke 24: 50-53.)

"And when they were come in [Jerusalem], they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those [ten] days [of tarrying in Jerusalem] Peter stood up in the midst of the disciples, and said, . . . Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, the field of blood. For it is written in the book of Psalms [Ps. 69: 25], Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they

prayed, and said, Thon, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was fully come, they were all [the twelve apostles] with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they [the apostles] were all filled with the Holy Ghost ["But ye shall receive power, after that the Holy Ghost is come upon you"—Acts 1: 8], and began to speak with other tongues, as the Spirit gave them utterance." (Acts 1: 13-26; 2: 1-4.)

And as soon as the people came together so that the apostles had an audience, they began to exercise the power just received by bearing witness of Jesus in Jerusalem, preaching the gospel now, since having tarried in Jerusalem until endued with that power from on high.

The apostles, according to the scriptures we have used above, obeyed that part of the last commission that says, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high;" for as soon as the Holy Ghost came upon them, which was the way they were to be endued with power from on high (Acts 1: 8), they began to preach the gospel to every creature then present, beginning at Jerusalem (Acts 2: 5-40).

The apostles, although chosen, were not prepared to begin preaching the gospel of the last commission until the Holy Ghost came upon them to guide them into all truth, and to bring to their remembrance all things whatsoever Jesus had taught them. They, prior to this time, were uninspired, and not likely to preach the gospel fully. They were likely to have forgotten what Jesus had told them, and they needed to have some one to bring such things to their remembrance. The Holy Ghost was sent to them for that purpose.

Let us now see more particularly to what extent the apostles obeyed this first part of the last commission received by them from their Lord.

First, they were, by their commission, commanded to "tarry;" secondly, they were not only commanded to "tarry," but to tarry at a certain place—viz., "in the city of Jerusalem;" and, thirdly, they were not only commanded to "tarry [ye] in the city of Jerusalem," but they were to be given a sign the receiving of which was to be a signal for operations to begin, the power to carry

on which was the part of the sign—viz., "until ye be endued with power from on high," and, "Ye shall receive power, after that the Holy Ghost is come upon you."

So far as we have been able to learn from the Bible, the apostles had not preached publicly to any one since the betrayal of Jesus; for when Christ expired on the cross, the apostles' faith and hopes died, and, notwithstanding Jesus had told them he would die and rise again the third day, when the women who had been to the sepulcher went and told them that Jesus had risen, "their words seemed to them as idle tales, and they believed them not." (Luke 24: 11.) They were thus unfitted to preach. Having no faith in the resurrection of Jesus themselves, they would not, if they could, inspire others to have that faith. They, so long as Jesus lived in the flesh, "trusted that it had been he which should have redeemed Israel." (Luke 24: 13-21.) But as soon as he was crucified, they no longer "trusted" that he was Israel's Redeemer, and were made astonished by certain women of their company who had been early to the sepulcher, and who "came, saying, that they had also seen a vision of angels, which said that he was alive." (Luke 24: 22, 23.) No wonder they must tarry! They were doubters. They had heard the Lord on many occasions speak of his death and resurrection, but they were astonished to hear again afterwards that such was really true, and the words spoken of his resurrection seemed to them as idle tales, and they believed them not.

FORGIVENESS.

THEO. H. HUMPHREYS.

When we consider man's proneness to sin, the manifold temptations thrown around his pathway and his weakness to resist them, unaided and alone—how our hearts thrill with gratitude when we think of God's protection and care and willingness to forgive us when we sin! Away back in the mists and gloom that shrouded the world in the long, long ago, God said to Abraham: "Fear not, Abraham: I am thy shield, and thy exceeding great reward." (Gen. 15: 1.) Precious promise! Dear Christian reader, the same promise is to you and to me, if we are walking in the way of faithful "Father Abraham." But Abraham was not perfect, and neither are we. In Isa. 1: 18 we have a promise equally sweet. Listen: "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." It is easy to see the superlative condescension and love of our compassionate Father in stooping to reason with poor, sinful man and pardon his sins. But this, like all

God's promises, possessed a divine and a human side. He has made our forgiveness depend upon conditions. Let us turn to his blessed word and see what those conditions are, that we may not fall short of this great blessing; for unless our sins are blotted out, our destruction is sure; for the wages of sin is death—death eternal.

