

The Way

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

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Laying on Hands.

D. LIPSCOMB.

Brother Harding has published our three short articles, in response to Brother Waters, on laying on of hands, and makes as many lengthy replies. Measured by the amount written, he and Brother Waters literally overwhelm us; but much writing is no more an evidence of truth than long prayers are of favor with God. If the readers will test the truth by the Scriptures, we are willing to leave it to the Scriptures as we presented them. I do not see that Brother Harding has presented a scripture that Brother Waters did not present. Brother Harding has told us that a year or two ago he and I agreed. He told us in his first article that he did not believe laying on of hands a part of the appointing process; he then told us that he thinks, but does not believe, it is; now he writes as though his faith is deep-rooted. Like the man who eats with a growing appetite, Brother Harding's faith grows by the exercise of arguing. He makes no direct objection to any application of Scripture that I make, but makes some assumptions, and, in the light of these, gives a different application of some of the Scriptures.

He says: "Hands were never imposed in setting apart prophet, priest, or king to his work. They were anointed; every prophet, priest, and king of the old covenant was a type of Christ, whom God anointed with the Holy Spirit and power." I do not understand what he means by the kings of the old covenant. Certainly no king pertained to the old covenant, save God. The introduction of the king was a violation of the covenant. "They have

rejected me, that I should not reign over them" (1 Sam. 8: 7), God declares of the Jews for asking a king. But the kings of Judah, Israel, and Syria were anointed by command of God. God told Elijah: "Thou shalt anoint Hazael to be king of Syria: and Jehu . . . shalt thou anoint to be king over Israel: and Elisha . . . shalt thou anoint to be prophet in thy room" (1 Kings 19: 15, 16, R. V.). Israel was refusing to worship at Jerusalem, was worshiping the image at Bethel (1 Kings 12: 26-32). "Jehu took no heed to walk in the law of the Lord, the God of Israel, with all his heart: he departed not from the sins of Jeroboam, wherewith he made Israel to sin" (2 Kings 10: 31, R. V.). Hazael was the idolatrous and cruel king of Syria. He came to his throne by smothering his sick master. When Elisha foresaw his cruelty, he wept and said: "I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash in pieces their little ones, and rip up their women with child" (2 Kings 8: 7-15, R. V.). It will take much reasoning to prove these kings in rebellion against God and their anointing typified Christ and his anointing. Some things in their personal characters and work may have typified Christ, but not as kings, which was rebellion against God.

The high priest typified Christ, but the common priests typified Christians; at least the Holy Spirit calls the disciples "kings and priests," "a royal priesthood, a holy nation;" and all the priests were anointed (Ex. 30: 30). Christ was anointed with the Holy Spirit and power at his baptism. Did this anointing introduce him into his priestly or kingly work? Was there either priest or king on earth?

Then the Levites did not take the place of the Israelites, but of the firstborn, who were the Lord's especially by virtue of his saving them when all the firstborn of Egypt were destroyed. Hands were laid on them to devote them to the service of the priests. The wave offering belonged to the priests; to make of them a wave offering was only to say they were devoted to the service of the priests. The Levites were a living sacrifice offered to God, to serve the priests. (Read Num. 8.) Moses laid hands on Joshua. "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

and set him before Eleazar, the priest, and before all the congregation, and give him a charge in their sight. And thou shalt put of thine honor upon him, that all the congregation of the children of Israel may obey. . . . And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord spake by the hand of Moses" (Num. 27: 18-23, R. V.). That is as clear a case of appointing to office as can be found in the Bible. What was the honor that Moses possessed that he put upon Joshua? Was it the office of ruler over the rebellious Jews, or was it the Holy Spirit that dwelt in him, that enabled him to stand as God to Aaron and the people? Who doubts this power from God was the honor he put upon (not transferred to) Joshua? "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face; in all the signs and the wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of Israel" (Deut. 34: 9-12, R. V.). There can be no doubt from this that the honor was the spirit of the power God had given to Moses. He bestowed the spirit that enabled him to stand face to face with God and to do all the mighty works which Moses had done. This settles the purpose of Moses' laying hands on Joshua with all who are willing to let the Scriptures interpret themselves, instead of interpreting them in the light of modern practices.

The question may arise: Why did Moses express himself in language so liable to be misunderstood as is this account in Numbers? It was not misunderstood by those to whom it was spoken, who understood the well known purpose of laying on of hands; nor would it or any other passage mislead now if interpreted in the light of the Bible examples of laying on of hands, instead of our modern practices of human origin.

This leads me to ask: How do we understand the purpose of baptism when it is not stated in any given case—as, "hearing they believed, and were baptized?" We understand it because we interpret it by other passages in which the objects of baptism are taught, not in the light of modern theories. Treat laying on of hands in the same way, and there will be no doubt as to the purpose.

Here are two accounts of laying on of hands—Acts 6, the seven; and Acts 13, Barnabas and Saul—in which the purpose is not definitely stated. To use a favorite argument of Brother Harding, he will not say that he knows hands were laid on in either of these cases to induct into office or appoint to work; he will not say that he knows the Holy Spirit was not given in each case; he will not say that he knows of a single case of laying on of hands in the New Testament and say that he knows

uninspired men did it; nor can he point to a single command and say that he knows this was a command of uninspired men to lay hands on others, and the reason he cannot is because such cases cannot be found in the New Testament. I can point to a number of cases in which I know the Holy Spirit was imparted, for the Scriptures say so; and in both these cases the results attending are the same that follow the imposing of hands to bestow the Spirit. They work miracles. We have no account that the parties in either case had such powers, and the facts concerning Barnabas and Saul indicate that they did not have such powers previous to this; of the others we have no previous account. Now which is safe and wise—to interpret these two cases, in which the purpose is not defined, in the light of the other examples, in which the purpose is well defined, or to construe them in the light of modern practices?

Now, I submit, the idea of transference of obligation is not in the Scriptures. Moses did not transfer the spirit he possessed to Joshua. Spirit, unlike matter, seems to possess the property that to impart to others is to increase, instead of decrease, what the giver possesses. Moses put upon Joshua of the spirit he possessed, but he did not lessen his own; he did not transfer it. Ability is the measure of obligation; no one can confer obligation without conferring ability. The laying on of hands never increased obligation, save as it increased ability by imparting the Holy Spirit. It is a hurtful idea that the obligation of the members is transferred to the elders or others by laying hands on them. Every member of the congregation is as much under obligation to do all he has ability to do after elders are appointed as before. Then the obligation comes from and is to God, not men or the church. The idea that obligation is conferred by the congregation or others is misleading on an important point. The elders derive their authority from God, not from man; man cannot confer authority. The evil of the idea is that the congregation feels, and often claims, that the elders are to carry out the wishes of the congregation. This is to transfer God's authority to the congregation; this is to destroy it as a church of God. The fact that apostles and inspired men, and no one else, practiced it in primitive times is a reason why I cannot practice it and do not believe that any, save inspired men, should practice it. Inspired men are not examples to us in that which grew out of their inspiration. It seems to me, if they had intended that uninspired persons should continue the practice, that a command or example of uninspired men doing it would have been given. As it is, only inspired men did it; and in every case where the purpose is specifically mentioned it was to impart gifts and blessings of the Spirit to others. Under these circumstances I could no more encourage the laying on of hands than I could encourage the effort to prophecy or work miracles in the name of Christ.

If I understand Brother Harding, he still holds that the practice is not essential or necessary. If it is not, it is because it is not required; if not required, it has no place in the service of the church.

God can be served only in his own appointments; to add what he has not required is sin. There can be no union in doing what God has not required; all efforts to introduce or continue things not commanded by God result in discord and division.

Unity on this subject prevails now, save a few who are slow to give up their old theories. I am told the practice has fallen into disuse all over the country. The common sense of the masses has outrun the theories of their teachers. The union ground, and the only ground on which union ought to be desired, is that all shall practice what is plainly taught and required in the Scriptures, rejecting everything else. An effort to introduce the practice will result in strife and division wherever attempted. I think Brother Harding's points are not well taken and that there is no ground for the practice. I do not think mere repetition of matter profitable; so, unless I see some new point, this will close my part in the discussion.

Laying on Hands.

A REPLY TO BROTHER LIPSCOMB'S ARTICLE.

J. A. II.

A patient, fraternal search for the truth on this subject cannot but do good to God's faithful children. I have no desire in the matter but to know, and do, and teach the truth as the Lord wills it to be done.

Brother Lipscomb says: "Brother Harding has told us that a year or two ago he and I agreed."

Yes, and these are the points of the agreement, as I remember them:

(1) That unity of doctrine and practice concerning the appointment of elders, deacons, and evangelists is a matter of great importance; that the division existing among us at this point is an impediment to the success of the doctrine that the Bible is a perfect basis for the unity of God's faithful people in their doctrine and practice. (2) That we can unite in the appointment, in fasting, prayer, and laying on hands without requiring anyone to believe the imposition of hands is the appointing act.

Brother Lipscomb still says he would not object to the laying on of hands in the appointment if it were understood that it was done to express approval and good will. I would do it in such a case (1) because God-inspired men did it in appointing under both covenants; (2) because I could then express approval and good will to them in the special work, for which they are selected; (3) because this is the only Scriptural basis of unity for the settlement of the question that I can see.

This agreement delighted me; and I thought we were approaching the end of an annoying and unseemly difference. I hoped the day was at hand when the opposers could no longer say to us: "Physicians, heal yourselves; unite on the Bible yourselves before you preach it to us, as an all-sufficient basis for the unity of God's people in faith and practice, in work and worship." Bear in mind that there was no formal agreement written out, no convention called to discuss it, nothing but private con-

versations between Brother Lipscomb and myself. If anyone else was ever with us when we talked about this matter, I do not recollect it. My hope was that by writing and talking about it we would be joined by other brethren, and that there would be little difficulty in getting the brethren to come to a ground of unity so manifestly just and Scriptural, if once a movement were started in that direction. But, when Brother Lipscomb talked the matter over with Brother Sewell, he dissented radically, claiming that for him to accept such an agreement would be to give up the ground he had held for many years—a thing he was by no means ready to do. And so we are left to continue the study of the question till we do come to "the unity of the Spirit in the bond of peace;" a unity to which we must come on this subject, or we will fail to illustrate in our own lives that the Bible is a perfect guide to the unity of God's people.

Now, in continuing the study of this subject there are no new passages that I desire to introduce. I suppose all the Scriptures teach on the subject has been presented. But as long as we do not see alike, teach alike and do alike, in the observance of God's appointments there is something wrong; and in prayer and study we must seek with all diligence to discover and correct the wrong. God commands us to "speak the same things," to have "no divisions" among us; to "be perfected together in the same mind and in the same judgment." It is criminal to be careless about securing the unity which God so emphatically urges us to attain. Now for a consideration again of some scriptural facts bearing on the subject.

In both Old and New Testament times, in separating and setting apart men for special work in the service of God, hands were laid upon them. This was done under the guidance of inspired men in every case, though the men who imposed the hands were not always inspired, or gifted. Those who favor imposing hands now, when men are set apart for a special work, claim that we ought to do as inspired men did, when we are doing the same thing that they did. Those who oppose imposing hands say it was done in those times to impart the Holy Spirit, or some miracle-working power; and that as we cannot impart the Spirit, or any of his gifts, we must not impose hands now. It is admitted on all hands that we ought to follow inspired men in all things in the service of God; that their examples as well as their words should be a guide to us, except when they exercised gifts and powers which were especially committed to them—gifts and powers which we cannot use because we do not possess them. There is no doubt but that hands were imposed, when men were set apart for special work, under both covenants. There can be no doubt, it seems to me, but that we ought to follow their example—unless it can be shown that the hands were imposed to impart the Spirit, or spiritual gifts, which cannot now be imparted. That this cannot be shown is as certain as that the world stands. Let us look and see:

When the Levites were separated "from among the children of Israel," "to do the service of the

tent of meeting," "on the behalf of the children of Israel," the children of Israel laid their hands on them. There is not the slightest reason for believing that they needed any special spiritual gifts, or that the children of Israel could impart any such gifts. They were simply given to the priests "from among the children of Israel, to do the service of the children of Israel in the tent of meeting." I would like to hear both Brother Lipscomb and Brother Sewell answer this question: Do you believe that the children of Israel imposed their hands on the Levites to impart to them the Holy Spirit, or some gift of the Spirit which only the miraculously endowed could convey? I am confident that neither of them so believes; that no sane man does, who knows all the facts in the case. Well, then, here is one case in which hands were imposed in separating men to a special work, in which those who imposed the hands were not spiritually endowed, nor did their act impart a spiritual endowment. And the fact that men imposed hands then, in separating to a special work, who were no more spiritually endowed than all Christians are to-day, who no more expected to convey a miraculous power than we do now, is of great weight with me in settling this question. In this first case on record in which hands were imposed when men were separated to a special work, those imposing the hands had no special spiritual gift to impart, nor is there the slightest evidence that such a thought entered the mind of any one of them. This first case establishes a precedent; and in studying the cases which follow this one, we are not to suppose the hands were imposed to impart miraculous endowments unless the Scriptures so teach.

The facts in the next case are these: When the hour came for Moses to die he asked God to appoint a man to take his place and be leader of the people, that they be not like sheep without a shepherd. Then Moses, at the commandment of Jehovah, "took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge." God said to Moses, "Thou shalt put of thine honor upon him, that all of the congregation of the children of Israel may obey." And it was afterwards said, "Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as Jehovah commanded Moses." So in this case also there is no evidence that Joshua received any more than every child of God has a right to expect to-day, namely, the wisdom to do well whatsoever God calls on him to do. It has always been the case, and in the nature of things must always be so, that God never calls on his servant to do a work for which he does not qualify him. Moses laid his hands on Joshua, and gave him his charge to lead the children of Israel; and, because of his greatly increased duties and responsibilities, God filled him with the spirit of wisdom. And to this hour he promises to every man of faith all the wisdom he needs. See James 1: 5-8.

Those who laid hands on the Levites were not miraculously endowed. Moses, who laid hands on

Joshua, was. The Levites needed no especial wisdom for the performance of their menial, manual labor; nor is there any evidence that they received any. Joshua did need much greater wisdom than ever before for the mighty work he was to undertake, and God freely gave it to him.

The next case is the appointment of the seven. These men were full of faith, full of the Holy Spirit and full of wisdom before hands were laid upon them. Hands were not imposed to give these men the Holy Spirit, for they were full of the Spirit; nor wisdom, for they were full of it; nor faith, for it is expressly said that Stephen was full of it. Why were the hands laid on them? Listen: "Look ye out therefore, brethren, from among you seven men . . . whom we may appoint over this business." The church then selected the men and set them before the apostles. "And when they had prayed they laid their hands on them." It is certain that men full of faith, full of the Holy Spirit, full of wisdom and of good report, had all the spiritual and mental endowments they needed to serve tables. The man who supposes hands were imposed in this case to impart some miraculous power, something that cannot be imparted to-day, is guessing wildly. Did the Israelites impart any such power when they laid hands on the Levites to separate them for a similar work? Do men need a miraculous endowment—an endowment over and above fullness of faith, of the Holy Spirit and of wisdom—to enable them to supply widows with their daily food?

Study the next case for a few moments: Two out of five prophets and teachers were separated unto a special work. Of one of these two (Barnabas) we are expressly told that he was a good man, a prophet of God, full of the Holy Spirit and of faith; of the other (Saul) we know that he had been called and sent to be an apostle of Jesus Christ, and that for about ten years he had been diligently engaged in the work of the ministry. And this is the record of their appointment: While these five prophets and teachers were fasting and praying, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away."

Now the four cases are before us. It is certain that hands were not imposed to impart the Spirit in any of these cases. The Levites, as a body, never did receive the Holy Spirit; Joshua already had the Spirit; the seven were full of the Spirit and of wisdom; and Barnabas was a prophet full of the Holy Spirit and of faith.

When God told the Israelites to appoint the Levites, he told them to lay their hands on them; when he told Moses to appoint Joshua, he told him to lay his hands on him; when the apostles said they would appoint the seven, they laid their hands on them and prayed; when God told the three to separate Barnabas and Saul to the work to which he had called them, the three fasted, prayed and laid their hands on them. When you appoint men to a special work, will you do as these divinely guided men, or will you do something else—something which your own wisdom suggests? It is better to follow the wisdom of God.

Now a few thoughts concerning some points in Brother Lipscomb's article. Why were prophets, priests and kings anointed, while deacons (servants, for that is what the word means), elders and evangelists were appointed, had hands laid upon them? I reply, the king ruled for God, the prophet spoke for God, and the priest sacrificed for God. God is the real king, the rightful ruler; and every king in the world, whether good or bad, is his servant; and God uses him for the accomplishment of his own ends. Every priest offered blood, foreshadowing the blood that Christ would offer, doing a work in picture which only Christ could do in fact. And the very meaning of the word prophet, a true prophet, is "one who speaks for God." Now, these were anointed because Christ, the prophet, the priest, the king, was to be anointed.

But, when a man imposed hands upon another by God's command he imparted to him something (a blessing, curse or obligation), something that was his to impart. When the sinner put his hands on the burnt offering, the animal died for the sin and the man was forgiven; when the high priest, in the name of the children of Israel, put his hands on the scape-goat, the sins of the children of Israel were put upon the goat, and the people were forgiven; when the children of Israel put their hands on the Levites, God accepted them "on the behalf of the children of Israel," "to do the service of the children of Israel in the tent of meeting." When Moses laid his hands on Joshua, Joshua took Moses' place as leader of Israel. When the apostles laid their hands on the seven, they transferred the work of serving tables, which they had been doing, to the seven. When Symeon, Lucius and Manaen laid their hands on Barnabas and Saul, they committed to them a work which otherwise would have been equally incumbent on all of them.

Brother Lipscomb says, "The Levites did not take the place of the Israelites." God says, "And Aaron shall offer the Levites before Jehovah for a wave offering, on the behalf of the children of Israel, that it may be theirs to do the service of Jehovah" (Num. 8: 11). Again he says, "And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary" (Num. 8: 19). Now, as I understand it, it was because the Levites were to represent the children of Israel, to do the service of the children of Israel in the tent of meeting, that God told them to lay their hands on them.

Brother Lipscomb says, "the idea of transference of obligation is not in the Scriptures." Now I submit that when the apostles laid their hands on the seven, and they were appointed to serve tables, the apostles were free from that obligation, and left at liberty to give themselves wholly to more important matters. And so of the children of Israel: When the Levites were appointed to do the service of the tent of meeting, the other tribes were wholly free from that work and left to do other things.

It is true that every Christian is under obligation to do all he can for God all the days of his life; but it is equally true that he should attend to his own business, and not be concerning himself about that which God has committed to another.

When elders are appointed to take the oversight of the church it is their business; and no pastor, evangelist, deacon, or anybody else, should forget it. It is our duty to assist them in every way we can, but they are the overseers. The children of Israel had no right to take upon themselves the work of the Levites; so no congregation or board of deacons has a right to assume the work of the eldership. It is a very great wickedness.

Brother Lipscomb says only inspired men laid on hands. That is a mistake. All the children of Israel who laid hands on the Levites were not inspired. Apostles and prophets are the only inspired classes. The teachers, under the rank of prophet, who laid hands on Barnabas and Saul, were not inspired. Timothy was not inspired.

If it is true, as Brother Lipscomb thinks, that the practice of fasting, praying and laying on hands, when appointments are made, is rapidly ceasing among us, it is by no means proof that the practice is therefore wrong. I have had not a little experience among the churches in various parts of the United States and Canada, and am certain that one of the greatest needs of the church is a competent eldership. And another is a capable, efficient body of deacons. We agree that elders and deacons should be appointed. We should follow the Scriptures in appointing. It cannot be shown that any man ever imposed hands on one full of faith, of the Holy Spirit and of wisdom to impart any gift of the Spirit to him. When he needed any gift the Spirit himself would impart it to him.

I close this, repeating a question already asked: Did the Israelites impart the Holy Spirit, or any miraculous gift of the Spirit, to the Levites when they laid their hands on them?

The Epistle to the Hebrews.

R. H. BOLL.

LESSON III.

Christ and his superiority to the angels.—(Continued).

II. SCRIPTURE PROOF OF CHRIST'S SUPERIORITY.
Heb. 1: 5-14.

1. God called him his Son.
2. God commanded all his angels to worship him.
3. Angels are likened unto created things.
4. Christ is called God.
5. He is, because of his righteousness, anointed above his fellows.
6. He made earth and heavens.
7. He remains forever.
8. He shall destroy and remodel the universe, but he himself remains the same forever.
9. God gave him the highest place of honor and power.
10. Angels are servants, sent forth to do service for the sake of those that are to obtain salvation.

REMARKS ON THE LESSON.

No one among us would think of making a comparison between Christ and the angels now. But in that day and among that people it was very much in point. The covenant under which the Jews had served God was understood to have come through the ministry of angels. An angel appeared to Moses in the burning bush; an angel spoke to him in Mount Sinai. It was an angel that went before the people of Israel to keep them in the way and bring them into the promised land; into which angel God had placed his name, and the people were to render obedience to him. He is called the angel of his (God's) presence. Stephen, and later, Paul affirmed that the law was ordained through angels. (See Acts 7: 30, 38, 53; Exod. 23: 20, 21; Isa. 63: 9; Gal. 3: 19.) If Christ, the Son of God, is greater than the angels, it follows that the covenant which he was sent to bring was greater in importance and authority than that which came through angels. Just like we would send servants on minor errands, but would entrust the greater transactions to a son.

The proofs which the inspired writer produces are drawn from the Old Testament scriptures—all, except two; from Psalms. Those scriptures were regarded as the word of God by the Jews, and proofs drawn therefrom were of the greatest weight to them. Ps. 2: 7 and 45: 6, 7 and 110: 1 could not, even by opposing Jews, have been interpreted any other way than as referring to the Christ. These passages are direct evidence, and themselves sufficient, while the evidence deduced from the other quotations is more or less circumstantial and involved.

In verses 8 and 9 we have a remarkable passage. Some one is called God there; yet it is evident that the Father is not meant; for he says, "Therefore God, even thy God hath anointed thee." So while he is called God, he has nevertheless a God over him. There is no being to whom this could be applied, none worthy of such appellation except the Messiah, Jesus Christ, our Lord. This harmonizes beautifully with other passages of Scripture—Phil. 2: 5, 6; Matt. 1: 23; John 1: 1; Rom. 9: 5; Isa. 9: 6. It is further to be noticed that he was anointed "above his fellows." Who were they? Some suggest the prophets; others, men among whom he lived in the days of his flesh; others say angels. We cannot know for certain; and speculations are better omitted. He was anointed because he loved righteousness. Righteousness is doing right; that is, doing the will of God; which Jesus did perfectly during the trials of his walk on earth (Heb. 5: 8; John 8: 39; Phil. 2: 8).

Division, strife, even bloodshed has been occasioned by differences in theory as to the nature of Christ. There is no need of disagreement on this or any other scripture topic. The safe plan is to affirm what the Bible affirms, and stop at that. If we cannot harmonize it, we must content ourselves for the present with letting it go unharmonized, until some day from a higher peak of knowledge and with clearer vision we may behold beauty and harmony where now we cannot perceive it. The one thing which God requires us to know first, and confess, is that Jesus Christ is the Son of God, our Lord, and

"that God hath raised him from the dead." Which truths God has also put within the reach of the humblest mind. Then we may grow on "in grace and in the knowledge of the Lord Jesus Christ," until we shall be like him and see him as he is.

Note that God sends forth his angels to do service for the sake of them that shall inherit salvation. The scriptures give many instances of that, from Genesis to Revelation. Some passages on this are: Ps. 34: 7; 91: 10-12; Acts 8: 26; 12: 7.

DIRECTIONS FOR STUDY.

Read the lesson carefully. Notice and fix in your mind the facts presented in the text, and given at the head of this lesson. Questions: 1. What did God call Jesus? Did he ever speak to an angel in that way? 2. What does he command the angels? 3. What does he make his angels? 4. What sublime name does he give the Son here? 5. Why did God anoint him above his fellows? 6. What work is attributed to Christ? 7. How long does Christ continue? Does he change? (Heb. 13: 8). 8. What will he do sometime with the universe? 9. What supreme honor was given to the Son? 10. What are the angels? What work are they doing?—Read over the "Remarks" and note:—The reason why angels are compared with Christ in this epistle—What kind of proofs the writer presents—What is said in regard to verses 8 and 9—The nature of Christ—Safe position to take on it—How God employs his angels—Scripture instances. Look up all the references given. Always mark a passage that particularly impresses you, whether in the references, or in the lesson text. You will find the markings of much help and benefit later.

Lifting Up Christ.

D. J. WILLS.

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32).

This is the language of our Savior to a mixed multitude. This he said signifying what death he should die. It is not to be understood that his lifting up will draw all men that ever have lived or ever will live, but "all" of those which the Father giveth him.

The things which were given to the Israelites as types of Christ are very instructive and very interesting. Among others was the manna, the rock Horeb, whose stream followed them to the Jordan, and the brazen serpent.

The curative powers which were contained in the brazen serpent were of no effect until the serpent was erected upon a pole so that it could be seen. As it was with the type, so it is with the antitype. The lifting up of Christ will not benefit or save anyone who knows nothing of his lifting up, or does not see him. Even Father Abraham, with the far-seeing eye of faith, looked forward to the sacrifice of a living body which the prophet afterward foretold would be valued at thirty pieces of silver.

His lifting up was not only to draw men in that age, but in all ages to come. Now the question arises, How should Christ be lifted up to-day? 1

have given this much thought and study, and have found that the very many failures which are made at this day have arisen mostly from the obstruction which prevents Christ from being seen. The obstruction in many cases is the man himself who is professing to lift Christ up.

And the trouble with this man is he is standing in front of the cross instead of behind it. He is either trying to lift himself up by his own swelling words or else he is trying to lift some other man up by that man's words, consequently there is no room for Christ and he cannot be seen.

Whenever I attempt to lift Christ up, may I not only stand behind the cross but hide behind it altogether. "Like begets like," and "every seed after his own kind." The seed of the kingdom will produce Christians and nothing else. It will not beget novel readers or fortune tellers, but it will cause fortune tellers to burn their books even though they be the means of their living, as it once did at Ephesus. This was a case of bringing men to true repentance. "Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God." We all sin, but we ought not to commit sin. In fact we cannot commit sin if we are born of God. When we commit a body to the grave we pledge it or give it up to the grave. When we commit our bodies to sin we pledge them or give them up to sin.

And as long as a man gives his body up to commit sin as a means by which he makes his living, he has not truly repented. As in the case just mentioned at Ephesus, true repentance not only consists in giving up sinning but leads to sacrifices.

"Preach the Word" and that alone. When this is properly done it will be lifting up Christ. And whenever the word fails to draw men they cannot be drawn; for the Word is the only influence put forth by the spirit in the work of conversion.

"Like begets like." Jesus once said that the scribes and the Pharisees would compass land and sea to make one proselyte: and after he was made they made him twofold more the child of hell than they themselves.

And how true this is. Proselytes or converts made by sectarian creeds are twice as ignorant and unreasonable as the founders of the creeds themselves.

I am safe in saying that ninety-nine per cent of the sectarian converts to-day do not know what their creeds teach.

Christians are begotten by the Spirit and drawn by the Word because they have been enlightened on what the Word teaches, and have believed and obeyed it.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

"That whosoever believeth in him should not perish, but have eternal life.

"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" (John 3: 14, 15, 16).

God "so" loved the world. That is all we know about it. We do not stagger when we hear of the

mother losing her life in attempting to save her child. No, we do not stagger at that. But we would stagger if we were to hear of her losing her child without risking her life, because she would not then have a mother's love. And the love of God is greater than the love of women.

Faith is the law, and love is the rule by which it works, nor does it work by any other rule. Love was what lifted Christ up from the earth. So will "all" of those who are drawn by him be filled with love. What a splendid example of love was evinced by Mary Magdalene who offered to carry the dead body of Jesus wrapped in a hundred pounds of spices. Love knows no burdens.

"Brethren preach the word" and exhort sinners to fly like a bird from the wilderness of sin to the sheltering rock, Horeb, where they may find rest for their weary souls and drink from its living waters.

Jordan, Ont., Canada.

False Teachers.

F. W. SMITH.

"And many false prophets shall arise, and shall lead many astray" (Matt. 24: 11). Jesus, who could read the future as well as the present, knew the dangers to which his church would be exposed on account of false teachers, and, in the verse quoted, tells of what has literally transpired in every age. Every thoughtful reading of God's Word must realize how completely this prediction of the Master's is being fulfilled at the present time. False and pernicious doctrine is widespread, and taking deeper root in ready and willing soil as the years speed by. It is doubtless true that many of the propagators of such doctrine are honest, but their honesty does not relieve the doctrine of its soul destroying effects. Would it be saying too much to intimate that some who teach false doctrine are dishonest? I admit that it appears to be a hard saying, but the Scriptures justify the charge against some in the New Testament times, and that such characters are prominent in the religious world to-day I have not the slightest doubt. It is readily granted to be a difficult matter to conceive of how any soul can stand up and proclaim a doctrine which he knows to be false; nevertheless, men did that very thing in the time of Christ and the apostles. "And they shall turn away their ears from the truth, and shall be turned unto fables." Some will do the same now. Men who knew the truth deliberately turned away from it to disseminate error. Paul in his charge to the elders of the church at Ephesus said, "And from among your own selves shall men arise, speaking perverse things, to draw away the disciples" (Acts 20: 30). Thus it is clearly stated that from the leaders in the church would come men to spread false doctrine in the earth. Whence came the Roman Catholic Church? Whence came her numerous offspring—the sects of Christendom? The false teaching that brought them into existence was conceived in the brain of men in the church of Christ, some of whom were elders. The Scriptures tell us of some who be-

lieved on Christ but would not confess him (John 12: 42, 43). Would it not be unchristian and uncharitable to say that they were insincere? Do you ask how they could have acted thus? We are told that they loved the praise of men more than the praise of God. Different motives move men to action. Some act from a love of money, others from a love of popularity, and still others from social distinctions. It seems to be all right to condemn characters of this kind mentioned in the Bible, but even to insinuate that such men pose as religious teachers to-day is all wrong. I must confess my absolute inability to see the justice in pronouncing against the false teachers referred to in the Scriptures, and remaining silent concerning those of to-day. Men are just as much the lovers of money, popularity and social influences now as they were nineteen hundred years ago. They were just as religious, and seemingly, had the cause of truth at heart as much then as now. It is difficult for me to conclude that men are altogether sincere who persist in teaching and practicing that for which they can give neither precept nor example from the Word of God. Such things are popular, and it becomes an easy matter for some to reason themselves into this practice, not because they feel sustained by the Word, but because the people love to have it so. We are exhorted to try the spirits whether they are of God, because many false prophets are gone out into the world (1 John 4: 1). The fact that men are learned and occupy high places in the religious world does not exempt them from the crucial test. The false doctrine that has and is cursing the world originated with the learned and great. To see a "bishop" hold in his arms an infant and go through the solemn mockery of what he calls baptism is enough to cause the angels to weep, and yet that is called obedience to the Lord. There are things practiced among people who call themselves "Disciples of Christ" which are just as unscriptural. Are they all honest, too?

"Do We Baptize A Child of God or A Child of the Devil?"

J. D. WALLING.

The place where and the time when one comes into the pardon of his past sins should engage the interest and attention of all. The sinner would not be so hard to reach if the Christians did not make such a bunglesome job of this subject. Brother P. R. Slater, in THE WAY of February 6, comes very near locating the time and place in the following manner:

"Since God does not pardon a sinner while in the kingdom of Satan, and since he cannot enter the kingdom of God without pardon, pardon, therefore, must take place in the transition." This is very near the location, but can we not locate the exact place where and the exact time when the sinner comes into the pardon of his past sins? I think we can. God never jumbles things, but his works are of system, having a natural sequence. His plan of salvation is no exception to this rule. It is, first,

Preach the gospel (Mark 16: 15); faith is the fruit of the seed sown (Rom. 10: 17); faith worketh by love (Gal. 5: 6); and godly sorrow is the fruit.

"Godly sorrow worketh repentance." 2 Cor. 7: 10. The evidence of repentance is a confession of Christ as the Son of God and the Savior of sinners. We have found three actions on the part of the sinner in coming to where God has promised the pardon of sins, and yet these three actions follow close upon each other, and while they are so closely connected, there is a natural sequence in the order, one antedating the other in the regular order, just as the child is begotten, generated and born. A child is never claimed by a father until born. It is the seed in generation, a child when born. So the sinner, through faith, repentance and confession, "crucifies the flesh with the affections and lusts." Gal. 5: 24; Rom. 6: 6. We bury dead men, not living ones. The sinner must die to sin before he can be made alive in Christ, but having died to sin, separated himself from the love and practice of sin, he is buried with Christ by baptism into death, where, in the baptismal tomb, he comes into the shed blood of Christ, which was shed for the pardon of sins.

Baptism has two actions, a burial and a resurrection, a planting and a birth. Each action has its peculiar benefit. The burial enters one into the death of Christ (Rom. 6: 3), where he comes in contact with the shed blood of Christ, which was shed for the remission of sins. Matt. 26: 28. Christ's blood was shed in his death. John 19: 33 and 34. Therefore when one is baptized into the death of Christ, where his blood was shed, and where it is, he comes in contact with the blood of Christ, and thereby into the pardon, or the place where God has promised the pardon of past sins. One thus pardoned is raised, born into the family of God, where he receives the peculiar blessing, that of a son, with the spirit of the Father. But, says one, "that is hair-splitting." Not any more so than to separate faith and repentance; each has its attendant blessing. Says one, "They are jammed up together," but one antedates the other. The seasons are "jammed up together." Just so. But one antedates the other. Night and day are "jammed up together," but one antedates the other. The seasons are "jammed up together," but they have their sequence. "But," says one, "how do you get the blood in the water?" In the same way that you get the blood in the fruit of the vine. Therefore, we are able to locate the place where one comes into the pardon of his past sins. The place where, is the baptismal tomb, where the blood of Christ is. The time when, is when the sinner is buried into the baptismal tomb. The citizenship he enters in the birth. This so beautifully harmonizes with every conversion in the Book of Acts. McMinnville, Tenn.

A recent dispatch from Peking, China, says that the money given to the legation children by the dowager empress at her reception February 27, amounting to \$100 each, was turned over by the various legations to the board of foreign affairs, March 2.

The Way

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

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

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J. A. HARDING, Editor and Publisher.
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Scraps.

J. A. H.

The following is a statement from Brother Samuel Jordan, one of the editors of "Apostles' Teachings," published from Highland Home, Alabama:

"We had the misfortune to break our press in December last. The young men who did the press work decided to go to school. We have tried to get others to do the work and have failed.

"We have arranged with Brother Harding to send THE WAY to many of the subscribers to 'Apostles' Teachings' until we can resume the publishing of it. We make this statement that the subscribers to 'Apostles' Teachings' may understand why THE WAY is sent to them."

* * *

This statement of Brother Jordan's should have appeared in last week's issue, but we were so crowded for time in getting the matter ready for the printer we failed to get in the Scraps. We began sending THE WAY to Brother Jordan's subscribers with Vol. No. 1. We know they will miss the writings of the faithful men of God whom they know and love well, and the face of THE WAY will seem strange to them; but we hope its visits will supply in part, at least, what they have lost. THE WAY stands with its power for the same grand doctrine that is so earnestly contended for in the pages of "Apostles' Teachings."

* * *

THE WAY is not a newspaper. It is so small it wants to devote every inch of its space to the interests of the kingdom of God. Two or three little statements have recently crept in without the knowl-

edge of the editor, because the printer had not been supplied with short clippings for "filling matter." There was nothing wrong in them; only I want every word of it to be for the building up of the kingdom of God. The paper is wholly devoted to God, to the interests of his kingdom, to the building up of his cause.

* * *

A brother wrote to me, saying: "You speak of THE WAY as if it were not your paper." Well, it is not; nor do I so think of it at any time. It is literally, really God's paper. I have never taken one cent from its income, neither do I expect to ever; I give to it regularly, just as I do to the church treasury. If its income becomes greater than its needs require, it will be enlarged; if it becomes large enough, and still its income becomes greater than its needs, the price will be lowered. It is not my expectation ever to take one cent from it as pay for my labor, or for any other thing. It is God's paper, and my time and labor are devoted to it. I did hope to enlarge it with the first number of volume four, but it was not the will of God. It will be enlarged, however, as soon as it is best that it should be so. Our list has been greatly enlarged within the last few months. As soon as we have the money to do it, the paper will be increased in size. That will be just as soon as God wants it done. There will be no trouble about the money. God can, and would, send us enough money to send it to ten thousand widows, orphans, invalids, poor men and women, if that were the best thing for his kingdom. If the paper is indeed devoted to him, he will do all for it that is best.

* * *

We sometimes receive notices of meetings, obituary notices and such things that we have not space to print. We hope to enlarge the paper and to have space to give brief accounts of meetings. Most obituaries are of interest to only a few of our readers, perhaps to twelve persons out of our twelve or fifteen thousand readers; and hence, while our space is so limited, we do not think it wise to print them, as a rule. A few, like that of Howard Sterling, for instance, we print because of the fact that he is known by many of our readers, and because his life as a faithful minister of the gospel of God makes such a publication profitable for the advancement of the Master's kingdom.

A good deal of space has been given to the subject of "laying on hands" in THE WAY recently; but we have not published all that has come to us on that subject by any means. We have some articles on hand on it that we will probably print later. The subject is one of great importance, both because of its intrinsic merits and because of its bearings on the subject of unity. We are glad of the discussion of it; it cannot but result in good to the faithful. Without prejudice or bias let us pray and seek for the truth. God's child ought to hunger and thirst after the truth.

* * *

Brother McCaleb, in a private letter, says: "He who does not believe that God's promises in regard to his daily needs are just as good as those in regard to the forgiveness of sins, should never go as a missionary without a stipulated salary from some human source; for he must either descend to the one or rise to the other."

Sure enough; and it is to descend shamefully in the one case, or to rise grandly in the other. No child of God should ever depend upon a stipulated salary from some human source, while working for his Father's kingdom—while obeying his Father's command in preaching his holy gospel. When Jesus gave the command, he said: "Lo, I am with you always, even unto the end of the world." He teaches that those who deny themselves and make sacrifices for his sake and the gospel's shall receive a hundredfold in temporal blessings now in this present time (Mark 10: 28-30). Not a man in the apostolic age preached the gospel for a stipulated salary, or felt the need of any such thing. To do so is to trust in mammon more than in God. Mammon worship is by far the most dangerous temptation that besets the preacher to-day. The age is fearfully given to this miserable, foolish, dreadful sin. Many people are wholly given to mammon worship; many worship both mammon and Jehovah, and this worship we know Jehovah will not accept. Let us see to it that we worship Jehovah wholly.

* * *

Mammon worship is infidelity. He who feels the need of a stipulated salary from some human source does not properly believe that God is, and that he is a rewarder of them that seek after him. This unbelief, this unwillingness to trust in God, this eagerness for a promise from mammon, is the greatest hindrance to the spread of Christ's kingdom. Men who ought to be preaching are waiting for the human promise. It is to meet the requirements of this unbelief that all the missionary societies (of human origin) were organized, and that all the modern methods of raising money for church purposes were invented. They are of the devil, every one of them, and they grew out of unbelief. The man who understands and believes the promises of God, found in both Testaments, has no need for any of them. He has a better way—the way of faith. Every missionary society on earth (except the churches) not only grew out of but daily depends for its existence upon unbelief. If all the members of these institutions should learn, understand and believe God's promises, the promises that are plainly revealed to us in

his Word, all of these institutions would cease to exist within a month.

* * *

When I was a young preacher, about thirty years of age, I got it well fixed in my mind that I need not concern myself in the least about the support of myself and my family, if only I would devote myself wholly, and with due diligence, to the service of God. I believed I would be supported just as well when working among the poor as when serving the rich; that I would be as well cared for where we had no church as where we had large, rich ones; and I began to act on that faith. With prayer and supplication I have tried to have my fields of labor determined upon by the needs of the kingdom, without taking into consideration my financial interests at all, except to believe that God would supply my every need, if I worked faithfully for him. It would be too much to say that I have not at any time been affected by the leprosy of covetousness, with which the great mass of the people is so fearfully rotten; but I can say this much: I have no house, no land, no stock, no property except that which we daily use, no money laid up for the future; that by the aid of a careful, self-denying, economical, diligent wife, we have lived on much less than is usually considered necessary for such families as ours; but we have nevertheless lived as well, according to my taste, as any family I know, and I know and have lived for weeks at a time in many homes. Only once in the twenty-four years has my family found it necessary to decide between going in debt and making a meal on potatoes alone. They chose the potatoes and kept out of debt. It is probable that had they eaten nothing at that time they would not have been the worse for it. I have preached much more for the poor than for the rich. I have never worked for a stipulated salary for my preaching. Between twenty-five and thirty years ago I began to give a fixed per cent of my income to the Lord regularly. I have increased this per cent about eleven times, and it seems the more I have given the more I have been able to give. When it seemed best for the Bible School in which I was teaching, I gave up my interest in the income of the school, and received nothing for the teaching except the use of the house in which I lived. I was sure the Lord would supply our needs, and he did it freely, fully. We have been wonderfully blessed with health, happiness and peace, and have accomplished a work which I do not believe we could have done on any other plan. I have been working on the contract which the Lord proposes to us in Matthew 6: 33, and beyond a doubt it is the best financial arrangement any Christian can possibly make. It guarantees to you just the support you need, no matter where you are, or under what circumstances. You will be just as well cared for when you are able to do little as when you do much; and it matters not how small or how large your family may be, nor whether you please or displease the people, if only you please Jehovah. It makes a man free and independent, as nothing else on earth can do. It gives him a store in the bank that never fails, a Protector who is always able to deliver, a Friend who is far more loving and considerate than any earthly father.

er, mother or child. As saith the Word of the Lord, "Blessed is the man who puts his trust in him." "Thus saith Jehovah: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. For he shall be like the heath of the desert, and shall not see when God cometh, but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jeremiah 17: 5-8).

To "believe" the Lord will sustain you when you can see a plain connection between what you are doing and what you expect to get, the connection of cause and effect, is no faith at all; it is sight; and to walk that way is to walk by sight, not by faith. Study the eleventh chapter of Hebrews, and the lives of those noble men and women who are mentioned therein, and one cannot fail to see that in them faith was taking God at his word and acting thereon when (in many cases) it was not possible to see any connection between the thing done and the blessing to be secured. Study the story of Gideon's band, of the offering of Isaac, of the taking of Jericho, of Joseph's marvelous career, and remember these men and others like them are held up to us as examples of trusting servants of God. There are no things that we need so much to cultivate within us as the faith and love that cast out care and fear. Blessed is the man who, free from care and fear, serves the Lord with all diligence, in gladness and hope; who serves God with more freedom from care, more abiding hopefulness than any child ever experienced while working for a great, rich, wise, loving earthly father. Blessed is such a man! Great will be his reward in this life as well as in that which is to come.

* * *

Before closing these "Scraps" it behooves me to say a word about the "t list." We now have enrolled about four hundred on the list. We have money on hand to pay for only a few more. It is probable the next mail will bring us enough names to take up all of this money. So far the money has come as fast as the names. We hope it will continue to be so. Already letters have begun to come to me expressing thankfulness for the gift of the paper from some that are thus receiving it. It may be that the work so well begun will continue to grow till many thousands shall thus receive the paper; that many sinners may thus be led to Christ; that many saints may thus be built up in our most holy faith, and the kingdom of God in many places may thus be greatly strengthened. We are glad in the thought that God cares for our "t list," and that he knows everybody in the world to whom the paper may prove a blessing. We are glad it will be no trouble, no inconvenience, no weariness to him to supply us with all the money it is best for us to have. No doubt THE WAY will grow just as fast as it can bear it. Sometimes papers (as well as peo-

ple) are very meek, humble and useful as long as they are small and poor; but when they grow great and rich, they become proud and arrogant and are no longer so useful. It might be so with THE WAY. If such would be the case, may the Lord keep it poor, humble and useful.

* * *

It has been a good while since Potter Bible College was mentioned in these "Scraps." It has not needed advertising. The school has been full, to such an extent, for the most of the time, that we could not take another boarder. If a place was made vacant from any cause, some one was ready to step in and fill it. We could now take one more young man, one having gone home to make the money to come back next year. In the girls' building there is one spare bedroom, which will probably be filled in a few days. We have been crowded full. We now need additional buildings. We have enrolled one hundred and seven. We could have enrolled seventy more, it seems to me, if we had had the room. It seems to us that it would be a great pity should so great a work continue to be hampered for lack of room; and we pray the Lord to enlarge our borders according to his infinite wisdom and goodness, his riches and power. Man thinks, but God knows, just what is best. It is a great thing to have One guide your life who knows exactly how to get the greatest good out of it.

* * *

We hope our writers will not be discouraged if their articles do not appear as quickly as they would like. Just now we have more than we can print. This, no doubt, is partly due to the long articles on "the laying on of hands." It is not probable we will have many more of these for a while. Be patient and do not stop writing. I send the matter in to the printer, with some general directions, and leave the making up of it, for the most part, to him; so, as far as the larger part of the paper is concerned, I do not know what is in it till it comes. If I had time I would make up each issue myself before sending the matter to the printing office. Do you say: "Take time, and do it as you ought to?" That shows you do not know what it is to be as busy as you can be every day in the week for month after month, and with work you would like to do piling up around, with no prospect that you will ever be able to do it.

A patron of the school wrote me to send him a statement of his ward's account. I did not find time to do it. More than four months passed, and I heard he was complaining because no attention was paid to his letter. So one of the teachers sent the statement, and eighty-four dollars came.

I write this because some of my best friends get hurt, and I am afraid will be alienated in their affections from me if an explanation is not given about articles and letters.

Suffering for Christ.

W. P. HANCOCK.

In writing to Timothy, Paul declares that "all that will live godly in Christ Jesus shall suffer persecu-

tion," and that "if we suffer, we shall also reign with him." It is quite easy to understand how the saints of God could and did suffer persecution in the days of the apostles, and for many centuries afterward; but in this enlightened age, when religious liberty prevails, and every man can serve God as he desires, and none dare molest or make him afraid, it is not so plain to my comprehension. Must it be in self-denial? And if so, to what extent must this deprivation be carried to be effective to make it actual suffering? For it would seem that this persecution and suffering must be actual in order to win the privilege of reigning with Christ the Lord.

If you will kindly give your views on the matter, Brother Harding, you will greatly oblige me, and no doubt assist, not only myself, but many others in reaching correct conclusions on the subject.

Corn Hill, Texas.

Suffering for Christ.

J. A. H.

Read Brother Hancock's article. Yes, it is no doubt true that those who will live godly in Christ Jesus shall suffer persecution in this age also. Christians are not killed in this age as they were in former times, owing, no doubt, to the great influence the Bible indirectly exerts, in enlightened lands, even over infidels and atheists. It may be, too, that we do not preach God's truth with the clearness and aggressiveness that we ought. They do not kill us, but they hate us, slander us, work against us and lie about us. A man is not much of a Christian if he does not provoke opposition and persecution. Neither is any work a good work which secures and keeps the good will and approbation of the world in general. The world hates pure Christianity. There are as many servants of the devil in the world now, I suppose, as ever, and Satan hates the church as much as he ever did. Self-denial is not persecution. If all the people on earth were Christians we would still have to practice self-denial. But when a man hates you, and works against you on account of your devotion to Christ, he is as truly persecuting as were those who killed Christians in the early ages; nor is it on account of his goodness that he does not kill you. John says: "Marvel not, brethren, if the world hateth you;" and Jesus says: "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. 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: 18-20).

When the persecution for righteousness comes, we are by no means right if we allow ourselves to grieve and fret about it; and we are greatly in the wrong if we become cross, discouraged and slack in our devotion to and work for the Lord. We are failing to heed his explicit directions; for Jesus says:

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets that were before you" (Matt. 5: 10-12). The Christian should seriously doubt whether his life is pleasing to God if he does not know that he is opposed and persecuted for righteousness' sake; and he should increase his zeal and energy in Christ's service, lest he should be found an unprofitable servant.

The Students' Home.

J. M. M'CALEB.

For several years I have felt the need of a more systematic and practical way of teaching Christ to this people. How to do this with the best results has been a problem not easily solved. After much careful and prayerful consideration a certain line of work commends itself to me as being one that will be fruitful of much good.

Tokyo is the great educational center of Japan. There are probably not less than forty thousand students gathered here from all parts of the country. Of course they must have somewhere to stay. Their boarding houses, as a rule, are bad. In our own country a young man on going to a boarding school can always find a home with good influences if he so chooses; not so in Japan. A father may, in sending his son up to Tokyo, desire that he have a lodging, with good surroundings morally and otherwise; but in inquiring after such a place scarcely one can be found. A young man comes to Tokyo with the desire to get a good home and employ his time to the best advantage. His father, or an elder brother maybe, furnishes him a meager support. He looks about for a lodging place. They are all about alike. The fare is poor, the keeper is dishonest, and uses every pretext to get money out of the student. The waiting-maids are immoral, and the influences both in his lodgings and in the city are bad and very bad. All the other students, with rare exceptions, drink and lead lives of immorality. He soon learns to do the same. He becomes irregular in attendance and makes poor recitations. When he leaves the school he has acquired habits that may last him through life and prove his ruin.

My purpose is to establish a home for some of these young men. Give them comfortable lodgings and plain but nourishing fare at a price that will simply cover expenses. Our own dwelling will be on the same grounds, or near by, where personal oversight may be had of the home. Will also have on the same grounds, maybe in the same building, a students' library, supplied with good literature, also a public hall for meetings, morning services and Bible study. Will also give regular Bible lessons to such as may desire a special study of the Scriptures. Provision will also be made to assist those who desire in whole or in part to pay their way by manual labor. By this means I can be brought into close

touch with the young men, and have a greater influence and do more permanent good.

I have reckoned that it will take fifteen hundred dollars to put up such buildings as will be necessary for the work I have in mind. This may seem large to some, but the Lord has blessed us with a home of our own that is worth more than this. Why will he not do so much for the rescue of the young men of Japan, if we ask him? There was a time when I did not see any more clearly how the Lord would give us the home we now have than the students' home we hope to obtain. My heart is set on this work, if it be his will. I have learned to labor on and to wait. He has taught me to keep asking. When he sees that I am prepared for the work he will set me at it. His promises become special to every man who commits his way unto him. They lie back of this very work I have in hand, if it be in harmony with his will, and I believe it is. It is like the law of the land which lays down regulations for and grants certain blessings on compliance with the same. When one complies with those rules or laws, the blessings there promised become special; they are his to claim in person. Or, again, God hath promised that whosoever believeth on his Son may not perish, but have everlasting life. This is a general promise to all. But when I believe in Jesus, in the full sense of that word, this promise is mine personally. If there be truth in the promise at all, it is mine, just as much as if my name were audibly called out from the throne of heaven and personally coupled with this promise. Now the Lord has made other promises that he wants us to claim as our own. The promises I refer to are made to the Christian, and it is only a question as to whether I belong to that class or to whether I can claim them. If you have the assurance of God's promises back of you that you are a child of his, turn to some of the precious promises he has made to you, and see there what he wants you to claim. Listen: "If you abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15: 7). Now, my brother, or sister, that promise is yours and mine individually, just as much as salvation from sin. The Lord here gives us the privilege of asking anything we choose, not inconsistent with his will, with the promise that the particular thing asked for shall be granted. God "gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." Paul claims this promise as his own and says: "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 for me." Paul does not claim a special favor above others in this matter. Every one who puts himself in reach of God's promises is especially and personally favored in receiving the blessings they offer.

Again, Jesus says that "if two of you shall agree on earth as touching anything that they shall ask, it [the thing asked] shall be done for them of my Father which is in heaven" (Matt. 18, 19). On the merits of this promise and others like it I claim the students' home, and the promise is just as special as if Jesus were now to say directly from heaven that he

would grant me fifteen hundred dollars for this particular thing. But we must ask him, and we must ask him believing. We must ask and continue to believe—ask in faith where we cannot see. He who has not the faith to continue to believe while yet the blessing desired is not in sight would not be prepared for that blessing if granted. I have not a cent now nor the promise of a single mill from any human being for the amount now desired; but God's promises are back of it, and I believe he will stand good for his promises. Do you have faith to believe this?—Then will you join me in making the request known unto God?

[NOTE BY THE EDITOR.—God never withholds anything from his faithful child, except it be to give him something better. I believe God will give Brother McCaleb the money for that home, or something better. I longed for years to teach in such a school as we had in Nashville, and as I am now teaching in at Bowling Green, only I did not expect the work to be as great, so thorough, so far-reaching in its influences. And all the time I waited and longed for the work, God was developing me for it; he was answering my request every day in preparing me and others for the work. And the good that has been accomplished, directly and indirectly, through this Bible school work is beyond the power of human comprehension. Its influences have already reached the ends of the earth. Similar schools are springing up in many different localities, and the end is not yet. Let us join Brother McCaleb in his prayer, and let us help him with cheerful hearts. I want to send him some money every month.]

An Earnest Life.

MADISON WRIGHT.

"She hath done what she could," said the Savior of one who had served him. This is truly a commendation to be coveted. It tells a story of earnest effort. Such, I believe, was the life of D. H. Stirling. He was the son of consecrated parents. His father, Duncan Stirling, spent the best of his life preaching the Word. Howard was born in St. Vincent, Gray county, Ontario, Canada, July 17, 1872; began preaching in Nashville, Tenn., in the winter of 1896; and died at St. Catharines, Ontario, Canada, February 12, 1902. He leaves a young wife and two baby girls to mourn his loss. Being a room-mate at the Nashville Bible School, present when he preached his first discourse, and a co-worker, I can testify in harmony with the testimony of his life's work—he did what he could. He contended earnestly and fearlessly for the faith once delivered to the saints; and with that record to leave behind him, and that account to render to his Judge, he left the world. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14: 13). The blessed reward of faithfulness! the sweet fruition of earnestness! Oh, may we each so work that Jesus may say in the end, when he takes all into consideration, "He hath done what he could."

The Epistle to the Hebrews.

R. H. BOLL.

LESSON IV.

I. Christ and His Superiority over the Angels. (Concluded.)

III. CONCLUSION AND EXHORTATION DRAWN FROM THE FOREGOING ARGUMENT. Heb. 2: 1-4.

1. Therefore the gospel deserves the more earnest heed.
2. For even the word spoken through angels (the law) was authority.
3. And every transgression and disobedience of it brought its just penalties.
4. Much less can those escape who neglect the great salvation which at first began to be spoken by the Lord himself.
5. This great salvation was confirmed to us by the apostles.
6. God testified to their teaching by their miracles and gifts of the Holy Spirit.

REMARKS ON THE LESSON.

The argument is plain. Seeing that Christ is so vastly superior to the angels, it is proper that we should give the more earnest heed to the message that came to us through him. Even the word spoken through angels was binding, and when violated it brought its certain penalties. How then could we expect to escape if we neglect the great salvation that was spoken through the Lord?

This great salvation, authoritative in itself because it was commanded unto all men, is at the same time of greatest importance, because it furnishes the only escape possible from the just recompense for the transgressions committed. It is the last and greatest offer of salvation that God ever made to men, having been promised and foreshadowed through former ages, and having now come in the fulfillment of the prophecy, is to continue till the end of the world (Matt. 28: 20). Except by it there is now no more appeal, no more hope; and we may well ask, how shall we escape if we neglect so great salvation?—a question which can have no answer. To neglect it is to let it pass us by.

Here we have a valuable hint as to the division of the Word of God. This great salvation is what concerns us now. Whatever other "salvations" there may have been formerly, they were temporary scaffolding, and shadows of the Great Salvation. And this great salvation was first spoken through the Lord Jesus. It was evident then that Adam never heard it, nor Noah, nor Abraham; neither did Moses speak it in the law, nor any of the prophets. All these had heard some indefinite promise of it, and had seen the shadow it cast before, more or less dimly; and they longed in vain to know more about it (Matt. 13: 17; 1 Pet. 1: 10-12). Not even John the Baptist, who went before the Lord, spoke it, for it first began to be spoken by the Lord. The Lord himself, in turn, only began to speak it. (See Acts 1: 1.) But who carried it out among the people and into the world? Our text tells it: "And was confirmed unto us by them that heard him, God also

bearing them witness." So while Christ was the first to speak it, it was made public through his apostles.

The great salvation is world-wide. Moses spoke it to Israel; John the Baptist was sent to Israel; Jesus' personal mission was to Israel (Matt. 16: 24); the first mission of the twelve was only to Israel (Matt. 10: 5-7). But after Christ's death and resurrection he sent his apostles on a new mission, this time to proclaim a salvation in his name, and not to Jews only, but to all nations (Matt. 28: 18-20; Mark 16: 15, 16). But Christ left the earth before it was proclaimed, having told his apostles first that the preaching of it should begin in Jerusalem, and that first they should wait there for power from on high (Luke 24: 46-52; Acts 1: 4, 5). In due time, ten days after the ascension of Christ, the promise of power was fulfilled, and the apostles began to preach and "confirm to us" the good tidings of the great salvation (Acts 2: 1-42). And God duly bore witness to the apostles of Christ by wonders and signs and miracles (Acts 2: 43).

These were the things preached and taught to which the writer refers when he says, "We ought to give the more earnest heed to these things that were heard, lest haply we drift away from them." The common version puts it, "Lest at any time we should let them slip." From either rendering we may get a valuable thought. The Hebrew brethren were in danger of drifting away. When a man lets the Gospel slip he is sure to drift away. All good things are slippery. Everything worth having requires effort for keeping. "Hold fast that thou hast," is commanded in many ways, and taught us often by bitter experience. "For to him that hath shall be given, and from him that hath not shall be taken away even that which he thinketh he hath." Keep up what you have, and you will get more. The way to keep it up is to use it. "Take heed to it" is the recipe given here; yea, and more, earnest heed. Which means giving attention to it and obeying it.

Lastly, let it be noted that the term "great salvation" does not apply simply to the first principles as given in Acts 2: 38. The people that are warned here not to neglect so great salvation had already obeyed the first principles, and had by faith entered into the fold of Christ. They could still neglect it after that—drift away from it—and then how shall they escape? Let everyone who has named the name of Christ take the more earnest heed to the things which he has heard, and hold fast his faith unto the end.

DIRECTIONS FOR STUDY.

Memorize Heb. 2: 1-4 perfectly. Read the references. Questions—How should we consider the things that we have heard (the gospel)? Why? Was the word spoken through angels of authority? What befell them that transgressed and disobeyed it? What road of escape is open to us? Is there any escape if we neglect it? By whom was the great salvation first spoken? Who confirmed it to us? How did God bear them witness?

The facts touched upon in the remarks are: The run of the argument—The great salvation our only escape—How long to continue—Hints for division

of God's word—What those before Jesus knew of the great salvation—Its breadth of scope—When and where it began to be preached—Do not drift away, or let it slip—Passage does not apply to first principles simply, but to Christians.

We have now finished the first section. The outline so far is this:

THE EPISTLE TO THE HEBREWS.

Introduction: The seam of division of the Bible (1: 1, 2).

Section 1: Christ and his superiority over the angels (1: 2; 2: 4).

1. What is said of Christ (1: 2-4)?
2. Scripture proof of his superiority (1: 5-14).
3. Conclusion and exhortation drawn from the foregoing argument (2: 1-4).

The next lesson begins section 2.

A Letter from Brother H. S. Nelson.

DEAR BROTHER HARDING: I noticed in your notes of the last issue of THE WAY you speak concerning woman's work in the church.

There is a small congregation about eight miles from here in which there is no male member to wait on the Lord's table. There being four or five sisters, they have been doing this work time about, as the last brother moved away some months ago. There is no church close enough for them to attend, nor does any brother go there regularly to do this for them.

In a case of this kind, what ought the sisters to do? They are splendid, good Christians, and devoted to the work, continue their Sunday school, and have a nice, comfortable house to meet in. I have preached for them and know them.

I would be so very glad if you would speak regarding this at your earliest convenience, for my good and the good of others whom I have heard mention it.

I look and long for THE WAY each week; and when I receive it, I read every word, usually at one sitting, and often reread and take notes from the articles. God only knows the work it is doing. I believe it to be the soundest, cleanest and purest paper I read. It is filled with faith and love, which are indexes to the minds and hearts of its writers; and especially is its chief purpose worthy of the closest imitation; to do all the good possible for Christ's sake, unselfishly, in faith and love, believing that God will care for those who serve him in faith with their substance. I believe in special providence. I know also that when we suffer most, and when the greatest trials and hardships come, then it is that the Christian's life is sweetest, if he remains true to Christ. I speak from experience. I say this to you not boastingly. While in school at Kim Heights, I became so destitute of clothing that more than one Lord's day have I remained in my room, with bolted door, and humbled myself in prayer and tears; at that time, being over one thousand miles from friends, who were cold and indifferent to my needs, father and mother having died when I was very small. Yes, more than this, I have gone with-

out shoes while in that school until my feet would bleed. I look back to those days with sweet remembrance, and truly believe that God put me in those circumstances to school me for the work I love so well. God has blessed me most wonderfully, putting into the heart of one sister to help me with her means, by way of schooling, to the amount of about five hundred dollars, besides other kindnesses. This is one of many blessings God has bestowed upon me. I strive to live by faith and works.

Pardon me for writing so much. I didn't mean to do so. God bless you and your work.

I send the name of one more worthy Christian widow, who has a large family. I will give and make up some money for this work when I can.

Wife and I send Christian love to you and yours.

In reply to Brother Nelson I would say that those sisters should by all means keep up their meetings, and attend to all the ordinances of the Lord's house; and that the brethren, who will not do their duty in leading, should stay away, lest they should embarrass those worthy women and put them in doubt as to what they should do. We are greatly encouraged by the appreciation of THE WAY expressed by Brother Nelson and others like him. He spent his last year in school with us, and was a fine, bright, energetic student. May the Lord be with him.

EDITOR.

Stirling.

W. F. NEAL.

It is with feelings of sorrow that I have been called upon, from a sense of duty, to record the untimely transition of the spirit of our beloved brother, D. Howard Stirling. On February 12, 1902, the grim monster kissed the eyelids down, and I verily believe the angels bore his spirit home to paradise. It was my good fortune to have been intimately associated with Brother Howard. I knew him to be a zealous, loyal advocate for the "old paths." Last spring, when he extended an invitation to the writer to come to Canada and hold a series of meetings, and to be present at the June meeting, he was quite desirous that I should know that this meeting was not for the purpose of legislating, but of social intercourse among the brethren of Ontario. His work was truly a work and labor of love. When seeing him so desirous of the advancement and perpetuation of the cause in Ontario, and specially in the Niagara peninsula, I was reminded of the great apostle's care of the churches, and were it Scriptural it would have seemed that he was the bishop of that diocese. A good man has fallen. A work well begun, though the worker has been called to another field, yet his good works will follow him. Brother Stirling will be missed, the church at St. Catherines and Jordan, for whom he has been laboring for the past three years, and who appreciated his labors, will feel their loss. The June meeting in the Niagara peninsula, which he revived, and of which he was the leading spirit, will mourn his untimely call. Only six years a preacher of righteousness. Only

six years a husband. A wife (nee Miss Mary McClure, of Toronto), a devout, loving Christian companion, and two sweet little girls, Marjorie and Gladys, are bereft of husband and father. May our heavenly Father, in his infinite love, have mercy on this stricken household. His father, Brother D. Stirling, of Toronto, and his mother, Sister Hattie Sterling, both prostrated with bodily afflictions, had it not been for their Christian fortitude, could not have borne this sudden shock. You, dear brother editor of THE WAY, as well as myself, have enjoyed the hospitality of their home, and loved them as Christians, and we can fully sympathize with them in this their sad hour of bereavement. His dear wife said to the writer that he told her a few moments before his departure from this life, that if it was the Lord's will he was ready. Let us emulate his example. The esteem in which he was held was attested by the large attendance at his funeral in the St. Catherines, preached by two of his fellow Nashville Bible School mates, Brothers Jones and Wright. At Toronto, Brother Barclay, Campbell, Forrester and the writer took part in his funeral service, and a large concourse of appreciative brethren and friends being present, the last rites were paid, and all that was mortal of Brother Howard Stirling was consigned to the charnel house of the dead. As an acquaintance and friend I feel that I am a better man by having known our dead brother. May we all who feel our loss so live and emulate this example that on the golden shore of eternity we may meet our brother and together bask in the sunshine of the presence of our Savior, and where faith will be exchanged for sight and hope lost in sweet fruition around the great white throne, enjoy the presence of the Redeemer forever.

Wexford, Ont.

An Opportunity.

FELIX G. OWEN.

"Now is the accepted time." Never put off for to-morrow what should be done to-day. Take advantage of an opportunity when it first presents itself. Opportunity is represented by an old man, with long hair hanging down over his forehead, but the back of his head is bald and very sleek, and he is passing by rapidly. So if you would profit by him you must grasp him by that lock of hair in front as he comes toward you, for, if he once gets by you, there is no long hair trailing behind by which to catch him. He is gone, forever gone.

There is before us now a splendid opportunity for doing good, and let us not put it off, nor let it pass by without our taking part in it. Other opportunities similar doubtless will come, but now is the time. I have referred to Brother J. M. McCaleb. I noticed that he owes \$200 on his home in Japan, and that he feels under obligation to pay it at an early date. If you have not read it, you should read his article in THE WAY of March 20. You will notice had it not been for his self-sacrifice his home might have been paid for. He continued to run the children's school by sacrificing for this purpose the

money that he might have paid on his home. If he is willing to sacrifice the pleasures of this Bible land to go to teach the heathen, and then continue to sacrifice what might have been used to pay for his own home in that land in order to teach more of those poor, ignorant, helpless children, and if Christ was willing to give his life a sacrifice for us, and to die the just for the unjust, will we not sacrifice a small sum of money to help our brother on this occasion?

Christ commanded his disciples to go into all the world and preach the gospel. We say all cannot preach; therefore, we will stay at home, make the money and sustain those who can preach, and in that way we are partakers of their good works.

This is good doctrine, but will we live up to it? Brother McCaleb asks that all who are personally interested in that work and who believe that the effectual, fervent prayer of a righteous man availeth much, pray to the Father for this special blessing. Certainly we should pray for our brother in this good work, but remember that faith without works is dead; for "if a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit" (James 2: 15, 16)? This is one of the cases where a little work is worth more than much prayer. He says he can pay the \$200 by selling the place; but it would be a shame for him to have that to do. No doubt the \$200 will be paid, but will we let some one else get all the blessings, or will we avail ourselves of this opportunity of laying up for ourselves treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal? Let every reader of this not stop to consider whether or not he can afford it; but just say, I cannot afford to miss this golden opportunity, and send something for this grand cause. Do not be afraid you will send too much, for he can use it to good advantage in the children's school should there be more than the \$200. Send your contribution, whether from individuals or churches, to Brother Harding at once, who will forward it to Brother McCaleb. Let the love of Christ stir up your heart to this good work. We hope soon to see a statement in THE WAY that the \$200 has been sent in.

[NOTE BY THE EDITOR.—Before Brother McCaleb's statement about the need of the two hundred dollars appeared in print, he had received the money and paid the debt.

Now he believes he needs the money to put up a school building. About fifteen hundred dollars are needed to erect such a building as he desires. If it be the will of the Lord, no doubt he will get it. God gives to his faithful children all that they need, always, everywhere. I want to send some money to Brother McCaleb every month. I hope to see that house erected. Will you not help him, too? There are many of us, and a little from each of us would do the work. I doubt if there is a more faithful missionary alive than Brother McCaleb. And I believe that he is admirably fitted for the work he is doing. Let us take some stock in the Lord's work in this field.

The Japanese are by far the finest people of the Orient. They are bright, quick, energetic, self-helpful, brave, courageous, and readier to receive the truth than any other Oriental people. So I judge, not only from the report, but what I know of them personally. Japan is one of the finest and most promising of all the missionary fields of the earth.]

The Way

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

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

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Scraps.

J. A. H.

We now have quite a number of names for the "t list," but not the money to pay for them. For a number of weeks we have had more money than names; now the names are far in the lead. We are praying for the money to send the paper to them.

In sending names for the "t list," be careful to know that those to whom the paper is to go are willing to receive it. The Bible requires us to be law-abiding people; and the law does not allow us to send papers, at second-class postage rates, to people who do not give their consent expressly or by implication. We want to comply with the letter of the law strictly. Help us to do it.

* * *

In answer to the question: What becomes of letters directed to you when you are away from home in protracted meetings? I answer: They are opened by my wife or son; if there is anything in them that needs my attention, they are sent to me. No mail for me, or for **THE WAY**, should go to Nashville. **THE WAY** has no office there. There is no one there to open such a letter; it would be sent to Bowling Green, or to the dead letter office.

* * *

In reply to another question, this answer is given: It is clear that in the beginning, the evening and the morning, that is, the dark period followed by the light period, constituted the day. At Troas the disciples came together on the first day of the week to break bread; Paul preached till midnight; after that they broke the bread; then Paul talked till daylight and departed. They came together after sunset on what we call Saturday night, and the supper was

partaken of on Sunday, according to both the ancient and the modern count. Had they met on what we call Sunday night, the supper would have been attended to on Monday, by both counts. It is objected to this that Paul would not have traveled on Sunday. But those who thus object forget that he had no scruples whatever about working for Christ on Sunday. He never once thought of the first day of the week as a Sabbath, nor did any other apostle, prophet, pastor, or teacher, of the first century. The idea of the seventh day was rest, of the first day, work. God began creation on the first day and rested on the seventh; Jesus lay in the grave on the seventh day, and on the first, at early dawn, burst the bars of death and the grave and began the new creation; the Holy Spirit descended on the first day of the week, and the Church of Christ began to operate on earth on that day, three thousand being added to the little band of disciples; the seventh day was typical of the Sabbath rest that awaits the people of God, when for a thousand years they shall rest from sin, temptation, pain and sorrow; the first day of the week foreshadows the glorious beginning of new life in the everlasting kingdom of God, when the new heaven and the new earth shall have appeared, and Christ shall have delivered up the kingdom to God the Father.

* * *

What cup was it that Christ wanted to pass from him? I suppose the sufferings of his arrest, persecution and crucifixion, the agonies of his last hours. Contrary to his feelings, with the greatest natural repugnance that any one ever experienced for such horrors, he nevertheless was perfectly submissive to his Father, praying that the Father's will, not his own, might be done. His resignation ought to be a lesson to us never to be forgotten. Perfect Christianity is perfect submission to the Father's will; and a perfect life is one wholly devoted to the advancement of his cause. Such a life would be the richest, the most blessed of all lives.

A Great Book.

J. A. H.

President McGarvey's new book, *The Authorship of Deuteronomy*, is interesting me very much. It is the very book for the times. So, at least, I judge after reading about one-half of it. Since receiving it,

I have had only odd times, on railroad trains, in the stations while waiting for delayed trains, and at other such periods, to read it. Recently, on Sunday night, my train instead of arriving at 9.25 came at 12.45. This would have been a wearisome time at a village railway station had it not been for McGarvey's book. As it was, the moments fled away while I was absorbed in it. The book is a discussion of the date and authorship of Deuteronomy. The destructive critics hold that Deuteronomy was written about seven or eight hundred years after the death of Moses (if such a man as Moses ever lived), and that the other books of the Pentateuch were written afterwards. The radical wing of the destructionists deny to the writers miraculous aid of any kind, and even the more conservative of them deny to them an inspiration that prevents historical errors. If their contention were maintained, the Bible would still be a wonderful book, but human for the most part, if not altogether. It would make it clear that Jesus and the apostles made mistakes, and would leave us in doubt as to whether there is one sentence in all the Bible that can be depended upon as from God. Indeed, if the radical critics were to prevail, if they were to demonstrate the correctness of their theory concerning Deuteronomy, I do not see how it could fail to raise a doubt even in the minds of those who have been fullest of faith as to whether there is either Father, Son or Holy Spirit.

The question discussed in President McGarvey's book is, therefore, one of infinite importance; and, in taking it up, it is comforting to know that few men have lived in modern times who have been so well fitted, both by natural and acquired abilities, to meet and to overthrow the delusive arguments of these enemies of the truth. Brother McGarvey is by nature a matter-of-fact man, cool, clear-headed, strong and logical. Few men are so inclined by nature, in searching for truth, to collect all the facts bearing upon the case, to study them exhaustively with painstaking care and cool accuracy, and then to draw the conclusion that is justified by a fair consideration of all of them with logical precision. Moreover, for about thirty or forty years, he has been accustomed to teach the Bible to college classes daily during the college sessions. He has gone through the entire book in this way many times, and is perhaps more familiar with its contents than any other man living. Then, for many years he has been a close student of the writings of the higher critics on both sides of the great question at issue. For these reasons I expected much from his book when I began to read it, and I have not been disappointed. It is a clear and powerful defense of the truth. I doubt if there is in the world a book that makes plainer the points at issue, or that makes the truth concerning them stand out more clearly. Any man who thoroughly masters this work, who makes himself familiar with all the Scriptures involved and all that is said about them in the work, will be well prepared to resist the arguments of the destructionists, and to deliver from the snares of the devil those who through them have been captured by him. So I bid the book Godspeed. I would be glad if every earnest student of the Bible in the English-speaking world had a copy of it.

"We know that to them that love God all things work together for good, even to them that are called according to his purpose" (Rom. 8: 28). The work of the destructive critics has caused the Bible to be studied as it would not otherwise have been. Many who profess to be Christians, by these critics have been enabled to rejoice in the thought that the Bible is honeycombed with errors. They say they love it much more now than ever before, much more, very much more than when they believed it was all from God. And no doubt they do, for they are like their father, the devil, and they delight in his ways; he is a liar from the beginning. The idea that a man who delights in truth loves a book the better because it contains many errors, many falsehoods written to deceive, is absurd. Such a thing could not be. So the works of these critics help to separate the chaff from the wheat, those who love God from those who love him not.

This is not the first attack that has been made on the Bible, nor will it be the last. In every generation the divine book has been hated because of its purity. Those who are given to pride, to lust, to covetousness, cannot endure it. The covetous, adulterous Pharisees scoffed at Jesus. They wanted to be flattered, cajoled, comforted. The plain truth, as the Master told it, cut them to the heart and filled them with rage; and so it does yet. How comforting it is to such people to believe that much of the Bible is not true, and that there is no certainty as to what part of it is. Only one thing, perhaps, would please them better, and that would be to be fully persuaded that there is no God.

So the work of fighting the Bible will go on while time lasts. It was nearly banished from the face of the earth once, but the Lutheran Reformation helped to bring it out, and the art of printing has scattered it in millions of copies throughout the world. It is more read, more studied, more loved than ever before. It is doubtless true that to-day it influences the thought, the language and the literature of the enlightened nations of the earth far more than any other thousand books combined. The most successful attacks upon it are those that succeed the most in turning the attention of the people from it; and he is the greatest benefactor of the human race, and the best friend of the Bible, who induces the greatest number of people to read it the most faithfully. If everybody would devote two or three hours of every day to the diligent study of it, our earth would quickly become a paradise; and sin, sickness, suffering and sorrow would quickly disappear. As it is, the one who delights in it, and meditates in it day and night, prospers; and everything he does prospers. Let no man deceive you: he who is guided by the Word of God is blessed.

"A. Shew of Wisdom."

J. LEE BLACK.

In THE WAY of March 20, I find an article from Brother W. J. Brown, headed, "Bible Study," but it would have been more properly entitled, "Sunday School Study." Why? Because it contains only one quotation from the Bible and that contains only three

words, while on the other hand it contains quite an elaborate discussion in favor of the Sunday school. "Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh" (Col. 2: 23). Now, I can to some extent understand how the sectarian world may fall into the error of teaching the Word of God through the Sunday school rather than through the body of Christ, but for a man who is a Christian to so dishonor God and his church, I cannot understand.

Brother Brown says: "Some are opposed to all kinds of what is called Sunday schools, others oppose what is called organized Sunday school; and there is still another class who are in favor of doing the work done by the Sunday school, but not by special organization." Here he divides the Sunday school institution into three classes, according to development.

"First the blade, then the ear, after that the full corn in the ear" (Mark 4: 28).

This is why there are so many innovations to-day. Men will tolerate them while they are in the "blade," they will not oppose them much while they are forming the "ear," and the result is that when they reach the "full corn in the ear" it is too late to oppose them.

"Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death. Do not err, my beloved brethren" (James 1: 15, 16).

Now, the trouble seems to be, with Brother Brown the same as with many others, that if we have no Sunday school the children are to go untaught. That is the weakest point yet. Jesus said: "Go ye into all the world and preach the gospel to every creature." But he didn't say to do it through the Sunday school. Furthermore, he established his church, through which this work is to be done. He said: "Go ye therefore and teach the nations," but he didn't mean for us to neglect the body, and dishonor it by establishing a human institution through which to teach. But Brother Brown says: "Let us look at the subject in the light of circumstances and our duty toward the children." But I would say, let us look at it in the light of the word of God and our duty to him. Listen to the word:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17).

Now, if teaching the children, as well as the grown up people, is a good work, which it certainly must be, then we are "thoroughly furnished" in the inspired writings concerning it.

Cannot we do our work through the same source that Paul did his? "I can do all things through Christ which strengtheneth me" (Phil. 4: 13).

Listen again: "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).

Now, let us not fail to teach the Word of God to both young and old, in public and in private, at the assembly of the church and away from the assembly; and also let us make special efforts to get people to-

gether for the purpose of teaching them, but let's be careful to not neglect "the body."

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (not in the name of a Sunday school).

"Giving thanks to God and the Father by him" (Col. 3: 17).

But some would say, we can do the work more successfully through the Sunday school. But would you know that the wisdom of this world is foolishness with God (1 Cor. 3: 19)? Are you wiser than God?

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3: 17).

"If any of you lack wisdom," in order to do this great work of teaching through the body of Christ, you had better "ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him" (James 1: 5).

[NOTE BY THE EDITOR.—It is probable that there is no real difference between Brother Brown and Brother Black on this subject. I suppose both of them are radically opposed to any organization but the church for teaching and preaching the Word of God. Yesterday, the first Sunday in April, I went to the meeting house. About 9.30 the song service began. Several songs were sung, the Word of God was read by one of the elders, a brother led in prayer; there was another song; the elder who presided called on the classes to take their places, which was quickly and quietly done, and then for about forty or fifty minutes five or six classes were diligently engaged in reciting their lessons. Although the assembly was a large one for a country place, there was no confusion, no disorder, no disturbance of one class by the clamor of another, so far as I could see. The teachers seemed to be teaching the Word of God, and the pupils seemed to be giving heed to what they said. The women who taught were teaching girls or little children. Then the brother who presided called for the classes to come forward for the song service, which they quickly and quietly did. Then we had several songs and a prayer; a sermon, a song and the Lord's Supper; the collection and the dismissal.

Now, I think this was about right. I suppose Brother Brown and Brother Black think so, too. It is right to preach and to teach; to be urgent in season and out of season in doing it; and it is wicked to discourage one who is doing it, and to try to stop him, unless we have plain, unmistakable authority for doing it. The most important thing in the world is the faithful, diligent study of the Word of God. Nothing else is to be compared to it.

All of the teachers, in this instance, were teaching simply as members of the church of God. While divided into classes, the church was not all come together; members continued to arrive till about eleven o'clock. I suppose about one-fourth of them were present at the beginning of the class work. No teacher in this first work was teaching the church, he was teaching his class; and these classes were largely made up of people who were not mem-

bers of the church. No woman was teaching men, nor usurping authority over man. No word of God was violated in this procedure that I know of. I could not try to stop what was done at that meeting without believing that I was guilty of a great sin. Now if either Brother Black or Brother Brown thinks that anything was done there that ought not to be done, or that anything was left undone that ought to have been done, on that occasion, I would like to have it made known to our readers in an article as clear and as brief as possible. If we talk at random on this subject, great harm may result; if we teach God's Word, nothing but good can result.]

Satan Transformed.

A DIALOGUE BY N. P. LAWRENCE.

CHAPTER I.—*Disciple and John Knox.*

D.—Good morning, Mr. Knox; I am glad to meet you this morning. As you have been an influential religious teacher, there is a passage of Scripture on which I wish you would give me your views. It is found in 2 Cor. II: 14 (R. V.): "Satan fashioneth himself into an angel of light."

K.—I think reference is had to the Pope of Rome, for you will see by the thirteenth verse "false prophets" are mentioned, and we know the pope claims to be the successor of the Apostle Peter. We need only a glance at the history of popery to see what satanic power he has wielded for hundreds of years.

D.—Do you refer to persecution?

K.—That is one form of satanic influence, but there are other forms. Popery is an apostasy from primitive Christianity, and means error, which is shown in various ways.

D.—When did this apostasy begin?

K.—It began in the apostles' days, as we see by 2 Thess. 2: 7. Kept from showing boldly its satanic character by the political power, it worked, like leaven, covertly, among the masses and in the palace, until the government of the empire was under its influence.

D.—How does that fact affect the question I first asked you?

K.—Satan appears as an angel of light in the fact that a corrupted Christianity was being taught, and the emperor, while professing conversion to Christianity, did not show the virtues of a Christian's life. Satan thus disguised made rapid strides in the corruption of men.

D.—What one scheme of his has been especially successful?

K.—Inducing men to neglect the Scriptures and listen to uninspired men. Councils of uninspired men met and laid down rules for faith and conduct of the churches, and persecuted such as would not be governed by them.

D.—When did men attempt a reformation in this matter?

K.—In the sixteenth century Luther translated the Bible into the language of the people, which began a good work in Germany and spread to other countries.

D.—Do you mean that the reading of the Bible by the people retarded the work of Satan?

K.—Certainly. That enemy, through a corrupt priesthood, had hidden the Word of God in a dead language, and its translation into the language of the people was a blow at his power for evil.

D.—Do you regard the Bible as a sufficient guide in religion?

K.—I do.

D.—Does the Presbyterian Church, which you were largely instrumental in bringing into existence, hold the same view?

K.—It does, as will be seen by reference to Article II in the Confession of Faith.

D.—I thank you for the answers to my questions, and will only ask for further information at some future time. Good morning.

K.—I shall be happy to serve you. Good morning.

The Epistle to the Hebrews.

R. H. BOLL.

LESSON V.

Section 2. Why Christ came in the form of man, and suffered and died. Heb. 2: 5-18.

I. THE NATURE AND SUPERIOR DESTINY OF MAN (Chap. 2: 5-9).

1. The world to come (or age to come) will not be under the rule of angels.

2. Quotation: "Why does God notice man?"

3. "Man's present state is lower than the angels."

4. "God has [in purpose] crowned him with glory and honor, and set him as ruler over the universe."

5. Everything of creation, without exception, is to be put under him.

6. That time has evidently not yet come.

7. But Jesus (as our forerunner and representative) is now crowned with glory and honor.

8. His death is, by the grace of God, on behalf of every man.

REMARKS ON THE LESSON.

This is a wonderful passage and sheds some light on one of the most mysterious of problems—the object of man's existence. Man is a superior nature in disguise. He was created for a higher, better, place than he now occupies. To this strangely testify man's innate, though often misguided, love of the great and the beautiful; the unnamable, indefinable, unsatisfiable yearnings of his soul; the constant looking forward to—he knows not what: a better day, a golden age, a paradise, a heaven, that inspires him, and goes with him, from the cradle to the grave. These are but the dim echoes of bells from the city of our home. Of no other creature has it ever been said that God created him in his likeness and image (Gen. 1: 26). Jesus quoted and emphasized a peculiar passage (John 10: 34-36, cited from Psa. 82: 6), in which the people of whom it speaks are called "gods," and "sons of the Most High."

As the caterpillar, worm though he is, has in himself the possibility and embryo of a higher existence (in the form of a beautiful butterfly), so in man, the worm of the dust, lies hidden a higher form of being, which shall some day unfold itself. True, many

perish in their caterpillar state; but those who are Christ's, begotten of God, shall abide through him unto the day of their glorious transformation (Phil. 3: 20, 21; 1 John 3: 1, 2).

God's love for man is inconceivable. Well may the psalmist, beholding the infinity of worlds above him, and feeling his own littleness, wonder and ask, "What is man that thou art mindful of him? or the son of man that thou visitest him" (Ps. 8: 3-9)? And it was revealed to him that God's interest was to put the whole world in subjection to man. Not to angels, but to man "did he put in subjection the world to come whereof we speak." And in the sweeping expression that he is to bear rule over everything, not even the angels are excepted (see Ver. 8), but God and Christ alone (1 Cor. 15: 27). That day is evidently yet to come. But Jesus Christ, our great type and forerunner, has gone before to show us both the way and the glories that shall be revealed in us. Those who are in fellowship with Christ (1 Cor. 1: 9) shall suffer with him, be comforted with him, reign with him. As he in all points was made like unto us, so we also shall be made like unto him.

Jesus became a little lower than the angels for a time, because he took upon himself the form of man, and was made subject to suffering and death. Now he sits at God's right hand, crowned with glory and honor, that through his power and authority now his death might be on behalf of every man.

DIRECTIONS FOR STUDY.

Study the lesson over. Read the remarks carefully. Memorize the quotation from Ver. 6 to "feet" in Ver. 8. Look up references given. Questions: Were the angels to bear rule over the age to come? Where is the quotation from Vers. 6-8 found? How did God make man? With what interest? Did he make any exceptions? How do we know that this has not yet been fulfilled? What is said of Jesus? Of his death? Note in the remarks the following particulars: The superior nature of man—How manifested in him—A quotation made by Jesus—A comparison—God's love for man wonderful—Jesus our type—The fellowship with Jesus—In what respect Jesus was made lower than the angels—His death for all.

Extracts From Some Good Letters.

J. M. McCALEB.

"My Dear Brother McCaleb: You no doubt will be greatly surprised to hear from me after not hearing since we parted in Toronto.

"The reason I have not written ere this is because of not being able to send some 'filthy lucre' to you. Ever since you were here I have been trying to stir up the Spirit among the congregations of 'sounding out the word' to the islands over the sea; but as yet but few have responded to my pleadings and appeals.

"We are indeed glad to hear of the work that you are doing for the cause you love. The first thing we do when the Advocate arrives is to read the missionary items, and they are intensely interesting and instructive.

"How much Brother Wagner must be missed by

'Oto' and yourself and others; but what is your loss is—his eternal gain. I often think what a blessed thing it must be to die on a foreign battlefield engaged in fighting for the Captain of our salvation and under his command."

The above is from a letter of Brother D. H. Stirling, St. Catharines, Ont. I met Brother Stirling for the first time on the bank of Niagara Falls, last spring. He and his dear, good mother had come out to meet me, from St. Catharines. He writes me while sitting by her bed where she lies sick and not expected to recover, being afflicted with heart trouble. Sister Stirling was one of the sweetest, most motherly women I ever had the pleasure of meeting. She so impressed me with her kindness and her very personal bearing—so gentle and tender—that I shall never forget it.

Brother Stirling, the son, is quiet and unassuming, partaking of that tenderness of his mother, and yet impressing you as one of deep convictions and a conscience strictly obeyed. I shall always remember my visit to Ontario, and as a result of that visit shall ever have a more lively interest in the Lord's people of that section.

I take the liberty of making an extract from another letter, believing that in withholding the name the writer will not object.

"Dear Brother McCaleb: Enclosed you will find New York Exchange for twenty dollars for your school. I see from your letters, which I always read with interest, that money is needed for the school. I often think of your work in Japan and pray for its success. I hope you may be able to enlarge your school, and that many Christian men and women may result from it, who will in the future exert a great influence in Christianizing Japan. I regret very much not seeing you and Sister McCaleb again before you left America. I think your stay in Louisville excited more interest in missionary work than formerly existed in the churches here, though it is far from being what it should be."

The above letter came to hand just the day after our school opened, with two teachers. On the 12th of this month—January—we started a number of the little folks in manual training. I was present, as also were both of the Japanese teachers. As I walked in a very pleasing sight met my eyes. One of the teachers, seated between two of the little girls, was showing them how to knit. They were eagerly looking on as she showed them slowly and carefully how to take the stitches. Over on the other side of the room were seven or eight more little girls engaged in making handkerchiefs. Following the suggestion of their teacher, they had all washed their hands very clean, so as not to soil the goods. Spread out on the desks were some newspapers, on which had been spread the snow-white goods. Each little fellow was doing her best to do it just as sensei directed. It is our purpose to sell their wares at a reasonable price, with only a very small profit, so that we can keep the capital in stock turning over and over and, like a snowball, gather a little as it rolls. The initiative capital invested is fifty cents. Two little boys had also come out to see what was going to take place. Turning to them, I asked the teacher what we should do with these little boys. "We will

teach them to knit and make handkerchiefs too," she said. This sounded a little strange, but as I thought over it I remembered that boys often do the work of girls in Japan. However, I think before long our boys will be provided with work peculiar to boys.

Why take time to train the children of Japan in lessons of manual labor? Because they have no one else to take enough interest in them to do it, and useful occupations are the foundation stones of practical Christianity. No one can be a Christian and live in idleness, but in order to know how to work children must be taught. Then it affords a fine opportunity to impress Christian truth. Honest labor is Christianity applied to the daily life; there is much more in an occupation than dollars and cents. Christian principles ennoble labor and make us feel that we are laboring for something. "How are you making that garment, my little fellow? Are you slighting your work? Do you try to conceal the defects? Are you working just for a price you have not earned? Is that the way you would want others to make goods for you? Keep clean hands and soil not this goods. It is like your soul, once soiled you cannot rub it off." These and many other like lessons can be impressed in a way that they could not be by abstract teaching.

My brother or sister, will you not strive together with us for the success of this work?

Tokio, Japan.

Letter From Brother Yohannan.

I have just received a letter from Brother Yohannan, dated on December 10, 1901, which is as follows:

"Prof. J. W. Grant—My Dear Brother in Christ: I send to you and Sister Grant my greeting and best wishes; also to all the brethren and sisters. I hope this, my letter, will find you all well and happy. God bless you all, and increase you with all good works! I let you know that I am working in the field of the Lord, preaching and teaching the gospel of Christ, and doing my Christian duty.