In the first place, God has made the forgiveness of our sins to depend upon repentance. This applies both to alien sinners and erring Christians. Jesus said: "Except ye repent, ye shall all likewise perish." (Luke 13: 3.) Again: "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 46, 47.) Here we learn two very important things: (1) Forgiveness, the remission of sins, comes through Jesus; he purchased it through suffering and death. (2) Repentance is a condition of forgiveness. Without repentance, therefore, God will not forgive our sins, and we will be lost. We can all see this. Much more Scripture could be given, but this is sufficient. The same, as above stated, applies to the erring Christian. We have a case of this kind in Acts 8: 12-24. This needs no comment.

Another condition upon which our sins are forgiven is confession; I mean by this the confession of our sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1: 9, 10.) It seems plain to me from this that we all are included as sinners, and unless we confess our sins, we have no promise of forgiveness. Again, we are told: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Here is what we desire. We plead not for justice, but mercy. The way to obtain it is to confess and forsake our sins. We are not only to confess our sins to God, but to each other. "Confess your faults one to another, and pray one for another, that ye may be healed." (James 5: 16.) This is so plain that it seems that any one who is accountable can understand it. Still, some who consider themselves leaders in the church of Christ say, by their manner of life, that they either do not understand it, or, which is worse, do not heed it. So few confess their faults. A great many pretended Christians trample under foot loyal but less fortunate followers of our lowly and meek Savior, and never confess that they have wronged them.

Again, the forgiveness of our sins depends upon our forgiving the sins of others. Jesus Christ, our Savior, said: "And when ye stand praying, forgive, if

ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark 11: 25, 26.) Do you say you do not understand this? If you really cannot understand it, you can rest easy, for you are not accountable. It seems to me that more good people completely ignore this plain teaching of our blessed Savior than any other requirement the King has made of his subjects.

"In many churches," says an able writer, "are cases of long-standing unforgiveness, and therefore envy and hatred, which lasts coextensive with the lives of the parties, and perhaps their offspring—positive rebellion against God. These old cancers of sin are more potent to counteract the work of the preacher than any other agent the devil employs, with one exception. One well-defined ulcer of this kind in a church will render the best preaching fruitless. There will be no edification of the membership and no conversion of sinners."

We sometimes hear people say: "I cannot forgive any one who does me wrong; it is contrary to my nature." I do not believe one word of this. God requires us to forgive those who trespass against us. All his requirements are founded in wisdom, and are commensurate with man's ability. If he has required you to forgive, my brother, and made your salvation to depend upon it, and it is impossible for you to forgive, he has made a mistake and required an impossibility of you. Expressions like the above are manifestations, plain and simple, of the grossest ignorance, or a shocking lack of reverence and respect for God's word. As much might probably be said of those who, equally blinded, stubborn, and rebellious, while they do not make use of such expressions, show by their lives that they possess an unforgiving spirit. How thoughtless to thus cut ourselves off from all hope of future bliss! Sometimes Christians in good standing go from year to year and will not so much as speak to each other. What a shame! My dear old sainted mother, whose memory is so sweet and helpful now, used to tell me not to do that way; that it was too much like "colored people." O, how far that is from the example of our blessed, humble, and forgiving Master! Still, an inspired writer informs us that unless we possess the Spirit of Christ, we are none of his. Do you, my deluded, unfortunate brother or sister, while you harbor in your heart envy, malice, and hatred for your brother, imagine that you possess the Spirit of Christ? How does such teaching as this sound to your blackened, clouded heart? "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the chil-

dren of your Father which is in heaven." (Matt. 5: 44, 45.) There is no way to avoid the force of these pointed words. They are so plain that no gospel subject can fail to grasp their meaning. If you are harboring ill will and bitter feeling in your heart toward any of Jesus' humble followers, read these words and ponder them, and see if you can harmonize them with your manner of life.