"I am no longer in Dizza, having moved from that village about six months ago to another village about two miles from Urumiah named 'Charbash.' Here in Charbash I have built a house at a cost of six hundred dollars. I sold a small piece of my land to enable me to pay some debts. I have had a very hard time this year. I now have a debt of about three hundred and fifty dollars. This debt is not my own; but, as I wrote you, my brother died last winter, leaving a poor widow and a debt of three hundred dollars. I have paid all his debts and supported his widow from my own means. This case of my brother put me into great debts and difficulties.

"It has been a long time since I heard from you—nearly seven months. This is the third letter that I have written you since I have received an answer from you. I do not know what is the matter. It may be that my letters do not reach your hand. [I am sure that some of his letters have failed to come to hand.]

"There is a bad condition of things all over the city of Urumiah, because the people are against the rule [government] and the rule against the people.

To-day there was a great mob, in which two men died [were killed]. All the shops were shut, and people cannot go to the city, because that is considered gathering against the rule.

"Please present my Christian love and greeting to the editors of the Gospel Advocate and to all my friends and dear brethren and sisters in Christ.

KH. B. YOHANNAN."

Now, brethren and sisters, the brother seems to be doing faithful work, and also seems to be having financial troubles on account of loyalty to his brother; so I propose that we send him a liberal contribution right soon, both to encourage him in his work and help him in his financial embarrassment. How many, and who, will assist in sending him fifty dollars or one hundred dollars right soon? I will gladly receive the contributions and forward them to him as soon as we can get enough to send. Send all contributions for this work to me.

J. W. GRANT.

West Nashville, Tenn.

Talent and Its Use.

D. J. WILLS.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his own goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey" (Matt. 25: 14-15).

Two things stand out very prominently in this parable. The man called all his servants, and delivered unto them all his goods.

The servant who was given the one talent received nine hundred dollars; which in any court would be considered a valuable consideration. It is taken for granted that these servants were all of sound mind and responsible, else they could not have qualified as servants. This then would prove that all responsible persons are entrusted with a valuable consideration, which the Lord has given them.

Now, for the man with the one talent. Anything whereby we may glorify God is a talent. Our time, money, health, strength, influence, memory; our privileges as members of Christ's church, our advantages as possessors of the Bible—all, all are talents. And as I understand it, the one talent which every man is entrusted with is faithfulness. Faithfulness was the one charge which all these three men were tried by.

No argument can possibly be advanced that will justify a man in not being faithful. What excuse was there for the five foolish virgins for not having sufficient oil in their vessels? None whatever.

Here was faith, but it was a dead faith: faith without works. These all believed, but had not made sufficient preparation; and what shall we call preparation if it be not works?

When the invitation was sent out for the great supper, they all with one consent began to make excuse. One said, "I have bought a piece of ground;" another said, "I have bought five yoke of oxen;" another said, "I have married a wife and cannot come." What excuse was there in any of these?

None at all. Many are the excuses advanced to-day for not attending to the Lord's Supper, which in reality are more foolish than any of those just mentioned.

The real cause and trouble is "hindered by Satan."

Notice how the man with the five talents, and the one with the two were the first to find their lord at his return.

Why was it that Mary Magdalene was the first to see Jesus after his resurrection? Because she was the first to seek him.

Notice how the man who went and buried his one talent approached his lord. He came with all manners of excuses, saying he was afraid. He ought not to be afraid to be alone with God in life, for we must be alone with him in death.

Now for the man with the five talents. He had increased his to ten, and was given in addition the one that was taken from the unfaithful servant. This teaches that those who are willing to work will continually have their work increased.

The man who is willing to work and is strong enough in the Lord to overcome all adversities, cannot be idle, nor will he be as a candle placed under a bushel. When the Jews thought to exterminate the cause of Christ by persecuting and scattering abroad the early Christians, it was only fanning the flame which burst forth in a hundred other places.

As these servants were entrusted to the extent of their ability, so should every man "preach the word" to the best of his ability.

Many young men with the best of preaching ability make no use of their talent because they never receive any encouragement.

Much talent is again destroyed by the use of the "pastor," which, like the mistletoe on the branches of the oak, makes a nice appearance, but serves only to suck the life out of the body—the church.

There are young men, again, who have never taken hold of the ministry because they reasoned within themselves, "I will not be a success in my own community." These things ought not so to be. "For Jesus himself testified that a prophet hath no honor in his own country." Jesus had not much honor in his own town. He was reproached as the carpenter's son. But he did not give up at this; he went where he knew he would have influence. The preacher, with a family or without a family, who is afraid to try new territories without the money in sight is walking by sight and not by faith. Neither is a man justified in entangling himself up with the affairs of life and business matters so that he cannot try the new fields. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Every man who has the talent of memory should use it to the best of his ability.

Far greater will be the influence of the man who can fluently deliver a sermon from memory, than the one who can scarcely read it after he has it written out. The man who makes it his chief business to glorify God will have little time or desire for anything else.

Let us make use of our talents, so that we will not have to approach our Lord like the unfaithful serv-

ant, whose cowardly spirit caused him to call his master unjust. God looks more at the faithfulness with which we work than the number of years that we serve him.

After a long time the master of those servants returned, and found that the faithful ones had doubled his money. How long he was gone we do not know; but figuring at a very low rate of interest it could not have been more than twenty-five or thirty years.

God has talent enough in the church to-day to convert the world in the same number of years if it was only half made use of.

Jordan, Ont.

Civil Governments and Wars.

WILLIAM J. MILLER.

We are shown by the Word of God that wars result from certain kinds of wickedness.

James (4: 1) says: "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" By reading Christ's sermon on the mount, as recorded in Matt. 5: 7, it can be seen that his teachings are not in harmony with the idea that a Christian does right in killing his fellow man with the sword. Christ teaches us to love, bless and pray for even our enemies, who hate us.

Human government goes behind the sword, and it is upheld by the sword and by firearms. . . .

While people were under the law of Moses, the kings of Israel could go to war against other kings without violating the commandment of God. . . . A command of the Lord, given through Moses, is in Num. 33: 50-53, and a command is in Deut. 2: 7. The commandments, through Moses, are not to us, for us to obey, for we are not under the law of Moses, since the law has been changed. "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7: 12).

The soldiers asked John, the immerser, "What shall we do? And he said unto them, Do violence to no man." . . .

To show that civil governments are established by the use of steel swords and firearms, I make a statement concerning wars that have been fought in the United States of America.

The Revolutionary War brought the United States from under the government of the king of England. After the United States were thus brought out, with swords and firearms, the United States officers made laws to govern the states; but this government could not continue without weapons of war being again used, for England again invaded the United States, and caused the battle of New Orleans to be fought in A. D. 1815, which was thirty-one years after the Revolutionary War.

Need anything be plainer than that weapons of war and human laws are the governing instruments used by the world rulers?

In 2 Cor. 10: 4, 5, Paul says: "For the weapons of our warfare are not carnal, but mighty through

God to the pulling down of strongholds; casting down imaginations, and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." . . .

Do not forget that Paul was not writing to magistrates, or any world ruler, or any persons but Christians in saying: "Dearly beloved, avenge not yourselves, but rather give place unto wrath [wrath of God.—R. V. Americanized]; for it is written, vengeance is mine; I will repay, saith the Lord" (Rom. 12: 19).

God has not ordained for the righteous to punish or restrain the outlaws by violence. The Christians are to permit the magistrates to do the work of punishing or taking vengeance, while we are to do good to those who do evil to us, and thus be imitators of Christ, who, being "reviled, reviled not again" (1 Pet. 2: 23).

The foregoing arguments are taken from my "Civil Governments"—Booklet. It shows that voting is evil; and is highly commended by Christian preachers, editors included. Contains thirty-one pages. 10 cents each, or 60 cents per dozen.

London, Texas.

Hebrews 6: 1, 2.

CHARLES S. BLACK.

I know of no passage quoted as often by preachers of the Mormon faith, unless it be Mark 16: 16-20, than Heb. 6: 1, 2, and those of us who have been compelled to meet on the public platform the advocates of this system, have, no doubt, given these verses a closer study than those who have not had their special attention called thereto.

The claim is that these verses have reference to the Gospel of Christ. That faith, repentance, baptisms (Holy Spirit and water), laying on of hands, resurrection from the dead and eternal judgment are its facts. There is, however, a difficulty in the way. It will not do to say, therefore leaving the gospel of Christ, but Smith overcame this difficulty very easily in his inspired (?) translation by inserting the word "not" and making it read "Therefore not leaving the principles."

Some of our brethren seem not to catch the idea in the mind of the apostle. They apply these verses to primary obedience, and think the apostle is urging the Hebrew brethren to leave behind their first obedience, or that which brought them into Christ, and go on to perfection. But here the word baptisms stand in the way, being plural, and there is but one baptism. Eph. 4: 5.

The book of Hebrews is the best commentator on the types and shadows of the Old Testament that was ever written. It is unnecessary to state that the Hebrews were the children of Israel. These brethren had been converted from Mosaism to Christianity, and some of them seemed to have still a great desire for the system they had left.

Paul begins his letter by saying, "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." He would

therefore urge them to give heed to the great salvation which was begun to be spoken by the Lord and was confirmed by the apostles, and if they would let those things slip there would be no escape for them.

Mosaism simply foreshadowed or typed the Christian system. It was not the doctrine of Christ, but the principles of the doctrine. Let me be understood here. The principles of anything are not the thing itself, but simply that upon which it is built. The principles of the doctrine of Christ are simply their types, shadows or outlines of the Christian system, Mosaism the foundation, Christianity the house.

Paul would urge these brethren to leave the types and shadows and go on to perfection in the substance. They were not to lay again the foundation, for it had been laid and the house built.

He now proceeds to mention some of the things of the foundation. First, repentance from dead works, in the ninth chapter. When Paul tells these brethren to purge their consciences from dead works, he certainly means works under the law, and he can mean nothing else here. Second, faith toward God. It was faith toward God under Mosaism, but in this dispensation it is faith in Christ. Third, baptisms. The same Greek word is translated washings in Heb. 9: 10, and certainly refers to the divers washings under the law. Fourth, laying on of hands. The hands of the Levites were laid upon the sacrifice before it was offered (Num. 8: 12). Fifth and sixth, the doctrine of the resurrection of the dead and of eternal judgment as believed by the Hebrews. Jesus by his resurrection gave assurance unto all men that they should rise from the dead, and he hath appointed a day in which he will judge the world in righteousness (Acts 17: 31).

"And this will we do if God permit." We will leave the principles and go on to perfection in Christ, "For it is impossible for those who have been once enlightened." The preacher of the gospel had been among them. He had enlightened their minds and made them see that Christ was the one who had fulfilled the prophets, "They had tasted the heavenly gift." They had received the gospel and obeyed it. "They were made partakers of the Holy Spirit. They had tasted the good Word of God and the world to come. (Brother A. Campbell tell us the expression "world to come" means the general dispensation.) Now if these brethren, after being brought into, and made to understand the substance, fall away to the shadows or types, it will be impossible to renew them again to repentance, seeing they crucify to themselves afresh the Son of God. The sacrifices under the old law only pointed to a perfect sacrifice to come. The claim was made that Jesus had made that sacrifice on the cross. They were brought to believe it, and now if they fall away they would be rejecting this sacrifice and looking forward to another, and in doing this they would put the Son of God to an open shame.

But I have written enough for one sitting. I hope that I have made myself perfectly clear. I have found this position hard for Mormon elders to refute. If this gets into THE WAY I may come again. Portland, Maine.

The Way

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

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Scraps.

J. A. H.

We are getting some money, but more names now for the "t list." We are keeping the names on hand till the money comes.

* * *

I have just been reading the books of Deuteronomy, Joshua and Judges. Any man who can read and meditate in these books, or any one of them, and not believe that God then bestowed a special providence upon his children—that he specially blessed those who put their trust in him, and specially cursed them who turned from him and put their trust in other gods—is either very defective mentally, very defective, indeed, or he is an infidel. Every historical book in the Old Testament is full of the doctrine. In fact, one of the chief reasons for writing them was to teach this very doctrine. The Psalms, the Proverbs and the prophetic books are full of it, too. Indeed, I cannot conceive how God himself could have taught it more plainly, more strongly, or in a greater variety of ways. If any man thinks he himself could teach it more plainly than it is taught in these books, let him write out his teaching, and we will print it and see if we cannot more than match it from the Word of God.

* * *

Please take the time to read Joshua, chapter 23 and 24, and Judges, chapter 2. You will find that the first two of these are the last addresses of Joshua; the second, of Israel's great leaders. The time has come for him to die, and he was giving his final instructions to the people he had loved so well and served so long. He reminds them that they had seen all that Jehovah their God had done to the na-

tions of Canaan for them. He says, "Jehovah your God, he it is that hath fought for you." Of the nations that remained, he said: "Jehovah your God, he will thrust them out from before you, and drive them out of your sight." He exhorts them "to be careful to keep and to do all that is written in the law of Moses," "to turn not aside therefrom to the right hand or to the left." He reminds them, "Jehovah hath driven out from before you great nations and strong: but as for you, no man hath stood before you unto this day. One man of you shall chase a thousand; for Jehovah your God, he it is that fighteth for you, as he spake unto you." He says that if Israel shall turn back and cleave to the remnant of those nations who remain, and marry among them that "Jehovah your God will no more drive these nations from out of your sight; but they shall be a snare and a trap unto you, and a scourge in your sides, and thorns in your eyes, until ye perish from off this good land which Jehovah your God hath given you." He says: "Behold, this day, I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing has failed thereof. And it shall come to pass, that as all the good things are come upon you, of which Jehovah your God spake unto you, so will Jehovah bring upon you all the evil things, until he hath destroyed you from off this good land which Jehovah your God hath given you. When ye transgress the covenant of Jehovah your God, which he commanded you, and go and serve other gods, and bow down yourselves to them; then shall the anger of Jehovah be kindled against you, and ye shall perish quickly from off the good land which he hath given you."

Joshua represents Jehovah as saying that he (Jehovah) brought Abraham out of the land of the Chaldeans, that he led him throughout the land of Canaan, that he multiplied him, that he gave him Isaac, and to Isaac Jacob, and that he led Jacob and his children down into Egypt. During all those hundreds of years of Israel's sojourn in Egypt Jehovah never forgot his promise to Abraham, Isaac and Jacob, that he would give the land of Canaan to their seed. So after all those long years of toil and bondage had passed, he says: "I sent Moses and Aaron, and I plagued Egypt, according to that which I did in the midst thereof: and afterward I

brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and with horsemen unto the Red Sea. And when they cried out unto Jehovah, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes saw what I did in Egypt: and ye dwelt in the wilderness many days. And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you." And of the inhabitants of Canaan he says: "I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with thy sword, nor with thy bow. And I gave you a land whereon thou hadst not labored, and cities which ye built not, and ye dwell therein; of vineyards and oliveyards which ye planted not do ye eat."

Joshua then exhorted them to serve Jehovah, and not to serve any other gods, but to put them away, and he adds: "And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods your fathers served, which were beyond the river, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah."

Then all the people answered and said, "Far be it from us that we should forsake Jehovah, to serve other gods; for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; and Jehovah drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Jehovah; for he is our God."

And Joshua said: "If ye forsake Jehovah and serve foreign gods, then he will turn and do you evil, and consume you, after he hath done you good."

Then we are told (Judges 2) that Israel served Jehovah all the days of Joshua, and of the elders who outlived Joshua, who had seen all the great work of Jehovah, that he had wrought for Israel. "And also all that generation were gathered unto their fathers: and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel." This new generation turned away from Jehovah, and they served the Baalim: they forsook Jehovah for the gods of the people into whose land they had come; they served Baal and the Ashtaroth. And the inspired historian tells the result; he says:

"And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers that despoiled them; and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them: and they were sore distressed."

Then Jehovah would see their distress and hear their groanings, and he would raise up judges, men

of faith, to deliver them. And the historian says: "And when Jehovah raised them up Judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented Jehovah because of their groaning by reason of them that oppressed them, and vexed them. But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their doings, nor from their stubborn way. And the anger of Jehovah was kindled against Israel; and he said, Because this nation have transgressed my covenant, which I commanded their fathers, and have not hearkened unto my voice, I also will not henceforth drive out any from before them of the nations that Joshua left when he died; that by them I may prove Israel, whether they will keep the way of Jehovah to walk therein, as their fathers did keep it, or not. So Jehovah left those nations, without driving them out hostilely; neither delivered he them into the hand of Joshua."

The entire book of Judges, the books of Samuel, Kings and Chronicles are marvelously strong and clear illustrations of Jehovah's way of acting in carrying out the principles set forth in the preceding paragraphs. He was always for those who were faithful to him; he guarded, guided, helped and blessed them, and he brought confusion and dismay to their enemies. He sometimes strongly tried their faith, but when they stood the test, he never failed to be with them richly in the hour of need. He was an ever present help in trouble. But when they despised his Word, and trampled his commandments beneath their feet, the blasts of his wrath would wither them.

Who but an imbecile, or an infidel, can doubt that God in those days specially blessed his faithful ones, and specially cursed the despisers of his law? Not one who faithfully studies the inspired records.

* * *

"Yes," it is said, "God did in the olden time bless the faithful with temporal blessings, and curse the wicked with temporal curses; but it is not so now. So he did for the first four thousand years of man's career on the earth, but since the close of the apostolic period it has not been so," they tell us. "So far as temporal blessings or curses are concerned," they say, "man now works out his own career, without help or hurt from Jehovah or Satan, from angel of light or imp of darkness."

What say the writers of the new covenant concerning this matter? Peter tells the Christians of his day, "Hereunto were ye called, that ye should inherit a blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
And let him turn away from evil, and do good;
Let him seek peace and pursue it.
For the eyes of the Lord are upon the righteous.
And his ears unto their supplications:
But the face of the Lord is upon them that do evil."

—I Peter 3: 9-12.

Paul, speaking of all who are in Christ, as the context shows, says, "We know that to them that love God all things work together for good, even to them that are called according to his purpose" (Rom. 8: 28).

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" (1 John 3: 21, 22).

James says, speaking of wisdom (and that is what brings success both for this life and that which is to come), "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think he shall receive anything of the Lord; a double minded man, unstable in all his ways" (James 1: 5-8).

Paul says, referring to the faithful servants of God of former times, "Remember them that had the rule over you [such men as Abraham, Isaac, Jacob, Joseph, Moses, Joshua, the judges, the faithful kings, prophets, priests and leaders like them]; men that 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: 7, 8).

And Jesus plainly says that no man has sacrificed temporal blessings for him, but that he shall receive temporal blessings a hundredfold in this life, with persecution, and in the world to come eternal life. (See Mark 10: 28-31.)

No other doctrine so fills me with courage and hope in living the Christian's life. No other doctrine is such an incentive to me to give daily all that I am and have to the service of Jesus. I believe it is taught so much more fully in the Scriptures than in anything else, because above everything else it enables him who believes it to live the Christian's life, and to devote all of his powers and possessions to the salvation of men. And Satan hates it, and fights it as he does nothing else, because not to believe it weakens the army of the Lord as nothing else does. Up with the teaching of Jesus; down with the doctrine of the devil!

A Peculiar Man and His Peculiar Ways.

J. A. H.

Brother McCaleb certainly is a peculiar man in some respects, and in his missionary labors he operates in a peculiar way. When he started to Japan the first time, he did not have money enough to reach there; and he went without contract with any man, church or other body of men for his support. He made the journey successfully and remained a number of years, working faithfully in that field. After about seven years he and his wife greatly desired to visit their native land and kindred. He believed it would be good for their health, good for the mission work, good for the brethren at home; and so he determined to come, if it were the Lord's will. He did not have money enough to pay his way

back, nor could he see where it would come from; but he was sure it would come, if the Lord so willed. The money did come, and he and his family arrived in this country.

I supposed, of course, that he would be pretty energetic in visiting the churches, that he would speak fully of Japan and of the needs of that field, that he would show the necessity of liberal giving for the support of the work, and that he would take some steps to enlist churches and individuals in his enterprise; but when I had the privilege of hearing him he did nothing of the kind.

He and his family came to my home and spent, I believe, about two months with us. During that time I was not at home much, but my wife was delighted with him and his gentle, Christian wife and his sweet little ones.

Brother McCaleb is an earnest, quiet, gentle, modest man, full of faith and love, and of good zeal to for the Master's cause. I believe he has truly devoted his life to Jesus, and that it is his meat to do the Master's will.

One night I went with him to one of his appointments. Instead of speaking, as I had expected, about his work, instead of trying to arouse in the brethren enthusiasm for himself and that in which he was engaged, he was wholly absorbed, it seemed to me, in the effort to induce them to love God more and to serve him better. He spoke little of Japan and less of himself.

Instead of accumulating money while he was here to carry him back, and to help him in the work across the great sea, when the time came for him to return he had not money enough to go; but he started and reached the Pacific Coast; but then he had not money enough by a good deal to pay the passage over. Brethren heard of the blocking of his journey, and they said, "He ought to have known better than to start without money enough to go; now he is out there, where we have no brethren scarcely, and there is no telling what he will have to do." No doubt, many thought he ought not to have started till he could see his way through. It is so common to go by sight, so unusual to walk by faith! But God opened up the way for him to enter into a protracted meeting there, no doubt the very thing he was stopped for; the money came, and he went on his journey.

After arriving in Japan, he learned that it was very important that he should pay a debt due to a fellow missionary for money that he had put into his dwelling. He wrote an account of this need, and sent it home to be published; before it appeared in print the money came, and the debt was paid.

Like the servants of Jesus in his day, when they went out preaching the gospel of the kingdom, taking nothing for their support as they went, he has lacked nothing. (See Luke 9: 1-6; 10: 1-16 and 22: 35.) Jesus taught his disciples then, "Lo, I am with you," and the same teaching holds good now.

Now Brother McCaleb wants to open a home for young men, students that come from all over Japan to obtain their educations in Tokyo. He believes if he can furnish a comfortable home, and good, wholesome food, at low rates, he could bring under his influence a number of bright young Japanese

men, who are to be leaders in their respective communities. He can indoctrinate them, he thinks, to a greater or less extent with the teaching of Jesus, and thus scatter the seed of the kingdom broadcast over the empire. The project seems to me to be good and wise; and, if it is, God will furnish the fifteen hundred dollars he wants for the work. I do not doubt that. I hope that the brethren who read this will make it a matter of prayerful consideration; if they do this in whole-hearted faith God will surely guide them as to what they ought to do.

It is sometimes objected that Brother McCaleb might be flooded with money, that he might get far more than his share, while other missionaries, who are equally worthy, might not receive enough. One argument for the missionary societies is that they fairly distribute the money among the workers in the field—that it does not overflow to some and scarcely trickle to others. I think this statement, however, is just the reverse of the truth. With the society employees, the pay ranges from about five hundred per year to the poor evangelist in mountain districts who pays his own expenses, to fifteen, eighteen, twenty and twenty-five hundred dollars per year, and traveling expenses, stationery and so on, to the "stall-fed" corresponding secretaries who remain in the home field. Not so when we work for the Lord, looking for him for our support; he gives to each one what he needs, nor does he flood him with more. If any man doubts this, if he is afraid, for instance, that Brother McCaleb will get too much, let him by all means refrain from sending to him. But be sure to give to some one or some thing. By all means do not let your covetousness lie to you and deceive you, and keep you from giving bountifully in some way for the advancement of the cause of Jesus.

It is true that time, thought, talent and money are all needed in the Master's work, and all of us should give cheerfully and liberally to all these according to our ability. If you do not think Brother McCaleb needs your help, don't give to him. If he is true to God, God will abundantly care for him, and abundantly prosper him in every work of goodness in which he is engaged, and that, too, just as fully and freely when you and I fail to do our duty as when we do it. God is not dependent upon us, neither will any of his plans for the betterment of others fail because you and I fail to do our part. When the thousands of Israel became so faithless that God in his wrath was about to destroy them; he did not for moment think to allow his promises to Abraham, Isaac and Jacob to fail; no, he proposed to Moses to raise up from him a nation greater than they. But when that great man of God went before the Lord and plead with him, God heard his prayer and spared the people for his sake.

God could easily most abundantly care for Brother McCaleb and his work in Japan without a cent of money from America. We should give because we need the giving, because we cannot be saved without it, because our hearts are not right unless we do it, because we are worshipers of mammon instead of worshipers of God if we do not.

Christians are in this world to save it, and unless one does his part he will surely lose his place in the

kingdom of Jesus, and will be lost at last. I hope that each brother, each sister, who reads this will take the matter to heart and seriously ask himself the question, "Am I doing my part?"

Every man who puts his trust in God and walks by faith in him is a very peculiar man in this age, and his ways are very peculiar ways; but those who so do are right, and all others are wrong.

Satan Transformed.

A DIALOGUE BY N. P. LAWRENCE.

CHAP. II.—*Disciple and John Knox.*

D.—Good morning, Mr. Knox. Wishing for further information, I take this opportunity to ask a few more questions. In our first interview you stated that the Presbyterian Church holds the Bible to be a sufficient guide in religion. May I ask why that church uses a so-called "confession of faith" in addition to the Bible?

K.—It is that the church may have an authoritative rule of faith and bond of union.

D.—Are uninspired men able to make a better rule of faith than God has given us in the Bible?

K.—The "Confession of Faith" is taken from the Bible.

D.—It is not the whole Bible then, and a part of the Bible is better as a rule of faith than the whole of it. Is this true?

K.—We have formulated a statement of our faith, as based on the inspired word, and passages are quoted as proof texts.

D.—And it is desired that this Confession of Faith shall be a bond of union. Has there been no division in the Presbyterian Church since the "Confession of Faith" was adopted?

K.—Unfortunately, some restless spirits have broken away from us.

D.—So the desired result has not been obtained. The "Confession of Faith" has not proved a bond of union. Councils, synods and other gatherings of uninspired men have not improved on God's Word as a bond of union. The pope says the Bible is not adapted to the common people. The Episcopal Church, and others who imitate the methods of the apostasy, in using influences besides God's Word, without additions or subtractions, as a guide, are they not properly called "daughters" of the apostasy?

K.—That is a harsh view to take of it.

D.—I desire to take a just view of every question. In God's Word the apostasy is called a mother. If a church is a mother, will not her daughters be churches as well? Did not the Episcopal Church come out of the Romanist Church? Did not the Lutheran Church spring from the same source? And would not these be daughters of the church, which the Lord, figuratively, calls an impure woman?

K.—Your reasoning is very uncomplimentary.

D.—Jesus said (Matt. 15: 13): "Every plant which my heavenly Father hath not planted, shall be rooted up." This is uncomplimentary, too. Did the heavenly Father plant the Romanist Church, or the Episcopal Church, or the Lutheran Church? Is there a word said in the Bible in favor of them?

K.—By such questions you intimate that there are no Christians in those bodies.

D.—Were there not many thousands of Christians before the Romanist, the Episcopal, or the Lutheran Church was in existence? If so, these are all unnecessary to the existence of Christianity. Christians are found in some or all of these bodies, but divided. The Savior prayed that his people might all be one. Can the existence of so-called denominations of Christians be in harmony with this prayer? And is here not another of the angelic disguises of Satan.

K.—I will consider the matter until we meet again.
Good morning,

D.—Good morning.

The Epistle to the Hebrews.

R. H. BOLL.

LESSON VI.

Section 2 (continued).

II.—The fitness of Christ taking upon himself the nature of man and of his dying (Heb. 2: 10-18).

1. It was fitting for God, who made all things, in saving men to make their Savior perfect through suffering.

2. For both the Sanctifier and the sanctified are of one Father.

3. For this reason he is not ashamed to call them brethren.

4. Scripture proofs of that.

5. Christ, therefore, to be like the "children," partook of flesh and blood.

6. He died that by his death he might deliver all and destroy the devil.

7. He came to help man—not angels.

8. Therefore it behooved him to be made in all points like unto his brethren.

9. That he might be a merciful as well as a faithful high priest.

10. His suffering and being tempted enables him to help them that are tempted.

REMARKS ON THE LESSON.

The fact that Christ suffered and died was a big stumbling block to the Jews (1 Cor. 1: 23). Although it had been plainly foretold by the prophets they had somehow failed to understand, and could not reconcile themselves to the thought now that their great Messiah should die miserably, shamefully, on a cross; and, indeed, the Jewish teachers brought this up as a chief objection to the gospel. The writer of Hebrews meets these objections very reasonably. He shows that it was fitting for God, who planned all things, to subject Christ to suffering, and thus to make him the perfect captain of our salvation. In the first place, a good captain does not stand off and beckon to his soldiers, but he leads them and treads their road himself. Secondly, it was through his suffering and obedience unto death that Christ arrived at that height of perfection and exaltation of glory that gave him all authority in heaven and on earth, and gave him the power thus to save to the uttermost all that draw near unto God by him. (See Heb. 2: 9.)

"In bringing many sons unto glory," refers to those who, accepting Christ, are led by him through his tribulation and bearing of the cross to be also partakers with him of his glory, as they had been of his suffering. They are the sons of God—not in the broad sense in which all men are his offspring (Acts 17: 28, 29; Luke 3: 38), and, at the same time, perhaps called children of the wicked one (1 John 8: 44); but they are his sons, privileged after the likeness of Jesus, and begotten of God (Gal. 3: 26, 27; 4: 6; Rom. 8: 14, 15; 1 John 3: 1-3). Jesus being the Son of God, and we sons of God, shows that the Sanctifier, Jesus Christ (Heb. 13: 12), and the sanctified are both of one Father, and therefore brethren, which Jesus is not ashamed to call them (Matt. 28: 10; John 20: 17).

Three quotations from the Jews' scriptures are adduced as proof: The first from Psalms 22: 22, which proves it directly; the other two from Isa. 8: 17, 18. The expression, "I will put my trust in him," prophetically attributed to Christ, shows that he, like his followers, shares in the trials and troubles of human life, was helplessly dependent upon his Father's support for strength; and therefore, in this respect, on equality with his brethren. "Behold, I and the children which God hath given me," is a singular expression, if we take it to mean that the faithful are Christ's children, though the Scripture perhaps would justify the expression (Isa. 53: 10, 11; Isa. 22: 21, 22 (?)). It would not be more strange than the fact that the Corinthians were Paul's brethren, and at the same time his children—in the gospel (1 Cor. 4: 15). But the context here goes to show that the children which God gave Christ are not Christ's children, but God's children given into Christ's charge and keeping (John 17: 2, 6, 9, 12). And if children of God, we are brethren of Jesus.

It was certainly befitting then, if the children were partakers of flesh and blood, that their Brother should also share in the same. In so doing Christ made himself liable to death; yea, in due time, he laid down his life (John 10: 18), and of his own accord went into the power of death, the captivity of the devil. If the law of eternal justice, which governs the Judge of all, is "An eye for an eye, and a tooth for a tooth," it is evident that only an angel can redeem an angel; only a man can redeem a man. Christ therefore became a man, and gave his spotless body an offering for man, that man might be delivered from death—the consequences of Adam's sin; so that, as in Adam, all who die in Christ shall all be made alive.

Though he gave himself into the power of the devil, who ruled the domain of death, and thus paid the ransom, the devil could not hold him. In his own kingdom was the prince of darkness vanquished by a mightier One. And Jesus came forth leading captivity captive, and in his procession of triumph the host of the emancipated and ransomed, making a road of escape from the prison—having now become Lord of the dead and living, holding the keys of hell and death (Rev. 1: 18; Rom. 14: 9; Eph. 4: 8; Col. 2: 15; 1 Cor. 15: 54-57). As under the touch of the old fabled king everything turned to gold, so under the touch of Jesus everything is turned into

a blessing—even death itself (Phil. 1: 23; Rev. 14: 13).

DIRECTIONS FOR STUDY.

Study the text (Heb. 2: 10-18) so as to fix every thought in the mind. Memorize verses 14-18. Read the remarks; look up the references and consider them. Questions: What did God intend to do with his "sons?" Who is author of their salvation? Who is he that sanctifies? Who are they that are sanctified? How are they related to each other? What does Jesus call them? From what books and chapters are the three quotations? What conclusion is drawn from them (verse 14)? How did Christ bring to nought the devil? Whom does he deliver? Need a Christian fear death?

The American Revised Version.

BY PROF. F. K. FARR.

The history of this version is familiar, at least in outline. The English committee which controlled the work of revision, though adopting many suggestions (more than one thousand in the New Testament alone) which originated with the American committee, declined to accept many others which seemed necessary to render the new version most intelligible and useful to American readers. Some of the American preferences were recorded in appendixes to the Old and New Testaments as published in England, and the surviving members of the American revision committee have now put forth a version containing these preferences, together with numerous others: some of the latter being the result of their further study; some having been determined upon formerly, but left unrecorded in print, owing to the haste imposed by the English publishers when the revision was nearly complete; and some, finally, being in the direction of uniformity and consistency within the version itself.

The present edition of the American revision is known as the "Standard" edition because it is authorized by the American committee as the standard for all future editions of their version, and for this reason alone. They intended to express no prediction or hope as to its use or acceptance by the public, in the choice of this word. In outward form, the edition under consideration seems bulky and heavy by contrast with most other editions intended for daily use. But those who read their Bibles much will welcome with such delight the large, clear type and the sufficient margin, that they will consider the additional weight and size no serious objection, since it makes these improvements possible.

The marginal references which accompany this edition must be used to be appreciated; they are not approached in usefulness or convenience by any similar set of references anywhere. Two new devices may be noticed: in the first three gospels parallel passages are indicated at once by references printed in italics, and throughout the New Testament a special form of reference indicates at once the citations from the Old Testament. The usefulness of these things is apparent. Other similar contrivances point out and group together special passages, or classes of passages, in different books, as

the sections in Acts in which the writer uses the pronoun "we."

Instead of the chapter headings of the Authorized Version, the American revision has a line of heavy type at the top of each page, stating the principal contents of the page. This is more convenient than the small italic chapter heading for which the eye must search, and is doubly welcome to those who have been using the English revision, which has neither chapter nor page headings.

The verse numbers are printed at their place in the line, instead of in the margin, thus removing all difficulty as to the exact beginning and ending of verses. The figures indicating the chapters are bold enough to catch the eye at once, another improvement.

As to the actual language of the version itself, the American revision differs from the English far less, of course, than the latter does from the Authorized Version. Though the differences are numerous, they may seem, if examined one by one, to be hardly worth the trouble. But their value is, in very many cases, cumulative; a number of small changes contribute to make the passage as a whole far clearer than it is in the older revision. Such is the case, for example, with the whole book of Job—in tracing the argument of which any aid should be welcomed; with Ecclesiastes; with the Song of Songs—to which the American revisers restore the older title, Song of Solomon; and with many chapters of Isaiah, as the twenty-eight and thirtieth. A few passages may be quoted, in which the variations from the English revision are decided and the sense is much improved.

Job 19: 25-27.

But as for me I know that my Redeemer liveth,
And at last he will stand up upon the earth:
And after my skin, *even* this *body*, is destroyed,
Then without my flesh shall I see God;
Whom I, even I, shall see, on my side,
And mine eyes shall behold, and not as a stranger.

Job 30: 24.

Howbeit doth not one stretch out the hand in his fall?
Or in his calamity therefore cry for help?

Psa. 56: 10, 11.

In God (I will praise *his* word),
In Jehovah (I will praise *his* word),
In God have I put my trust, I will not be afraid:
What can man do unto me?

Matt. 14: 26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear.

Luke 12: 49. I came to cast fire upon the earth; and what do I desire, if it be already kindled?

John 17: 24. Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. (The English revision of this verse reads: Father, that which thou hast given me, I will that, where I am, they also may be with me, etc.)

In conclusion, it may be asserted with confidence that the spirit of sectarianism has had nothing to do with the American revision; that not more than three of the nineteen members of the American New Testament committee were members of the Baptist

Church; and that neither these nor any others placed themselves upon the committee, which was selected by the English committee on grounds of reputation and scholarship. The mode of baptism is not to be settled either way by the mere use of a preposition which means as many different things as the Greek *en*; but, "that no man should glory," the marginal alternative "or," "with," is found in the American revision in every place where the preposition is rendered "in" with reference to baptism. In using any version, one is perfectly justified in substituting margin for text, if he sees fit; it is for this purpose that marginal readings are given. It is much to be hoped that no minister of the Word will find such difficulty in doing this as to be obliged to deny to himself and his people the more accurate knowledge of the true meaning of Scripture which must result from the use of the American revision.—The Cumberland Presbyterian.

Theological Seminary, Lebanon, Tenn.

Note—I heartily commend this article. Here is a man who can rise above religious prejudice in a matter of scholarship.—Editor.

Random Talk by an Infidel.

J. W. M'GARVEY.

A brother has sent me a clipping from the *Brown Book*, a periodical published in Boston, that boasts a circulation of 425,000, which is so characteristic of many present-day infidels that I think it worthy of a passing notice. The writer begins with the following paragraph:

"We are watching with considerable interest nowadays the position of the church. Whether we be insiders or outsiders, we are fearing for its future. Like the feudal system of the early centuries, like the monasteries of the Middle Ages, and like the witchcrafts and inquisitions of latter days, the world seems to be outgrowing it. It no longer has the grasp upon the general life of the people that it once had."

I have no doubt that the first statement in this paragraph is true. Infidels have always watched with considerable interest the position of the church. The church's position is, that "the fearful and unbelieving, and abominable and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone; which is the second death." If this be true, the infidel and his pals that are here classed with him have a right to watch the position of the church with considerable interest.

The next statement, that we, whether insiders or outsiders, are fearing for its future, is not true of "insiders," but it is of "outsiders;" for if the future of the church shall be as its Lord and Founder predicted, well may they fear for that future. But this writer pretends to fear that the world is outgrowing the church, and about to leave it behind, as it has left behind some of the superstitions of the past. He is like a man growing blind, who thinks that the sun is getting dim. It is the church, if he only knew it, and not the world, that has outgrown monasteries, witchcrafts, inquisitions, etc. Protestant bodies

have the credit in history of leading every state in Christendom out of these things, and of forcing the Roman Catholic Church to abandoning them.

The idea that the church has no longer the grasp upon the general life of the people that it once had is the offspring of the writer's ignorance, and willful ignorance at that. A much larger per cent of the population of the United States are now members of Protestant churches than there was fifty years ago; immense inroads have been made by Protestantism into Roman Catholic countries, and millions of people who fifty years ago were idolaters are now humble believers in Christ. More money is given in one year to religious purposes than was given formerly in twenty, and the increased circulation of copies of the Bible is one of the wonders of the modern world. This infidel writer is down in a well, where he is unable to see in any direction but one, and he thinks that the sun has gone down when it ceases to shine into his hole. He is like a man in a steamboat who looked through a window and thought that the bank of the river was sliding away behind him. Having settled it that the church is declining, our wise man says: "I like to believe that the reason for this decline of the church lies in the fact that the world, in its every-day working-clothes, has grown better and a bit wiser."

Undoubtedly the world has grown better and a little wiser. It used to have a great many more infidels in it than it has now, and it owes this change to the church. It has a smaller percentage of ignorant people than it once had, and it owes this to the schools and colleges which have been established by the church. It has a greater number of penitentiaries in which to shut up infidels when they commit crimes; and it is beginning to seriously consider the best way to get rid of such infidels as Czolgosz et al. before they achieve the logical results of their infidelity. The anarchistic and Haymarket brothers and sisters of this infidel writer are more closely watched than formerly, and this shows that the world has grown "a bit wiser." And it has grown wiser because the church has been its teacher.

As an evidence that the world is growing wiser, our essayist says: "Men no longer fear God, or Satan, or the decrees of the church, or threats of eternal punishment." To be truthful, he should have said some men no longer fear these things. But in saying this he would only have said what has always been true; for we read in one of the Lord's parables of a man who neither feared God nor regarded man; and away back in the Old Testament we read of men who had not the fear of God before them. As for Satan, instead of fearing him, many men, especially infidels, have always been so thick with him that he leads them captive at his will, and hides eternal punishment from them until they drop into it. All thoughtful men, however, see so plainly the work of Satan in the lives of infidels, and are so horrified by it, that they hate the devil and try to keep him at a distance. They observe that the devil plays possum with unbelievers, convincing them that he is dead till he gets them where he wants them.

This writer for 425,000 readers goes on with much more of the same sort, but this sort has become such commonplace stuff that intelligent people are not to be fooled by it. You can't catch an old bird with chaff.—*Christian Standard*.

Is God Particular?

S. WHITFIELD.

A little over four weeks ago, on the banks of a small stream, less than a mile from my home, I saw several people baptized into one of the sectarian denominations of this place. It was the most peculiar scene that I ever knew of along this line. One was sprinkled, one immersed three times forwards, one immersed three times backwards, one immersed once backwards, and four or five kneeled in the water and were poured. I had heard of all these different ways being practiced before, but not at one time and by the same preacher. The one that was sprinkled was a baby, and, as it could not decide for itself, the easiest and most convenient way was taken.

I heard this preacher tell the people that he did not care how they were baptized. It seems very strange to me that an educated man, who pretends to study the Bible and go by it, should tell the people that it made no difference to him how people were baptized. Such a one will surely have a great deal to answer for in the day of judgment. Where does the Bible tell preachers that they may tell the people to be baptized whatever way they like, and where does the one Book say that there is more than one way to be baptized? But to gain popularity and nice, easy positions, with a good salary, preachers have to please the people, which does not seem to hurt their conscience very much. But why do so many allow preachers to lead them astray? They like the doctrines and commandments of men better than they do the teachings of the Bible. "Woe be unto the pastors that destroy and scatter the sheep of my pasture: saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord" (Jer. 23: 1, 2).

Under the old dispensation the people heard the word of false teachers, prophets and pastors, more readily than they did the word of true ones, and it is the same now. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned into fables" (2 Tim. 4: 1-4).

In Eph. 4: 5 the apostle Paul tells us that there is one baptism. He literally taught that there is one immersion, which is in harmony with all the examples of baptism in the New Testament, and all that is said about water baptism. This should be final to all candid people that study this question carefully. One immersion forbids the idea of three, and at the same time shows us clearly that it is not sprinkling or pouring. In sprinkling or pouring

there is not a birth or a burial. (See John 3: 1-5; Rom, 6: 4; Col. 2: 12.)

Preachers tell us that if a person believes that he ought to be sprinkled that that is all right, and the same way with those that believe in pouring, one immersion or three immersions. They say that it is not in the water, little or much. They teach us that any way will do. I think, to say the very least we could about this, that it is very loose work, and at the same time it is very risky. Where is the business firm or railroad company that does successful business work on such loose and careless principles? The only way for us to settle this question is to find out what the Bible teaches, and then obey it. This is too important a question to trifle about or to run any risk. If we will study God's dealings with man from the beginning, we will find that he was very particular about his commandments. The ones that pleased him were those that always respected his authority and wisdom concerning such questions. He always required obedience to his word. We can see, on the other hand, that those who disobeyed him, and set aside his authority and wisdom were always punished. Paul tells us that these things are examples for us. Then, surely, we cannot say that God is not particular. In view of such examples of disobedience and transgression as the following: Adam and Eve, Cain, Lot's wife, Moses, Nadab and Abihu, and Saul, how can we expect the approval of God without trying hard to do just what he commands? I believe there is nothing more displeasing in the sight of God than the idea that any way will do. Let us beware, for one departure opens the way for another! "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15: 22, 23).

In this community sprinkling, pouring, one immersion and three immersions are all taught for Scriptural baptism. If these had not been taught here, I do not think they would have been practiced in the case referred to. In places where immersion is not taught much it is not practiced much. I have known places where immersion is taught a great deal, and it is practiced nearly universally. Now, I think, we should learn a lesson from this. If where the Bible is preached the most it is obeyed the best, why not make a great effort to fill every community with good, sound Bible teaching? Let us do this by preaching the gospel ourselves by mouth, and by putting good religious papers in every home that we can. It only costs fifty cents to put THE WAY into a family for a year, and think of the good it will do us and them by doing so! How could we do better! "And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" (Rom. 13: 11, 12).

The Way

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

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Scraps.

J. A. H.

Have you sent in some names for the "t list"? Be patient; when I have money enough to pay for them, the papers will be sent to them. Send only the names of those who are willing to receive and to read THE WAY. I believe the Father will provide the money to send the paper to all such people. It is not right to send it to those who are unwilling to have it.

* * *

Mistakes are made at our office sometimes, for we are human. I am at home five days each week. On those days I have to open and look after about fifteen or twenty letters per day, I suppose. I have much else to do. I make mistakes, I am sure. So does our mailing clerk, so does the printer; and sometimes our subscribers do. But don't get out of humor with us. If your date is wrong, no matter whose fault it is, we will fix it just as you say. You will not have to pay twice if you will keep the straight of the matter yourself; for we will settle with you on your own terms.

* * *

One thing I am fixed about: I will not scold a man (or woman), or quarrel with him, by mail. That is too cold-blooded a way to have a fuss to suit me. No, no; let us be gentle and courteous by letter. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace." James 3: 17, 18.

* * *

We should also so live as to keep our minds serene. Think of the good things rather than the bad, of our

joys rather than our sorrows, of the bright days rather than the dark ones, of the people that are good to us rather than of those who do us ill. Count your blessings; rejoice in your burdens. Think of Paul and Silas in the jail at Philippi. God loves a cheerful giver; therefore, whatever we give, whether it be time, talent, money, labor, kind words, or tears of sympathy, let us do it with a cheery, hopeful heart. Remember Paul says: "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" (Phil. 4: 8).

* * *

Brother J. H. Lawson, who is now at Hobart, Okla., is most highly commended by the elders of the church at Whitewright, Texas, J. L. German and James Bray, and by Brother L. B. Larimore, who also highly commends brethren German and Bray. Brother Lawson is also highly commended by the brethren at Sherman, Texas. I had the pleasure of being with Brother Lawson a short while once at Bonham, Texas, and from what I saw of him and learned about him I judge he is a most capable man for the field in which he is now laboring. He says: "This is the greatest missionary field I have ever seen. Brethren have come here from all over the United States and are 'strangers in a strange land,' and it makes them rejoice for a loyal preacher to come to them and help them." He says further: "Financially, the support is small. All I receive must come from without, which makes it rather difficult for me, as I have a large family to support. But I believe God will bless me, and so I go on. I am laboring to save souls, and I believe God knows of my work. Shall I not trust him? I will." Yes, indeed; God never fails to bless those that put their trust in him.

Those who know Brother Lawson personally should minister to him freely. And those who do not personally know him should remember that those who do often neglect their duty. Let us all give to some one.

E. L. Powell's Divinely Constituted Truth Recognizer.

J. A. H.

In Cleveland, Ohio, March 25-27, there was held what is known as the "Fourth Congress of the Dis-

principles of Christ." At the sessions of this body religious questions are discussed by men of various shades of belief. Some of them evidently believe in the divinity of Jesus and in the Bible as a book given to us by God, while others of them are unquestionably infidels. Whether they are conscious of the fact or not, I do not know.

At this last convention J. J. Haley, the president of the congress, welcomed to the floor all except the "immaculates who never sin, the infallible who never err, and the immutables who never change." I am satisfied that Mr. Haley belongs to neither of these classes. Doubtless the time was when he believed the first five books of the Old Testament were written by Moses; but now and then, for the last ten years or more, I have seen something from his pen that has led me to think he no longer holds to the old time faith. I judge that he now believes those books were written many years after Moses was dead, and that every one of the great number of statements in them which explicitly affirms or necessarily implies Mosaic authorship, is a pious falsehood, written by some benevolent prevaricator to move the people to goodness. And I wonder if he now loves and esteems the dear old book more than he formerly did! I wonder if he believes that the book of Jonah is true, that the prophecies of the Old Testament were written before their fulfillment, that Jesus was born of a virgin, that he was God in the flesh, that he was raised from the dead by the power of God, that he ascended to heaven from the midst of his disciples, that he is now at the right hand of God, King of kings and Lord of lords; in a word, I wonder if he believes the Bible is inspired of God, that in it God is speaking to us, that by it the Source of all life, light, wisdom, knowledge and joy directs and guides those who, putting their trust in him, conform their lives to his holy standard. I wonder if he believes the accounts of miracles which we find in the Old Testament and in the New. I wonder if he believes the miracles were wrought as the Bible accounts affirm. I would like to know just where he stands. A bold, sincere man is not afraid to speak out. I would like to see a statement from J. J. Haley which would make plain the faith (or want of faith) that is in him.

Joshua once saw a man standing over against him with his sword drawn in his hand, and the brave successor of Moses cried, "Art thou for us, or for our adversaries?" and the reply came, "Nay; but as prince of the host of Jehovah am I now come." I would like to know of J. J. Haley whether he is for us, or for our adversaries. Can he say, "I am one of Jehovah's warriors; I believe in God the eternal, in Jesus begotten of God, born of a virgin, crucified, dead, buried, resurrected, received up into heaven, exalted to the right hand of the Father, crowned with glory and honor?" Can he say, "I believe the Bible is God's book, inspired of God from Genesis to Revelation?" If he is a believer in God, Christ and the Bible, it will not hurt his feelings to say so. It will delight him to do it. It will delight him to say, as I now say, I believe the Bible is inspired; I believe the records of the miracles contained therein are true; that they were wrought not by human, but by divine power; that

the prophecies contained therein, purporting to foretell future occurrences, were uttered before the things foretold occurred; and I believe Jesus told the truth, that he did not make a mistake, when he affirmed that "Jonah was three days and three nights in the belly of the sea monster." Can J. J. Haley say as much? It is time for the lines to be clearly drawn between those who believe the Bible is God's book, and those who think it is largely made up of fiction, fable and *ex post facto* prophecy. "Art thou for us, or for our adversaries?" is a question that ought often to be plainly put in these last days. John says: "Little children, it is the last hour: and as ye heard that anti-christ cometh, even now have there arisen many anti-christs; whereby we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all are not of us." 1 John 2: 18, 19.

Another speaker at this congress was E. L. Powell, of Louisville. W. E. Garrison, who writes a report of the congress for the Christian-Evangelist, says of E. L. Powell's speech that it was "one of the strongest and most convincing papers of the congress." Its subject was, "Authority as Applied to Christian Union," and Mr. Garrison represents the speaker as teaching that,

"Authority is that principle or power expressed in terms of law or life, before which the will must bow because the soul approves. The Bible is not authoritative merely because it is inspired; it is authoritative because it is true. We reason from its truth to its inspiration, not vice versa. Truth in the Bible or elsewhere becomes authoritative only as it makes an effective appeal to the soul of man, which is so divinely constituted as to recognize truth. 'Error is authoritative to him who accepts it as authority, although error has in itself no claim upon the human soul.' The subjective element, the Christian consciousness, is essential to authority."

Now, I confess this representation of Mr. Powell's doctrine does not seem to me to be either strong or convincing. It reads more like infidelity and foolishness. For instance, he says the soul of man is so divinely constituted as to recognize truth; that the Bible "becomes" authoritative only as it makes an effective appeal to this divinely constituted judge, the soul of man; that we are not to accept the Bible as true because it is inspired, but inspired because the divinely constituted recognizer of truth, the soul of man, recognizes its truth and therefore its inspiration. With Mr. Powell the Bible is no longer the final arbiter as to what is right and wrong in religion and morals (if it ever was), but now he appeals for the final settlement of all such matters to his own soul. He accepts or rejects any statement of the Bible, as authoritative, according as it appeals to his soul. I suppose if a statement of the divine book impresses him as being true, if it makes an "effective appeal" to his soul, he accepts it and acts accordingly; otherwise he kicks it out and tramples it beneath his feet. He believes nothing in the Bible to be true on the ground that it is inspired, but doubtless he accepts much of it as inspired because it appeals to his soul as true. And doubtless he judges of the inspiration

of Shakespear, Ben Jonson, Mark Twain, Artemus Ward and Uncle Remus in the same way. Whatever any of these gentlemen have written that has made an effective appeal to that august tribunal, the soul of E. L. Powell, is inspired with him, inspired because it is true, not true because it is inspired. Whatever is written in the Bible, or out of it, that does not so appeal to him is not inspired, and hence is not from God.

Let none of our readers suppose that this is a new doctrine that has been recently excogitated from the rare brain of E. L. Powell. No, indeed; it has been preached time out of mind by all sorts of sectarians and infidels in such words as these: "Whatever a man believes to be right is right," "Whatever a man believes to be right is right to him," and "Whatever is, is right." All of these doctrines, with their various modifications, being based on the fundamental doctrine that the soul (or mind) of man is the high court by which all questions of right and wrong must be settled. This is infidelity; it is worse, it is bold atheism; it makes each man his own god, or greater than his God. The highest court in the universe with such a man is his own mind. Colonel Ingersoll followed such reasonings to their legitimate conclusion, and held that there is no sin, no wrong; and, as a result of this conclusion, he opposed all punishment. With him all men were equally righteous, and their different ways of acting grew, per necessity, out of heredity and environment. No man was better or worse than another.

Mr. Powell's basic doctrine that the soul of man is "so divinely constituted as to recognize truth," is so palpably false that the street Arab ought to know it at a glance, it seems to me. The fact is, there is scarcely one doctrine in religion or morals concerning which men have not taken contradictory positions, each believing in the truth of his side and vehemently contending for it. Is any court "so divinely constituted as to recognize truth," which makes ten thousand contradictory decisions every day? The high court of Mr. Powell, "the human soul" (if by the human soul he means every human soul), does that very thing, does it daily. It decides every question every way.

What is this doctrine, anyhow, but that old invention of Satan that every man shall do that which is right in his own eyes. Says Satan: "If it seems right to you, do it; it is right to you;" while God says: "The way of a fool is right in his own eyes; but he that is wise hearkeneth unto counsel." Satan says: "Whatever seems right to you, is right to you, no matter what it may be to another man; it will lead you to life, whatever it might do for another;" while God says: "There is a way which seemeth right to a man, but the end thereof are the ways of death."

I might give chapter and verse for my quotations from Jehovah, but Mr. Powell does not need them. His soul is so divinely constituted as to recognize truth, and whenever he recognizes truth he knows it is inspired, no matter from whom it comes. He tries us both (Jehovah and me) by the same rule, and if either of us makes "an effective appeal" to his soul, he accepts it as truth, as inspired; otherwise he prompt-

ly rejects it, whether from Jehovah, Jove, Josh Billings or Satan. It makes no difference to him from what source a doctrine comes (if he indeed believes his own doctrine), if it makes an effective appeal to his divinely constituted recognizer of truth, his soul, it is inspired.

And Mr. Garrison thinks that Mr. Powell's paper was one of the strongest and most convincing of the congress! Of course, it was evidently inspired, then; for it made an effective appeal to Mr. Garrison's divinely constituted truth recognizer. Mr. Powell's paper, then, is as good Scripture as anything ever uttered by prophet, priest or apostle, by Moses, Samuel, David, Daniel, Peter, Paul or John. Indeed, would it not be as good as anything ever uttered by the Carpenter of Nazareth himself? It has passed the test of two great truth recognizers, the souls of Powell and Garrison, both divinely constituted to put to the test that which is written or spoken to see whether or no it is inspired.

Was it not Puck (or some other body) who exclaimed, "What foolish folk these mortals be!" or words to that effect? Now, if he had in mind some of the philosophers (?) who read papers at the recent congress of the disciples, he had a pretty good truth recognizer himself, and his utterance must have been inspired and prophetic.

Do the readers of this know that it is getting to be a popular doctrine with a great many skeptics, infidels, agnostics, atheists, destructive higher critics, and the like, to hold that all the great writers of ancient and modern times have been inspired? Many of them do so hold, and when they affirm that Moses or Jesus was inspired, they mean just the same as when they say Shakespeare was. I wonder which Mr. Powell thinks to be the more inspired, Deuteronomy or Hamlet? If ever he has put his divinely constituted truth recognizer to work on these two great productions, I would like to hear from him, and no doubt many other people would, too. Is it asking too much of him to petition for light at this point? Let us hope not.

And now a word to plain, honest-hearted, sensible people. Study God's word; believe it; obey it; give your lives to the service of Jesus. He has more sense than ten million times ten million and millions of millions of these poor bodies who are elevating their own little heads above his holy law. That law has stood the test of thousands of years, and is more honored, more loved, more read than ever before; much more so than any other hundred books put together. It has influenced civilized nations for good far more than all the other books in the world. It is itself the greatest of miracles. Any honest heart that reads it diligently, daily, as he ought to, will daily become fuller of faith, of knowledge and of wisdom, and will steadily grow more and more into the likeness of Jesus. And remember that the worst thing that any mortal can do is to break down the faith of men in the Bible as the God-given standard by which the thoughts, words and deeds of men must be tried; and that the most fearful woes that Christ pronounced in his day were against religious teachers, who taught the precepts of men instead of the commandments of God. They were the worst men on earth then; they are the worst men on earth now.

Mr. Powell's doctrine is exactly the opposite of Christ's plan of salvation. Jesus teaches us to walk by faith, not by sight; and he teaches that thus we are saved. Mr. Powell's doctrine is that what a man's soul sees to be right, is right, is true, is inspired. It is the doctrine of walking by sight, of doing what you see to be right, because you see it to be just, right and good. There is no faith in God in such a life at all. Solomon says: "Every man's way is right in his own eyes; but Jehovah weigheth the hearts."

Oh, Father, guide me; I have not passed this way hitherto; be thou to me knowledge and wisdom; deliver thou me, oh Lord, from the snares of the way. I am but a little child, and I need the strong hand of a great, loving, pitiful Father. Oh, Jehovah, let me not forget thee for one moment, and trust in my own power; let me ever cling to thy hand, and follow thee. In Jesus' name. Amen.

Why I Came Home.

WILLIAM J. BISHOP.

And Jehovah God said, "It is not good that the man should be alone; I will make a help answering to him."

For two long years I lived alone in the great city of Tokyo, Japan. There were many times when the oppressive weight of loneliness pressed down upon me and gave as keen a sense of pain as any suffering from physical disorder. At such times no employment gave me relief. Often I walked miles in an effort to get away from the pain of being alone. Again I would seek companionship with other missionaries, and on returning home often find that I had only killed time and escaped for a little while. Yet I often wondered at the large measure of real happiness I had, even though alone. I was not equal to all the duties that crowded upon me. One man unassisted cannot do everything. I carried on a small printing business, builded a home with the assistance of Japanese carpenters, directed the housekeeping, purchased supplies, studied the language, wrote some letters, a few articles, wrote and published some tracts, traveled some, preached now and then, read a good deal while resting, had the oversight of Brother McCaleb's work and business, cultivated a garden last season, taught English in a school and in my home a deal of the time, and attended to various other matters all the while.

I stayed alone as long as I could—and then I came home. Saturday, February 22, I sailed from Yokohama on the America Maru—the same ship that carried Alice and me to Japan—and after fair sailing reached San Francisco March 10. I was detained by business with the Custom House officials a few days; then came on to Texas, reaching Paris March 18, and leaving for Dallas March 21. After two days with Brother Jesse P. Sewell and his noble little wife, Daisy, I came to Sherman and heard Brother Larimore the last three sermons of his meeting. Then I returned to Paris and spent a week visiting the brethren and making final arrangements for a marriage in which I was very much interested. March 30 I preached morning and night in Sherman. Early the

morning of the 31st I returned to Paris. April 1 Brother Jesse P. Sewell arrived in Paris, and at three o'clock in the afternoon, with only the relatives and close family friends present, Brother Sewell said the words that made Miss Clara May, daughter of Mr. James D. and Mrs. Julia A. Elliott, Mrs. William J. Bishop.

Clara May gives her life gladly to the work that has absorbed all my interests, and we long to enter into our labors in Japan in due season. My wife is a Ward Seminary girl, is gifted with those qualities of heart and mind necessary to successful work for the Christ among the humble and more fortunate alike. She has had the home training of one of the very best mothers that ever lived, and her religious training under both father and mother has endowed her with strong convictions and steadfastness of character. She lays all her gifts upon the altar and gives herself unreservedly to the work for the Christ in Japan. I want her to be known in the churches of Christ that God's people may have that personal interest in her that is necessary to the highest success of her work with me in the foreign field among the heathen.

Since the first day until now, my brethren, God's children in the churches of Christ have not failed to supply all I have needed when they knew of the need. I have never found it necessary to grumble at my lot or to find fault with you, brethren. I have thanked God on your behalf for this liberality, and I thank you.

Brother Jesse P. Sewell, now living in Dallas, Texas, at 117 McKell St., has followed Brother David Lipscomb's suggestion, and, though already overloaded with work, has undertaken the work of educating the churches on missions to keep them informed concerning our work in Japan and to receive and forward funds to us. Make all checks, money orders, etc., payable to Jesse P. Sewell, Dallas, Texas, or to William J. Bishop, Paris, Texas.

For the present my wife and I are to live in Sherman, Texas, where I will labor with the Church of Christ, worshiping at the corner of Houston and Montgomery streets.

Sherman, Texas.

The Epistle to the Hebrews.

R. H. BOLL.

LESSON VII.

Section 3. Comparison of Jesus and Moses.

Jesus Shown to be Greater than Moses. Heb. 3: 1-6.

1. Jesus the Apostle and High Priest of our confession considered.
2. He was faithful to God who appointed him.
3. So was Moses in all God's house.
4. But Jesus was counted greater, because the Builder is greater than the house.
5. Explanation: He that built it was God.
6. Moses was faithful in God's house as a servant.
7. His service was only for a testimony (a type) of what was to be spoken later, i.e., the gospel.
8. But Christ was over God's house as a Son.
9. We are God's house upon condition that we hold fast our boldness and confidence of hope firm unto the end.

REMARKS ON THE LESSON.

This short lesson is full of great, practical doctrine. "Holy brethren"—a most unusual term, in these times anyway. We rarely call our brethren "holy." One reason is that the word "holy" has acquired a different meaning from what it once had. All Christians are holy—not always blameless, but holy. "Holy" means sanctified, and sanctified men are saints. All Christians are saints, and all saints, of course, are holy. It means that they are God's own people, set apart from the world for God's own possession and purposes; just as the sanctified vessels of the temple were vessels made and set apart for God's own use (see 1 Cor. 1: 1, 2; 6: 11; 1 Pet. 2: 9).

Jesus is called "Apostle and High Priest of our confession." An apostle is "one sent." Jesus was sent by the Father; Peter and the rest of the apostles were sent by Jesus to carry out his will. (See John 20: 21.) As for the name High Priest, we will consider it in a future lesson.

Jesus and Moses had many points in common, for Moses was a type of Christ. The Old Testament itself invites to a comparison of the two men. Moses, referring to Christ, said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me" (Deut. 18: 15; Acts 3: 22). Both Moses and Christ received God's oracles for the people (Acts 7: 38; John 3: 34; Heb. 1: 1, 2). Both spoke the word of God faithfully (Deut. 4: 5; John 12: 49, 50). Both were rejected of their people (Acts 7: 27; 4: 11). Both were nevertheless exalted to be rulers and deliverers (Acts 7: 35, 36; 2: 36). Both were mediators for their people (Gal. 3: 19; Exod. 32: 30-32; Num. 11: 2; Heb. 9: 15; 1 Tim. 2: 5; Rom. 8: 34). It went ill with both for their people's sake (Ps. 106: 32; Isa. 53: 5). Both also delivered their people from bondage. But in some other respects they differed radically. Moses, as this lesson shows, was part of God's building, having first been created and then laid as foundation stone of the old covenant; while Jesus was the builder, the Father's agent through whom all things were made (John 1: 3; Heb. 1: 10). Moses was a servant of God's house; but Jesus was the Son over it. This shows that Jesus was far superior and worthy of more honor than Moses—a circumstance which must have great weight in the argument of the epistle to the Hebrews.

"God's house" is so called because God built it, because he owns it, and because he lives in it. Even under the Old Covenant God told the people that a temple made with hands cannot be a real dwelling place for the Almighty (Isa. 66: 1). But God has now a real true temple on earth in which he dwells through the Spirit, and of which the tabernacle, and the temple of the Old Covenant were but shadows and type. It is a spiritual house, built up of living stones (1 Pet. 2: 5), a habitation of God in the Spirit (Eph. 2: 19-22)—the church of the living God (1 Tim. 3: 15). See also 1 Cor. 3: 16 and 6: 19, 20). The condition which God imposes is that we hold fast our boldness, our confidence, our hope firmly unto the end. So shall we ever be of the house of God, and he will make his abode with us. Don't

give up your faith, and hold onto your hope, brother, or else you are lost.

Another pointer is given here (in v. 5) as to the use of the Old Testament scriptures. What Moses said and did was for a testimony and a type of the new dispensation. The law and the shadow of things came through Moses; grace and the reality, the substance, came through Jesus Christ (John 1: 17). The gospel is promised and witnessed to in the law and the prophets (Rom. 1: 2; 3: 21, 22). This promise and testimony is often found in the form of types and shadows, in the dark symbols of the Old Covenant. The limits of this lesson permit reference to only a few. Moses, as we have seen, was himself a type of Christ. The passover-lamb was a promise of the "Lamb of God," slain for our sins, and by whose blood we are saved from the angel of death (Exod. 12; 1 Cor. 5: 7). The tabernacle in the wilderness was a material representation of the Spiritual house of God, made after the pattern of a heavenly thing (of which we learn more in Heb. 8 and 9). The people under Moses' leadership were examples to those who now follow Christ (1 Cor. 10: 1-6). Thus the Old Testament is full of figures and types of the present time, which stand both for a testimony of the New Covenant, and for example and admonition to us.

DIRECTIONS FOR STUDY.

Memorize the lesson (Heb. 3: 1-6). Study the Remarks. Look up the references. Points in the Remarks. "Holy brethren"—What it means—Why Jesus is called Apostle—Comparison of Jesus and Moses—Likenesses—Differences—God's house—What it is (learn references)—A Condition—Pointer on the use of the Old Testament—Types and shadows. Questions: What does he call the brethren? What is Christ called? How was he like Moses (v. 2)? Why is Christ worthy of more honor? In what capacity was Moses faithful? Christ? What was Moses' service for? Who is God's house now? On what condition?

Satan Transformed.

A DIALOGUE, BY N. P. LAWRENCE.

Chapter III. *Disciple and John Wesley.*

J. W.—Good morning, Mr. Disciple; I am glad to meet you.

D.—Good morning, sir.

W.—I saw the published report of your interviews with the illustrious John Knox, and I wish to say to you, in all kindness, that your view of religious parties is extremely harsh and unlovely, and will have an injurious tendency.

D.—I am glad you treat me thus faithfully and express yourself plainly. Please specify the statements to which you refer.

W.—You would have us to think that the Episcopal church and the others, may properly be called daughters of the Papacy, when they are Protestant bodies and have no connection with the apostasy.

D.—How old is Popery?

W.—Doubtless more than 1,000 years.

D.—How old is the Episcopal Church?

W.—Nearly 400 years.

D.—Who was its founder?

W.—King Henry the VIII, of England.

D.—Was he not a Romanist?

W.—He was, but left the Roman Catholic Church.

D.—How, then, can it be successfully denied that the Roman Catholic Church is the mother of the Episcopal Church?

W.—In a sense, I would not wish to deny it, but you seem inclined to fasten the disgrace of Popish misdeeds upon Protestants.

D.—I would not, on any account, attach blame where it does not belong, but does not this daughter resemble her mother in a manner that discredits our Lord?

W.—I am aware that the Episcopal Church has her faults, and I am engaged in a reform movement.

D.—Reform is a good work when human beings are reformed; but the reformation of a corrupt church, the herculean efforts of Luther and others in his time and since, have never accomplished. Have you considered the question of the restoration of primitive Christianity?

W.—Reading the Bible, I saw that I could not be saved without holiness; followed after it, and incited others to do so.

D.—This you have done as a member of the Episcopal Church, of which the Bible contains not a word. Why not leave this daughter of Rome to her own destruction and be content with the Bible as a guide in religion?

W.—This is my most ardent desire.

D.—Then, why not teach the people the initiatory steps set forth in the New Testament, which brings us into the enjoyment of God's favor; to be followed by that holiness of life of which you speak?

W.—To what steps do you refer?

D.—Faith, repentance, confession and baptism.

W.—Why do you call these initiatory?

D.—Are they not really such? Can a man be accepted of God without them? He that believeth and is baptized shall be saved. An inspired apostle commanded repentance, and the Lord declared that we must confess him before men. Can a man be a Christian without entering into Christ as he has appointed?

W.—That we are justified by faith only is a most wholesome doctrine, and very full of comfort.

D.—James does not so declare, but contrariwise: "Ye see that by works a man is justified, and not only by faith" (James 2: 24; Revised Version).

W.—Paul says we are justified by faith.

D.—And he says also that we are justified by grace, by Christ's blood, saved by his life. He never says we are saved by any one thing alone. This is another point at which we can see through that angelic disguise of Satan. Teaching the people to neglect some of God's commands, or substituting a few drops of water for immersion as found in his Word.

W.—I see that you are disposed to throw stones and uphold your own way.

D.—I have no way of my own distinct from God's way. If by throwing stones you mean that I have ill feeling toward any man you mistake. I cherish only feelings of kindness to men; and as a surgeon would amputate a diseased member to save life, so I would

expose the work of Satan and remove error.

W.—Do you think no one right but yourself?

D.—Every one does right who follows the Bible rule. To disregard it in one point is to go wrong. To presume that a man, a council, a synod, a conference, a missionary society, Y. M. C. A., or Y. P. S. C. E., can do better than God has pointed out for his church to do, is of Satan and dangerous in the extreme.

"Sin Deceived Me."

Rom. 7: 11.

P. R. SLATER.

Sin is here used as one who beguiles, allures or entices us from the right way, and under its deceptive influence we may do wrong and not be conscious of it, and may go on and on thus deceived, believing our course is right and our service acceptable to God, when in reality we are doing such things as are not approved by him, and we ourselves walking in darkness. Let us stop, then, and consider our course; let us take the chart and compass and take our bearings, and see where our landing will be, for sure it is, if we continue in our present course we will not all reach the same shore. Who, then, can afford to be satisfied with thinking they are right? Isn't the matter of sufficient interest for us to know before going farther, or are we taking pleasure in sailing in our own course, indifferent as to where we will land? "There is a way that seemeth right unto man, but the end thereof are the ways of death" (Prov. 14: 12). This way that seemeth right is the one that is straight before us, or the one in which we are traveling when we think we are going right, being deceived.

Paul (Heb. 3: 13), says, "Exhort one another daily, while it is called to-day," that is, while opportunity lasts. We may help one another now, we may by our earnest entreaty, by our godly walk and chaste conversation, cause others to stop and consider their course, and see to it that their bearings are right, and that their landing will be in the haven of rest. But oh, how often we have earnestly entreated those we love, and with whom we have been associated in life, and how indifferent many of them have been; and we turn away from them in sorrow, feeling our efforts are in vain.

But why should we be so urgent and persistent with our exhortations, Paul? "Lest any of you be hardened by the deceitfulness of sin."

Paul understood what it was to be under the deceitful influence of sin. So long then as we are under such influences we are in danger. This fact we may not know since we are deceived by sin, and the longer we remain under such influences the more difficult it may be for us to see our error, and the more indifferent we may become. But should we cease our efforts because others are indifferent to our entreaties? By no means, for soon sin would have us in his clutches by making us believe our efforts are in vain, and we too would soon become indifferent, and in our driftings would lose our course, and our safe landing would not be assured.

But some one may ask, How may I know my course is wrong, sailing under such deceptive influ-

ences? See to it that your course is in harmony with the divine chart as found in the Book of life. None can go astray who are thus sincerely guided. No longer be deceived by a chart marked out by the wisdom of men, and let me entreat you, too, to supply your faith with courage, for sure it is you will need courage to pull your little "bark" against the current with which you have been drifting. But once in line the marked out way will soon become plain and the steering easy. You will find many journeying in this marked out way, but you must continue in it if you journey with them; for they turn neither to the right nor to the left, thus showing they seek a country whose way is marked out, and whose shores are at the end of the journey.

The Evils Before Us.

Paul quoted from Deut. 5: 4 when he said, "The Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn." He then adds, "And the labourer is worthy of his reward" (1 Tim. 5: 18). This forces the conclusion that there is a reward fixed for the laborer in word and doctrine. What is it? In the very next chapter (1 Tim. 6: 8) the question is answered: "Having food and raiment, let us be therewith content." In the very next verse the man of God calls attention to the evils that attend more than a living: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." The writer has never been rich in worldly goods, therefore does not know how a rich man feels; but observation confirms this statement. Paul again quotes Moses (Deut. 25: 4), "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." He then put the question to the saints at Corinth, who, it seems, had neglected Paul and his companions, "Doth God care for oxen?" He then adds: "For our sakes no doubt this was written: that he that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power: but suffer all things, lest we should hinder the gospel of Christ." He loved the gospel more than life, as was proven by his course and that of all the apostles. But this did not excuse the disciples who had fallen short of their duty, and were guilty of feasting one and starving another. Paul had the "power" to live of the gospel, but for the gospel's sake he had the right to suffer, and did so. This, however, did not argue that the Lord had not "ordained that they which preach the gospel should live of the gospel." But Paul used not this liberty, nor did he write for his own sake, or that he might be rewarded as the result. He was stating facts, which were in harmony with the mind of Christ. (See ninth chapter of 1 Cor.) A living—this, and nothing more, is the promise of God to those who preach the gospel. I know that the opinions of men, the demand of preachers and the custom of the churches contradict this fact—that is, that the re-

ward of the preacher is food and raiment, and that this should content him so far as salary is concerned—but the fact remains. If that which God "hath ordained" as the preacher's reward was observed by the congregations, there might be fewer men in the pulpit, but there would be an improvement, and less cause for envy, jealousy, rivalry and strife. Preaching is getting to be a profession, and a price fixed upon it in keeping with the entertaining and amusing powers of the preacher. It is a painful fact that this class seems to be getting in the majority. But the question is put, with much assurance, "If we are only to be rewarded with food and raiment, where is the provision for old age?" But this is an expression of doubt in God's promise to be with the faithful "always, even unto the end of the world" (Matt. 28: 20). Why should God's promise be questioned? With the man of faith, to find it written answers every doubt. But again, "this would subject the preacher to untold hardships." With the willing mind no task is hard, and love makes all things easy. That which God hath ordained provides for old age as it does for the young. It is suggested, in addition to this fact, that if Paul had a right to work with his own hands, in order to his own and the support of others, we conclude there is no law against it to-day. A shiftless, lazy, complaining life, in a land of milk and honey, is not a good example, no matter how white and tender its hands are, or how nicely dressed. I know a man who has been preaching for about thirty years, who had but little opportunities in early life, who has never made a contract with any church, always insisting on the "ordained" order of heaven, and whose average reward has been about fifty dollars per month. Up to two years and a half ago he had baptized over twelve thousand souls, brought up his own small family and over thirty outcast orphan children. But it is understood this man was never idle while awake.

What saith it? "Prove me now . . . 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" (Mal. 3: 10). There has been much said and written as regards the fellowship of the saints, the lack of the same. They have been called "stingy, . . . covetous . . . and careless," in this regard. The pulpit must not overlook the fact that, as of old, "Ye are gone away from mine ordinances, and have not kept them, Return unto me and I will return unto you, saith the Lord of hosts. . . . Ye have said, it is vain to serve God; and what profit is it that we have kept his ordinance; and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up. . . . Then they that feared the Lord spake often one to another, and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth

him not" (Mal., third chapter). The Jews, as a nation, are held up before us in a very unfavorable light. But is it not a fact that they observe more closely the law of God in the Old Testament than so-called Christian nations do the New Testament? They don't bother our courts, jails or state prisons. They contribute to so-called Christian institutions, but do they beg of Gentiles? Not a great while ago the writer made a visit to a jail to talk to the inmates. How many of you are believers in the Christian religion? he asked. "All of us," was the answer. How many Jews have you in there? "Not one of the Christ-killers," said another. What a reproof! I felt it keenly; but we cannot dodge the facts. This picture marks the distance the pulpit and people have departed from the teaching and practice of Christ and the self-sacrificing apostles and early saints. As is the teacher, so are the people. We cannot hope to effect a reformation by beginning at the bottom. As of old, "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means; and my people love to have it so," so saith the Lord (Jer. 5: 30, 31). "They," of old, "have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word" (Ezek. 13: 6). Ambitious and wicked men have always been meddling with the ordinations of heaven. This age is no exception. Therefore Paul warns us against its evils. (See the third chapter of 2 Timothy; read the whole chapter.) Then let us ask, in great seriousness, "Lord, is it I?" It may be argued that if we are to be content with food and raiment, what disposition should be made of the increase of means above the comforts of this life? For a busy man will accumulate more than he can use. The answer is, "Let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4: 28). For Jesus said, "Ye have the poor always with you" (Matt. 26: 11). We may not know where our means given to make mankind comfortable go, or what it did while in this world; but when we are gathered before God he will say, "I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 35-40). Our means should not be misdirected. There may be such a thing as paying a bounty to laziness and indolence. He who can and "will not work, neither should he eat. For," says the Spirit, "we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our 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 obey not our word by this epistle, note that man, and have no company with him that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always by all means. The Lord be with you" (2 Thess. 3: 10-16).

Turkey, Texas.

Report for January Remarks.

J. M. M'CALEB.

A sister, Campbell Street Church, Louisville, \$20; D. B. M., Kaufman, Texas, \$15; Mrs. M. B., Chelsea, Iowa, \$3; Sister G., Louisville, \$2.50; Mrs. A. E. H., \$1; church at Birmingham, Ala., \$10; A sister, \$1; W. T. W., \$4.50; L. L., \$1; S. H. V., \$1; J. A. H., 30 cents; A. J. P., \$10; J. L. W., \$5; Compton's Chapel, Tenn., \$5; J. D. S., \$25; church at Guthrie, Ky., \$8; church at Verona, Tenn., \$6; Owen's Chapel, \$11.32; Oak Grove Church, Bryan, Texas, \$10; E. W. 50 cents; M. A. T., Wilmot, Ark., \$21; a sister, at Flat Creek, Tenn., \$1; A. B. D., \$2.50; church at Fosterville, Cal., \$7.50; Mrs. T. D. H., \$5; L. M. O., Munola, Texas, \$5; H. M. T., \$2.50; W. F. B. and daughter, \$10; Mrs. L. A. W., \$2; Ed. W. B., \$5; a sister, Canada, 25 cents; a sister, 25 cents; H. A. Martin, \$3; Mrs. S. M. P., Mason, Tenn., \$50; L. H., Northington, Ky., \$1; Greenville Church, Ontario, Canada, \$5; Mrs. M. G., Lebanon, Tenn., \$2; W. D. C., Coffeerville, Miss., \$1; teaching in central post office, \$40. Whole amount for the month, \$287.07. Of this amount \$30 was given especially for the children's school.

Something over two months ago I made mention that we were \$200 behind on the payments for our home, in which I stated, now that the time has come to pay off what remained, I believed the Lord would provide us the means to do it. I rejoice to tell you that I have not believed in vain. Before anyone had read those lines in the papers, the Lord had provided that \$200. At the beginning of the year I decided to ask the Lord to provide me this \$200 inside of six months. Once, when before him about this matter, the thought came to me, why not ask for it within one month instead of six; he can do it just as easily in the one as in the other. So before January was out I sent the last cent of the debt off to China. And what is remarkable, is that not a cent of it was given as a result of what I have lately stated in the papers about it, being given before that statement could possibly have reached you. This incident brought afresh to my mind that familiar passage of Paul's, where he says, "By prayer and supplication let your requests be made known to God."

Is it not a weakness with most of us that we make our requests known unto men instead of God? Does not Jesus teach us when we pray to enter our closets and there pray to our Father in secret, with the assurance that he will reward us? I have reached the point to believe that our Father will answer our prayers, even though not a soul on earth should know of them, save the one who offers them. The Bible teaches this as clearly as it teaches anything. For other reasons it may be well to let something be known of our labors, plans and purposes, not that God's answer to prayer is dependent on this. "Ye receive not because ye ask not." "Let your request be made known unto God," "and thy Father who seeth in secret shall recompense thee."

The Way

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

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Scraps.

J. A. H.

Much of our space is given this week to the discussion between Brother Lipscomb and the editor. The matter is of vast importance, because the all-important question of unity is involved in it. Read it patiently and study the passages referred to. It cannot but do much good to those who study it as they should.

* * *

If our readers would study Brother Boll's lessons in Hebrews as he directs, it would be of vast benefit to every one of them. The study of that book throws floods of light on the relations of the Old Testament to the New, and of the New to the Old. Many persons who long for Bible college training can get much of it in this way.

Yes Settled; But How?

J. A. H.

"The Question Settled" is the heading of Brother Lipscomb's article. Well, it will be settled, and settled as it ought to be, just as certain as God's word is true, if we continue to study it with the devotion to God, the patience, the persistence, the gentleness and the brotherly love that we ought to exercise. Jesus says: "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." John 8: 32. We can know the truth on this subject, and we ought to. We ought not to cease from our study of it till we do. The Holy Spirit teaches us to speak the same thing, to have no divisions among us, to be perfected together in the same mind and in the same judgment; and we ought to be content with nothing less than the unity here

enjoined. Some people deprecate discussion among brethren, and are eager to have it stopped. It seems to me that they love ease, quiet, peace more than they love truth. The fact is that the things we differ about are the things we ought to talk about, write about and discuss, with the loyalty to God and the love to one another that will bring us to unity. If we are full of the spirit of Jesus, the spirit that cries, "Not my will but thine be done," we can become one on this question of the laying on of hands.

One thing is settled now, namely, that hands were imposed by uninspired men upon the Levites when they were separated "from among the children of Israel," and were given "as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary."

This is the first case on record in which hands were imposed when men were separated from among their fellows to do a special work, in which work all were alike interested, and which would have been equally incumbent upon all, had not some been specially set apart for it. And in this first case we now understand all are agreed there was no thought of imparting by this laying on of hands any spiritual gift or miraculous power. To my mind this agreement goes a long way towards settling the question.

Notice: When these Levites were separated "from among the children of Israel," "to do the service of the tent of meeting," when they were offered "as a wave-offering, on the behalf of the children of Israel, that it might be theirs to do the service of Jehovah," "to do the service of the children of Israel in the tent of meeting," those whose service they were to do and on the behalf of whom they were to act, laid their hands on them—and that, too, with no intention of imparting to them any spiritual gift or miraculous power. They were simply separating them to the work to which God had called them, simply offering them as a wave-offering to Jehovah for this special work.

Now consider the next of the four cases we are studying: When a man was to take the place which Moses was filling, to do the work which Moses was doing, God, who had selected Moses for the work, also selected Joshua; Moses laid his hands on Joshua and gave him a charge; Moses died and Joshua took

his place, his work. God said that Moses was to put off his honor upon Joshua, that all the children of Israel might obey. Joshua had the Spirit before he was thus appointed; he was a wise, good man; for a long time he had been Moses' chief helper next to Aaron. But after Moses had laid his hands upon him, and he had been separated to the leadership of God's people, he was filled "with the spirit of wisdom." The Holy Spirit exhorts all the Christians at Ephesus to be filled with the Spirit (Eph. 5: 18), and he freely offers to all Christians all the wisdom they need, if they will ask for it in faith nothing doubting (James 1: 5-8). So Joshua got nothing as a result of the laying on of Moses' hands that every Christian, who is scripturally separated to a special work in the service of God, may not expect; namely, all the wisdom he needs for the doing of the work. God is no respecter of persons. He gives to all his faithful children all they need—he always did, he always will. He does not bestow miraculous gifts now, miraculous knowledge, nor miraculous powers, because we do not need them. But to be filled with the Spirit is the normal condition of all faithful, diligent, godly Christians; and all the wisdom they need is God's gracious gift to all faithful petitioners.

As the Levites, who were offered to God "on the behalf of the children of Israel," "to do the service of the children of Israel in the tent of meeting," had the hands of the children of Israel laid upon them, when they were separated to their work; so Joshua, when he was separated to the leadership of Israel, to do the work that Moses had been doing, had the hands of Moses laid upon him. In the former case all agree there was no thought of imparting any miraculous gift; in the second, as we have seen, nothing was imparted that all may not expect in the proportion in which they need it.

In the third case, the appointment of the seven, there is not the slightest indication that the apostles intended to convey any miraculous power upon the seven. They are already of good report, full of the Spirit and of wisdom. The apostles said they would appoint them over this business. If they did what they said, no more, no less, they appointed them; simply this, and nothing more. If they did more than this, no man knows it, or can know it; for it is not in the records. Shall we abide in Christ's word? or shall we "go beyond the things that are written?" He tells us if we abide in his word, we shall know the truth (John 8: 31, 32), but if we go beyond the things that are written, we may expect the wrath of God to rest upon us (see 1 Cor. 4: 6 and Rev. 22: 18, 19).

Do you say that when hands were imposed, at the time of separating one to a special work, it was always done to impart a miraculous gift, and hence it must have been so in this case? If so, you are not only guilty of the logical fallacy of begging the question, of assuming to be true the thing to be proved, but you are in direct conflict with the facts in the case; for all of us are agreed that when hands were laid upon the Levites, when they were separated to the service of the tabernacle, it was not to impart any miraculous power whatever. Moreover when Moses put his hands on Joshua, there is no evidence that any exceptional,

miraculous impartation was conveyed. Did he have the Spirit afterwards? so he did before. Was he full of the Holy Spirit afterwards? All of God's children should be now. Was his wisdom increased to fit him for his enlarged work, for his increased responsibilities? So it may be, and ought to be, now with every faithful child of God. That the apostles put their hands on the seven to impart to them miraculous power certainly is not affirmed by the Holy Scriptures, nor can be proved from them in any way.

True, it is said of Stephen, after his appointment, that he was full of grace and power, and that he wrought great wonders and signs among the people. But we know also that he was full of faith, full of wisdom, full of the Holy Spirit, and of good report (and, of course, full of grace and power), before his appointment. "But," it is said, "we do not know that he worked any miracles before his appointment." True; and it is also true that we know nothing whatever about him before his appointment except that he was full of faith, full of the Spirit, full of wisdom, of good report, and that he was one of the seven selected to serve tables. It is not too much to affirm that in the apostolic age every man who was full of faith, full of wisdom and full of the Holy Spirit had in him latent miracle-working power, which was sure to burst forth when the occasion demanded it. The only reason, no doubt, that men full of the Holy Spirit do not work miracles now is that the occasion never demands it. The interests of Christ's kingdom no longer demand that men shall work miracles. The age of miracle-working men has passed away; but the age of a miracle-working God will abide, no doubt, forever.

It is not enough to suppose, to guess, to assume, to imagine that the apostles imposed hands on the seven to impart miracle-working power; it must be proven, it must be shown that the word of God so teaches, or else we are bound by sound reason and good logic to conclude that the apostles did just what they said they would do, no more, no less. They said they would appoint them; only this, nothing more.

In the fourth case, that of the appointment of Barnabas and Saul, if the disciples did what they were told to do, no more, no less, the question is settled beyond a doubt, and the laying on of hands is one of God's ordinances when men are separated to a special work. God said: "Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13: 2, 3. Did these men abide in God's word, or did they go beyond what God said? Did they do what they were told to do and stop, or did they do that and something else? Unless there is something in God's word which is conclusive to the contrary, we are logically bound to assume that those men did just what they were told to do without addition, subtraction or change. If they did, then the case is made out again, and the laying on of hands was one of the things done when men were separated to a special work.

Now I never did think that either Brother Lipscomb or Brother Sewell held that those who imposed hands on the Levites were inspired, or that they imposed the

hands to impart spiritual gifts; and I so stated in the article to which he is replying. But in as much as it is common to hear it said, "Only inspired men imposed hands," I wanted an unequivocal statement from them, in answer to my question; and I have gotten it.

Brother Lipscomb wants to know why I cut his sentence in two, and left out part of it? In the first place, I printed his article in full, every word of it; when quoting from it in my reply, I left out part of one of his sentences because I believed it as fully as he did; I quoted only the part in which I thought he was mistaken. I believe as much as any man does that the Levites were wholly given to Jehovah in the place of all the first born, because the Bible plainly says so; and that is what I left out. But when Brother Lipscomb says, "The Levites did not take the place of the children of Israel," I quoted that, for I believe he is mistaken; and in reply I quoted only those parts of the Scripture which are necessary to show that he is mistaken. And, with all due deference to his superior age and experience, I am still confident that he is mistaken. The facts are that God claimed all the first born of the children of Israel, both of man and of beast, because he slew all the first born in the land of Egypt, saving only those of Israel that were behind the blood-stained doors. After that every Israelite had to pay a price and buy back his first born child; until God proposed to take the Levites in the place of them. And this is how it was that the Levites stood in the place of the first born. But this is only a part of the truth: The tabernacle service was conducted for the benefit of all the children of Israel, for Judah and for every other tribe as well as for Levi; and this is why it was that God gave the Levites to Aaron and his sons "from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel." And so God said: "Aaron shall offer the Levites before Jehovah for a wave-offering, on the behalf of the children of Israel, that it may be theirs to do the service of Jehovah." Formerly every family was at liberty to do its own sacrificing on its own altar; henceforth there was to be a common place of meeting and a single altar; and the tribe of Levi was to do the service of the tent of meeting and of the altar for all the people. And this is how it was that the Levites were "to do the service of the children of Israel in the tent of meeting."

Brother Lipscomb must not expect me to quote in full everything he writes that I believe, when I review his articles. I do not believe that he would for a moment think of distorting my words, or of misrepresenting me in any way, to gain an advantage. Nor would I do such a thing. I have never done it, so far as I know, in oral or in written debate. At this point my conscience is clear, and I shall endeavor to keep it so. Besides, in this discussion there has been no reason, real or apparent, for me to do such a thing. I have had plain sailing without it. More than that, if I were to see plainly that Brother Lipscomb's doctrine on this subject is God's truth, I would be delighted. I diligently and prayerfully considered this subject for years, withholding a public expression of my views concerning it, because I earnestly longed to

agree with him and Brother Sewell; but I could not do it; and the time came when my conscience forced me to speak out. I did not speak out because I felt inclined to, but because I had to.