Christ, our Exemplar and King, could forgive his enemies when they were crucifying him, and the martyr Stephen could pray God's forgiveness for those who were stoning him to death; but Christ's followers (??) of this day and time cannot forgive their brethren when they offend them, sometimes in very small matters. A man may treat me very shamefully—lie to me, defraud me, and take from me that which is justly my own, slander me, contemn me, and trample me beneath his feet, so that "I may never have any confidence in him, never trust his honor or his religion (and I certainly should not without worthy fruit), but there should be no spirit of envy or revenge in my heart toward him." My soul's eternal interest is suspended upon this, and I should be very foolish to risk my soul's interest upon the action of a wicked man. A true Christian should and will confess his faults and exercise a forgiving spirit toward others, because God requires it. The man who will not do this is not a Christian. This is God's standard. The world has established as a principle that an offender make due apology for wrongs, and that the offended accept the apology. A true gentleman or lady will either make or accept an apology when necessary. If I fail to do either, the world does not recognize me as a true gentleman. Therefore, in view of these things, to be a true Christian gentleman (the greatest accomplishment in this world), to find favor with God and man, I must observe these rules. May God bless and help us all.

A SAD DISAPPOINTMENT.

I. B. LANE.

Jesus said: "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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I confess unto them, I never knew you; depart from me, ye that work iniquity." To my mind this scripture teaches one of the saddest truths imaginable—that some, even many, will go away to the judgment expecting to enter into heaven, but will be turned away as workers of iniquity and those whom Christ never knew. I can conceive of no sadder disappointment than one will experience

...ses through this life confidently
 ...to enter heaven at the end,
 ...then rejected. It is evident that
 ...who will thus be disappointed are
 ...those whom we call the wicked of
 ...but people who engage, to some
 ...in the service of Christ, and who
 ...the service they suppose they have
 ...ered the ground of their acceptance
 ...him. They say "Lord, Lord, have
 ...ot done so and so in thy name?"
 ...ught to learn from this that people
 ...do many things in the name of
 ...and yet fail to do the will of the
 ...er in heaven. Some of us run the
 ...in the name of Christ, use instru-
 ...al music in Christ's worship, when
 ...Father tells us to sing songs and
 ...s and make melody in our hearts
 ...e Lord. So we are failing to do
 ...will of the Father in heaven, for all
 ...do his will will be saved.

...also evident that if we base our
 ...salvation upon what we do in
 ...of Christ, our hopes rest upon
 ...tion. From this teaching
 ...evident that there are
 ...members who are living
 ...in regard to their state
 ...and who will die under this
 ...his delusion results in part,
 ...from carelessness in hearing
 ...word of God. He that heareth the
 ...of Christ, all of them, and doeth
 ...builds upon a rock. Christ ad-
 ...shes us to takè heed how we hear.
 ...s us that we must be born of
 ...and of the Spirit in order to enter
 ...the kingdom of God.

...from carelessness in hearing the
 ...of God one should get into the
 ...without being born of the Spirit,
 ...ppose that in so doing he is doing
 ...of the Father, he will be apt to
 ...die under the delusion above
 ...ed. People who are truly born
 ...spirit never base their hope of
 ...upon what they have done in the
 ...of Christ; they base it wholly
 ...what Christ has done for them.
 ...him that loved us, and washed us
 ...our sins in his own blood, and hath
 ...us kings and priests unto God and
 ...ther," is the language of those who
 ...orn of the Spirit of God and in
 ...the Holy Spirit dwells. It mat-
 ...ot what we may do in the name of
 ...unless we have the Spirit of
 ...then we will do just what he com-
 ...us. Unless we have the Spirit of
 ...dwelling in us, we are none of his.
 ...f any man have not the Spirit of
 ...he is none of his." "In whom,
 ...after that ye believed, ye were
 ...with the Holy Spirit of promise."
 ...ealed with the Holy Spirit is the
 ...fallible evidence that we are the
 ...of God. All who are thus
 ...are the children of God, it mat-
 ...t what else may be true or untrue
 ...When, therefore, we attempt
 ...ine ourselves as to whether we
 ...faith or not, we ought to direct

...especial attention to this question, Does
 ...the Holy Spirit dwell in me or in us?
 ..."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."
 ... (Rom. 8: 16, 17.) Listen: "If so be
 ...that we suffer with him, that we may be
 ...also glorified together. For I reckon
 ...that the sufferings of this present time
 ...are not worthy to be compared with the
 ...glory which shall be revealed in us."