Brother Lipscomb says: "Since none but inspired persons laid on hands under Christ, we think none other should do it now." In reply how would this do: Since none but inspired persons baptized under Christ, we think none other should do it now? If by "inspired" he means spiritually-gifted persons, I have in mind, at this writing, none other who either imposed hands or baptized. Some argue that we ought not to have appointed elders now, because none but spiritually-gifted persons appointed in the apostolic age; and hence no one is fit to appoint now. But Brother Lipscomb's argument proves too much for him when applied in these ways. If it could be shown that hands were imposed in the apostolic age only for the purpose of imparting what spiritually-gifted men alone could impart, the case would then be made out, and the laying on of hands should not be practiced now. But as this has not been shown, nor can be, it is our duty to do as holy men of God did in Bible times; that is, when we appoint to a special work, we should fast, pray and lay on hands.

It is claimed that the cases of the Levites and of Joshua cut no figure in this argument, because they are Old Testament cases—that it is not allowable to go back there for light as to our duty now. But who among us ever discussed at length the action of baptism without going to the case of Naaman to show that in the Hebrew the word for dip at that place means to immerse, and that in the Greek Bible the very word baptidzo is used there, the word our Savior used for baptism? And we make our opponents' ears burn with the cry: "In the Old Testament baptidzo means to immerse, and, therefore, so it does in the New." Just so, plain men laid their hands on the Levites, not to impart to them any mysterious gift, but to offer them to God on the behalf of those who put their hands on them, that it might be theirs to do the service of Jehovah. And so the apostles put their hands on the seven, not to impart to them any spiritual gift, for they were rich in such gifts already; but to offer them to God to do the work of sewing tables—work the apostles had been doing, but which other and greater duties made it impossible for them to do longer; and they were accepted on the behalf of the apostles, to do the service which had been incumbent on the apostles. And so hands were imposed on Barnabas and Paul not to impart spiritual gifts, for Barnabas (in the estimation of that company) was the greatest man there; but to offer them as an offering to Jehovah to do the work to which he had called them, and which otherwise would have been equally incumbent on all of them who imposed hands, as much as upon Barnabas and Paul.

As to "that agreement," it is plain that each of us had in his mind thoughts that the other did not get. My idea was that in separating men to any special work, whether to be evangelists, elders or deacons (and these cover the whole field), we could fast, pray and impose hands, because holy men of God did so in Bible times, without requiring all to understand in full the reasons for it, the philosophy of it. We have been

baptizing people into Christ all these years without one in ten thousand fully understanding all the reasons for it. Few understand in its fulness the meaning of the Lord's supper, I take it, but we know Christ has asked us to do it in memory of him, and we can. Whenever a man in Christ is appointed to any special work I believe it ought to be done in this way. It is the only Scriptural way that I know of.

I have thought all the time that Brother Lipscomb talked with Brother Sewell after our conference; it now appears that his conversation was before. But this is a minor matter; the all-important question is, Shall we appoint men, when we appoint, as it was done in Bible times, or shall we do it in some other way?

Brother Lipscomb speaks of the "thousands of cases" of laying on of hands in the Old Testament. Is it not singular, in the light of his contention, that in not one of them were hands imposed to impart the Holy Spirit, or any miraculous gift of the Spirit? But we have four cases in the Bible, two in the Old Testament and two in the New, in which we have detailed accounts of the separating and setting apart of men to special works, and in each one of them hands were imposed without the slightest intimation that anything else was being done except the appointment of these men to the works to which they had been called. And yet Brother Lipscomb cannot see "the shadow of an example of laying on hands to appoint to office or work!" (1) When the Levites were separated for the work of the tabernacle, God told Moses how it should be done, and the laying on of hands was a part of his direction; (2) when Moses asked God to "appoint a man over the congregation," God told him how to do it, and the laying on of hands was a part of his direction; (3) when the seven were separated to their work, the apostles said they would "appoint" them, and they prayed, and laid their hands on them; and that is all they did, too, unless the record is incomplete; (4) when God said, "Separate me Barnabas and Saul for the work whereunto I have called them," it is said of the brethren addressed, "Then, when they had fasted and prayed and laid their hands on them, they sent them away;" and that tells the whole story, unless the record is incomplete at this place. And yet Brother Lipscomb cannot see a shadow of an example of laying on hands to appoint to office; though he is quite confident hands were imposed to impart some spiritual gift (except in the case of the Levites). He can plainly see what is not mentioned, nor hinted at, but he cannot see what is right before his eyes in every one of the cases.

(To be continued.)

The Question Settled.

D. LIPSCOMB.

I had thought I would write nothing more now on the subject "Laying on Hands." On such questions it takes time and patience to effect changes. Men move slowly. We can present the truth, and wait for it to work its way. But Brother Harding has left it in such shape that it seems wrong not to settle the matter; so we devote considerable space to correct his mistakes and present what seem to us facts so clear

they cannot be gainsaid. He asks, repeatedly, whether Brother Sewell and I believe the children of Israel imparted the Holy Spirit to the Levites when they laid hands on them. A slight attention to what we had written would have saved the question and answer. In the Gospel Advocate of January 30 Brother Sewell said:

"It is a fact which cannot be controverted that none but inspired men ever laid hands on any one for any purpose whatever; it is also a fact that no command was ever given in the entire New Testament to any uninspired man to lay hands upon any one for any purpose. Since, then, there is neither precept nor example in the New Testament for any uninspired man to lay on hands to appoint any one to any sort of work in the church, where shall we go to find authority to lay hands on people now, since there are no inspired men now? No matter how much uninspired men laid on hands in the Old Testament, that has nothing to do with us now. It is also a fact that hands were never laid on men in the Old Testament to ordain them or to put them into a work or office of any kind. The children of Israel's laying their hands upon the Levites was not to consecrate them to the priestly office or work, but God had arranged to accept the Levites in place of the first born of all the children of Israel; for from the time the destroying angel spared the children of Israel in Egypt, while he destroyed the first born of all the Egyptians, God claimed the first born of all the children of Israel as his, and he required the children of Israel to make an offering of the Levites to him. It was an item in the law of Moses that when the children of Israel made an offering to the Lord they were to lay their hands upon the head of the animal, and upon that the Lord agreed to accept the animal for the man; and as the Levites were to be offered to the Lord, the children of Israel were to lay their hands upon them, that the Lord might accept them instead of the first born of all the tribes. The laying on of their hands was to offer the Levites to the Lord, and not to consecrate them to the work of the priesthood."

While the first clause of the first sentence was not as specific in confining the declaration to the New Testament times, the latter clause and the sentences that follow clearly show it; so it seems to me Brother Harding could not have misunderstood it had he read it carefully. Why did he cut Brother Sewell's sentence in two and leave off the latter clause that did show his meaning?

I say, on page 761, Gospel Advocate, November 28: "He laid hands on the animal to declare it dies for him, or in his stead, takes his place. . . . Hands were laid on the Levites for the same purpose—to make them substitutes for the first born, to serve in their places." I repeat this, substantially, in all my articles. Why, then, ask if we believe the Israelites conferred spiritual gifts on the Levites? As well ask if they conferred miraculous gifts on the animals. Neither of us ever said that laying hands on persons imparted miraculous gifts, unless the one laying on hands possessed miraculous gifts. The one imparted the Spirit he possessed. Jacob imparted his family spirit to the sons of Joseph, so they took the place of the first born. Those guilty of sin laid hands on the animals to im-

part their sinful spirit, that they might die in their stead or carry the sins away into the wilderness. The children of Israel laid hands on the Levites to impart their spirit to them and give them to the Lord to take the place of the first born, to offer them as a wave-offering to the Lord to serve the priests. They were offered just as the animals were. One was a living sacrifice; the other, a dead one. None of these possessed miraculous powers or gifts, so imparted none. Moses possessed miraculous powers, and when he laid hands on Joshua he imparted to him the same spiritual powers he possessed. In New Testament times Jesus and inspired men imparted a spirit of health and soundness to the sick and maimed, blessings to the children, and spiritual gifts to qualify to teach and confirm the truth. In New Testament times none but spiritually gifted persons laid hands on others; so always imparted healing, gifts, or powers of the Spirit. Since none but inspired persons laid on hands under Christ, we think none other should do it now. But the purpose of laying on hands has been one and the same in all ages—to bestow to others the spirit possessed, if it was only good will. I trust all can understand the position now.

I said: "The Levites did not take the place of the children of Israel, but of the first born, who were the Lord's by virtue of his saving them when the first born of Egypt were destroyed." Brother Harding cuts that sentence in two, and, to prove the mutilated member false, quotes Num. 8: 11, 19, but skips the intervening verses, one of which (verse 16, R. V.) plainly says: "For they are wholly given unto me from among the children of Israel; instead of all that openeth the womb, even the first born of all the children of Israel, have I taken them unto me." They did not take the place of the children of Israel, and the Bible does not say so, nor anything like it. They were a part of the children of Israel, and they gave them to the Lord in place of the first born, a wholly different thing.

Now, Brother Harding, why did you cut my sentence in two, and why did you skip those verses that tell and repeat exactly what I said? If I could throw your fervor into the question, I would repeat it. Brother Harding relies on the statement the Levites were to do the service of the tent of meeting on behalf of the children of Israel to prove they took the place of the children of Israel, but it does not prove it. A slave does the service of his master, but he does not take the place of his master. Brother Harding said: "Hands were never imposed in setting apart prophet, priest, or king to the work. They were anointed; every prophet, priest, and king of the old covenant was a type of Christ, whom God had anointed with the Holy Ghost and power." I replied that God said, in asking a king, "They have rejected me, that I should not rule over them," and that the most wicked and idolatrous kings of Israel and of Syria were anointed by the direction of God, and could hardly be types of Christ or his anointing. I said, too, "Christ was anointed with the Holy Spirit and with power at his baptism," and asked: "Did this anointing introduce him into his kingly or priestly office? Was he either priest or king on earth?" Brother Harding's printer changes this last question to read: "Was

there either priest or king on earth?" This change concealed my point and makes nonsense. My purpose was to remind Brother Harding that Jesus was neither king nor priest while on earth, and hence his illustration was false in both members and his logic limped in both legs.

Brother Harding now says: "God is the real King, the rightful Ruler; and every king in the world, whether good or bad, is his servant; and God uses him for the accomplishment of his own ends." This is true, just as true of the unanointed kings as of the anointed ones, and just as true of every being in the universe, including the devil himself, as of the kings; hence it can have no bearing on this question of laying on of hands and anointing officers. The Bible says Jesus was anointed to preach the gospel (Luke 4: 18), but nowhere that he was anointed to make him either priest or king.

THAT AGREEMENT.

I object, too, to the statement of that agreement about laying on hands. The facts are these: Dr. Brents, in his lectures to the students, advocated laying on hands to set apart to work or office. Brother Sewell intended to reply. Before he did it, I called his attention to McGarvey's new commentary on Acts 6 and 13, which materially modified his former comment, and on Acts 15: 40, 41, he said: "The statement that they were commended by the brethren to the grace of the Lord implies a meeting of the church for this purpose, and it is not improbable that the prayer of commendation was accompanied, as in the case of Barnabas and Saul in the beginning, by imposition of hands." This, with the modification, impressed me that McGarvey regarded it only as a method of expressing good will and commending them to the Lord in their work, and it was repeated on every occasion of starting out on a new journey. If so, it was not a method of appointing men to office, and was not a matter of requirement, but depended upon the customs of time and place. I called Brother Sewell's attention to it, thinking he might use it in his lecture. It did not strike him, and he did not use it. After Brother Sewell—and, probably, Brother Harding himself—had delivered a lecture on it, I concluded to make two lectures on the gifts of the Spirit and laying on hands. In one of these I presented McGarvey's statement, and said if this was the common and recognized method of expressing good will and hearty approval of a course or work, I could as readily do it in this manner as I could now by a hearty shake of the hand. Dr. Brents, Brother J. W. Harding, and Brother Granville Lipscomb (who all approved laying on hands to appoint to a work), and J. A. Harding and E. G. Sewell, were present and heard it. The matter was never mentioned between Brother Sewell and myself, from before his lecture until since Brother Harding has published this article. After I had presented the matter publicly, Brother Harding and I talked of it. He thought it ought to be introduced and practiced as an approval of the work, and could be done. I agreed if it was common I could practice it for that end. He was sanguine that he could introduce it as a method of approval. I warned him then if it was practiced only when elders or others were appointed, or started to work, the wrong idea

pertaining to it could never be corrected. It must be repeated, time and again, on old preachers starting out on preaching tours. I have never heard of his mentioning or proposing to attend to it, save when elders were to be appointed. He had as well try to fly to the moon as to attempt to correct the prevalent idea of laying on hands to make elders and deacons by this course. I had not the least faith in his success in changing the purpose of it, but if it should become prevalent, I would not object to it, but would regard it as I now do a hearty shake of the hand. Brother Sewell and I have worked together over thirty years without friction. I am sure neither of us ever held back what we believed for fear of differing from the other. We can disagree in minor matters of human judgment and work together.

EXAMPLES OF LAYING ON HANDS.

Brother Harding selects four examples—two each from the Old Testament and the New Testament—to prove hands were laid upon persons to set apart to work. The other cases he recognizes were for other purposes, as I understand. There were thousands of cases of regular and continued observance presented in the Old Testament on the animals sacrificed. These were to impart the spirit of him who laid on hands to the animal for a sin offering, a burnt offering, or a peace offering. Laying hands on the Levites was done but once, as was that of Moses upon Joshua. If these two cases are for a purpose different from the others, it must be clearly stated in the record. "And thou shalt present the Levites before the tent of meeting: and thou shalt assemble the whole congregation of the children of Israel: and thou shalt present the Levites before the Lord: and the children of Israel shall lay their hands upon the Levites: and Aaron shall offer the Levites before the Lord for a wave-offering, on the behalf of the children of Israel, that they may be to do the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks: and offer thou the one for a sin offering, and the other for a burnt offering, unto the Lord, to make atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for a wave-offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tent of meeting: and thou shalt cleanse them, and offer them for a wave-offering. For they are wholly given unto me from among the children of Israel; instead of all that openeth the womb, even the first born of all the children of Israel. . . . I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel." (Num. 8: 9-19, R. V.) A "wave-offering" is an offering made to God, for the use of the priests. The first born had been sanctified to God wholly, to be used for no other purpose from the time of the death of the first born of Egypt. God intended to exchange these for the Levites. Hands were laid on the Levites to give them to the Lord in place of the first born; this is plainly stated. They were a gift to the Lord in lieu of the first born. It is said in one

sentence hands were laid on the Levites; in the next, hands were laid on the bullocks by the Levites. It says it was that the bullocks might make atonement for the Levites, and the Levites might make atonement for the children of Israel. Both were for the same purpose—one, a bleeding offering; the other, a living one to make atonement to God for those who had imparted their spirit to them, that they might stand before God in their places. It could hardly be made plainer that the laying on hands in both cases was for the same end and in perfect harmony with the thousands of other cases in the Old Testament. One cannot make an atonement for another unless he bears his spirit, partakes of his nature, and stands in his place. The animals did this for the Levites; and the Levites, for the children of Israel.

If this single case differed from the regular cases, there must have been a clear and specific statement of this difference. So far from this being true, it is mentioned in close connection with the other, and the same purpose is attributed to both. The only trouble arises from looking at this through modern practices, and not through Bible examples.

MOSES AND JOSHUA.

Moses laying hands on Joshua is the other example from the Old Testament. "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor upon him, that all the congregation of the children of Israel may obey. And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the Lord: at his word shall they go out, and at his word they shall come in both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him." The ends to be gained were: Joshua should be fitted for the Lord; God would speak to and act through him as he had done through Moses; and the people should obey him as they had obeyed Moses. Joshua already possessed the Spirit of God, but not in such a miracle-working power as Moses possessed it; a fuller measure and higher degree of the Spirit was needful that God might be present with him, as he had been with Moses. The end was that the people should obey him, to go in and come out, as they had obeyed Moses. What caused them to obey Moses? Was it high office or endowment with spiritual power? Mere appointment to office would not have been worth a puff of wind to control that turbulent and stiff-necked people without divine wisdom and power. (Read Exod. 4.) It was the presence of God in Moses that enabled him to perform the signs in Egypt ending in the death of the firstborn of all the Egyptians and the saving of those of Israel, that struck terror to their enemies and inspired the children of Israel with faith in Moses. It was God's presence that opened the Red Sea, saved the Israelites, and destroyed the Egyptians; that smote the flinty rock and brought forth the refreshing waters; that was a continual terror to their enemies; that punished the rebellious and blessed the obedient, and so secured obedience to Moses. This same presence and mani-

festation of power were needed in Joshua to enable him to enforce the obedience that they had rendered to Moses. Moses regarded this presence of God with him an honor, rather than mere position over men. Moses laid hands on Joshua, and he received these same gifts and powers Moses had. God, through Joshua, stayed the waters of the Jordan at flood tide, and as an invisible, immovable, and impenetrable wall, held them up until the children of Israel had passed through the Jordan. The same presence threw down the walls of Jericho at the blast of the horns and struck terror to the nations of Canaan. To make certainty doubly sure, it is said in Deut. 34: 9-12, R. V.: "Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face; in all the signs and the wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and to all his great terror, which Moses wrought in the sight of all Israel." Joshua received greater wisdom and greater power also, so that he wrought wonders and signs as mighty as those Moses had wrought, but which no prophet after Joshua was able to do. He received increase of both wisdom and power by receiving a higher degree and fuller measure of the Spirit which gave both to Moses.

"I will not quote Brother Harding in saying "no sane man" can doubt Joshua received a higher degree of the Spirit when Moses laid hands on him, but I do say the Bible teaches it very plainly. These two isolated cases are in perfect harmony with the purpose of laying on of hands in the thousands of other cases presented in the Old Testament. So in the Old Testament there is not the shadow of an example of laying on hands to appoint to office or work.—Gospel Advocate.

(To be continued.)

Satan Transformed.

A DIALOGUE BY N. P. LAWRENCE.

Chapter IV.—Disciple and Baptist.

B.—Good morning Mr. D.; I have read the published report of interviews between you and the illustrious reformers, Knox and Wesley, and I wish to speak a word of approval of your method of holding them to the Bible on the mode of baptism.

D.—I am glad you approve of my course in that respect, and wish we might be in full accord on every Bible question. Why should we not be? Let me ask why you say "mode of baptism?" Does the subject, when viewed from a Bible point of view admit of modes?

B.—Why: do you never talk of the mode of baptism?

D.—I know no good reason for thus speaking. If Satan had never assumed an angelic disguise and taught the people to ignore the word of Scripture, no such expression would have ever been used with reference to the ordinance.

B.—Well, if you wish to be critical I wish no dispute as to the meaning of the Greek word baptidzo which means to immerse; but of course I am not inclined to accept your view of the design of baptism.

D.—Do you think I hold an unscriptural view of what baptism is for? If so why do you think so?

B.—If I know your view you regard baptism as a saving ordinance, and I have never so regarded it.

D.—Is it not a command of the Lord; and is any command non-essential? For what purpose is baptism?

B.—Of course it is a command, and I think it an outward sign of an inward grace.

D.—Please turn to some passage of Scripture where that is taught.

B.—I did not say that it is taught in Scripture in so many words.

D.—Then I trust you will excuse me if I cannot believe it in so many words. I wish to take Scripture statements on this as on all other religious questions. What did Peter say on the day of Pentecost to those thousands who asked what to do (Acts 2: 38; also 1 Peter 3: 20, 21)? What did Ananias say to Saul of Tarsus (Acts 22: 16)? Do not these passages teach plainly that baptism has some connection with remission of sins?

B.—In Acts 2: 38 I think the word "for" means "because of remission" already accomplished.

D.—Then repentance must be also for the same reason, as the Pentecostians were commanded to repent and be baptized for the same purpose; and whoever supposed the Lord wanted anyone to repent because his sins had been already remitted?

B.—Well, I think . . . the fact is . . . at any rate . . . you have a way of turning everything to suit your way of thinking; but one text you cannot twist your way (Mark 1: 15), which shows that repentance is before faith, and also Acts 20: 21 shows the same.

D.—I am not in the Scripture twisting business, let me assure you in all candor. In those passages repentance assuredly does come before faith. But what repentance is it? In Mark 1: 15 Jesus said that the kingdom of God was at hand and the people should repent; toward God, of course, as stated in Acts 20: 21. The Jews had violated the law of Moses and the Gentiles had sinned against what light from God they had received, and John the Baptist, Jesus, the apostles, and the seventy called upon men to repent of those sins because the kingdom of God was at hand when the gospel of a crucified, dead, buried, risen and glorified Savior was to be preached and believed and men should repent of all sins, confess Christ and be buried with him in baptism and rise to walk in newness of life.

B.—Well I never saw it in that light before and will think the matter over. Good morning.

D.—Good morning.

The Epistle to the Hebrews.

R. H. BOLL.

LESSON VIII.

Section 4.—Exhortation drawn from a Scripture quotation, and based in part on the comparison of Jesus and Moses. Heb. 3: 7-4: 13.

I. THE QUOTATION FROM DAVID, AND ITS APPLICATION. 3: 7-4:3.

1. Therefore let us lay to heart the warning of the Holy Spirit.

2. (Quotation) When to-day you hear his word, do not harden your heart as Israel did in the wilderness.

3. (2 continued) For thus they displeased God and were excluded from the promised rest.

4. (Application) Take heed, brethren, lest there be in any of you such an evil heart of unbelief, as is manifested in falling away from God.

5. Exhort one another daily to prevent that.

6. The condition of our fellowship with Christ is that we hold our faith firm unto the end.

7. While that Scripture exhorts us (verse 15).

8. Those who provoked them were they who came out of Egypt by Moses [as we came out of the bondage of sin by Christ].

9. Those with whom he was displeased then were those who sinned, who also fell in the wilderness.

10. Those to whom he swore that they should not enter into his rest were the disobedient.

11. The cause of their failure was unbelief.

12. Let us fear lest we (in like manner) fall short of the promise of rest.

13. We, as the fathers, have heard the word of good tidings.

14. But the word they heard did not profit them because of their unbelief.

15. We who have believed enter into that rest.

16. But they shall not, as God swore.

REMARKS ON THE LESSON.

This is the longest lesson we have had, but must be none the less thoroughly studied. It is part of the first great exhortation of the epistle. (A short exhortation was found before this, in Chap. 2: 1-3.) The exhortation given here is similar to that in 1 Cor. 10: 1-13, and is based mostly on the contrast between Moses and Jesus. The spirit of it is illustrated in Chap. 2: 1-3. We might put it, "Therefore we ought to give the more earnest heed to the word which we have heard, lest haply we drift away from it. For if those under Moses' leadership were punished and fell for their unbelief and sin, not having received the promise, how shall we obtain it if we harden our hearts against the word spoken through the Christ himself? God's dealings with the people of Israel were written and handed down to us for our example and admonition (1 Cor. 10: 11); for as Moses was a type of Christ, so the people whom he delivered and led was a type of the people which are saved by Christ to-day. More than once are we warned in the New Testament on the grounds "that the Lord, having saved a people out of Egypt; afterward destroyed them that believed not" (Jude 5).

A passage from Psalms (95:7-11) is quoted at the beginning of this lesson (verses 7-11) and is variously emphasized, discussed, commented upon, and applied to the brethren by way of exhortation, down through the thirteenth verse of Chapter 4. First they are warned by the fate of their fathers in the wilderness, as standing themselves in danger of the same fall. Israel lost the promise by unbelief; we are made partakers of Christ only upon the fundamental condition of faith—if we "hold fast the beginning of our confidence firm unto the end." It was not because of their weakness that the Israelites were unable to take possession of the promised land. To be sure the land had great fortified cities, and the Anakim, giants, war-

riors formidable of renown, dwelt there. But God had promised to give them the land, to fight their battles, to drive out the inhabitants before them; which was indeed a "gospel," glad tidings, but did not profit them, because they did not believe it sufficiently nor trusted sufficiently in God's strong arm to face the difficulties before them. So they failed to enter in because of unbelief. The Christian who faints by the road and says "I can't," makes exactly the same mistake. Certainly "he can't" meet the hosts of darkness and evil, bear the cross, endure persecutions, keep under his body, live the life of Christ of his own strength, any more than Israel could by its own might dispossess nations stronger than itself. But has not God spoken? Has not God promised? "Through God we shall do valiantly, for he it is that shall tread down our adversaries," said a man of faith, long ago (Psa. 108: 12, 13). Abraham's faith was his firm persuasion that whatsoever God had promised he was able also to perform (Rom. 4: 20, 21). Why should a Christian give up the fight—as the Hebrews were in danger of doing, as well as many others of the present-day? Rest assured, if a Christian fails to enter in it will be because of unbelief; never because of weakness, though it be never so often plead for excuse. God has promised to keep us (1 Peter 1: 5) on condition of faith; to work in us (Phil. 2: 13; 1: 6; Heb. 13: 20) to uphold us (Rom. 14: 4). In short, "we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Wherefore, "strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you" (Isa. 35: 3, 4). Or, as our lesson puts it, "Exhort one another daily;" so that we may not become hardened to God's word, lose our faith (Rom. 10: 17), and come short of the promise. "For we who have believed do enter into that rest."

Far from causing a man to sit down and do nothing, faith urges him on, inspires him continually to greater, higher efforts in accord with God's will. The great works mentioned in Hebrew 11 would never have been attempted, much less accomplished, had it not been for the impulse of faith. Faith leads men to obey God at all odds and risks, trusting the consequences to the Almighty. Lack of faith results in disobedience. Hence the two words "disobedience" and "unbelief" are used interchangeably in this lesson (verses 12, 18, 19).

DIRECTIONS FOR STUDY.

Study the lesson text. Memorize perfectly verses 12-14. Read the remarks carefully. Look up the references. Note what is said of—the first great exhortation—similar to another—illustration of its spirit—similarity between Israel and the Christians—the passage from Psalms—how far discussed—how Israel lost their promise—how a Christian can do the same thing—not weakness, but unbelief—why—exhortation—faith and works—why "disobedience" and "unbelief" are used interchangeably.

Questions: From whom was the quotation taken? Give substance of it—What shall we take heed to?—How does an evil heart of unbelief betray itself?—What shall Christians do daily?—Why?—On what condition are we made partakers of Christ? While what exhortation continues? Who provoked when they had heard? To whom swore God that they should not enter into his rest? Why were they not able to enter in (Chap. 4)?—What shall we fear?—In what respect were they like us?—Why did it not profit them?—What are we (the believers) doing now?—But shall they do so (Chap. 4: 3)?

The Way

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

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Scraps.

J. A. H.

I have finished reading Professor McGarvey's book, "The Authorship of Deuteronomy," and I am delighted with it. It was read at odd moments, mostly on railroad trains, but it was heartily enjoyed from first to last. He not only shows the failure of the destructive critics in their efforts to prove a late date for the origin of Deuteronomy, but in a strong, bold way he presents the arguments which show that Moses wrote the book.

These critics are learned, some of them very learned, in many things; but in the book of God the venerable president of the College of the Bible is much more learned than any of them. Every thoughtful, studious preacher in the English-speaking world would do well to read and study "The Authorship of Deuteronomy." I expect to use it as a text-book in our English Department in Potter Bible College next year.

* * *

Every attack of infidelity upon the Bible has its greatest success at first. The less infidels are understood, the more obscure their teachings, the more effective they are for evil. As soon as their positions and arguments are well known, we discover that we have not been fighting lions at all, but only a set of asses rambling around in lions' skins.

* * *

The truth has nothing to fear from investigation, discussion, debate. There is tremendous energy, tremendous saving power in God's truth. It will take care of itself, if only you can get it into a man, and get him to meditating in it. It is only the man who will not hear it, will not think about it, will not study it, to whom it does no good. But when a man delights in it, studies it, and meditates in it day and

night, it will greatly bless him every day, filling his life with love, joy and peace, and it will surely lead him into the everlasting kingdom of God at last. There is an enormous force in truth—God's truth.

* * *

Because there is such a power in the truth, because it is so wonderfully adapted to develop us bodily, mentally and spiritually, we ought to see to it that our children are drilled in it from their infancy. Let even the nursery tales, for the most part, be Bible stories. There are none in which children take greater delight. It would be a great thing to have every boy and girl memorize the book of Proverbs, or the greater part of it, between the ages of twelve and sixteen; and all of them should have well stored in their memories every word of "the Sermon on the Mount" before that age. The most important duty of the parent to the child is to fill him full of God's truth; and the next most important is to keep him full of it.

* * *

Almost daily letters come to us expressing admiration and affection for THE WAY. A brother, who has moved to another place, in asking us to change his paper, says: "I appreciate it very much; I cannot afford to miss a copy." A sister writes: "THE WAY is a wonderful paper. It certainly is 'the way.'" Another, sending some money for Brother McCaleb, says: "I am so grateful for THE WAY, and for the success with which it is meeting. May the Lord continue to prosper it, and all who are engaged in it." A preacher whom I do not know, whom I never saw, writes, "THE WAY is more influential for good, in the fields in which I labor, than any other publication, except the Bible."

The fact is, THE WAY goes into many families, and into some communities, no doubt, into which no other publication advocating apostolic Christianity goes. It does a work that is being done by no other paper. I would like to see its power for good greatly increased; and so, no doubt, would most of our readers. Now let me tell you how you can help it. Look at the "tab" on your paper, and if your time has expired, renew at once. You will save us labor and money by doing this. The hard time of the year for papers has come, and those who want THE WAY to prosper should do this much at least. Nor would it hurt us if you would also send us a few new subscribers. May the Lord put it into your hearts to consider, and to do what you should in this matter.

Yes, Settled, But How?

No. 2.

J. A. H.

Brother Lipscomb heads his two long articles "The Question Settled;" but as he draws to the close of the second one he seems entangled in the meshes of doubt. Listen to him as he talks about the separation of Barnabas and Saul to the work which the Holy Spirit had called them.

He says: "God had called them to be apostles to the Gentiles, and now they are called to enter into this higher work. Hands are laid on them; they are endowed with the full apostolic gifts, and now enter the work to which they had been called. The only thing that throws the least doubt on this conclusion is, those who laid on hands had gifts below the apostolic order, and it looks somewhat unreasonable that any should be instrumental in bestowing higher gifts than they possess. But this is my reasoning, not divine statement, and my reasoning may be wrong. Admit it to be correct and it would mean they received the full prophetic gift at this time, and then received the apostolic gift at a later date. But it is God that bestows the gifts as he pleases; and while his servants with lower gifts laid on hands to signify gifts were being imparted to them, God may have given the full apostolic measure of the Spirit."

What a comment on his heading, "The Question Settled!" After drawing his conclusion from his conclusion from his last case, that of Barnabas and Saul, namely, that being now called to enter upon their higher work as apostles to the Gentiles, "hands are laid on them, they are endowed with the full apostolic gifts, and now enter the work to which they had been called,"—after drawing his conclusion he immediately adds: "The only thing that throws the least doubt on this conclusion is, those who laid on hands had gifts below the apostolic order, and it looks somewhat unreasonable that any should be instrumental in bestowing higher gifts than they possess."

That is, Brother Lipscomb's conclusion seems somewhat unreasonable to himself, and the most that he can say from this case for the comfort of himself, and of those who hold with him, is that when these men laid their hands on Barnabas and Saul God may have given the full apostolic measure of the Spirit. While this is death to the force of the argument (for it did not convince the maker of it; it left him in doubt), it speaks volumes for his sincerity. He frankly owns the doubt.

But cannot a man speak boldly and without doubt on this question? Yes, indeed, if he will abide in the divine record; if he will speak what the Bible speaks, no more, no less. Let us try it in this case of separating Barnabas and Saul. Please read now Acts 13: 1-3. If you know it by heart, please turn to it and read it again, and let your book lie open before you as you read the following:

Did Simeon, Lucius and Manaen have any commission from God with reference to Barnabas and Saul? Yes, God commissioned them to separate Barnabas and Saul to the work to which he had called them. Did they have a commission to do any

thing else to Barnabas and Saul, or to impart any gifts to them? Not that any one knows of. Had not God taught his people from the earliest times to do exactly what he told them, without addition, subtraction or change, without turning from his word to the right hand or to the left? Yes, indeed; and often displayed great wrath against such men as Moses, Aaron, Saul and others because they did a little more or a little less than he commanded. Is it not right to give these men who separated Barnabas and Saul credit for doing just what the Holy Spirit commanded them to do, no more, no less? Yes, especially as there is not the slightest intimation here or elsewhere that they either went beyond or fell short of doing just what God said. What did God say? He said, "Separate me Barnabas and Saul for the work whereunto I have called them." What did they do? "Then, when they had fasted and prayed and laid their hands on them, they sent them away." God did not say, "Fast, pray and lay on hands;" he simply said, "Separate me Barnabas and Saul," and they knew how to do it, and they did it. No man can say they did more without going beyond the records, without speaking where God has not spoken.

But when and where did these men learn how to separate men to a special work? We are not informed; but we do know this: Many years before this time seven men had been set apart to a special work in Jerusalem. The church there numbered many thousands. The apostles told the church to select the men, and they said that they would appoint them over this business. The church selected the men and set them before the apostles; "and when they had prayed, they laid their hands on them." (See Acts 6: 1-6.) Have we a right to assume that the apostles did what they said they would do? Certainly, it would be unjust to think otherwise. Have we a right to assume that they did something else? None whatever. We have no right "to go beyond the things which are written." Many thousands of members who witnessed this appointment were soon scattered abroad, and they went about preaching the word. They could not forget the appointment of the seven. The whole body of the apostles engaged in it. What did the apostles say they would do? They said they would appoint them. When the church set the men before them what did they do? They prayed and laid their hands on them. How did they appoint them? Shall we confine ourselves to the things that are written, or shall we go beyond? If we are willing to confine ourselves to the record and to believe the apostles did what they said they would do, we must conclude that in the praying and the laying on of hands they appointed them. We must go outside of the record to find the impartation of any miraculous gifts. We can see, then, where Simeon, Lucius and Manaen learned to appoint.

To be "filled with the Spirit," in the apostolic age, in the age when men worked miracles, always implied miraculous knowledge, miraculous power of miraculous manifestation in some way, so far as I know (See Luke 1: 15, 41, 67; 4: 1; Acts 2: 4; 4: 8; 4: 31; 6: 3; 9: 17; 13: 9; 7: 55; 11: 24; Eph. 5: 18.) In at least nine out of these thirteen cases miraculous

power or knowledge is manifestly displayed as a result of being filled with the Spirit; three of the remaining cases are those under discussion in this investigation, namely: the seven—Acts 6: 3; Saul, Acts 9: 17; Barnabas, Acts 11: 24. And the remaining case is found in Eph. 5: 8. My own conviction is that one filled with the Holy Spirit in the apostolic age would manifest whatever power or knowledge the occasion might demand for the furtherance of Christ's kingdom. And the only reason those full of the Spirit do not work miracles now is that those interests do not demand it. The Holy Spirit, who dwells in the child of God in the proportion in which he is devoted to God, is as powerful as he ever was; but he no longer manifests that power by working miracles through men, simply because there is no need that he should. If we interpret the cases of the seven, of Barnabas, and of Saul, in the light of the cases more fully given, we are bound to conclude that their being full of the Spirit guaranteed to them miraculous knowledge or power.

Immediately after the appointment of the seven, it is said: "And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith." And Brother Lipscomb accounts for these facts by supposing that the apostles laid hands on the seven to impart to them miracle-working power, about which the Bible says nothing. Let us see if we can stand in the record, and account for them: The apostles appointed the seven to serve tables; and, as a result, the apostles could now give all their time to preaching, teaching and prayer; then the seven, giving themselves energetically to the service of tables, did it well, and the "murmuring" about neglected widows ceased, and joyous service to God took its place; then, in the third place, seven men, full of the Holy Spirit, full of faith, full of wisdom and of good report, would do a wonderful work as they went about looking after the temporal wants of many thousands of church members.

Brother Lipscomb, in both articles, emphasizes the idea that the one who laid on hands "imparted the Spirit he possessed." He says: "As in the Old Testament, so in the New Testament are many examples of laying on of hands to impart the good one possessed to others." But as he draws to the close of his argument, he has to forsake the force of these examples, and suppose that Simeon, Lucius and Manaen imparted to Barnabas and Saul what they did not have themselves. But this causes him to stagger, and he says: "It looks somewhat unreasonable." And no wonder, for he had said in his first article, "Neither of us [himself or Brother Sewell] ever said that laying hands on persons imparted miraculous gifts, unless the one laying on hands possessed miraculous gifts."

Speaking of the separating of Barnabas and Saul, he says: "Is there anything in the language that requires the laying on of hands to be a part of the separating process? Had it been said, 'When they had eaten their dinners, they sent them away,' would anyone contend that the eating the dinner was a part of the separating process?"

Eating dinner is an every-day thing. Laying on of hands is not. If it had been said, "they ate their dinner and sent them away," I would have supposed they postponed obeying God's command till after dinner. But when God said: "Separate me Barnabas and Saul for the work whereunto I have called them;" and it is immediately added: "Then, when they had fasted and prayed and laid their hands on them, they sent them away," I suppose those holy men of God did exactly what God told them to do, no more, no less. I believe they were faithful to God, that they abode in his word, that they obeyed his commandment without adding to it or taking from it. I believe the apostles did just what they said they would do. They appointed the seven. No man has a right to teach that they did more. Let us abide in the word, and steadfastly refuse to teach our opinions.

I know the children of Israel laid their hands on the Levites when they were separated to the service of the tent of meeting; and all hands admit that there were no miraculous gifts to impart and none were imparted. I know when Moses appointed Joshua to take his place as leader of Israel he laid his hands upon him. I know there is no evidence that Joshua received anything, as a result of this laying on of hands, except the increased honor and wisdom which were necessary to the performance of his increased duties. I know when the apostles said they would appoint the seven, they prayed and laid their hands on them; and I know the Scriptures do not teach that they laid their hands on them to impart to them the Spirit or any miraculous gift of the Spirit. I know when the Holy Spirit told Simeon, Lucius and Manaen to separate Barnabas and Saul, that they fasted, prayed, laid their hands on them, and sent them away. I think it very singular that the laying on of hands should have been present in all of these cases of appointing to a special work, if it has absolutely nothing to do with such appointment. As has been said, in one of the cases all admit no miraculous powers were conferred; in the other three cases it is absolutely certain the Scriptures do not teach that hands were imposed to impart miraculous gifts. The most that anyone can do is to suppose they might possibly have been imparted; and in the last case Brother Lipscomb thinks this "looks somewhat unreasonable." We need evangelists, elders and deacons. If we have the Bible sort, we will have appointed ones. Shall they be appointed in the Bible way, or in some other way? Or shall we forsake the Bible order and not have them appointed at all? I believe in sticking to the book. If it could be shown that hands were imposed only to impart miraculous powers, I would have known that I should not impose hands; for I can impart no such powers; but, seeing this cannot be shown, I am not debarred from following the Scriptures at this point also.

Brother Lipscomb seems to regret the time and space he has given to this matter, and speaks of its being agitated by a few brethren. The fact is the great body of the brotherhood who have been working for the last eighty years to restore the apostolic work, and worship, the apostolic church, have believed as I do. But that cuts a small figure in the matter. The all

important thing is: What do the Scriptures teach? We should go by the Bible, if we go alone.

I have given to our readers everything Brother Lipscomb has sent to me, or written in reply to me, on this subject, I believe. I trust he will let these articles also go to his readers. Unity is of vast importance, and how can we become one on this question unless we study it together?

The Question Settled.

(Continued from last week.)

DAVID LIPSCOMB.

NEW TESTAMENT EXAMPLES.

As in the Old Testament, so in the New Testament are many examples of laying on of hands to impart the good one possessed to others. Two cases are singled out as having been done for a different purpose, to set apart persons to a special work. Remember, we come to these New Testament cases without the shadow of an example for observing the practice, save for the one purpose. The first case is that of the seven. (Acts 6: 1-10.) Brother Harding says: "Hands were not imposed to give these men the Holy Spirit, for they were full of the Spirit; nor wisdom, for they were full of it; nor faith, for it is expressly said that Stephen was full of it." This means there is no distinction between being full of the Spirit—as regards the influences of the Spirit, that mold the heart of the Christian, that enliven and strengthen his spiritual nature and character—and the bestowal of spiritual gifts and powers on some that enabled them to teach and confirm the truth of God to others until the revelation of God's will was completed. This ought to astonish us. Do the children of God being full of the Spirit mean they must be endowed with all the gifts and powers of the Spirit given in the age of miracles? In Acts 13: 52, it is said, "The disciples were filled with joy, and with the Holy Ghost;" and Paul says: "Be not drunk with wine; . . . but be filled with the Spirit." (Eph. 5: 18.) Does this mean that these were endowed with all the gifts and powers of the Spirit, as were the apostles on the day of Pentecost, or that Jesus possessed when he "was full of the Spirit?" Zacharias and Elizabeth were full of the Spirit (Luke 1: 42, 67); were they equally endowed with Jesus and the apostles? John the Baptist was filled with the Spirit from his mother's womb, yet wrought no miracle. "The moon is full of light, the sun is full of light," yet the light varies greatly in degree and manifestation. There is one Spirit, but many manifestations and degrees of the Spirit. Many Christians are full of the Spirit at this day, but none have the gifts and powers that pertained to the marvelous manifestation of the Spirit in revealing and confirming the will of God. McGarvey, on Acts 6: 3, R. V., makes this distinction, universally recognized by Bible students as existing. He says: "Full of the Spirit.—As we had no account thus far of any but the apostles having received miraculous powers from the Spirit, the historian cannot be fairly understood as referring by this expression to such powers. He means who were full of the Holy Spirit as respects the fruits of a holy life. That some of them wrought

miracles afterwards is no proof that they could do so now." McGarvey believes hands were laid on to set them apart to the work or office. So this is not partisan pleading to favor a notion. But while it militates against his position, the language demands this exposition. All Bible scholars recognize the difference between the two manifestations of the Spirit—one coming through acceptance of the word of God to fit our own characters for service to God; the other was the bestowal of miraculous power in the beginning to teach and confirm the word of God to others. A conclusion reached by ignoring such clearly revealed truths cannot be right. McGarvey does not believe these seven possessed miraculous powers before hands were laid on them; they did possess them directly afterwards. They must have received them in the laying on of hands or close to that event. The next sentence begins with a copulative, showing it grows out of and adds to the preceding: "And [as a result of laying on hands] the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and [as a result] a great company of the priests were obedient to the faith. And [as a result] Stephen, full of grace and power, wrought great wonders and signs among the people." The word of God increased by adding seven teachers able to teach the word and confirm it with miracles. The labors and spread were among the foreigners, to whom the seven belonged. The language shows the things mentioned in these sentences were the results of laying on hands, as were also the teaching and miracles performed among these foreign populations that had been to some extent cut off from the apostolic teaching by a different language. All the results that would follow the impartation of the Spirit do follow, and these results thus mentioned cannot otherwise be accounted for. It is objected that this distributing food among the poor could not require inspired wisdom. I know of no more delicate and difficult work than giving help to the poor without injuring instead of benefiting them. Still, these seven did not confine their work to distributing food, but much more is said of their preaching and working miracles than of distributing food. The facts show the distribution made favorable openings to preach to the unconverted Grecians, and they were qualified for this work by the impartation of the Spirit. When one of these seven is mentioned after this, it is as a preacher endowed with miraculous gifts. There is no ground for attributing a purpose here different from the universal one. All the facts indicate gifts were bestowed; they were bestowed on those worthy to be intrusted with them, by being full of faith and the Holy Spirit.

BARNABAS AND SAUL.

Brother Harding says Barnabas was said to be full of the Holy Spirit before this. As shown, this does not imply that he possessed full miraculous powers and that he could not have higher ones imparted to him, but, rather, he was a vessel fitted to receive the higher gifts, and Saul had been called to be an apostle. Acts 13: 1-3, R. V., reads: "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen the foster brother of Herod the tetrarch, and Saul. And as they ministered

to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away."

Remember, prophets and teachers were the two gifted orders below apostles; none of them were as high as apostles; and from the order of their mention, Barnabas was a prophet, endowed with the prophetic order; and Saul, with the lower order of teacher.

Saul was called to be an apostle when Jesus appeared to him on the way to Damascus; but he did not receive the full measure of apostolic gifts or enter upon the apostolic work at once. He did not for three days of sorrow at Damascus, before he was baptized. He did not have the apostolic powers three years afterwards, when he came to Jerusalem and Barnabas had to indorse him as a genuine convert. (Acts 9: 26, 27.) He had wrought no miracles then, else they would have been told to remove the doubts and fears of the disciples. Saul, from the beginning, had the gifts of a teacher; so he, without learning from or conferring with flesh and blood, could teach from the beginning, and here at Antioch he is still said to be a teacher. To deny these things is to deny the plainest statements and facts of Scripture. Is there anything in the language that requires the laying on of hands to be a part of the separating process? Had it been said, "When they had eaten their dinners, they sent them away," would any one contend that the eating the dinner was a part of the separating process? No one, I take it, would. This shows the language does not require it; but it is interpreted in the light of modern practices, not by the force of the language used nor in the light of Bible examples. The fasting was on hand before the directions to separate were given. When the fast was ended and hands had been laid upon them, they departed. The universal rule in Old Testament and New Testament times was to lay hands on them to impart blessings or gifts or the Spirit possessed by the giver. After this they work miracles; Saul becomes Paul, and from this time forward is the leader.

In the light of universal Bible custom and the facts and results here, for what were hands laid on them? They were already prophets and teachers to the Gentiles, had been for ten or twelve years, had been instrumental in converting this Gentile church at Antioch, yet, it seems, had not entered on the full work to which God had called them. God had called them to be apostles to the Gentiles, and now they are called to enter into this higher work. Hands are laid on them; they are endowed with the full apostolic gifts, and now enter the work to which they had been called. The only thing that throws the least doubt on this conclusion is, those who laid on hands had gifts below the apostolic order, and it looks somewhat unreasonable that any should be instrumental in bestowing higher gifts than they possess. But this is my reasoning, not divine statement, and my reasoning may be wrong. Admit it to be correct and it would mean they received the full prophetic gift at this time, and then received the apostolic gift at a later date. But it is God that bestows the gifts as he pleases; and while his servants

with lower gifts laid on hands to signify gifts were being imparted to them, God may have given the full apostolic measure of the Spirit. The facts indicate gifts were imparted both to the seven and to Paul and Barnabas, and this places them in line with every other example of laying on hands in both the Old Testament and the New Testament, and harmonizes fully with all that is here said of the act. No other construction harmonizes with the facts given here or the practice at other times and places. I do not think there is any ground for the practice of laying on hands to set apart to work or office or for uninspired men doing it in this age.

We have devoted time and space to this question that we think could possibly have been better used, but a few brethren have agitated the question as though they thought it the vital point on which the salvation of the world hangs. We think a close examination of what the Scriptures teach and less talk about these matters would settle the question. Much of the space occupied is taken up with correcting mistakes that a little care would have prevented; but I do not believe the presentation I have made of these cases relied on to prove the laying on of hands to set apart to office can be set aside. All the other cases are for one other purpose. Without special and clear statements to the contrary, the presumption is that these cases are for the same purpose as the others. The proof must be clear and positive to show a different purpose. A doubtful case cannot justify a different conclusion. We have shown beyond dispute, it seems to us, not only that these examples may be interpreted in harmony with the other cases, but, when all the facts are considered, they agree with the uniform purpose of laying on hands. Do these Scriptures teach what we claim? Unless there is something new on this point, this must close our discussion of the subject.—*Gospel Advocate*.

Satan Transformed.

A DIALOGUE BY N. P. LAWRENCE.

Chapter V.—Disciple and Universalist.

U.—Good day, my friend. Will you take a seat with me in the carriage?

D.—I will with pleasure, and thank you for the invitation.

U.—Are you traveling far this warm day?

D.—Only to the next village where I have an appointment.

U.—Do I understand by your remark that you are a preacher?

D.—Yes, sir. I have heard the gospel and find so much satisfaction in Christianity that I try to tell others of the blessings of obedience to Christ.

U.—I am engaged in the same good work, for I love to tell the people of the provision that the loving Father has made for all the human family.

D.—The provision certainly has been made for all the human race, but one great trouble I find is that multitudes care nothing for it, and curse the loving One who gave his life for them.

U.—It is sad to know that men will do such things, but we are "warning every man, and teaching every

man," "that we may present every man perfect in Christ Jesus."

D.—You have a great work laid out. There are not only all the ungodly men and criminals of civilized lands, but the many millions of heathen. Do I understand you to be a Universalist?

U.—I believe in the salvation of all mankind from sin and death.

D.—On what grounds do you hold this?

U.—The Bible teaches that Christ died for all.

D.—Will all men be saved whether they wish it or not?

U.—All will eventually wish to be saved.

D.—Christ said to the Jews, "Ye will not come unto me that ye might have life." They continued to resist his will until their city was destroyed, and multitudes of them were destroyed with it, and the mass of them continued to resist him. The antediluvians were destroyed because of their wickedness, and we might speak of multitudes of other examples of men who have died in sin.

U.—Our heavenly Father is love and is merciful to his children, and, of course, will not punish men eternally for a few years of sin. When he shall have purified them he will bring them to his abode of bliss.

D.—I read that "Satan fashioneth himself into an angel of light." He is a deceiver and he is at his work of deception in all possible disguises.

U.—No one can make me believe there is a personal devil.

D.—If you cannot be convinced by testimony, this is to say you are not a reasoning man. Faith comes by testimony. If testimony as to a personal devil cannot be believed, then the same class of testimony as to a personal God cannot be believed. Satan has been very successful indeed, when he has so deceived men that they cannot believe in his personal existence. As I read the Bible I find no promise to those who spend their lives in sin and die in sin. Universalism strengthens the hands of the wicked by promising him life. It is like the teaching of Eden, "Ye shall not surely die."

U.—I claim to be a reasoning man, and I take the Bible as my guide in religion; and when it says "God is love," I feel sure that he does not hate his creatures, but will save them.

D.—While God is love, this is not to say that this is his only attribute. He is love, and he allows men to spend their lives in sin, if they will, and die in that condition; but does this prove that another chance in another life will make them better? Paul says that the gospel is God's power for salvation to everyone that believeth. Obedient believers are to be saved and unbelievers are to be condemned; "punished with everlasting destruction."

U.—Everlasting there means age-lasting and is not endless.

D.—The same Greek word is used in that passage that is used to describe the duration of the reward of the righteous. If one will come to an end, so may the other. If I understand your teaching, you do not preach a conditional salvation which treats men in this life as responsible and capable of character that is endless. Some men have been good, but afterwards

turned to sin and a debased life, and died thus. On your hypothesis afterwards they become good. This opens the way to suppose that at death no permanence of character has been reached. Influences will still be in force to change the bad to good, and, of course, the influences of bad will be there and may change some, who at death have been good, to evil. Such a conclusion is not in harmony with some of the last recorded words of revelation. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I came quickly, and my reward is with me to give every man according as his work shall be." (Rev. 22: 11, 12.)

River of The Lost Soul.

J. M. BLAKEY.

Some time ago the writer was strolling along the banks of the Rio de las Animas Perdidas river, in La Plata county, southwestern Colorado, and began thinking about the significance of the name. The name is Spanish, and when translated into English means "river of the lost soul." Just why it was given that name by the Spanish is not known for certain, but it is supposed that many years (perhaps two centuries or more) ago some one was lost along the banks of this beautiful stream, and on this account it was given the name which it now bears. It is indeed a beautiful stream from about fifty to seventy-five yards in width, and flows into the San Juan, and the San Juan flows into the Rio Grande. The water is very clear, and one can see the bottom anywhere. Hermosa (Spanish name, meaning beautiful) creek flows into the "Animas," as it is called by the natives, about ten miles from Durango, the county seat of La Plata county. Just above, about twenty miles, we passed through Hermosa Park, and while this place is still the home of bears and other wild animals, the writer was deeply impressed with the natural scenery. Everything displayed the greatness, majesty and wondrous beauty of God's creative power. The tall, silver tipped spruce trees; the tallest pine trees the writer ever saw, some of them almost twice as high as the oaks grow back in Tennessee; beautiful cottonwoods and aspen in abundance. The tall rock-ribbed mountains on either side, rearing their lofty domes toward heaven. The magpies singing their merry songs, and the chipmunks running about over the ground caused the writer to forget, for the time being, that he was still in a world of sin and sorrow. It seemed more like enchanted ground. Ah! yes, this is Hermosa (beautiful) park. God made this park. While the writer was meditating he remembered that the word "paradeisos," translated paradise, in the New Testament, means a park, and that God has a beautiful park (paradise) reserved for all his faithful children, where sin and death can never enter. Neither do bears and lions roam there. Instead of the wild carols of the magpie and other mountain birds, it will be the sweet songs of the angels and all the redeemed forevermore.

Jay Gould, in 1881, extended the Rio Grande

valley and along side the Las Animas river to Silverton, a distance of forty-five miles. Southern Railway from Durango up the Las Animas. While along the banks of this "river of the lost soul," the writer remembered that all of us are standing upon the banks of another stream, sometimes called time, where there are multiplied millions of lost souls. What are we doing to save them? That is the supreme question. Thirty-six million people annually die out of Christ and go on to the great judgment in an unprepared condition. Those who are trying to preach the gospel in its purity are confronted with many difficulties. It seems that wherever "God erects a house of prayer, the Devil also builds a chapel there."

The writer knows a brother over in Texas who has done more, perhaps, than any other man in that state to advance the Master's cause, and has been faithful and steadfast at all times and under all circumstances, yet the Devil and his emissaries have slandered his character and misrepresented him for years. They have done him little harm, however. A wise man is as highly complimented by being informed of his disapprobation of the bad as he is of the approbation of the good. For the reproaches and detractions of a mean man, though despicable in themselves, serve as clouds to reflect the glory of an enviable fame. Obloquy and abuse were thought to be essential parts of a Roman triumph; they are quite as needful attendants of victorious virtue. There is a tribe whose admiration is always ill bestowed, and "of whom to be dispraised, were no small praise." On the contrary, to be eulogized by the bad is to run the risk of losing the esteem of the good. Few men are duly appreciated, except by kindred spirits, and he who pretends to admire a particular character, has in the opinion of a different class of people, brought that character down to his own level. When the Apostle Paul was on earth, he suffered many things for the gospel's sake. If the reader will turn to 2 Cor., he will find an account of some of Paul's tribulations, and among others he says he suffered among "false brethren." It was the general opinion that he was "decidedly injuring the cause," and he was put in jail and whipped, and suffered many other things. The fact that the writer and many others have escaped jail and the whipping post is perhaps positive proof that they have not always been faithful in the discharge of their duty. Charles H. Spurgeon once wrote to a friend, who was in great trouble, saying, "The Lord certainly loves you much because he has called on you to suffer so much." Winston Churchill, in his latest novel, "The Crisis," presents a beautiful thought in connection with suffering. Virginia Carvel has gone to President Lincoln to beg for a pardon for her cousin, Clarence Colfax, a Southern soldier who is about to be put to death as a spy by a Union officer. This pardon the President grants because, as he says, "the time to be merciful is at hand." "Virginia," said Mr. Lincoln, "I have not suffered by the South; I have suffered with the South. Your sorrow has been my sorrow, and your pain has been my pain. What you have lost I have lost. And what you have gained," he added,

sublimely, "I have gained." Farther on it is shown that it was Mr. Lincoln's idea that we must suffer and have our sins wiped out in blood before we could become a great nation. Likewise the faithful child of God must suffer some along this "river of lost souls" before crossing over and standing in that countless throng which John saw, and which he said that no man could number, who had come out of great tribulation, and had their robes washed in the blood of the Lamb. While we are in this world of sin, surrounded by so many "lost souls," we should strive to do what we can to save them. Dr. B. B. Tyler, a leading man among the "Disciples," who has a "pastorate" in the city of Denver, might get a leave of absence some time and go down and preach Christ to these people, as Philip did in Samaria. How such men as Dr. Tyler and others can settle down in Denver and preach for rich people while there are thousands all over the State of Colorado dying without the gospel I fail to see. They certainly did not do this way in New Testament times. I fear that most of the work done by the "Boards" in the West is done on paper. The apostle Paul speaks of men who serve their own bellies. (See Rom. 16: 18 and Phil. 3: 19.) There may be some of them left until this day. I have little confidence in this belly religion which the apostle mentions. We should all strive to do whatsoever our hands find to do, remembering that our time is short here on this earth and we are hastening on to our eternal home. We have the blessed assurance that there will be no "lost souls" on the banks of that crystal river of life, proceeding out of the throne of God. May the Lord help us to be faithful is the sincere wish of the writer.

Hearing False and True Teachers.

S. WHITFIELD.

"I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only" (John 5: 43, 44)? This is the language of Christ. He came to this earth to do the will of his Father, but as a rule the people did not receive him. God had sent him here, and as he came, not to do his will, but that of his Father, he came in his Father's name. Christ was a true prophet, but as a rule he was rejected. If he had been a false prophet, the people would have received him more readily. They were opposed to Christ because he taught the truth, which condemned them.

"Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear" (2 Chron. 24: 19). At this time the children of Israel had departed from God, and he sent prophets to bring them back, but they would not hear the words of these good men, and as Zechariah was one that went unto them to warn them, they stoned him to death. They heard the word of the wicked princes and the king in preference to the Word of God. During the old dispensation, they heard the word of false teachers and were carried away with it more than they were with

the word of true teachers. "Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me nor inclined their ear, but hardened their necks; they did worse than their fathers" (Jer. 7: 25, 26). This shows that God sent unto them true prophets, but they would not hear them. "And the Lord saith, because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them" (Jer. 9: 13, 14).

The same thing was true during the days of Christ and the apostles. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. . . . And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7: 7-9). They rejected the commandments of the Lord that they might keep the teachings of men; hence, they liked false teachers better than they did true ones. The apostles taught the will of God, but they were generally rejected, and we are told that most of them were put to death.

The same is true now. People will hear false teachers more generally than they will those that are teaching the Bible. A person cannot possibly show the majority of men the truth, for they are determined not to receive it. They would rather be led astray by false teachers, and go in the broad road that leads to everlasting destruction and ruin. This has been true even from the beginning of the world, and it shall continue until Christ comes again. The gospel seems to be too simple and plain for them. They prefer the doctrines of men rather than the commandments of God, darkness rather than the glorious light of the gospel, and error rather than the truth of the Son of God. Christ was rejected although he came in his Father's name; and to-day the man will be set at naught who simply tries to teach the will of God. People would rather hear some other gospel than the Gospel. If a man goes into a community with the open Bible in his hand to teach nothing but Jesus Christ and him crucified, people will soon be told not to go to hear him, and everything possible will be done to keep them away. Some other meeting will be started, or some amusement or excitement will be gotten up, or something will be done to take the people away. Why all this? Well, they know it will not do to let them hear the truth. They will be very nice and sweet in your presence, but behind your back they will cry, "Dangerous doctrine!" Something must be done to keep people from hearing it! They used to oppose it openly, but now they have learned better, for another method is resorted to, which is to keep people away. The devil is not so slow, for he can learn as well as we can. He works hard, and when one way will not work he tries another.

Some will be convinced of the truth and gladly obey it, but others who acknowledge the truth will not obey it. It may not be popular enough for

them, or their friends may be opposed to it, and with such surroundings the convicted ones have not sufficient courage to take their stand for the right, or probably they think they are not able to stand the persecution that is waged against God's people. It is very dangerous for a man not to obey the truth when he learns it. Christ taught that those that know his will and do it not shall be beaten with many stripes.

When a man has been deceived by false teachers for a number of years and then learns the will of God, and yields a hearty obedience to the same, he thinks about his friends and neighbors; and as the light of the gospel has helped him so much, and is so plain to him, he thinks that he will have no trouble in showing it to them, and he feels quite confident that they will all obey it. He starts out to convert them from the error of their way, feeling better than he ever did before; but to his great surprise and sad disappointment, probably, he finds out that not one of them will receive it. He learns, like the rest of us, that most of the world would rather be led astray by false teachers than to be led in the way of light, life and everlasting peace and happiness.

If Christ and the apostles had told the Pharisees and Sadducees that they were nice people, and that God was pleased with them and would finally accept them, they would have been liked and would have been treated nicely; but they could not tell the truth and do that, and as they liked the good will of God better than they did the praise of men, they did not do it. If we would tell false teachers and those that are following them that they are all right, then we would be nice people in their estimation; but if Christ could not do it, we should not. Let us remember that Christ said, "If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep your's also" (John 15: 20).

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Peter 2: 1, 2). People deny the Lord by denying and rejecting what he says, which the majority of them are doing now; hence, they are on the broad road to destruction. Let us take warning and remain faithful.

Walnut Bottom, Pa.

Wisdom crieth aloud in the street; she uttereth her voice in the broad places; She crieth in the chief place of concourse; at the entering in of the gates, in the city, she uttereth her words: How long, ye simple ones, will ye love simplicity And scorners delight them in scorning, and fools hate knowledge? Turn you at my reproof: Behold, I will pour out my spirit unto you, I will make known my words unto you.

Make no friendship with a man that is given to anger; and with a wrathful man thou shalt not go.

The Way

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

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

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Scraps.

J. A. H.

It seems that THE WAY ought to be larger and the editor ought to have more time. There is not room enough to print all the matter we get, nor can I find time to answer all the questions that are asked. If I could answer them all, and were to do so, it is probable the paper would frequently be filled with questions and answers.

* * *

If the disciples at Troas (Acts 20: 7) met after sunset Saturday, and the Jews there, including Paul, counted the day from sunset to sunset, how is the statement that Paul intended "to depart on the morrow," to be accounted for? asks Brother Jones, of Beamsville, Ont. They were accustomed to use the word "day" for the light period, just as we do, and I understand "on the morrow" to mean after daylight appeared.

* * *

Brother Jones also asks an explanation of Revelation 20: 3, 7. The passages teach that at the coming of Christ, Satan, who now dwells on the earth it appears (see Job 1: 7; James 4: 7; 1 Peter 5: 8; Ephesians 6: 11), will be cast into a place called the Abyss, a prison, where he is kept securely, without being able to tempt or harm, for a thousand years. After this he is loosed for a little time to deceive the nations that are in the four corners of the earth. These must be, it seems to me, the disembodied spirits of the wicked, who inhabit the regions of the air. See Ephesians 6: 12; John 12: 31; 14: 30; 16: 11; 2 Corinthians 4: 4; Ephesians 2: 2; 1 John 4: 4; 5: 19. After a short conflict he is cast into his final place of torment, the lake of fire. During the last thousand years of time, Christ, with all the saints of all ages, will reign

on the earth. At the end of this period comes the release of Satan and the judgment. Time then ends; a new heaven and a new earth appear; Christ retires from the throne and God the Father reigns.

* * *

Brother Jones, an old Bible school student, expects to open a Bible school at Beamsville, Ontario, next winter, if God wills. My daily prayer shall be that God may abundantly bless him in the work. I am expecting him to do a great work there.

* * *

The students of Potter Bible College have baptized in the neighborhoods about the school twenty-five people this session. Meetings were conducted on Friday evenings, Sunday afternoons, and such times, in private houses and school houses. Quite a number of students have also come to Christ—a dozen I suppose, or more. There has been a fine interest in the meetings all during the session.

* * *

Brother George Klingman has just closed a meeting for the church of God at Bowling Green. The interest was excellent, the audiences larger than ever before, and a number were baptized; I am not informed at this writing just how many. The cause of Christ is looking up in this region. The growth goes on quietly and steadily without tumult or feverish excitement. Without hurry or noise a very great work has already been done by the little band that left Tenth Street on account of its unscriptural practices.

* * *

A brother sends me some "poetry" concerning THE WAY. At the same time he writes me a letter concerning it; and I like his prose so much better than his poetry, I will print an extract from the letter. He says: "The more I read THE WAY the better I like it, and the more I am convinced that it is wielding a power for good. In all my travels I hear words of praise for THE WAY. I appreciate more than you can ever know your labor to make it what it is. I have been benefited in knowledge, and have been encouraged by it. I write to tell you so, because I believe we ought to tell a man we appreciate him and his efforts while he lives." This brother writes better poetry than I can, but I suppose there is not more than one person in a million that can write anything in poetical form that is fit to be printed. I take this occasion to ask the writers for THE WAY not "to drop into poetry." I doubt if there is a man, woman or

child, who knows anything about THE WAY, that can write anything in the form or appearance of a poem that would be fit to print. Let us stick to prose and talk sense.

* * *

I believe we now have money enough for the "t list" to send the paper to all the names on hand. Send us more names and more money. Send only the names of those who are willing to read the paper. This "t list" may accomplish great good. There are already several hundred names on it.

* * *

Don't forget that the hard time of the year for papers is from about the first of April to the first of October. Look at the address on your paper, and if your time is out renew at once. It will be a little thing for you, but what a blessing to us, if all of you will do it! *Remember the golden rule.*

McCaleb and His Trust in God.

J. A. H.

In the Gospel Advocate of May 8, 1902, is an editorial, written by Brother David Lipscomb, criticising Brother McCaleb's positions. I read it with great interest, as I do everything from Brother Lipscomb's pen. I am certain that Brother Lipscomb does not understand Brother McCaleb, nor his positions. I am sure he would not misrepresent McCaleb, nor any other man, knowingly; and I am equally certain that anyone, who forms his opinions of McCaleb from Brother Lipscomb's article, will not only very greatly misunderstand McCaleb, but he will also do him and his positions very great injustice.

I am interested in McCaleb and his work. I believe him to be a pure-hearted man, who is working for God, in a spirit of faith and self-sacrifice, according to the apostolic plan. And I write this not simply because I love McCaleb, but because I believe he is doing the Lord's work in the Lord's way; and because it is a pity, and an injury to the cause of Christ, to have him and his work so misunderstood by such a great and good man as David Lipscomb.

He correctly represents McCaleb as holding (1) that "If God approves a work or worker, he will supply the means to support it or him;" and (2) that "God's power to help is not confined to or dependent upon his churches or disciples to supply the needs of his cause or servants." Brother Lipscomb holds that these positions are false; that if they were true these conclusions would irresistibly follow, namely: (1) "That Pierpont Morgan, Rockefeller, Carnegie, and others of this class are the especial favorites of the Lord;" (2) "That the Roman Catholics, the Methodists and others of the strong religious organizations of the earth, supported by the contributions of the many and the bequests of the rich, are the delight of the Lord;" and (3) "That those through the ages of the past who endured suffering and poverty and hunger and cold to carry the truth of God to the helpless and needy did it under the disapproval of God."

Now how he draws such conclusions from such premises is more than I can see. From the fact that when God approves a worker and his work he supplies the means to support him and it, it by no means fol-

lows that he approves every man who piles up millions in the service of Mammon; or that he approves the great unscriptural organizations that raise and expend through their unscriptural societies such vast sums for the publication of their unscriptural doctrines; or that he supports his servants without requiring them to endure hardships for his sake. Such conclusions do not flow from such a premise irresistibly, nor can they be dragged out of it by any process of logic whatever. They are in nowise related to it. The fact that a father, being much pleased with one of his sons and his work, supplies that son daily with what he needs to support him in his work, by no means irresistibly proves that that same father is well pleased with all of his children and acquaintances who are making money by all manner of means and methods. Nor does it prove he is pleased with all the organizations to which his other children and acquaintances belong simply because they are raising and expending great sums of money. Nor does it prove he does not require the son in whom he is well pleased, to endure suffering, poverty, hunger and cold in the prosecution of his work. It has often happened that the endurance of these and greater hardships were absolutely necessary for the successful prosecution of the work. The United States government expected to supply the means to support its soldiers in the war with Spain, but it by no means expected to free them from enduring suffering, hunger, cold, heat, rain, toil, danger and death. He is no true soldier of Jesus who does not expect to do his duty faithfully even though it requires him to endure all these evils; nor is he a well-informed one, who does not expect to be called upon to endure persecutions, affliction and hardships for Jesus' sake. I pity the man who wants to go through this life without great sacrifices and hardships for Jesus. He is not much of a man. David Lipscomb is an intellectual giant, and a logician by nature; and how such a man could reason in such a way is one of the problems I cannot solve.

Brother Lipscomb says: "We have always objected to the boasted success of the denominations or of the society advocates in raising money as an evidence of favor with God. I do not believe it is an evidence of favor with Brother McCaleb any more than with them." Certainly not; the mere fact that a man raises much money is no proof that God is with him; if he accumulates it for his own selfish use, it is rather a proof that God is against him. Nor did McCaleb ever think for a moment that to raise great sums of money is to demonstrate that God approves you. Far from it; but he does believe, if he and his work please God, God will supply him daily what he needs for that work. That may be very little or very much; and it may include cold, hunger, thirst, imprisonment, sickness, suffering and death; but he believes God will give him what he needs for the work.

But McCaleb's faith in the matter, and his apparent success (or want of success) in the work, should have no weight with us unless that faith is well founded upon the word of God. But, if so founded, no apparent failure should shake our confidence, inasmuch as apparent failure has often proved to be in the long run glorious victory. The chief priests, the scribes, the Pharisees, the Sadducees, the

mixed multitude, and even the disciples of Jesus thought his life ended in failure on the cross; but for eighteen hundred years Christians have gloried in the cross, and the gospel of the crucified Savior has been the power of God unto salvation.

But the question remains: Does God promise to the faithful worker, who believes and loves and works according to God's will, that he will supply him with what he needs for the work? If so, McCaleb is right and Brother Lipscomb is wrong. To the law and to the testimony. Jehovah says, by the mouth of David, "Trust in Jehovah and do good; dwell in the land and feed on his faithfulness. Delight thyself also in Jehovah; and he will give thee the desires of thy heart. Commit thy way unto Jehovah; trust also in him, and he will bring it to pass." Psa. 37: 3-5. Here the Holy Spirit positively affirms that if one trusts in Jehovah and does good, he shall dwell in the land and feed on God's faithfulness; that if one delights in Jehovah, God will give him the desires of his heart; that if he commits his way to Jehovah and trusts in him, he will bring it to pass. So Jehovah spoke in former times, and who that is familiar with the histories of Abraham, Isaac, Jacob; of Joseph, Moses, Joshua; of the judges, of Samuel and of Saul; of David and Solomon; of the kings of Judah and of Israel; of Daniel and the prophets, does not know that God fulfilled these promises to them literally? Read the first two and the last chapter of the book of Job that you may see how God blesses those who love and trust him, and curses those who despise him. Read also a few extracts from the book of Deuteronomy. Please turn to and read the following. It will require but a few minutes, and you cannot fail to see how God dealt with people in those days. Here are the passages: Deuteronomy, chapter 2, verses 7, 14, 15, 25, 30; chapter 3, verses 2, 4, 5, 21, 22; chapter 4, verses 3, 37; chapter 7, verses 12 to 26; chapter 8, verses 17, 18; chapter 11, verses 26 to 32; chapter 20, verses 1 to 4; chapter 28, verse 8; chapter 30, verses 1 to 10. Read also Joshua 10: 42 and 14: 6-11; Judges 2: 6-23 and 2 Samuel 17: 14. Now I do not believe the man lives, who can read these passages and believe they are from God, and then doubt that in those days God specially blessed those who loved and served him and put their trust in him, and specially cursed those who despised him and turned from his commandments. I do not see how the doctrine of God's care for his children, in temporal as well as in spiritual things, could be taught in stronger, plainer, more unequivocal language.

Is this doctrine also taught in the New Testament? Consider the following passages and see. My first quotations are from Jesus. He has come in the end of the Jewish dispensation to prepare the way for the Christian. He is talking to people whose faithful fathers have been guided, guarded and supplied with everything they needed in the service of Jehovah. He is showing that the new dispensation will differ in many respects from the old. Will it differ also in this respect? Will God cease to supply to his faithful servants the things they need? Can they throw themselves whole-heartedly into Christ's service, depending on him to guide, guard and supply them while they work faithfully for him, or will it be necessary

for them to look after their temporal wants first and then devote what time is left to Jesus? Hear the Master as he answers these questions. He says: "Be not, 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 these things. But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." Matthew 6: 31-33. Now Brother McCaleb believes Jesus meant literally what he said. He has sought Christ's kingdom, and is a member of it; and he now believes, if he gives his life to seeking his righteousness, to doing good, doing the will of God, he need not be concerned about food and raiment; God knows he needs these things, and God will see that he gets them. Christ 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. Yet seek ye his kingdom and these things shall be added unto you." Luke 12: 29-31.

Have you noticed carefully what Jesus says? Listen: He tells his disciples not to be anxiously *inquiring*, What shall we eat or what shall we drink? He tells them *not to seek* what they shall eat and drink, because, he says, the Gentiles, the nations, seek after these things, and because your Father *knows you need them*. He tells them plainly, if they live to do God's will, he will supply all these wants.

These promises do not release Brother McCaleb from work; they bind him to work with his might to do God's will; but they do release him from care. If he has enough to-day, he can work for God to-day; he should not concern himself about laying up supplies for to-morrow; if he is diligent in doing God's will to-day, to-morrow's supplies will come as certainly as to-morrow's sun shall rise; the God who is back of the sun, is back of the promise. His word is as good in the one case as in the other.

Paul boldly affirms to the Philippians, "My God shall supply every need of yours according to his riches in glory in Christ Jesus." Phil. 4: 19. And he says to them, "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.

In perfect harmony with all this, 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." 1 John 3: 21, 22. So Brother McCaleb has a right to believe that if he devotes his life to doing God's will, if he lives for Jesus, he can ask God for anything he needs, and he will get it. Remember, Paul says, "My God shall supply every need of yours." Why, Jesus plainly teaches that God is much readier to give good things, such as food and raiment, to those that ask him in faith than any earthly father is to give them to his children. See Matthew 7: 8-12. Now Brother McCaleb believes what God says in these places, and he

acts accordingly; and thus far not one of these promises has failed him; every one of them has been fulfilled. At the close of his life Joshua said to the children of Israel: "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spoke concerning you; all are come to pass unto you, not one thing hath failed thereof." Joshua 23: 14.

Brother Lipscomb talks about Brother McCaleb's "exploiting himself and his work and the gifts made to him as evidence of his favor with God." True, he tells about the promises of God being fulfilled in his experience, but I thought he was magnifying God, instead of exploiting himself. I am sure that is what Joshua meant in telling how God had kept his word in every instance with Israel; I am sure he was not exploiting himself or Israel. No, indeed; he was glorifying God. So far as I am able to judge Brother McCaleb is a remarkably meek, humble, modest unpretentious man. I thought Brother Lipscomb's judgment was that he did not dwell enough on the needs of the Japanese field, and on his work there; that he did not make sufficient effort to raise money, to enlist churches in his support, and so on. Of all the missionaries that I ever talked to, I believe he did the least in exploiting himself and his work; and I am sure of all the missionaries I have seen on a visit home from the foreign field, he did the least to raise money for himself, or to arrange that it might be raised for him hereafter.

Moreover it is no crime for a Christian to believe that he has favor with God. If he has not, he is not a Christian at all; and the more we believe God's promises and act on them, the more we have favor with him.

Brother Lipscomb objects to Brother McCaleb's position, "that God's power to help is not confined to or dependent upon his churches or disciples to supply the needs of his cause or servants;" but he gives an illustration in the same paragraph which plainly shows that McCaleb is right. He reminds us that Paul "took his longest missionary journey as a prisoner, at the expense of the political government." Just so; God so overruled that the state, not the church, carried Paul on that long journey, which he had for years desired to make. So in this case God was not dependent on the church or the members thereof to carry out his plans. The fact is, God is not dependent on anything or anybody. Everything and everybody depends on him. If Brother Lipscomb will consider, he will remember that on that same journey, when Paul and all the ship's company were wrecked on the island of Melita, he and they were most abundantly cared for, and that, too, before a convert to Jesus had been made on the island, so far as the records show.

Brother Lipscomb reminds us that Paul labored to support himself at Corinth; so does McCaleb labor to support himself at Tokyo: but McCaleb receives help from the brethren in America while he is at Tokyo; so did Paul receive help from the brethren of Macedonia while he was at Corinth. See 2 Corinthians 11: 9. Paul went on his missionary work without a contract with any man, body of men, or church; and so does McCaleb: some of the brethren voluntarily contributed to Paul, the church at Philippi did (see

Phil. 4: 10-19); so do some churches and some brethren to McCaleb. Paul would write letters to the churches and tell them how he fared and send by messengers who could make the matter fully known to the brethren (Colossians 4: 7-9); Brother McCaleb writes letters and sends them by the mails, and has them published. It seems to me that McCaleb is working like Paul worked; and it seems to me that we ought not to find fault with him because he trusts in God.

Brother Lipscomb asks: "Does anyone think he [McCaleb] trusts the Lord more than Paul, or that he pleases him better?" And he adds: "If the Lord did not supply Paul with food and raiment, without labor on his part, I am doubtful about his doing it for others now; and I doubt any interpretation of Scriptures that would prove God failed to fulfill his promises to Paul." So would I; but I have no idea that McCaleb ever did a deed, or spoke or wrote a word which suggests the idea that God would support him, or any one else, without work. His idea is that if a man works for God, if he seeks the kingdom of God and his righteousness, his daily needs will be supplied to him. And, as we have seen, he got that idea from Jesus.

I suppose when McCaleb said he knew only a few who were fitted to teach the Japanese, he meant he knew only a few of those that understand the plan of salvation who can speak Japanese. I suppose it takes several years to learn it so as to speak it well; and if that is what he meant, doubtless he is correct.

Peter says: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time: casting all your anxiety on him, because he careth for you." 1 Peter 5: 6, 7. And Paul says God is the "Savior of all men, specially of them that believe." 1 Timothy 4: 10. But Brother Lipscomb thinks, "The idea that we are the special objects of divine favor is apt to beget an egotistic and self-important spirit and to lead us to overestimate ourselves and underestimate our brethren."

It is certain that all Christians should cultivate humility; but if a man does not believe that a faithful Christian is a special object of divine favor, he does not believe the plain, positive statements of the word of God. Brother McCaleb impresses me as being a much meeker, humbler man than I am, or even than Brother Lipscomb is. I know no man who seems to me to surpass him in these respects. I hope he may grow in humbleness, meekness, gentleness—and in trust in God. If he does the Lord will take care of him whether we, his brethren here, do our duty or not. But the question that ought to concern us is: What will the Lord do with us, if we do not do our duty towards him?

A Wrong Standard.

We have been reluctant to criticise Brother McCaleb's positions, lest it hinder the contributions made to him; but this consideration should not prevent a protest against hurtful teaching. The standard he adopts is: if God approves a work or worker, he will supply the means to support it or him; and to prove this, he contends that God's power to help is not con-

financed to or dependent upon his churches or disciples to supply the needs of his cause or servants. I believe this standard false and injurious both to those who help and to those who are helped. If this standard is correct, the conclusion is irresistible that Pierpont Morgan, Carnegie, Rockefeller, and others of this class are the especial favorites of the Lord; that the Roman Catholics, the Methodists, and others of the strong religious organizations of the earth, supported by the contributions of the many and the large bequests of the rich, are the delight of the Lord; it would indicate that those through the ages of the past who endured suffering and poverty and hunger and cold to carry the truth of God to the helpless and needy did it under the disapproval of God. We find nothing in the Bible, either in precept or example, like Brother McCaleb's contention or his example in exploiting himself and his work and the gifts made to him as evidence of his favor with God. We have always objected to the boasted success of the denominations or of the society advocates in raising money as an evidence of favor with God. I do not believe it is an evidence of favor with Brother McCaleb any more than with them. Witness the prophets and heroes of faith of the Old Testament, who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy:); they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11: 36-38)—and in the New Testament, Paul, and Jesus who had not where to lay his head—with the assurance that unless they were willing to give up lands and possessions for Christ, they could not be his disciples. Nor did God's disciples make his providing them means to pay their expenses in a country a test of God's approval of their work. Paul went, saying: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." (Acts 20: 22, 23.) Still, he believed that he pleased God in going. He took his longest missionary journey as a prisoner, at the expense of the political government; and much of his missionary work was done while he was wearing a chain as a prisoner. He had no fleshly or material blessings of which to boast; so he could boast only of his sufferings and self-denials for Christ; hence, he says: "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which com-

eth upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities." (2 Cor. 11: 23-30.)

Brother McCaleb glories that the Lord has never let him suffer for any earthly good and never will while he remains faithful to him. Paul went to the great and wicked city of Corinth without means; and while he preached, he worked at his trade with Priscilla and Aquila, and the circumstances indicate that he preached to and converted them while working with them for a living. The Lord had as great resources at his command then to supply his servants' needs without their working as he has now, save there are more professed Christians now to fellowship the laborer than there were then. Does any one think he trusts the Lord more than Paul, or that he pleases him better? Why the difference, then? If the Lord did not supply Paul with food and raiment, without labor on his part, I am doubtful about his doing it for others now; and I doubt any interpretation of Scriptures that would prove God failed to fulfill his promises to Paul.

Jesus Christ plainly said that God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5: 45.) Rain and sunshine are God's means to cause the earth to produce food; so he clearly teaches that the means for gaining temporal goods are placed equally in reach of the just and the unjust, and they will equally profit by these if they will use them. This accords with the facts in the world. Weeds and briars grow just as rank in a Christian's field as in a sinner's, if he does not use the means to keep them down; they will choke the corn of one who neglects to destroy them to preach the gospel as much as they will the corn of him who neglects to cultivate it to attend a horse race. If this is not true, it is not true that he sends rain and sunshine alike on both. If they make the just man's corn or wheat bear better than that of the unjust, he does not send them alike on both. The brethren sent to Paul's help, but he never claimed this was a gift from the Lord to him; but he showed gratitude to the brethren who gave the aid, prayed that God would more abundantly bless them for their use of what he had given them. God gives corn to the man who works for corn; the man gives to his brother in need. Sometimes in our anxiety to show ourselves the special objects of God's care, we overlook those who help us. This is not pleasing to the Lord, and Paul never did this. Paul did not believe that his hunger, nakedness, and cold were the result of God's neglect; but he asked the Lord to help him bear the suffering. This is the way God treated his beloved Son.

The idea that we are the special objects of divine favor is apt to beget an egotistic and self-important spirit and to lead us to overestimate ourselves and underestimate our brethren. Brother McCaleb tells us he knows of none save those in Japan (and one other, not named) fitted for work among the Japanese. "In lowliness of mind let each esteem other better than themselves." (Phil. 2: 3.) How did he and the others get so much better prepared for this work than

all the rest of God's children? A man that is not fitted to teach the Japanese is not fitted to teach any one. There are hundreds and thousands of Christians laboring in this country as self-denying as those who have gone to Japan. The difference is, the language and customs of the Japanese differ from those of other peoples. Time and opportunity to study and learn these are needed, and with these there is no reason why every one fitted to teach others could not teach the Japanese. To teach otherwise is to discourage others from working for God among the Japanese.

I am glad that Brother McCaleb and those brethren are well supplied; it would be a shame to the brethren and sisters if they were not so. I am glad they have homes of their own. In this and in the supply of their material wants they have fared better than many who labor in the home field. I urged it on the brethren who had families to look to this point of trying to secure a home for the family, and that they might be permanently identified with the people whom they were trying to help. I do not think it hurtful to them or a hindrance to their work that they are compelled to labor at other things at times for a living; it brings them into closer contact and sympathy with the people. I do not think such necessity hurtful to the usefulness of a teacher in this country. The way to reach the people is to be one of them in their labors, trials, and troubles. I think it right to communicate with the churches concerning their needs. This is needful, because God will work no miracle to help those teachers now; they must let their wants and their needs be known, as Paul did. (Eph. 4: 10-20; 6: 21; Col. 4: 7-9.) I think it could be done in a way that would lead others into the work and all the churches to regular and faithful work for the Lord, in lieu of sporadic gifts in response to constant public begging. I believe the Lord prefers the regular, constant contributions, from week to week, as God prospers them. Paul, at least, seemed to think that the better way. (1 Cor. 16: 1, 2.)—Gospel Advocate.

Satan Transformed.

A DIALOGUE BY N. P. LAWRENCE.

Chapter VI. *Missionary Society Disciple and Primitive Disciple.*

M. S. D.—Brother, will you please furnish me statistics of the congregation of which you are a member for the society "Year Book?"

P. D.—I cannot conscientiously do so as I find nothing concerning such society in the New Testament.

M.—If a census enumerator were to ask you to furnish statistics would you not do so?

P.—Certainly. As a subject of the political power it would be my duty to do so.

M.—Can you not do as much for those whom you call "erring brethren" as for the world?

P.—The New Testament enjoins upon Christians to be subject to the *powers that be*; but we are commanded to give no encouragement to professed Christians who are not content to follow the inspired word. 2 John 9: 10.

M.—Then do you think it not right to have missionary societies to send preachers into places where there are no churches?

P.—I am a disciple, a learner. If you can show in the New Testament where such societies are commended I shall be grateful to you.

M.—Must I furnish a New Testament model to satisfy you? Have we no right to use our sanctified common sense in such matters?

P.—Common sense ought always to be sanctified and when it is God's word is all the teacher we ask for in religion.

M.—You have a very peculiar way of looking at the matter; how are we to "go into all the world and preach the gospel?"

P.—You pay me a compliment. The Lord wishes his people to be *peculiar* and zealous of good works. If we do as he directs our works will be good. As to going into all the world to preach the gospel, that was to the apostles and they did their work faithfully. Col. 1: 23.

M.—Do you mean to say that we ought not to send the gospel to the heathen?

P.—I mean to say that true disciples of Christ (John 8: 31) are anxious to preach the gospel in all places where they can. Japanese disciples feel anxious that their own nation shall hear the joyful message: their faith in God induces them to consecrate themselves and the Father helps them to go. Thus it is with others also to the end of the list.

M.—Why do you say the Father helps them to go? Do you mean without aid from the brotherhood?

P.—I mean that the disciple who is consecrated to the Lord's service need have no fears as to ways and means. To the Lord belong all the resources of the universe. When he wants a Japanese Christian to go to Japan and teach his nation the gospel he goes, because the Father knows how to have his expenses paid. And so of every other man.

M.—You seem to shift the burden all on the Lord as if we had nothing to do.

P.—Mistaken again. We ought to have faith in God and act accordingly, with faith, hope and love as we ought to possess those virtues, all missionary society schemes and all other plans of doing the Lord's work except through the church of Christ will sink into oblivion. There will not remain a sect of any name or a society of Y. M. C. A., Y. P. S. C. E., or any other set of initials. The faithful, hopeful, loving disciples will go everywhere with the precious gospel; means will be copiously poured into the Lord's treasury; thousands of people will hear the gospel with joy and obey, righteousness will abound, and sin and iniquity will hide away in shame.

The Epistle to the Hebrews.

R. H. BOLL.

Lesson IX.—Section 4, Continued.

II. The rest promised to God's people. Heb. 4: 3-II.

1. God's works were finished from the foundation of the world, as it is written: "God rested on the seventh day from all his works."

2. But this passage says, They shall not enter into my rest.

3. Therefore God intended that some should enter into it.

4. The fathers having failed to enter into it, he

speaks again through David (a long time afterward) of another day of opportunity.

5. If the fathers under Joshua's leadership had entered into that promised rest, God would not have spoken of this later day.

6. There is, therefore, still a Sabbath rest in store for God's people.

7. That rest is (like God's) a ceasing from all our works.

8. Let us give diligence to enter into that rest, that we may not, like the fathers, fall, through unbelief.

REMARKS ON THE LESSON.

The lesson opens with the latter part of verse 3. Having discussed the failure of the fathers spoken of in the quotation (Heb. 3: 7-11) he proceeds to speak more particularly of the promise of rest. God called it his rest. Now God's work was finished at the creation and he took his rest. God speaking of the fathers, said that they should not enter into his rest; which implied that some others should enter into his rest; that is, into a rest of the same nature as his. Long after the fathers had failed, he promised another day through David, in which there would be another opportunity given to enter into that rest; warning them also not to harden their hearts this time as the fathers did, and failed to enter in. "But did they not finally enter into the promised land and rest, under Joshua?" No. If that had been the fulfillment of the promise of rest, David would never have spoken of another, future day. And David lived some four hundred years after Joshua. Thus everything points to another, future rest, stored up for those who will hear and accept it; a Sabbath rest, like God's, when their work is over and they may cease from labor. (Rev. 14: 13.)

There can be no rest without previous labor. Rest implies work. There is nothing more unsatisfactory and tiresome than resting, or rather the attempt to rest, when one has not previously worked. Hunger makes food palatable; so does work prepare for rest. The Christian was made to work (Eph. 2: 10). "Work out your own salvation with fear and trembling." (Phil. 2: 12.) His faith will inspire him to work, though he had before been a sluggard; and God works in him "both to will and to work for his good pleasure." Phil. 2: 13.) Unbelief, and consequent disobedience, deprive man of the blessing of the rest, in the very nature of things. The admonition is very pertinent: "Let us give diligence," or, "Let us labor" to enter into that rest.

It is thought by some that, judging by the tenor of this chapter, God's Sabbath of rest is still going on. The "days" mentioned in Gen. 1, are, in their view, so many periods of time; the last period, "the seventh day," the Sabbath of his rest, having not yet ended. Says Bacon, "The first creature of God, in the work of the days, was the light of the sense; the last was the light of reason; and his Sabbath work ever since is the illumination of his Spirit. First he breathed light upon the face of the matter, or chaos; then he breathed light into the face of man; and still he breatheth and inspireth light into the face of his chosen." The view is plausible, though it could hardly be proved from anything said in this chapter. And it is doubtful whether there is any such thing as a

"Sabbath-work" of God, for on the seventh day God rested from all his works. While Jesus said (John 5: 17), "My Father worketh even until now, and I work,"—a passage which may be construed as an argument on either side, and does, therefore, not decide the question.

Note that the writer of Hebrews attributes the words of the Old Testament to the Holy Spirit (Heb. 3: 7) and to God (Heb 4: 4), in accordance with his first statement (Heb. 1: 1) and other Scriptures (2 Sam. 23: 1-3; 1 Peter 1: 21).