[The Holy Spirit dwells in those be-
 ...lievers in Jesus who have been baptized
 ...into him (see Matt. 28: 19, R. V.; Acts
 ...2: 38; 3: 19, R. V.; Gal. 3: 26-29)
 ...and who abide in him. We ought not to
 ...allow ourselves to be persuaded by any
 ...teaching, impulse, or feeling that we
 ...have the Spirit while we are out of the
 ...body of Christ.—J. A. H.]

CHRIST REPROVETH SCRIBES AND PHARISEES.

ELDER SAMUEL MILLER.

"This people draweth nigh unto me
 ...with their mouth, and honoreth me with
 ...their lips; but their heart is far from
 ...me." (Matt. 15: 8) These words are
 ...the words of the prophet Isaiah to the
 ...Jews, and Jesus made an application of
 ...them to the scribes and Pharisees in his
 ...day in regard to whom they worshiped and
 ...the manner in which it was done. These
 ...proud Pharisees made use of every
 ...means to make themselves conspicuous
 ...before the people; therefore, they put
 ...many questions to Jesus concerning his
 ...Messiahship and his power to save the
 ...world from sin. In this case Jesus
 ...reproved them most severely by saying:
 ..."Ye hypocrites, well did Esaias proph-
 ...esy of you, saying, This people draweth
 ...nigh unto me with their mouth, and
 ...honoreth me with their lips; but their
 ...heart is far from me."

The Pharisees and publicans were
 ...noted for their self-righteousness, and
 ...often appeared on street corners to be
 ...heard and seen by men. Thus we have
 ...many to-day who seem to be occupying
 ...the same ground of these self-righteous
 ...Pharisees. They love to have the upper-
 ...most seat in the synagogue, and speak
 ...great, swelling words, and love to be
 ...heard for their fine eloquence and the
 ...praise of men, and are quite attentive
 ...on feast days, and are very obedient to
 ...the commandments of men, and scarcely
 ...ever fail to understand all about secret
 ...societies and the Young People's Chris-
 ...tian Endeavor, and all the numerous aid
 ...societies of the church that are sapping
 ...the very life out of the church of Christ
 ...to-day. Thus we have division and dis-
 ...cord, insubordination and alienation and
 ...ruin prevailing in many congregations
 ...throughout our land to-day, because of
 ...unbelief; not being willing for the word
 ...of God to rule them, they have almost
 ...universally adopted the commandments
 ...of men. This is what Jesus calls "vain
 ...worship." This people is set before thee

...as my people, and hear thy words as my
 ...people, but they will not do my com-
 ...mandments. With their mouth they show
 ...much love, but their hearts go after their
 ...own lust; they seem to be like the pleas-
 ...ant instrument of music placed in the
 ...house of God to attract and draw the
 ...people, generally good hearers, but not
 ...doers.

God, from the beginning of man's
 ...history, has had a form of honor to be
 ...observed by his family. It has always
 ...been called "worship," and he alone is
 ...to be the being worshiped; but frail
 ...man has found many gods to worship.
 ...This accounts largely for the failure of
 ...our Lord's family, the church of Christ,
 ...to give all honor to Christ and his work
 ...from the heart; this is why these Phar-
 ...isees were so sadly rebuked by the Savior
 ...for their inconsistency. When God gave
 ...all authority into the hand of his Son,
 ...under the new administration, Jesus
 ...selected a number whom he called "apos-
 ...tles," and commanded them to go into
 ...all the world and proclaim his "will," or
 ..."gospel," to every creature, and the man-
 ...and woman who complied with the condi-
 ...tions of this will should have a home in
 ...his "everlasting kingdom," and the ones
 ...who would not accept his proposition
 ...would be rejected. These are the condi-
 ...tions of the new covenant. (Jer. 31:
 ...31-34.) After all sound-minded people
 ...had been made believers in Christ, and
 ...gathered into worshiping assemblies,
 ...Jesus gave these believers a memorial
 ...day to remember him by—the first day
 ...of the week, his resurrection day. All
 ...Christians are to assemble on the first
 ...day of every week to break bread in com-
 ...memoration of his death, burial, and res-
 ...urrection. We have another most im-
 ...portant command to obey upon this first
 ...day, and that is the contribution for the
 ...poor saints; these two commands go
 ...together, and should never be neglected
 ...by any believer in Christ. Only when
 ...inability hinders from going to the house
 ...of God can we be excused from obeying
 ...these two commandments; and, indeed,
 ...it does seem that Jesus intended for his
 ...people to separate from the world at the
 ...hour of breaking bread and devote their
 ...time wholly in honor of him who died
 ...for them. This is the sole object of
 ...coming together; it is the worship.
 ...Take this out, and we are not worship-
 ...ers in the sense of this command-
 ...ment. This meeting, or assembling to-
 ...gether, on the first day of the week by the
 ...brethren is to confer an honor and keep
 ...before us the death, burial, and resur-
 ...rection of Christ; then let us use our
 ...mouths and lips less, and let our hearts
 ...grow stronger in love to God. This is the
 ...only hope for the church of Christ; upon
 ...this condition rests our future destiny.

[I believe that when God's people
 ...come together on the first day of the
 ...week, it should be to attend faithfully
 ...to the apostles' "teaching and fellow-
 ...ship," "to the breaking of bread and the
 ...prayers" (see Acts 2: 42.)—J. A. H.]

FEAR NOT.

FRED. OLNEY HAYS.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32.)

The text was spoken by Christ to his disciples when he was telling them about the persecutions that should come upon them as a result of their teaching the word. He compared their power in the world with that of the Pharisees. He said to them: "Be not afraid of them that kill the body, and after that have no more that they can do." He assured them of the Father's tender care, saying, "The very hairs of your head are all numbered;" and then assured them of a final conquering in the words of our text. The kingdom was to be taken from the Pharisees and given to a nation bringing forth the fruits thereof. It has always been thus in history. When the many have reached success, it is taken from them and given to the few.

The human mind is apt to associate strength with numbers. We instinctively feel greater security when surrounded by a host of our fellows, all bent upon attaining one object and all filled with a common enthusiasm for its accomplishment. But a casual glance over the pages of the past discovers the fact that this is a mistake, and that mere numbers amount to nothing; that the numbers of the majority are dominated by the might of the minority.

How was it that Washington, with his little band of shivering, barefooted soldiers, could endure the hardships of Valley Forge and sally forth with success against the overwhelming numbers of well-fed and well-drilled English troops, making their hearts fail with fear by an exhibition of strength not born of numbers, but of the quiet assurance of a "fear not" from a heart of strength to which fear was foreign? How was it that Napoleon, when he stood alone, bereft of his splendid army and opposed by all the kings of Europe, was powerful enough to gather again an army which swept Europe with terror? It was the "fear not" of Napoleon.

A striking example of the power of the few is found in the position occupied by the kings and emperors of earth. For centuries, without the power of choice exercised by the people of our own country, mankind has been ruled by a few of their fellow-men, distinguished in nothing from the others, save by what they call "the divine right of kings."

Perhaps they are not far wrong in calling it a "divine right." We are taught that the Lord is the King of kings, implying that no king rules on earth or in all the universe without permission from him. The powers that be are ordained of God.

If we could but half realize the high places in Christ Jesus to which we are called, would we not take courage? If we fear not, we will reign with Christ. If

we were but kings, we would not fear. "Fear not, for I am with thee; neither be dismayed, for I am thy God."