The eleventh verse ends the discussion of the passage quoted from David, and its application—"A wise man profits by the experience of others; a fool hardly by his own." The example of Israel's unbelief and fall is written for our profit. Read a full account of it in Psalms 78. Another promise of rest is held out to us: Harden not your heart now as they did in the provocation.

DIRECTIONS FOR STUDY.

Study the text from Heb. 4: 1 to 11. Memorize perfectly verses 1, 2, 3 (down to "that rest"); and verses 9, 10, 11. Notice in remarks—Outline of the argument—The future rest—Rest and work—How man is led to work—How man loses his rest—Is the Sabbath day of God still going on?—Old Testament from God—An example written for our profit. Read the references.

Questions: When did God enter upon his rest? What is said of the seventh day? Who should not enter in? Why not? Is another day of opportunity given? Did Joshua lead them into that rest? What promise remains for God's people? What kind of rest is it? What admonition is given us?

A Missionary and Fortunes.

BY W. J. BISHOP.

A kind brother in Kentucky who has my interests at heart suggests that erroneous notices that appeared in the Louisville Courier Journal and the Nashville American should be corrected. The Paris (Texas) Daily Advocate published the article as it appeared in the American, with some corrections, as follows:

The following is from the Nashville (Tenn.) American:

"Lexington, Ky., March 22.—(Special.)—A wedding of considerable interest in several parts of the country will be that of Miss Clara May Elliott, daughter of Mr. and Mrs. James Daniel Elliott, of Paris, Texas, the coming month to William J. Bishop, of Tokyo, Japan. Miss Elliott is a belle of great popularity in the Texas town, where her father is a financier of considerable reputation. She met young Bishop at Nashville, Tenn., while both were students, he at Vanderbilt University and she at Ward Seminary. After graduation young Bishop went to Japan, where he engaged in business as a merchant, making a small fortune. He arrived last Wednesday to claim the sweetheart of college days as his bride. They will return to Japan and there make their home."

Miss Elliott and Mr. Bishop met in Paris while he was minister of the Church of Christ, Lamar Avenue, and, as reported in the Advocate several days ago, Mr. Bishop has been engaged in mission

work several years in Tokyo, Japan, to which place he will return with his bride and there continue his work. He is a publisher of Christian literature in Japanese and English. Before leaving Tokyo he erected a home in one of the most healthful parts of the city. He was educated at the Nashville Bible School instead of at the Vanderbilt University. Miss Elliott and Mr. Bishop will be quietly married at the family residence next Tuesday.

Friends who know me will not be misled by such reports. The only money I made was by operating a small printing office and teaching English. And all the money I received from these sources and from the churches in America I used in the work I went to Japan to do. I bought a printing office and paper, ink, etc. Built a home for myself and the printing office, and had food and raiment. Having these, I was content. Having won the heart of a sweet Christian girl, I came home for her.

I have not "married a fortune," so the churches are not robbed of their privilege of having part with me. My wife and I have given ourselves and all we have to the work for the Master. This is the promise upon which we depend:

PROMISE UPON WHICH WE DEPEND.

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.

God fulfills his promises through his children.

WM. J. BISHOP.

Sherman, Texas.

The Single Eye.

D. J. WILLS.

"The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But 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 is that darkness." Matt. 6: 22, 23.

There is a sound eye in reference to spiritual light as well as there is in reference to material light. If our eyes be sound we enjoy the light of day. If they be diseased the light hurts them. The rules of interpretation may enable some to interpret many passages of Scripture who have no particular object in view. But to him who desires to know what the will of God is, and who looks only with this one thing in view, to him the knowledge of God is easy. And as the eye looks only with this one intent and purpose, it is called "the single eye."

As the Christian's faith looks only for things unseen, so the single eye looks only for the will of God. As I have said to such an one the knowledge of God is easy: and he is enabled to see far more than him who has the evil eye.

Now it is clear to my mind that this teaching is more applicable to the growth of the Christian, than it is to the conversion of the sinner. It does not rep-

resent a class of people being suddenly brought face to face with the gospel as was the woman at the well of Samaria. It deals more with professed Christians. Let us go to the parable of the pearl for an example. Here was a merchantman seeking goodly pearls, who, when he had found one pearl of great price went and sold all that he had and bought it. Now the fact of his being a merchantman shows that he was not a novice, or a new beginner at the business, but he was a professional. And he finds in this one pearl all that he desires. So with the Christian having the single eye, as he grows in knowledge and understanding, searching for the will of God is all that he desires. It is the one supreme thing.

Like David, he meditates upon it day and night. Like Mary sitting at the feet of our Savior, he "hath chosen the good part which shall not be taken away." The fact that it shall not be taken away makes it a great and a good part. What a consolation it is to know that though death will rob us of many things of our choice it cannot take away "the good part."

"The single eye" then looking for the will of God finds in this one thing all that it desires. I see lessons drawn from this Scripture as I never saw them before. Take the work of sacrificing and see how much clearer is the sight of "the single eye" than that of "the evil eye." When called upon to relieve the poor, or spread the gospel, "the evil eye" may not see how it can afford to give anything. Or if for the sake of appearance it sees a way, it always gives of the poorest and in such a way that it will not miss it. On the contrary "the single eye" fills with tears at the sight of suffering and perishing humanity and forgetting self, throws wide open its doors and freely gives of the best it has, until it feels it has lost.

This is true sacrificing. To sacrifice need not necessarily mean to give, but it must mean to lose. "But 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 is that darkness. Our Savior here shows the danger of our light going out or turning into darkness, and the greatness of that darkness. This applies to individuals and churches. We know what a blinding effect the darkness has upon our eyes when we suddenly step from the light into the darkness. It is then that we notice the greatness of the darkness."

"The lust of the eyes, the lust of the flesh, and the pride of life" have no attraction for "the single eye."

The man who makes it his chief business to glorify God will have little time or desire for anything else. He cannot do this and at the same time be entangled with the affairs of the world. He cannot serve two masters at the same time. This is the reason why many Christians never get any farther advanced than they do. They will not sacrifice time, money nor talent. God pays good interest for these things but it needs faith to believe it.

Sad, indeed, it is for Christians to let their light go out. And that is not all: their light is turned into darkness. Instead of leading others or even keeping out of their way, they are only blinding them. Much of this falling away will be unpardonable. These are like the man who emptied his house, and swept it out, or got rid of his unclean spirit. But who afterward, finding no enjoyment, hunted up seven other unclean spirits and went back in the house to live again. The Scriptures call the last state of this man worse than the first. This was the trouble. The man made no effort to obtain the good spirit. As a result there was nothing in the house to keep the evil spirits out when they came back. Neglect will ruin any man spiritually or financially.

Jordan, Ont.

The Way

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

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

VOL. IV.

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Scraps.

J. A. H.

We have recently added more than fifty names to our "t list." We now have on hand about fifty more names for it that we have not the money to pay for. We pray the Lord to stir up the hearts of his people to furnish the money. It is a pity to have so many widows, orphans, invalids and others who would read the paper, if they had it, and not be able to send it to them. We want more money and more names.

* * *

Let me remind you again of a very important matter. Examine the "tab" on your paper. If the time is out renew at once. It is a small matter to you; it is much to the paper. If the subscribers pay up promptly during the hot months, we can run easily; if they are negligent about it, it entails much labor and much expense on us.

* * *

I suppose the writers for **THE WAY** spend, on an average, not less than five hours to each article. Rating their work at a carpenter's wages, they give one dollar and a quarter in each article. If one writes weekly, he gives about sixty-five dollars per year. In writing, editing and attending to the finances, the editor gives not less than fifteen hours per week; and he spends about one dollar per week at hotels while writing for **THE WAY**. He does not charge this to the paper. Now, as the writing part of this company does this much, the reading part ought to pay their subscriptions promptly and help to get more subscribers. Don't you think so? The editor is not complaining about his part; he enjoys it. He believes it is doing good to thousands; but

he hopes and prays that it may go to thousands more.

* * *

A brother wants to know if it is wrong to keep a roll of students in Sunday school and call it. There is no wrong in it, that I know of. Then he adds: "Some object and won't take any part in the work." Then quit calling the roll. It is much better and easier to do without the roll than without the unity of the brethren. Be ready always, and under any and all circumstances, to give up any expedient, howsoever innocent in itself, if it interferes with the peace and unity of the church. We must do this or be grievous sinners before God. The brother adds: "If it is wrong we will discontinue." May God bless them and give them peace.

* * *

A brother writes from Tennessee, asking about 1 Cor. 5: 9-13. Paul directs the Corinthian Christians "to have no company with fornicators," meaning, he says, not the fornicators of this world; but "if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no not to eat." The Tennessee brother wants to know what eating is referred to, and is inclined to think it means the Lord's Supper. I do not think so. I believe it means we are not to associate with him, even as we can with men of the world, who are such characters. This, in fact, is plainly stated. If such a man is called a brother, we are not to keep company with him; we are not even to eat with him. We are to put away the wicked man from among ourselves. Read the passage and see. It is very much disregarded.

The Appointment of Elders at Berea, Ky.— A Singular Coincidence.

J. A. H.

Yesterday, May 18, the subject of the Sunday school lesson was "The Early Christian Missionaries," and the text was Acts 13: 1-12. In this passage we have the account of the separation of Paul and Barnabas to the work to which God had called them.

This same day had been selected for the appointment of some elders at Berea church, Warren county, Kentucky. When I arrived, on Saturday, a

brother asked me: "Have you seen the Gospel Quarterly and Brother Lipscomb's explanation of the lesson?" I told him I had not, and added that Brother Elam, not Lipscomb, now edits the quarterly. "Well," he said, "it makes the matter of appointment very plain." Of course, I was much more interested in this subject than I would have been ordinarily, inasmuch as we were to appoint elders the next day. So I asked for the book and read as follows:

"Separate me Barnabas and Saul,' means to separate them from these others and send them to the work to which God had called them. They did as directed by the Holy Spirit. 'Then, when they had fasted and prayed, and laid their hands on them, they sent them away.' It is not stated here that these prophets and teachers acted for the church, but it is stated in Acts 14: 26, 27, R. V., that Paul and Barnabas returned to Antioch, 'from whence they had been committed to the grace of God for the work which they had fulfilled,' and that they 'gathered the church together,' and 'rehearsed all things that God had done with them, and how he had opened a door of faith to the Gentiles.' This seems to show that the church did act in sending them away. Fasting, praying, and laying on hands was not an ordaining ceremony; Barnabas had been a preacher for about sixteen years, and Paul had been a preacher for at least ten years. So this was not to ordain them as preachers. 'The truth is that this ceremony, no longer called *ordination* in the English Scriptures, was nothing more than a method of solemnly commending a man to God for the ministration to which he was being set apart (McGarvey). 'Was this prayer, fasting, laying on of hands the manner of commending them to the grace of God? If not, how were they commended to this grace? Laying on of hands was a manner of bestowing a blessing on a person; the commending to the grace of God was the expression of good will and fellowship in the work in which they engaged, and asking God's blessings on them and their work' (Lipscomb)."

Let us now notice particularly several lessons here taught by these brethren—Elam, McGarvey and Lipscomb. Elam reminds us that when the brethren were directed by the Holy Spirit to separate Barnabas and Saul, they did as they were directed; they fasted, prayed, laid their hands on them and sent them away. He proves that this ceremony was not to "ordain" them as preachers, for Barnabas had been a preacher for sixteen years and Paul for ten. He then quotes McGarvey to show that fasting, praying and laying on hands is no longer called "ordination" in the English Bible; that it is nothing more than "a method of solemnly commending a man to God for the ministration to which he was being set apart." In the Revised Version we find the word "appoint" in such connections where "ordain" is found in the common version. See Acts 14: 23 and Titus 1: 5. The word ordain is limited to God's decrees. When there is simply a separating and setting apart to a special work—for instance, Jeremiah to be prophet (Jer. 1: 5), the twelve to be apostles (John 15: 16), the high priest to his

work (Heb. 5: 1; 8: 3)—even when God himself does it, in the Revised Version the word appoint is used where ordain is found in the common version. We should no longer talk about ordaining elders, deacons and evangelists; we should speak rather of separating them, appointing them, of committing (see Acts 14: 26) them to the grace of God for the work they are to do. Brother McGarvey holds that the fasting, praying and laying on of hands constituted a ceremony which was simply "a method of solemnly commending a man to God" for the work he was to do, simply this and nothing more; and Brother Elam appears to agree with him. The quotation from Brother Lipscomb expresses the same idea. He affirms, in a strong interrogative, "that the prayer, fasting, laying on of hands was the manner of commending them to the grace of God. If not, how were they commended to this grace?" he asks. Not a word is said in the exposition of the lesson intimating that hands were imposed to impart miraculous powers, because there is not a hint of such a thing in the Bible account. If those men were faithful to God, and we have no reason to doubt it, they did just what they were told to do—they separated Paul and Barnabas to the work to which God had called them. If we all were willing to speak where the Bible speaks, and to be silent where it is silent, we would never, in teaching on this subject, intimate that hands were imposed to impart miraculous power. When one does so, he teaches for doctrine the supposition of men. I believe in standing by the Book without addition, subtraction or change.

Yes, we appointed elders at Berea yesterday. We fasted, prayed and laid hands on them. And here are some of our reasons for doing it: (1) There were elders, also called "bishops," in the apostolic churches, and they were appointed; they did not simply "grow into it." See Acts 11: 30; 14: 23; 15: 2; 20: 17, 28; Phil. 1: 2; 1 Tim. 3: 1; Titus 1: 5, 7. Read these passages in the American Revised Version. (2) Paul gave very minute and explicit directions as to the qualifications these elders must have (see 1 Tim. 3: 1-7; Titus 1: 5-9); and there is no intimation that miraculous power or knowledge is necessary to fit one for the place.

And when the question arose, How shall we appoint them? we knew exactly what to do, provided God and his apostles said just what they meant—no more, no less; and provided those prophets and teachers at Antioch did just what they were told to do—no more, no less. At Jerusalem the apostles told the brethren to look out from among themselves seven men, "whom we may appoint over this business." The brethren "chose" seven men and set them before the apostles; "and when they had prayed, they laid their hands on them." Now, if the apostles did what they said they would do—just that, nothing more—I know how to appoint. Yesterday when those brethren who had been selected by the church placed themselves before the aged elder, Brother Hanes, and myself, we prayed and laid our hands on them. When the apostles said they would appoint, that is what they did; when the duty of appointing fell to our lot, that is what we did.

Yes, we were to separate those men, who had been

chosen by the church, to the work to which they had been called. How were we to do it—according to the Scriptures or some other way? According to the Scriptures, of course; and if Simeon, Lucius and Manaen did just what they were told to do by the Holy Spirit—if they did not “go beyond” what was spoken, if they did not fall short, if they did not turn from it to the right hand or to the left—then I know just how to separate men to a work to which they have been called by the Holy Spirit. (If elders are selected according to the Scriptures they are called by the Holy Spirit; for the Spirit wrote the Scriptures.) “Separate me Barnabas and Saul,” said God; “then, when they had fasted and prayed and laid their hands on them, they sent them away.” So we went to the meeting fasting, and we prayed and laid our hands on them.

As certain as Jesus reigns, if Simeon, Lucius and Manaen did what God told him to do and stopped, we appointed these brethren according to the Scriptures. And the man who appoints in any other way is as much a perverter of God’s ordinance of appointment, of separating men to a special work, as the sprinkler is of God’s ordinance of baptism, or as the Roman Catholic is of God’s ordinance of the Lord’s Supper. And I do not know that it is a greater crime in God’s sight to pervert one of these institutions than another. We who cry, “Where the Bible speaks we speak, and where the Bible is silent we are silent,” should cease to allow our guesses, surmises, think-sos and suppositions to deflect us from doing, when we appoint, just what apostles and prophets did when they appointed. And I make bold to say, with no fear of successful contradiction, that no reason (?) has ever been, or will ever be given, for not doing when we appoint like the apostles, and Lucius, Simeon and Manaen did when they appointed, that is not based upon a guess, a supposition, upon an inference that is not necessary. And all such reasons (?) are not worth the breath that is necessary to puff them into the air. When will we learn to go by the Word of God and hold our opinions to ourselves as private property, instead of teaching them to the division of the churches, to the perversion of the ordinances of God?

But, if the apostles did more or less than they said they would do, and if Simeon, Lucius and Manaen added to or took from God’s command, if they turned from it to the right hand or to the left, then are we indeed at sea, without chart, compass or rudder, on this subject of appointment. My brother, is it not easier for you to believe that the apostles did just what they said they would do, that those three teachers at Antioch did just what the Holy Spirit told them to do, than it is to give up God’s institution of appointment, or to appoint according to the wisdom of man instead of according to the Word of God? For my part, I expect to live and die believing the apostles did what they said they would do, and that Simeon, Lucius and Manaen did just what they were told to do. And I am not afraid to go before the judgment seat of Christ to give an account of my appointing, when I can say I appointed just as they did. Let us leave it to atheists, infidels, agnostics, destructive higher critics

and other such unfortunate creatures to be regulated in their religion by human reason, but let us still cry, “Where the Bible speaks we speak; where the Bible is silent we are silent.” “What is the chaff to the wheat,” saith the Lord.

“But,” some one may ask, “what benefit did those men at Berea receive from the imposition of the hands of Brother Hanes and yourself?” So I have been asked many a time, “What benefit do those people get from your dipping them in the water?” If baptism is administered according to the Word of God, it is a great blessing—it is an institution of God by which men and women who have given themselves to him in heart, and by faith are committed to him to be received into the divine family to receive the forgiveness of sins, the gift of the Holy Spirit and heirship with Jesus. But, if done according to the wisdom of men, it is an abomination to the Lord, and it is sure to bring curses and afflictions. Brother Lipscomb tells us the appointment of elders and deacons by this way—fasting, praying and the laying on of hands—has fallen greatly into disuse in the bounds of his observation. Yes, and the greatest lack of the churches in all this region is an efficient eldership and capable, faithful deacons. Most of these churches have a name to have elders and deacons, but they are not worthy of the name.

What right have we to suppose it is more displeasing to God to have the ordinance of baptism perverted than the ordinance of appointment? Are they not both his ordinances? Are not the wisdom, power, goodness and mercy of God in both of them? Certainly, and therefore we must be careful to observe both just as they are written. Let us not offer strange fire before the Lord. Let us not strike the rock, when he says speak to it. Let us not speak the appointment, when his holy book teaches to fast and pray and lay on hands; lest fire come out from the Lord and consume us, as it happened to Nadab and Abihu, sons of Aaron; or lest we fall short of an entrance into the celestial Canaan, as Moses and Aaron did of the terrestrial. There is much in baptism, and there is much in laying on hands, when these institutions are attended to with faithful hearts, according to the divine word. The blessing of God always goes with those who in faith and love walk as it is written by the Holy Spirit. And his wrath always waxes hot and fierce against those who forsake his law to go according to their own wisdom.

“But,” one may say, “you call the appointment of elders and deacons ‘an ordinance of God,’ yet you say we do not ordain them.” Just so. Baptism is an ordinance of God, but we do not ordain people in it; we baptize them. We and they submit to the ordinance of God and keep it. And so it is that the appointment of elders, deacons and evangelists is an ordinance of God; but those who fast, pray and lay on hands do not ordain. No; both they who appoint and they who are appointed submit to the ordinance of God; they observe it to do it. Let us strive and pray to walk in all the ordinances of the Lord blameless, and the peace of the Lord will abide with us, and the blessing of

the Lord will follow us always, everywhere, under all circumstances. The man who walks by faith in God is secure. Nothing can hurt him. Nothing good is withheld from him. In sickness and in health, in riches and in poverty, at home, abroad, on land, on sea, in palace, in prison, in popularity, in persecution—all things work for his good. It is a glorious thing to believe!

The Epistle to the Hebrews.

R. II. BOLL.

LESSON X.

(Conclusion of Section 4.)

III.—The Word and the God with whom we have to deal (Heb. 4: 12, 13).

1. The Word of God is a living and active power.
2. It is sharper than a two-edged sword, and pierces to the dividing asunder of soul and spirit, and joints and marrow.
3. It detects the thoughts and purposes of the heart.
4. No creature can hide itself from God, but everything lies bare and open before his eyes.

REMARKS.

The connection of these two verses with the foregoing argument is natural, although not very apparent. The theme has hitherto been the Word of God in both covenants, spoken in the first through the prophets, in the New (and last) Testament through the Son; ministered by angels then, through Christ now. The writer spoke of the consequences of the neglect and disregard of God's Word, illustrated by the fate of the Israelites, who fell through unbelief. Belief and unbelief always have reference to the Word of God; hearing and receiving the Word is belief; hearing and rejecting is unbelief. (See Rom. 10: 16-21.) Having spoken of the Word, its source, the results of believing and disbelieving (Heb. 1: 1, 2; 1-4; 3: 7, etc.; 3: 16; 4: 2), he now emphasizes the whole by this last declaration of the nature of that "word" and the God who spoke it.

The Word of God must not be trifled with. Its very power renders it dangerous when misused. It has power to heal and power to smite (Rom. 1: 16; 2 Cor. 2: 14-17). The same Word that saves some through their faith, hardens others through their unbelief. The poor in spirit, he who respects God's Word (Isa. 66: 2) and who delights in it (Ps. 1: 2,3) will find it a well-spring of immeasurable blessings. But those who despise it, and trample it under foot, or even neglect it, it will raise up against them and slay them (Rev. 2: 12, 16; 2 Thess. 2: 8).

The Word of God is living (see Luke 8: 11; 1 Pet. 1: 23) and has power to impart life (Ps. 119: 50; John 6: 63). It is powerful (Jer. 23: 29). It is called the "sword of the Spirit"—the one only weapon the Christian is to use in his warfare (Eph. 6: 17; 12; 2 Cor. 10: 4, 5). The Word of God is revolutionary. It changes hearts, nations, worlds. It has power to mould the hearts of men. It transforms men into the image of God (2 Cor. 3: 18). It carries on its wings light and love and liberty. Christians worry too much about the results of their

preaching, and often try to enforce the Word with their own power; resorting to physical means to overthrow or prevent false teaching. All that is unnecessary. Preach the Word of God in word and deed and your work is done. God will see to its effects (Isa. 55: 10, 11). That Word will go on its way and work while we sleep. It will pierce the hearts and joints and marrow; it will save and destroy according to God's will; it will make vessels unto honor and unto dishonor out of the clay of human hearts, as the great Potter listeth; it will undermine evil and error; it will overthrow principalities and powers of darkness—all that is its work, not ours.

The Word of God is a discernor, or detector, of the thoughts and intents of the heart. It is a mirror in which we may see ourselves as we are, as God sees us (James 1: 21-25). It is a delineator of human nature, warning us of pitfalls, and dangers of our several dispositions (Ps. 19: 11-13). It is a test, a touch-stone of men's characters, and will finally become measuring reed and judge (John 12: 48).

And God knows our hearts. He who once rejected the Israelites because they "alway erred in their heart," and received not the Word spoken by angels, will he let them escape who neglect the Word of the Son? Verily he sees us and the innermost thought of our souls. He knoweth them that are his; and if we are not his and for his service he knows it, and knows how to deal with us. And the manner of reception we give his Word shows what manner of men we are.

Thus ends the first great division of the book of Hebrews, which might be headed, "The Source of the Old Covenant and the Source of the New." It contrasts the Son with the angels; the Christ with Moses. After that another phase of contrast is taken up.

DIRECTIONS FOR STUDY.

Memorize perfectly Heb. 4: 12, 13. The lesson is short; but the remarks point out scope for much study. Read them very carefully, and look up all the references. Some of the references may, at first glance, seem to have no bearing on the subject, and require some thought to discover their relevancy. The study and learning of the references constitute one of the chief advantages of these lessons. Note in the remarks what is said on the following items: The connection of verses 12 and 13 with foregoing argument—Word not to be trifled with—Two effects of it—Qualities of the Word—Its work and ours—God's word as discernor of thoughts—As warner—As judge—God knows us—End of the first chief division of Hebrews.

Questions.—What three terms are used to describe the "Word?" What is said of its piercing power? Of its power to discern? Does God know his creatures?

He that hath knowledge spareth his words: and a man of understanding is of excellent spirit. Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding (Prov. 17: 27-28).

Righteousness Through Faith.

JESSE P. SEWELL.

"The just shall live by faith" (Rom. 1: 17). "But the righteous shall live by faith" (Rom. 1: 17, R. V.). The "just," the "righteous," shall live by faith—not may live by faith. The just, the righteous, shall live—not live physically, but remain just, maintain their righteousness by faith. The just, the righteous, shall live by faith—not by physical power and human wisdom. If we attain unto justification, righteousness, it is by or through faith. If we remain in this state it must be by or through faith. God said, long before the establishment of Christianity, that this must be so. "Behold, his soul, which is lifted up, is not upright in him; but the just shall live by his faith" (Hab. 2: 4).

The soul that is lifted up—that is self-righteous—that would depend on physical power and human wisdom, does not attain unto uprightness or righteousness. But the soul may attain unto this uprightness, righteousness by faith.

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 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: 5, 6). Whether Enoch had less or more physical power and human wisdom than the average man of his day we do not know. But we do know that, let these things be as they may, he did not attain unto that degree of excellence in the service of God that caused God to be pleased with him and translate him by these things. It was by faith that he attained unto this great excellence in the service of God.

Physical strength and human wisdom are not sufficient to establish the righteousness of life that will justify us with God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand; and let us rejoice in the hope of the glory of God" (Rom. 5: 1, 2). It is in justification that we have peace with God; and that justification is obtained through or by faith. And being justified, it is by Christ that we have access into the grace or favor by which we are enabled to stand or maintain our justification.

But it is by faith that the power of Christ, which gives us grace or favor that we may attain unto righteousness, is obtained. We cannot obtain this divine power in any other way. Physical power and human wisdom cannot reach high enough to get a hold upon it.

But is it a fact that we may really be righteous by or through faith? We are no stronger physically and have no more human wisdom after our faith is established than before! Certainly not. But it is not by these things that we stand. It is by the grace or favor of God that we stand; and we receive this grace as result of faith.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4: 15, 16). Most assuredly then "we can really be righteous" by faith. We have a high priest who has been tempted just as we are. His nature was just as ours. His physical strength and human wisdom were just as ours. He knows we cannot establish and maintain righteousness by these. He can be touched by this weakness of ours. Hence he, through Paul, exhorts us to come to him to find grace or favor to help in times of need. If our faith in his Word is strong enough to lead us to take advantage of this offer—the means here provided for us—we can live the life of righteousness, otherwise we cannot. If the faith is there, the life will be there. If the faith is not there, then it makes no difference how strong we may be physically and what great human wisdom we may possess, we will never establish the life of righteousness that will please God and bless us. But by faith that is real, by a faith that is strong enough to cause us to rely or depend on the means God has provided by which we can be righteous, we may establish and maintain this righteousness.

What are these means? We have found from Heb. 4: 15, 16 that one of them is coming to the throne of grace to ask for mercy and favor to help in time of need. If our faith is not strong enough to lead us to do this we should not be surprised that we are continually falling and failing in the establishment of the righteous life.

Our Master taught his disciples to pray, "Lead us not into temptation, but deliver us from evil" (Matt. 6: 13). If our faith is not strong enough to cause us to do this, then why should we be astonished that we are constantly falling in ways that seem, even to us, to be inexcusable?

Again, when Satan came to our Master to tempt him, Christ did not depend on his physical strength and human wisdom; but he depended on the strength of his Father and the power of his Word. To each temptation he replied, "It is written." Christ is our example. If our faith is not strong enough to lead us to follow him in this as in all other things, should we be astonished that we fail in our efforts to be righteous?

It is by faith that works by love that righteousness is established. But if we haven't the faith, and are therefore unrighteous, can we help this? "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5: 6). Our trouble is not a lack of food, not a lack of opportunity, but a lack of hunger—a lack of desire.

"I saw a letter written by a young lady, an invalid, who had been sent to Madeira to escape the rigor of a Scottish winter. It glowed all over with its praises of the place; the climate, the landscape, the friends, the food—all were the best. Even in the matter of health there was neither sickness nor pain. But one plaint, not loud, but long, ran through the letter like its woe; the keynote of its melancholy cadence was, 'I have no appetite. If the appetite should return I would be well.' The next mail brought intelligence that she was dead and buried. In the midst of plenty she died of want—a

want, not of food, but of hunger."—Dr. Arnot, in Christian Leader.

These words very beautifully illustrate this last point I would make in this article. If we are not righteous, it is because we haven't faith. If we haven't faith, it is not because we haven't the evidence—the power, furnished of God, to produce it; the Word of God; but because we haven't the appetite—the desire.

Let us examine ourselves, and see whether we be in the faith (2 Cor. 13: 5).

Enemies of the Truth.

S. WHITFIELD.

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell" (Matt. 23: 29-33)? In this chapter we have a terrible denunciation of the scribes and Pharisees given by Christ. These people were not generally looked upon as a wicked people. They claimed to be religious, but still they would not accept Christ or his teaching. Christ spoke of them as the worst enemies of the truth. They were going in the same way that their fathers went, and were preparing themselves for the same destruction. During Old Testament times many religious pastors and false teachers and prophets were great enemies of God, his Word and his people. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it" (Acts 7: 51-53). Those that were persecuting Stephen no doubt thought they were doing the will of God. He showed them that they were doing the same thing that their fathers did. Their fathers resisted the Holy Ghost by rejecting the Word of God, which was exactly what they were doing.

It was religious people that opposed Christ and his work during his entire work upon this earth, and the same people had him put to death. They watched and followed Christ to catch him in his teaching, and brought false charges against him; and, although they could not prove any of these charges, they were determined to put him to death. They did this because they could not stand the truth that he told them, for they had their minds made up not to receive it. They stoned Stephen because he told them the truth. He preached unto them the Word of God, the Holy Spirit speaking directly through him, which cut them to the heart; and when they could not stand it any longer, they stopped

their ears and ran upon him, cast him out of the city and stoned him to death. They claimed to be defending the law of Moses, and they certainly thought that they were very religious; but they were rebelling against Moses, God, Christ and the Holy Spirit. Paul was beaten by the Jews, who thought they were religious, and they sought his life, and bound themselves under an oath that they would not eat till they had killed him. Such people would not receive the truth, and they did all they could to keep it from those that would.

Those that were outwardly wicked, and that did not claim to be religious received the teaching of Christ more readily than the Pharisees did. The Pharisees were counted the most religious sect of the Jews, but they were the most bitter enemies of the gospel of Christ. They found fault with the Son of God because he ate with and tried to lift up the wicked ones. Christ or the apostles could not teach the truth without condemning these self-righteous people; and, as they were not willing to be convinced by the truth, it only enraged them.

Some think that all of this is true, but you could not convince them that religious people would do the same to-day; but let us see if the most religious people, in their own way, to-day are not just as bitterly opposed to the truth as they were in the days of Christ and the apostles. Let a man go to a place and preach the truth as it is in Christ, and nothing else, and it will not be long till he will have the religious people of the community, or many of them, stirred up, like Christ and the apostles had the Pharisees stirred up. They will not accept it, and many of them will not hear it. They will do like they did to Stephen, shut their ears against it. They won't obey it themselves, and they will do all they can to keep it from those that would. We are often told by them that as long as a man believes a certain way is all right, it will be all right to him, and God will accept it; but at the same time they will do all that is in their power to keep others from believing that the Bible is all right. They do not seem to know what the word "consistent" means when it comes to the plain teaching of God's eternal truth. Almost anything that a man can preach now, except the Bible, will suit the world. Any thing will please them and tickle their itching ears better than the Word of God. Many think it was terrible for Christ and the early Christians to be persecuted so much; but they never think that they are doing as bad themselves as did those that persecuted the apostles, and filling up for themselves the same measure of destruction. Think of those that are resisting the Holy Spirit now by rejecting the teaching of the Book! People cannot stand the truth now any better than those did in the days of Christ and his apostles.

Openly wicked men to-day will receive the truth, very frequently more readily than those that are trying to worship God through the doctrines and commandments of men. You might better try to convert the infidel from the error of his way than to try to show such people that they are rebelling against the commandments of God and resisting the Holy Spirit. We need not be alarmed by such

things, for it is all turning out just as it is represented in the Scriptures by Christ and the apostles.

Many of the worst enemies of the truth are found among the digressives, but even this need not terrify us, for Paul said, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20: 30). And again he said, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4: 1, 2). And John said, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (1 John 2: 19).

Let us remember that religious people were enemies of the truth during Old Testament times, during the teaching of Christ and his apostles, the same is true to-day, and shall be until Christ comes again. Let us not be deceived by being carried away with the doctrines and commandments of men. We should be faithful and loyal to our king, even though every one around us is led away from the simplicity of the gospel. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Walnut Bottom, Pa.

Assembling of the Church.

J. LEE BLACK.

I am very thankful to Brother Harding for giving me an opportunity of writing more on an all-important subject.

In THE WAY of April 17, Brother Harding gives us the exact procedure at a meeting where he was worshiping on the first Sunday in April.

I heartily agree with Brother Harding that this was about correct. But let us not be willing to stop with being about correct, but let us continue to teach the people to "Press toward the mark of the prize of the high calling of God in Christ Jesus" (Phil. 3: 14). For we must continue to edify the body of Christ "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4: 13).

REVIEW OF THE MEETING.

1. They sang several songs. This was correct. See Col. 3: 16; Eph. 5: 19.

2. An elder of the church took the oversight at the meeting. This was also correct. See Acts 20: 28.

3. They had prayer. Correct again. See 1 Tim. 2: 1, 2, 8.

4. The assembly then was classified for the purpose of studying the Word of God. This was good if the classification was properly made.

(a) Alien sinners need to be taught how to become Christians. See Acts 2: 38; 16: 31, 32.

(b) New born babes need the sincere milk of the Word that they may grow thereby. See 1 Peter 2: 2.

(c) Those who have had some development in the Christian life need stronger meat. See Heb. 5: 14.

Now, if we try to teach these three classes all together we find that while one is edified the others are not, and we are commanded to "Let all things be done unto edifying" (1 Cor. 14: 26).

5. "The teachers seem to be teaching the Word of God." If they were they are worthy of double honor. See 1 Tim. 5: 17. But if they were teaching the "International Sunday School Lesson," they were blaspheming that worthy name by the which they are called. For in the Word of God we are "furnished completely unto every good work" (2 Tim. 3: 16, 17, R. V.).

6. They had a sermon. So did the church at Troas. Acts 20: 7.

7. They had the Lord's Supper. This is according to the teaching of the Word. See Acts 2: 42; 20: 7.

8. They had a collection. This we are commanded to do. See 1 Cor. 16: 2.

9. "All of the teachers, in this instance, were teaching simply as members of the church of God." Then it was an assembly of the church and not a Sunday school, and should be so understood and spoken of.

10. At the beginning all the members of the church had not arrived, about three-fourths of them just came in time for the sermon. This was to their shame. Every member has his part of the work to do, and should be at his post when the body is assembled for worship. See 1 Cor. 12: 13-31; Heb. 10: 25. This is often the case because they have been taught that the first part of the service is not the church worship (which frequently is true), and is only for children and teachers. I pray God that this idea may soon be removed from the hearts and minds of the children of God. Let us no longer continue "in will worship, . . . and neglecting of the body" (Col. 2: 23).

11. These classes were largely made up of people who were not "members of the church." That was all right. We are commanded to teach "every creature" (Mark 16: 15). I suppose no one will refuse a seat to sinners at the assembling of the church, and I am sure we should not refuse to teach them when they come to be taught.

Now, I have written these few words with a prayerful heart, hoping that they may be edifying to the body of Christ. That we may realize that God has fully equipped his church for every emergency, and it does not need any human invention to assist it. Let us honor Christ and his church by doing all things in his name, "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

Utica, Miss.

Note.—If Brother Black were to meet some children at the church house two hours before the time of the assembling of the church to teach them God's Word, he would do no wrong that I can see. He would be obeying Jesus. If a half dozen others were

to do the same thing, they would be doing right, too; and they would have a school on Sunday—a Bible school on Sunday. They would be doing church work, just as Brother Black is when preaching to a lot of sinners in a private house; but in neither case would the church be assembled there. The seven who served tables were doing church work when they were going about over the city ministering to the poor, but the church was not assembled with them. Those who use the Oxford and Cambridge Bibles, common version or revised, are using books translated and published by Episcopalians, but it is God's Word for all that, and God's Word is good. The International Sunday School Committee selects lessons from God's Word. They make neither note nor comment. The comments in the Advocate series are made by Christians. To be too straight is to be crooked. But I do not think Brother Black is much crooked.—(EDITOR.)

"All Things are Yours."

I Cor. 3: 21.
P. R. SLATER.

"All things are yours; ye are Christ's; and Christ is God's." When we become Christ's we come into great possessions. How much may be included in the "all things" is not the purpose of this article to determine. But let us notice some of the things that we have and may obtain in Christ.

First, then, in Christ the favor of God has been obtained, and being in favor with God, all things else are attainable, and if we receive them not, it is because of our inherent weakness; our nature may not be able to endure all things, and such as would be a detriment to us, God in his wisdom withholds from us. James says we ask and receive, not because we ask amiss, that we may spend it in our own pleasure. Then, while all things are attainable in Christ, it is better that some things be withheld from us, lest we should, in receiving them, lose those things which he came to bring. Jesus says, "I have come that you might have life." Then that that would cause us to lose the life which Jesus came to give, the Father withholds from us. If we abide this and continue to serve him all will be well. But we so often, like the children of Israel while journeying in the wilderness, become dissatisfied with God's guidance, and murmur and complain, and fall by the way. What a lesson for us, brethren! Will we not be content then with such things as the Father sees is good for us and use them in such a way as will be a blessing to ourselves and others?

Then among the "all things" that are ours is the favor of God, and through this favor that which is best for us may be had.

But let us note some of the things all may obtain in Christ, and all do who continue in him. Then again the mercy of God takes the lead, and through that mercy they too are attainable. Through his mercy we obtain the forgiveness of sins in Christ. But for Christ, who knows that poor, weak rebellious man could ever have obtained God's mercy? We have not only obtained the forgiveness of sins through him, but have been redeemed from the thralldom of sin, which is essential to our being able

to continue in the favor of God. Is it not enough then, that we have been thus redeemed and brought into God's favor again, for us to endeavor to so live as will enable us to continue in his favor; that we may rejoice in the day of Christ, that we have not run in vain nor labored in vain?

If we then be faithful to our trust, going forward in the discharge of our every duty as we see and know it, we shall eventually receive a crown of life when our work on earth is ended.

The Gospel.

The gospel, the gospel, the glorious gospel! What is this gospel that we hear so much about and is so glorious? Paul says in 1 Cor. 15: 1-4, "I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; By which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures." Here is a plain explanation of what the gospel is. The death, burial and resurrection of Christ. The first four books of the New Testament—Matthew, Mark, Luke and John—are called the gospels. Why are they called the gospels? Because they tell of the death, burial and resurrection of Christ. So if we want to hear about, know of or believe in this gospel we must read or hear read these books. Anything more than to hear, know and believe? Yes. Obey. "Christ became the author of eternal salvation unto all them that obey him" Heb. 5: 9. "When the Lord Jesus shall be revealed from heaven with his mighty angels 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, when he shall come to be glorified in his saints and to be admired in all them that believe (because our testimony among you was believed) in that day" (2 Thes. 1: 7-10). Here we see the result if we do not know God and obey the gospel. We know God from his Word, which produces faith or belief (Rom. 10: 17). What is it to obey the gospel? We have learned that the gospel is the death, burial and resurrection of Christ. We obey this in form, likeness or figure. Christ died a natural death; we die to sin. The word death means separation. We separate ourselves from sin, and when we do this in earnest from the heart it is, like death, very serious, for sin wants to hold on to us. Christ was buried in the earth; we are buried in water. Christ rose out of the earth; we rise out of the water. This is obeying the gospel. That to be done from the heart, in form, likeness or figure (Rom. 6: 17; 1 Peter 3: 21; Rom. 6: 5). It is the only power that is able to save us (Rom. 1: 16). This brings us to the blood of Christ, which cleanseth us from all sin (1 John 1: 7). Sin is the awful disease. God is the great physician. The gospel is the prescription and the blood of Christ is the remedy.

L. H. WILSON,

Rice Station, Ky.

The Way

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

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

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Scraps.

J. A. H.

"At the Baptist Congress in Detroit (1894) Dr. Howard Osgood, the greatest Hebrew scholar in America, in the presence of men who were well informed on the subject, and who were quite favorable to the alleged 'results of the higher criticism,' stated what those 'results' are, as told by their advocates. He asked to be corrected if in any particular he erred; but no correction was offered. From slips of paper he read statements of these 'results,' and when all present had consented to the correctness of the presentation Dr. Osgood startled them by saying that all his quotations were from Thomas Morgan, a deist of the earlier part of the eighteenth century, and from Tom Paine, the well known infidel of the latter part of that century."—Ex.

* * *

That is to say, all of the assured results (?) arrived at by the nineteenth and twentieth century destructive higher critics were taught by eighteenth century deists and infidels. A great many preachers among the different churches eagerly accepted these teachings because their hearts are not right. Doubtless it is true of most of them that they are not Christians, nor were they ever; and gladly would they get rid of all faith in the Bible doctrines of righteousness, self-control and the judgment to come, if only they can retain lucrative pastorates.

* * *

Some of the conclusions of the destructive critics are these:

1. We are not under obligation to believe what the Bible, fairly interpreted, teaches.
2. We are not under obligation to do what the Bible, fairly interpreted, enjoins.

3. "The difference between Jesus and any other member of the human race was one, not of kind, but of degree."

4. The resurrection of Jesus, perhaps, was not a bodily reappearance after death, but an appearance only in visions.

5. The patriarchs before Moses, including Adam, Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob and Joseph, were for the most part, if not altogether, mythical characters—beings who never had existence except in the minds of those who invented them.

* * *

Anybody who is fairly well informed in the Bible, who has mind enough to think and who uses his mind, knows that if these five positions were true, the Bible would be an utterly unreliable book, filled with falsehoods from beginning to end. Were these conclusions well founded the religion of Jesus would cease to be regarded; it would lose its power over men; no honest preacher who understood the facts would advocate it, and the preacher's calling would fall into the hands of covetous wretches who would be willing to teach lies for filthy lucre's sake.

* * *

What a blessed thing to know that these conclusions are false, and that Christ still reigns; that there is a great Father to listen to our cries and to answer our prayers; that Jesus has taken the sting and the victory from death, and that we may dwell with all the pure of all ages for the never-ending years of eternity in the Paradise of God! Is your faith weak? Then read the Bible itself. Read it from lid to lid, over and over again, and as you read strive to live according to its holy teachings, and your faith will become as strong and clear as sight.

* * *

Paul charges Timothy to hold "faith and a good conscience; which [good conscience] some having thrust from them made shipwreck concerning the faith" (1 Timothy 1: 19). This tells the story. Men do wrong and are unwilling to cease from doing wrong; they thrust from them the good conscience, then they are eager to get rid of that which condemns them and which threatens them with fearful retribution. So they make shipwreck of the faith. It is of infinite importance to cultivate the conscience, to keep it tender and sensitive.

* * *

"These signs shall accompany them that believe: in my name shall they cast out demons; they shall

speaking with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16: 17, 18).

I have heard of a physician over in Tennessee who sometimes approaches Christians thus: "Here is a deadly poison; your Christ says it will not hurt you if you drink it; I say it will kill you; now drink it." And when they refuse to drink, he says, "You believe me more than you do your Christ."

If Christ had said every one of these signs shall be wrought by every one who shall believe on me through all ages the doctor's contention would hold good if all Christians could not work them now. But Jesus did not say this, nor was it ever true that all of these signs could be wrought by all of the disciples. These signs did accompany the believers, for, at the planting of every church, so far as the records show, men with miracle working power were present or arrived soon afterward. And it appears to have been the rule of the apostles to impart miraculous powers to their new converts. See Acts 8: 4-24; 19: 1-7; 1 Cor. 1: 1-7; Gal. 3: 1-5. It is also a fact that as a rule different gifts were imparted to different individuals. See 1 Cor. 12: 1-30. Jesus was talking to the apostles when he said "these signs shall accompany them that believe." And they did as long as the apostles lived upon the earth. When they died they ceased, because they were imparted through the laying on of the apostles' hands. During the apostolic age each church had its wonder workers; these signs did accompany those that believed. It is nowhere intimated they were to continue to the end of time. The only way in which any man can make a plausible argument against the Bible is by reading into the text what is not there.

* * *

Don't forget that you can save us time and money by watching the "tab" on your paper, and by paying promptly when your time expires. If you fail to do this, and you receive a notice from our office, please attend to it at once. The editor expects to be away from home during the greater part of the summer, and it is important that the subscribers shall aid the young men who will attend to the office work as much as possible. Look at the "tab" on this paper now and see how you stand. It is better in paying your subscription to the paper, as it is in going to the train, to get there a little ahead of time rather than a little behind. I expect to leave home for a protracted meeting at Montgomery, Ala., on the 14th of June, and I especially request that everyone who is indebted to THE WAY, whose time has expired, will settle up by the seventh day of June. If we are doing you good help us this much.

Has He Changed Sides?