I was much impressed while in the Bible School when Brother Harding would tell us that it always displeased Christ when his disciples showed fear. And this seems to be the case. Even when they were often in straits of circumstances that would try the human heart beyond what seems possible of endurance, their fear was met with a rebuke so stern that it seems unjust; yet it was not unjust, for fear in a son of the King is never justifiable. Fear in the power of the presence of God is doubt.

Behold the disciples of the Lord toiling in the midst of the Sea of Galilee, with their boat sinking and themselves powerless to prevent it or to reach the shore; the Master asleep in the midst of the storm, careless of their danger, and they afraid. Do you wonder that they were afraid? And yet that very fear was the most foolish thing on earth. What! The Son of God, the Creator of all things by the word of his power; he who has come to live and to die for his creation, which groaneth and travaileth in pain until now, waiting for that redemption which was promised—he to be drowned miserably in a little boat in a little sea, and his work come to naught through a petty turmoil of wind and water, elements of his own creation! How sublimely ridiculous! And yet they were afraid; and we are afraid. They doubted him; they doubted that he came to finish his work; they doubted his power, that power that was manifested in their sight by the "Peace, be still," of the Savior. "O thou of little faith, wherefore didst thou doubt?"

We hear these doubters in our day—these, "the fearful and the unbelieving." The fearful and the unbelieving will be cast into hell. (Rev. 21: 8.)

We are afraid we will run short of provisions before the winter is over; we doubt whether we can raise enough to support a preacher; we are not able to go to church to-day, afraid we will take cold; we doubt whether we could keep up a meeting here, even if you should start it. Afraid? You have no right to be afraid. What right can a king have to be afraid? You have the command from the King of kings: "Take no thought for your life, what ye shall eat, or what ye shall drink; your heavenly Father knoweth that ye have need of all these things." The King commands you to give: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." If you are too poor to support a preacher, that means that you have a "call" to preach. "Forsake not the assembling of yourselves together, as the manner of some is." Afraid you'll catch cold! My friend, you have health enough and strength enough and bravado enough to defy high Heaven and the King who sits on the throne of heaven. Do not be afraid, my friend; you will not catch cold;

but you look out, or you will catch—the opposite. And what preacher has heard, "We doubt if we could keep a church, even if you do start it?" It is always, "If you start it, we have no thought of their own responsibility, of their own obligation to keep the church in their neighborhood—rather to be the church, to be a king and priests unto God.

To my mind, there is no more picture story in the Bible than the account of David fled out of the city of Jerusalem afraid of his own son, Absalom. David who had put ten thousand to flight, finding his head in shame before the crown of a low fellow, Shimei! And why change? It was because David had sinned. Always, if you will look back of fear, you will find not only doubt, but sin. Adam sinned, he was afraid. Doubt behind fear, sin behind doubt, and behind sin. What a company of men are associated with fear! But the blessed angel who can cast out devils. Brethren, "perfect let us out fear." If we love God, we will not separate us from the love, heart-tribulation, or distress, or inter-famine, or nakedness, or should. As it is written, For thy sake we are all the day long; we are accounted for the slaughter. Nay, in all these things we are more than conquerors through that loved us." More than conquerors. We are to reign with Christ! "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom."

BURNETT'S BUDGET.

Life may be said to be a trial. Your life speaks louder than logic.

It is sometimes cowardice that men fight.

The victim of hate is the man who entertains it.

Try your hand at attending to your own business.

If you would be something, you must do something.

Some of the best reading is to be found between the lines.

If fish would not bite on Sunday, men would be religious.

Some men will fight for their principles but will not live for it.

You are not obliged to take an insult that is offered you.

The biggest coward in the world is the one who is afraid to do right.

It keeps some men busy with their schemes to manage other men's money.

Reputation may last only one generation, but character continues as long as the man lives.

If a man does not attend to his business, somebody else will attend to it for him.

Very few people burn their own houses, but many are heaping coals of fire on the heads of their enemies.