J. A. H.

At another place in this issue the reader will find a short article from Brother David Lipscomb, under the heading "Whosoever exalts himself shall be abased." It appeared first in the Gospel Advocate of October 25, 1900, and was then printed in the December issue of THE WAY, the same year. It is a short but clear and powerful statement of the

truth concerning God's care for his children. It seems to me to teach exactly the opposite of his article, "A Wrong Standard," which appeared in the Advocate May 8, 1902, and which was printed in THE WAY May 22. Has Brother Lipscomb changed? Has he gone over to the other side on the question of God's care for his people? In his recent article, criticising McCaleb, speaking concerning the doctrine, "If God approves a work or worker, he will supply the means to support it or him," he says, "I believe this standard false and injurious, both to those who help and to those who are helped." But in the former article, which is reprinted in this issue, he teaches just like McCaleb—that God blesses and cares for those who forget self and work wholly for the glory of God.

He says of the Christian worker, "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 that forgets all else and works for the glory of God is the one that succeeds. In forgetfulness of self, he goes where he can do the greatest good in saving souls and honoring God, and he succeeds. . . . 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.' . . . 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."

So taught Brother Lipscomb, and he correctly affirmed that "we have examples of the working of this principle all through the Scriptures." He referred to Abraham, Moses and David as men who acted on this principle, and who were abundantly blessed therein.

But in his recent article, which appeared in THE WAY of May 22, he seems to take the other side of the question. He says, "Jesus Christ plainly said that God 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' Rain and sunshine are God's means to cause the earth to produce food; so he teaches that the means for gaining temporal goods are placed equally in reach of the just and the unjust, and they will equally profit by these if they will use them. This accords with the facts in the world. Weeds and briars grow just as rank in a Christian's field as in a sinner's, if he does not use the means to keep them down; they will choke the corn of one who neglects to destroy them to preach the gospel as much as they will the corn of him who neglects to cultivate it to attend a horse race. If this is not true, it is not true that he sends rain and sunshine alike on both. If they make the just man's corn or wheat bear better than that of the unjust, he does not send them alike on both."

This last extract from Brother Lipscomb is not only contradictory of the former one, but it is also contradictory of the teaching of Brother E. G. Sew-

ell, if I understand the matter. Brother Sewell teaches in the Advocate, and afterwards in THE WAY of December 1900, that "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 not find them; but God's children are promised all these things if they diligently seek for them."

This is much nearer the truth than Brother Lipscomb's later doctrine, but it falls far short of what he taught in 1900—far short of the truth. The Christian is plainly told by Jesus not to seek for food and raiment; and the Master assures him that if he seeks the kingdom of God and his righteousness, these things shall be added to him. See Luke 12: 29-31 and Matthew 6: 19-34. The child of God must seek, or he need not expect to find; but he is plainly told what not to seek and what to seek. Jesus says, "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind." And in language equally simple and strong he says, "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." Or, as Brother Lipscomb taught in 1900, "His [the Christian's] duty is to present God and his cause and to lose sight of self. If he does this, God will care for him." "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 the blessings of the life to come."

Just so; for 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 hundred-fold 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: 28-30).

That, I take it, is what Brother McCaleb believes. He and his wife left native land, father, mother, brothers, sisters and homes, to go far away among foreigners to teach them the doctrine of Jesus. And, if they are true to the Lord in their work, they may rest in these promises in full assurance of faith. So far they have been fulfilled to them, and, if they are faithful, they will surely be to the end.

The greatest need of the Church to-day is this faith—the faith that Brother Lipscomb taught in 1900. If every Christian would "forget his temporal good," and seek with all his heart, mind, soul and strength to advance the kingdom of God, if he would run his business, his farm, his store, his shop, his school, with all the power that is in him, for the kingdom of God, what a mighty effort would be put forth for the salvation of men, what a great host we might expect to see coming into the kingdom, and what a marvelous uplift in spiritual life and holiness in the workers who would thus consecrate themselves to God! And every soul who would thus grow in devotion and work, who would thus make great sacrifices for Jesus, would be richly rewarded in this life. Not one good thing would any one lose by it.

And the only reason that all Christians do not thus act is they do not believe what Jesus Christ says though he expresses himself on the subject again and again and again, in language as simple, as strong, as unmistakable as human speech affords. But the selfishness even of Christians causes them to invent all sorts of sophistical explanations (?) of the Savior's words to justify themselves in this miserably wretched mammon worship. Then it is a great pity for anyone to teach Christians that it is their privilege and duty to seek what they shall eat and what they shall wear; for, in the first place, he who so teaches flatly contradicts the Savior, which is not a light thing to do; and, in the next place, we need no encouragement along that line; for none of us is too free from selfishness, and a great multitude of us even now is rapidly going to everlasting perdition just that way. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

Whoever Exalts Himself Shall Be Abased.

DAVID LIPSCOMB.

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 that forgets all else and works for the glory of God is the one that succeeds. In forgetfulness 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."—Gospel Advocate, October 25, 1900.

The Epistle to the Hebrews.

R. H. BOLL.

LESSON XI—REVIEW.

The outline thus far is as follows:

INTRODUCTION.—The Seam of Division of the Bible.

I. Christ and His Superiority to the Angels.

Heb. 1: 2; 2: 4.

I. What is said of Christ (1: 2-4).

II. Scripture Proof of Christ's Superiority (1: 5-14).

III. Conclusion and Exhortation drawn from the foregoing Argument (2: 1-4).

2. Why Christ came in the Form of Man, and Suffered and Died (Heb. 2: 5-18).

I. The Nature and Superior Destiny of Man (2: 5-9).

II. The Fitness of Christ's taking upon Himself the Nature of Man, and of His Dying (2: 10-18).

3. Comparison of Jesus and Moses.

4. Exhortation, drawn from a Scripture Quotation, and based in part on the Comparison of Jesus and Moses (Heb. 3: 7; 4: 13).

I. The Quotation from David and its Application (3: 7; 4: 3).

II. The Rest promised to God's People (4: 3-11).

III. The Word and the God with whom we have To Deal (4: 12, 13).

End of the First Chief Division.

DIRECTIONS FOR STUDY.

Read over all the lessons (i. e. the Bible text) we have had. Don't try to do that at one sitting; read them slowly and carefully, you have a week to review in. After having done so (not before), look at the review questions, and answer them, if possible, without referring to the lessons. This will be an examination to you by which you may test yourself.

Use your head. Probably many thoughts will suggest themselves to you, if you will permit them, in addition to those given in the remarks. Don't be afraid or ashamed of them; don't regard them as useless or as valueless just simply because they grew in your own garden, nor try to stifle them. They will prove of more value to you than all others. But don't speculate. Be content to unfold the meaning of the words before you to the best of your ability, and ask God to open your eyes (Psa. 119: 18). Make an effort to keep all the verses that were memorized. It is a good plan to mark them in a pocket Testament and run over them at odd moments.

QUESTIONS FOR REVIEW.

(Numbers refer to the lessons.)

What was the condition of the Hebrew Christians, and what was the object of this epistle?

Of what does the epistle treat?

1. Repeat Heb. 1: 1, 2. Why did we call it the "seam" of the Bible? What three contrasts are presented in this passage?

2. In verses 2-4 there are eight statements made about Christ. How many can you mention?

3. Name some of the Scripture proof the writer adduces to show that Christ is greater than the angels. What are the angels? Why this comparison between Christ and the angels?

4. Repeat verses 1-4. (This passage, as well as Heb. 1: 1, 2, should be retained in memory by all means.) What is his conclusion from the foregoing argument? What exhortation does he give? The great salvation began to be spoken by whom, and by whom was it confirmed to us? How does that affect the division of the Scriptures? How did God bear witness to the apostles?

5. What is the destiny of man? Is he to be above angels? Is he above angels now, and does he now bear rule over the universe? What is said of Christ, our type and forerunner?

6. How did God choose to perfect the author of our salvation? Why does Christ call them brethren? What was the object of his death? Why was he made in all points like unto his brethren?

7. Name a point of likeness and one of difference, between Christ and Moses, as given in Heb. 3: 1-6. Why was Christ greater? Who is God's house? On what condition?

8. In what book is the quotation (Heb. 3: 7-11) found? Repeat verses 12-14 of Heb. 3. What should Christians do daily? Who were they that provoked God then? What was the result of it? What was the cause of the failure of the Israelites? Are we in a similar place, and in similar danger?

9. What kind of rest is "God's rest"? Did God intend that some should enter into it? Is that rest still in store for God's people? What is said in Rev. 14: 13? What must be the Christian's chief concern?

10. Repeat Heb. 4: 12, 13. Five statements are made concerning the word of God—can you give them? Is it safe to trifle with God's word? Can a man deceive God? What has been the chief subject of the letter hitherto?

Satan Transformed.

A DIALOGUE BY N. P. LAWRENCE.

CHAP. VII.—*Missionary Society Disciple and Primitive Disciple.*

M. S. D.—Brother, in our first interview you spoke as if faith, hope and love would make missionary societies unnecessary. When the apostles were sent into all the world they had power to work miracles to show that they were sent by God. Seeing we do not now have such power, how can we, without an organized missionary society, sustain such as go into all the world to preach the gospel?

P. D.—The use of miraculous power did not affect the matter of sustaining the apostles and other New Testament preachers. Such power was to convince the listeners that Jesus, as God's Son, had sent those preachers, and their story was a message from the King of the universe and worthy of their closest attention.

M.—I hold the same as to the importance of the gospel story and I would like to know how we can successfully sustain those who go to foreign lands to tell the blissful story.

P.—As it cannot be a question of miracle, it becomes a question of faith, hope and love. With faith in God whose hand is not shortened nor paralyzed, who has stopped the mouths of lions and quenched the violence of fire, with hope that looks above all obstacles, and with love that says, "As I have been saved, I ought to do all I can to carry the word of salvation to others"—thus influenced, the consecrated man goes, and God goes with him and sustains him.

M.—Please state more fully your meaning.

P.—As I before stated the resources of the universe are in our Father's hand, and if we trust him he will sustain us. How were the poor supplied at Jerusalem, as reported in Acts 2: 44, 45 and Acts 4: 34, 35? And later, when famine had caused want in Judea, the same brotherly love of Christians supplied the want. Acts 11: 28-30. Also I Cor. 16: 1, 2 and 2 Cor., chapters 8 and 9.

M.—I cannot yet see why a missionary society might not be organized for this work.

P.—Is a missionary society a matter of faith?

M.—I cannot see why not.

P.—Faith comes by hearing God's word when his work is to be done. Where in God's word is any society mentioned except the church of Christ or God?

M.—Such societies are not forbidden in the Bible.

P.—Thousands of other things of human invention are not forbidden in the Bible—sprinkling for baptism, prayers to the Virgin Mary, the mourners bench and the dervish whirl among the number. We are not to be governed by what is not prohibited. The words of the New Testament are the rule of our conduct.

M.—It seems to me you narrow the sphere of our activities too much.

P.—Mistaken again. The sphere of our activities is exceedingly broad. In the Word we are allowed a world-wide space to show our faith, hope and love. So long as one person remains out of Christ, one orphan needing a home, one weak Christian to be encouraged or one saloon to be closed, so long will our activities be called for.

M.—There seems to be so little unity of effort unless we organize and have the work laid out.

P.—All disciples who appreciate the work as God has laid it out rejoice in the liberty he gives and occupy solid scriptural ground. Those who organize any new society for God's work show a want of faith in his wisdom and flounder in the bog of human foolishness.

M.—Your remarks are uncomplimentary.

P.—Jesus said "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15: 13). This is uncomplimentary too. Our Father, actuated by his wonderful love has given us the Church, which is "the fullness of him that filleth all in all." To try to make something better for God's work among men is to treat God with the grossest insult, and places the perpetrator among the worst of sinners—Satan in disguise.

Light in a Dark Place.

My birth place was the quiet little town of Yamato. It was here that our imperial ancestors lived long, long ago. Often have I sat and listened to my mother's stories of the good old times when the gods dwelt among us, before our beloved Nippon was polluted by the coming in of foreigners. The once imperial city of our divine ancestors is now only a quiet inland town that seems never to have awakened from the perpetual sleep of its departed glory.

There the simple-hearted villager goes out to dig in the adjoining fields and returns home at night with a load of daikon (a kind of long, white radish) on his back, just as his fathers before him have done from time out of mind. The woodcutter also returns from the mountains bearing his load of wood, and the maid from wading in the rice fields, just as our ancestors did in centuries past. The country people draw their carts of marketing along the public roads—rice, wheat, beans, daikon, onions, timber, turnips, cucumbers and melons—and the fish monger trots the streets with his two baskets that scarcely escape the ground, swung from a pole across his shoulder; the old man with his tofu (a kind of bean cake), carried in a similar manner, sounds his familiar cry, not a whit different from those who have been sleeping in the dust for ages.

It was in this quaint old town that I was born. Our home stood back from the main street, of which there was only one running the entire length of the town and so gradually merging into a country road that it was hard to tell where the one ended and the other began. This main highway, which neither turned to the right nor to the left either in approaching our town or leaving it, had strewn on each side of it most of the houses that constituted the once imperial city. The houses, being built hard against each other, made the town appear to a stranger passing through much larger than it really was. There were some cross streets, however, leading back from the busy thoroughfare to more quiet sections, where were the dwellings of the more wealthy. Our home was back in rather a secluded corner. It was built with all the necessary appurtenances of a Japanese home, which was never complete without the sacred corner and shrine, before which my father and mother worshiped with the regularity of the clock.

At the front there was nothing particularly inviting save a high board fence that shut out everything from view. But in the rear we had rather spacious grounds, well laid out with miniature mountains, lakes and dwarfed trees. Flowers were also in abundance and so selected that some were in bloom the year round. I have spent many a happy childhood hour with my little playmates in this to me most delightful place, and which, even to this day, is held in sacred memory. In one sacred nook of these premises, half hidden by the bamboo and other shrubbery, stood a little temple containing a small bronze image of the "immortal Buddha," before which my mother was accustomed to worship in strict accord with her ideas of right; and who will say she was not as sincere and conscientious as those who worship the Christian's God?

There was always a mystery about the image and

the worship that my tender age could not understand, but I contented myself with the thought that when I got to know as much as grown people I would be able to understand all about it.

Our town was situated in a broad valley between the mountains. The hills around were covered with the cedar and pine in their perpetual green, and the forests were kept as clean as a park. The forestry is all planted and not a twig is wasted. The valley was diversified with rice fields, mulberry bushes for silk growing, patches of growing grain and vegetable gardens. A beautiful stream that trickled down from the distant snow-capped mountains flowed by the town and swept on across the plain to the sea. On the opposite side of this stream from the town and about a mile away, stood two small peaks as much alike as twin sisters. On one of these stood a small temple. Once my father fell sick and I went out every morning to the river, and bathing in it as a kind of religious ceremony, passed on over and climbed the mountain and prayed at the temple for my father's recovery. Father got well which, I believed, was by the help of the god of the temple on the mountain. Later on, however, my sister fell sick and died. I consulted the priest as usual for her recovery, and was told if I would pay a certain sum of money he would pray the gods in her behalf. Mother even sold some of her clothes to get the required sum. Having presented it we waited for the prayers of the priest to have effect. But sister gradually grew worse and died. For several days I would not believe she was really dead, and would not consent to her burial. On being convinced that she was actually dead I became almost frantic, and railed at the gods for their cruelty. As foolish as it may appear to my readers, I climbed the little mountain in a rage, and with stick in hand gave the god in the temple a good beating, breaking off its arms.

Here for the first time a doubt flitted across my mind, and I said in my heart that perhaps wood and stone images were no good at all.

AKARINI YOROKOBI.

The Christian's Labor of Faith.

JESSE P. SEWELL.

"For in Jesus Christ neither circumcision avail-eth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5: 6). The Christian's life is a life of faith that works by love. Under the Christian dispensation, in Christ, in the Church of Christ, it is not the observance of the forms and ceremonies of the law of Moses that pleases God and hence profits us; it is a life of faith that works by love. A mere belief in God, as God, and in Jesus, as the Christ, does not satisfy God, honor Christ or obtain any blessing for us. Our faith must be a faith that is deep enough and true enough to take hold upon our affections and so entwine them about the God in whom we believe that we may be led to submit to his will and do, not the works of the law, but his works—that is, his commandments. In Christ it is not a mere assent of the mind to the fact that God is that profits us; it is a faith that works by love.

In the world to-day we find many disappointed,

complaining Christians; they do not find the pleasures and blessings in the Christian life that they expected to find. They complain that they find no special pleasure, no special blessing, in the Christian life. They attend the services of the Church when it is convenient (they consider this a matter of duty), but they find no special pleasure in it; in fact the services are rather tiresome, especially if they are the simple, unpretentious services of the Bible. When they have it to spare, they occasionally give something for the advancement of the Church; but they do not see that they are in any way blessed in it. Once in a great while, when they have nothing else to do, they open the Bible and read a few chapters; but then it is tiresome (?) reading and they soon get sleepy and quit. When such Christians are in the presence of great danger they pray, after a fashion, because they have heard that this is the proper thing to do; but, in truth, they find no pleasure, no blessing in it all. They are disappointed and complain; but they are disposed to hold on, and not give up entirely, to see if it will not be better farther on.

Such Christians hear others talk, those whose faith (belief) is deep enough, real enough, to cause them to really love God and appreciate his goodness to such an extent that their greatest joy on earth is the worship of God in his house. They cannot keep the things of this world in their own possession, for their own enjoyment, when they see that they are needed for the advancement of the cause of Christ; and they never make one gift from which they do not receive a blessing. Not a day passes in which they do not read carefully some passage of God's Word; they would be afraid to neglect such a privilege and duty. Of all the books on earth the Bible is the most interesting to them; it is "the latest, the newest and most popular" of them all. To them no hour of the day is sweeter than that which they have constituted their regular hour of prayer. In this life of love they find the sweetest pleasures of earth. The disappointed, complaining Christians hear these faithful, cheerful ones talk, and they cannot understand it; they find no such pleasure in any of these things. The performance of Christian deeds is just a matter of duty with them; they must do it or be lost. They find no real pleasure in them; they are disappointed, they complain. Are we surprised? I think not. We should have just cause for surprise if we found it otherwise. Paul says that it is faith that works by love that pleases God and blesses us. The complaining Christians have not this faith. Are we to be surprised, then, that they have not the blessing? The great need of the Church to-day is faith—real faith—"faith which works by love."

The work of love demonstrates the genuineness of our faith. "Yea a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" (Jas. 2: 18). Others might prefer to demonstrate their faith by a simple declaration of it, and this is a much easier way (if it were a way at all); but James found it necessary to demonstrate his faith by his works. Whether we prefer it or not, it is in just this way that we to-day are demonstrat-

ing our faith. Our works demonstrate our faith—not necessarily the amount of works, but necessarily the amount of the right kind of works. Performing the works of the law or the works of man does demonstrate our faith, but it demonstrates that our faith is not the faith that pleases God and calls his blessings down upon us. The faithful, continual performance of the righteousness of God (the things revealed to us by him) is the work that demonstrates that our faith is the right kind—the kind that pleases God and blesses us. The great need of the Church to-day is a faith that works by love—a belief in God and his revelation that is sufficiently real to lead the Church to actually perform in love every day, every hour, the works of God revealed to us in his Book; and when our faith is not such as that we should not be surprised that we do not find the hoped for blessings in the Christian life.

In Jesus Christ it is faith that works by love that avails something. By such a work of love we Christians demonstrate the genuineness of our faith, prove our acceptability with God and enjoy all the blessings of a life of loyalty to him. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by his works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (James 2: 21-24). Abraham did not demonstrate the genuineness of his faith, prove to himself or to others his acceptability with God, or call down upon himself the blessing of God by the performance of some great deed of sacrifice that he had thought of and decided upon, but when he heard God speak he believed him, and his belief was strong enough to lead him to do something—to do the very thing that God, not man, had directed. This is a perfect faith. The fact that it was deep enough, true enough, to lead him to do the very thing that God said, and to do it promptly, demonstrated its genuineness, proved his acceptability with God and caused him "to be called the Friend of God."

Just so the faith that avails something—pleases God and blesses us—demonstrates itself to-day, if we have it. If we have the faith, this real belief, it will result in righteousness of life. If the faith is there, then the life will be there; if the righteousness of life is not there, the faith is not there. We shall, later, see more about righteousness through faith.

The Love of God.

D. J. WILLS.

What is the love of God? "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" (John 3: 16). "Jesus having loved his own, he loved them unto the end" (John 13: 1). Again, "For God so loved the world." Now, that is all we know about it; he "so loved the world." And who were the world? Why, God's enemies, as well as his own. "Jesus having loved his own, he loved them unto the end."

Now, that is what the love of God is—a love for our God, for our enemies, and for our brethren, and it must never end. Let us consider it under these three phases, as they come in rotation. The love for our God: We do not stagger when we hear of the mother losing her life in attempting to save the child. I say we do not stagger at that. But we would stagger if we were to hear of her losing her child without risking her life. And why? Because she would not then have a mother's love. And the love of God is greater than the love of women. Yea, it passeth all understanding. Jesus lost more than his life when he died for us. He lost his glory, which he had with the Father. We have no glory to lose. And if Jesus has done so much for us, ought we not to offer our bodies, a living sacrifice, for him. "Add to godliness brotherly kindness, and to brotherly kindness charity" (2 Pet. 1: 7). In other words, add to godliness brotherly love, and to brotherly love the love of God. The love of God is something more than brotherly love. It begins in the church, but does not stay there. It overleaps the church, and goes out into all the world. The love of God is not like the turtle which emerges from its shell only to snap or bite at some one and then shut itself up from the outside world again. No, that is not it; it goes out into all the world. "Be ye doers of the word, and not hearers only" (James 1: 23). Have we this charity? Do we go and do? If not, why not? "Oh, yes," says one; "but we cannot all be missionaries and go to China." Well, if ignorance and unbelief constitute the heathen, we will not all have to go to China. We have them right here in civilized America. Many professed Christians to-day do not know one verse in the Bible. How can any one know any Scripture when they cannot quote it? I do not say these things for ridicule, but they are facts, and no one can deny them. Charity "beareth all things, believeth all things, hopeth all things, endureth all things." And what is it for charity to believe all things? Why, it is this, that if we love God we will believe all things that are in the Bible. And again Christ saith, "If a man love me, he will keep my words" (John 14: 23). Now, get this fixed in your minds. If we love God we will believe the Bible; and if we love God we will keep his commandments. Well, now if we do not keep his commandments do we believe the Bible? Why, we would simply be telling an untruth to say that we did! So that it has all simmered down at last to whether we be in Christ or out of Christ, Christian or heathen, Christian or sinner.

Now, the love for our enemies: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 15). "Oh, yes," says one; "I can forgive, but I can't forget." But you must forget.

And I know that right here I am going to meet with the opposition of "Waterloo." But let us stay right with the text, and not change the wording until we give chapter and verse.

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48). And how can we be as perfect as our Father? Just like that fifth chapter of Matthew says—in loving and

forgiving our enemies. All right; let us see how perfect the Father is in this.

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (Heb. 10: 16, 17). Does not that sound like forgetting? I think it does. Why, supposing any one was to sit down and write an article on the love of God, and these "old grudges" kept cropping up to the front, how would it read? Like the waves of the sea—up and down, up and down.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt 18: 3). How can we become as little children? Just like that chapter says—in humbling ourselves, and not offending one another. Does the little child forgive and forget? Yes, in less than one minute."

Oh, yes, people can remember "money matters" and "old grudges" a life time; but they cannot remember a passage of Scripture after they have read it, while they are laying the book away. And some people will go to the meeting house, and forget what the text was before they get out of the house; but they can tell you in a week afterwards what kind of a hat every woman had on. Let us not forget what this text is! It is the love of God. Why, would you believe it! some people will forget to go to the meeting house altogether. You might think that impossible! Their visits there are like angels' visits—"few and far between."

Now, here are a whole lot of things which have been forgotten; so, very likely, we can forget some of these things, too, if we try.

So "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14).

The love for our brethren: And what will we be profited if we simply love those who love us. Sinners do that. Have we the love which the primitive Christians had? Is it said of us to-day, as it was of the Pentecostians? See how these people love one another, and have all things common. And what will that love amount to which to-day carries us up into the third heaven; the next day down into the heart of the earth; the next day up in the third heaven again; the next day down into the heart of the earth again. It can profit us nothing, for "charity never faileth." Moreover, if we are suddenly caught away, when we have not the love of God within us, our love will be broken off. And the apostle says to break anything off is to separate it. No one will deny that. Jesus selected a day in which to descend into the heart of the earth, and went once for all. And when he ascended, far above all the heavens, he ascended. "And now abideth faith, hope and charity, these three; but the greatest of these is charity" 1 Cor. 13: 13.

Have you ever thought of it, that charity is greater than faith. Then how shall any one be saved without it? The Scriptures say that charity shall cover the multitude of sins. And it is the only thing that will. "Well," says one, "how about James 5: 20?" Well, James 5: 20 says "he that shall convert the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

But, it must be remembered, that our examples

will not be the means of converting the sinner, except we have charity.

Jordan, Ontario.

Report for March.

J. M. M'CALEB.

N. H. P., Mountain View, Hawaii (for school), \$5; I. B. H. and wife, Howell, Tenn., \$5 S. W. Edmina O. (school), \$5; Sister S., Louisville, Ky. (school), \$5; by Christian L., \$2; W. B. M., \$2.50; Potter Bible College Church, \$6.93; W. T., Spencer, Ind., \$2.50; A. C. M., Howell, Tenn., \$8; "Sister of Salem Church," \$2.50; "A Sister," by C. L. Andrews, Union City, Tenn., \$3; N. M. R., China Springs, Texas, \$3.50; Mrs. J. C. R., Shelbyville, Tenn., \$2; R. C., Athens, Texas, \$1; Mrs. J. M. S., Shady Grove Church, \$2.50; Jas. R. H., Vineland, Texas, \$2; Mrs. M. A. M., Aduai, Tenn., \$1; A. J. T., \$1; Geo. S., \$2.50; H. L. W., Rice Station, Ky., \$1; church, Carthage, Tenn., \$20; church at North Salem, Ind., \$10.36; Sarah G., Ely, Texas, \$1; church at Rigdon, Ind., \$5; teaching in post office, \$40.40. For the month, \$141.69.

Received for the children's school, included in the above, \$15.

Amount received for school from January 1st to March 31st, \$55.10. Spent during the same time on the same, \$55.42. School fund lacking by 32 cents. Amount put into the Lord's treasury, in addition to the school fund, from January 1st to March 31st (\$85.90), 171.80 yen. Of this amount have expended as follows: Traveling expenses, \$2.31; traveling expenses, \$1.77; charity, \$3.75; traveling, .71; mailing tracts, \$2.80; handed to a brother, .10; charity, .05; handed to a brother, \$1; mailing tracts, \$2.29; charity, .15; contribution, .10; handed to Mashino, .10; charity, \$4.10; postage on tracts, \$1; pulpit, \$1.08; postage on tracts, .08; cooking utensil for Mashino, \$1.10; handed Mashino, .05; tracts, \$3; present of a Testament, .38; charity, \$3; contribution, .17. Whole amount expended, 58.19 yen, or \$29.09. Amount in hand, 113.61 yen or \$56.80.

BROTHER BISHOP.

W. B. M., Normandy, Tenn., \$2.50; Potter Bible School Church, by Jas. A. Harding, \$3.47; Rebecca C., Athens, Texas, \$1; S. G., Ely, Texas, \$1. Whole amount for the month, \$7.97.

MISS MILLER'S HOME.

Potter Bible College Church, \$3.46; Miss Nora B., \$1; Dr. J. M. S., I. T., \$5. Amount, \$9.46.

Miss Miller has between five and six hundred dollars given toward building her home. It will take about \$1,500. She desires to build before another winter.

Brother Bishop is now in America after another missionary. He and Sister Bishop mean to return to Japan before the end of the year if nothing prevents. I go up to pay his rent and see after matters in his absence. As I walked about the house the other day I said to myself, This house needs just two things—a good coat of paint and a housekeeper. Brother Bishop means to get the housekeeper, the Lord willing, and I should like to do the painting before he returns. It will take about \$50 to paint the house inside and out. Will not some friend or friends to his work in Japan send me this amount, so that I can attend to this matter at once? The house will be materially damaged if not painted; besides it will look rather dingy and uninviting to a new housekeeper who comes seven or eight thousand miles to live in it.

P. S.—There has been sent us to finish paying the debt on our home, \$9.50. As the debt was all paid in January before receiving these amounts, I set the \$9.50 apart to the building of the students' home.

The Way

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

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

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Scraps.

J. A. H.

Even the most upright and capable of men, when they get on the wrong side of a question and try to defend it in open debate, are apt to endeavor to shift the issue to something for which they have a firmer footing for the fight and a better show for victory. When one is being pounded by anything or anybody, he will at once move for a more comfortable place. He does not have to wait to distinctly and consciously will move; he is willing already; he moves and thinks about it afterwards.

* * *

During the last twenty-five years this tendency to shift the issue has often been manifested in the discussion of God's care for his people. When it has been affirmed that God guides, guards and fully supplies those who work faithfully for him, putting their trust in him, depending on him for food, drink and raiment, for wisdom and strength, for guidance and protection; those who take the other side of the "special providence" question are almost sure to intimate that those who affirm it are expecting God to sustain them while they lounge about in idleness; or, that such people are peculiarly liable to let their children grow up in idle shiftlessness; or, that they are expecting God to send down biscuits, ready cooked, fresh from heaven; or, that while they fare sumptuously themselves, their wives and children are at home, neglected and in want; or, that these advocates of special providence are dead-beats, imposing on the brethren, parasites, living on the labors of others. Then they attack these bad things which they attribute to their brethren, and easily show that they are very bad indeed.

* * *

The fact that some worthless man advocates a

doctrine should not discredit and put reproach upon the doctrine, for there are few, if any, worthy doctrines that have not some unworthy advocates. But I have never known a real believer in special providence who thought that God would specially bless, guide and guard an idle loafer; nor have I ever known a real, faithful advocate of the doctrine who was an idler. But I have known many men who hotly oppose the doctrine that are idlers and parasites; some of them preachers who drift about over the country, forcing themselves on those who do not want them, eking out a miserable existence on what they receive from unwilling givers. When you see a man taking this turn, you may know that he feels the ground giving way beneath his feet, and he is seeking for a firmer footing. He is fighting what no man advocates.

* * *

Nor has my observation led me to believe that the special providence people are peculiarly liable to bring up their children in idleness, shiftlessness, covetousness or general wickedness. It is true some notable believers in the doctrine have had some very bad children. For instance, God, Adam, Noah, Jacob, Eli, Samuel and David—all of these were notable advocates of the doctrine, and all of them had not a little trouble from the wickedness of their children. But I am sure the wickedness of the children in none of these cases grew out of the faith of their fathers in special providence. Would not those who hold to this doctrine talk most foolishly if, in discussing the question, they were to belabor their opponents because some of their children had been forgers, or liars, or adulterers, or covetous, or cold, indifferent church members? But I never knew one to do it. We have the firm rock to stand on, God's eternal truth, and we do not have to shift around in search of a solid place, nor to fight a man of straw. I would suggest to those on the other side not to spend time in insinuating that those who favor the doctrine have worse children and other relatives than other folks for, in the first place, it would prove nothing concerning the truth or falsity of the doctrine if it were so. Jesus had a time of it getting his own brethren to believe in him (see Luke 7: 5), but this casts no reflection on Jesus or his doctrine. In the second place the insinuation is not grounded in the truth. It has not been proven nor can be. It is nothing more nor less than a vain struggle to get out of a tight place.

Nor did I ever know an advocate of the doctrine of special providence, in these post-apostolic days, who expected houses, horses, carriages and other such useful things to be made in heaven and handed down complete and ready for use for his special benefit; nor have I known one to expect the great Father to do anything for him which he cannot do by the use of natural law. We believe God has infinitely more power over the natural forces of the universe than we have, and that if we please him, by them he will sustain us.

* * *

Nor have I ever known a faithful believer in the doctrine whose family suffered, or who had to beg from his brethren, or anybody else, because he believed in and lived according to the doctrine. Such a thing never was, nor ever can be; God's word would have to fail first. Such a believer is not likely to accumulate money, but neither he nor his family will ever suffer anything on account of this doctrine that is not for their good. A man of this faith can never be a beggar. He has to move over to the other side first.

* * *

Nor are men who hold to this doctrine less prompt in paying what they owe than others, so far as I have been able to discover. If a man who believes in special providence were to intimate that those who hold to the other view are usually liable not to pay their debts, or to cheat, or steal or do any other unworthy thing, I would think his intimation was very unkind, very uncalled for, and I would feel like suggesting to him to discuss the question on its merits and to let alone these matters that cut no figure in the case.

* * *

In the editorial article in this issue a number of passages are quoted from the Bible that are believed to teach this doctrine plainly, unmistakably. I have quoted them and referred to them many times, but I have never yet known anyone to take them up, one by one, and fully consider them with the view of showing they do not teach the doctrine.

The doctrine of special providence to which I refer in this article was well expressed by Brother David Lipscomb (in 1900) in these words: "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." In another place he says: "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 that forgets all else and works for the glory of God is the one that succeeds." Amen. This is as true of the preacher's wife, his daughter, his son, and of everybody else, as it is of the preacher.

Asa the King, and the Eyes of Jehovah.

J. A. H.

"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" (2 Chron. 16: 9). These words of the prophet Hanani were addressed to Asa, king of Judah. To

appreciate them fully, and to realize how much there is in them for us, we must have in mind the most notable events in the history of this remarkable king. He was fourth in the line from David, and for the greater part of his reign was very devoted to Jehovah. He did "that which was good and right in the eyes of Jehovah his God, for he took away the foreign altars, and the high places, and brake down the pillars, and hewed down the Asherim, and commanded Judah to seek Jehovah, the God of their fathers, and to do the law and the commandment." He had an army of five hundred and eighty thousand men; but there came against him Zerah the Ethiopian with an army of a million men and three hundred chariots. When they set the battle in array, Asa cried unto his God, and said, "Jehovah, there is none besides thee to help, between the mighty and him that hath no strength: help us, O Jehovah our God; for we rely on thee, and in thy name are we come against this multitude. O Jehovah, thou art our God; let not man prevail against thee."

So, trusting in Jehovah their God, Judah rushed to battle against the proud Ethiopian and his vast host, that outnumbered Asa's men nearly two to one, and that was made far more terrible by its three hundred war chariots. And their God was with them, and gave them a great victory, for "Jehovah smote the Ethiopians before Asa and before Judah and they fled. . . . And there fell of the Ethiopians so many that they could not recover themselves; for they were destroyed before Jehovah, and before his host; and they carried away very much booty. . . . And they smote all the cities round about Gerar; for the fear of Jehovah came upon them; and they despoiled all the cities; for there was much spoil in them. They smote also the tents of cattle, and carried away sheep in abundance and camels and returned to Jerusalem" (2 Chron. 14: 1-15). So Asa came back from the war burdened with the riches he had captured in the kingdom of Zerah. God had been with him, and had given him a great victory and great wealth. What had loomed up before him as a dark and awful calamity, Jehovah had turned into glory and honor, riches and strength. Hanani the prophet explained this wonderful victory, which was far more amazing than our astounding successes in the late Spanish war, by saying, "Because thou didst rely on Jehovah, he delivered them into thy hand."

This has always been God's way in dealing with his people. He changes sickness into health, darkness into light, sorrow into gladness, defeat into victory, death into life. If only one is true to God, no matter what messenger comes to him, no matter how black, ugly and threatening he may appear, nor by whom he was sent, he comes bringing a blessing. Everybody (and everything) blesses the faithful child of God; nor can his most malignant enemy prevent it. Even the fiery darts of the devil himself bring to him health, strength and gladness. It is not right for the faithful Christian to be afraid of anybody or anything (except to displease God), for Jehovah is with him always and everywhere to bless him, and to make everybody and everything

bless him whether they will to do it or not, if only he puts his trust in his God, and is strong and bold in him. In summing up those who are at last cast into the lake of fire, John mentions "the fearful and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all liars." He begins with the fearful and winds up with the liars. It is impossible for a man to trust in Jehovah and at the same time to be full of fear. Faith in God and fear are opposites and contradictories. When Christ's disciples began to fear, he would say, "Oh ye of little faith;" when Peter, on the water, became fearful, he began to sink; when he looked to Jesus and cried to him for help, he was saved.

But let us go back to the story of Asa. When he returned from the war Azariah, the prophet, the son of Oded, went out to meet him, and he said to him, "Hear ye me, Asa, and all Judah and Benjamin; Jehovah is with you, while you are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. . . . But be ye strong, and let not your hands be slack; for your work shall be rewarded."

Asa was much encouraged by these words of the prophet, and with great zeal and fervor did he give himself to purifying Judah and Benjamin from all forms of idolatry and wickedness. The people heartily joined with him. They entered into a solemn covenant to seek Jehovah with all their heart and with all their soul, and to kill any one, small or great, who should break the covenant. So they rejoiced in their oath, and sought Jehovah with their whole desire. Asa removed his mother from being queen because she had made an idol. He cut down her image, made dust of it and burnt it. So God gave him rest and peace for about twenty-five years. It is a well known fact that many who are devoted to God while in poverty and adversity become careless toward him when they have grown strong and rich. But a much more astonishing fact is that some men who were very devoted to God in their youth become much less so as old age comes upon them. Solomon and Asa are notable illustrations of this. The former, though the wisest of men, was led astray in his old age by his idolatrous wives; and the latter lost in a great measure his devotion to and boldness in God during the twenty-five years in which he was surrounded by wealth, honors and peace.

At the close of this period Baasha, king of Israel, came up against him. Instead of trusting in Jehovah, as he had done before, instead of crying as he went to battle, "Jehovah, there is none besides thee to help, between the mighty and him that hath no strength; help us, O Jehovah our God; for we rely on thee, and in thy name are we come against this multitude. O Jehovah, thou art our God; let not man prevail against thee"—instead of going to the battle calling on God and trusting in his name, as he had done in the former war, he actually took the silver and gold out of the temple of God, as well as out of his own house, and sent away to hire Ben-hadad, king of Syria, to deliver him from the hand of Baasha. He succeeded, too, in this, for Ben-hadad did make war on Baasha and did draw him away from Asa. But Asa's loss was very great,

for God had intended not only to deliver him from Baasha, but also to make Ben-hadad himself subject to him; but now all was changed; the blessing of God was withdrawn from him, and his curse came upon him instead. So God, through his prophet Hanani, said to him: "Because thou hast relied on the king of Syria, and hast not relied on Jehovah thy God, therefore is the host of the king of Syria escaped out of thy hand. Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? Yet, because thou didst rely on Jehovah he delivered them into thy hand. For 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. Herein thou hast done foolishly; from henceforth thou shalt have wars." Instead of being humbled by this rebuke, the king flew into a rage and imprisoned the prophet; and at the same time he oppressed some of the people. In his last days, for God allowed him to live only about four years longer, he was troubled with wars and sickness. He was "diseased in his feet; his disease was exceeding great: Yet in his disease he sought not to Jehovah, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign." So ends the story of Asa, who began his reign so grandly and who ended it so miserably. May the Lord deliver us from a like fate. Let us strive and pray to grow in faith; and let us fear lest we should ever lean upon an arm of the flesh, when we should be resting in the everlasting arms.

I have wondered by what process of reasoning Asa persuaded himself to turn from Jehovah, and to hire Ben-hadad to deliver him from his enemy. Did he openly say to himself, "It will not do to trust Jehovah; I will therefore hire Ben-hadad to deliver me?" I have no idea that he did. No indeed. It is far more probable that he deceived himself and persuaded himself that he was still trusting Jehovah as much as ever. Doubtless he reasoned about thus: "I ought to depend upon Jehovah to deliver me, but the way to trust in Jehovah is to use the means he has given me to deliver myself. So I will take the silver and gold out of the temple and out of my capitol and hire Ben-hadad to make war on Baasha. Thus will I trust Jehovah, and thus will he deliver me."

But he made a great mistake. That silver and gold that he took from the temple had been sanctified to God's service, and he had no right to take it. And, moreover, Jehovah had taught him, not only in his own war with Zerah, but in many similar events in the history of his people, that it was as easy for God's people to win a victory from a proud and powerful foe with a small force as a large one, if only their God was with them in the war. The fact is he forsook Jehovah altogether in this matter, and relied upon Ben-hadad and his army. The prophet said to him: "Thou has relied on the king of Syria and hast not relied on Jehovah thy God." It is a sad thing, a pitiful thing, to see a man deceiving himself and persuading himself that he is trusting in Jehovah when he is not relying upon him at all, but is trusting in himself or in some other "arm of flesh."

For instance, Jesus says, "Lay not up for yourselves treasures upon the earth." "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "Seek ye first his [God's] kingdom, and his righteousness; and all these things shall be added unto you." "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind." "Sell that ye have and give alms." "Where your treasure is, there will your heart be also." "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him." "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." "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." "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." "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 thanksgiving unto God." "My God shall supply every need of yours according to his riches in glory in Christ Jesus." "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." "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"—these things say Jesus and his holy apostles; and it behooves us to believe them, and with energy and diligence to act upon them.

But many of us deceive ourselves, and persuade ourselves that these words do not apply to us now; or, if they do, that they do not mean what they say. Many go right on working for money and laying it up for their own use. They give but little for the cause of Christ, lest they should come to want. If some man refuses to try to lay up money for himself, if he bends his energies to the building up of the kingdom of God, laying up nothing for future use, if he starts to a far-distant foreign field, believing it to be his duty to go, not even having money enough to pay his way, if he goes preaching, teaching and working on the way, trusting in God, he is apt to be called a crank, and he is sure to arouse no little prejudice and persecution. The fact is, this world (and that includes a great part of what is called the church) is ardently devoted to mammon worship; and it does not like the man who does not worship at the shrine of its idol. It is probable that ninety-nine out of a hundred of the people that you meet do not like the man who is not a lover of money; many of them hate him. They claim that the way to trust the Lord for a support is to see to it that you have proper arrangements made to get the money; then see to it that you carry out the ar-

rangements and get the money; and thus you will be cared for by the Lord; that this is the meaning of all these passages that have just been quoted from Jesus and his apostles; and some go so far as to affirm that the atheist, the infidel, the liar and the thief can also get their support from the Lord on exactly the same terms, and in precisely the same way. They delude themselves into the notion that they are trusting in Jehovah when they are doing no such thing. May the Lord deliver us from this dreadful form of unbelief, and help us to trust in him indeed and in truth.

What a comfort it is to believe 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;" to believe that if we work faithfully for him, he will guide us, guard us, and supply us; and that in the proportion of the greatness of the faith will be the greatness of the blessing. "Lord, increase our faith."

The Epistle to the Hebrews.

R. H. DOLL.

LESSON XII.

Section 5. Jesus as Our High Priest (Heb. 4: 14; 5-10).

I.—Description and exhortation based thereon (4: 14-16).

1. We have a great High Priest: Jesus the Son of God who has passed into the heavens.

2. Let us therefore hold fast our confession.

3. He is not unable to sympathize with our infirmities, for he has been tempted like we, yet without sin.

4. Let us therefore come boldly to the throne of grace to find mercy and grace to help in time of need.

II.—Description of the earthly High Priest (5: 1-4).

1. He is taken from among men, and is appointed for men in the things of God.

2. He is to offer gifts and sacrifices for sins.

3. He must be sympathetic with the ignorant and erring, since he himself also is compassed with infirmity.

4. For that reason he must offer sacrifice for himself also, as well as for the people.

5. He must be called of God, as Aaron was.

III.—How this description fits Christ (5: 5-10).

1. Christ did not put himself up to be made high priest; but the same that called him Son, also called him to be priest forever.

2. In the days of his flesh he offered up prayers and supplication with tears.

3. He learned obedience by what he suffered.

4. Having been made perfect he became the author of eternal salvation to all them that obey him.

5. And was named of God an high priest forever after the order of Melchizedek.

REMARKS ON THE LESSON.

The thirteen verses which are the text of this lesson comprise a whole section, and treat of Jesus as our high priest. A hint of Christ's priestly office

was given in Chron. 1: 3, "when he had made purification of sins." This was under the old covenant, exclusively the work of priests. He is called "high priest" in Chron. 2: 17 for the first time in this epistle, and again in Chron. 3: 1. In this lesson he is set forth as our high priest, the high priest of the new covenant, with some comparison to the high priests which were under the old dispensation.

The place of Christ's ministry is in heaven. He "passed through the heavens," as our text says, or, better, "into the heavens." He is sympathetic, for he has walked the weary road himself, and was tempted in all points, like as we are, yet did not sin. We may therefore approach him confidently and boldly, assured that we will have a kindly hearing and find mercy and grace to help in time of need. The "time of need" came often for the Hebrew Christians, comes often for us. In the hour of temptation, in persecutions, in bereavements, in weakness, in dangers, in chastisement—how shall we endure if it be not by God's grace? Those things must come. When God chose us to be his children he chose us, like he did Paul, unto sufferings (Acts 9: 16). As the prophets of old foretold it: "I will bring the third part through fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name and I will hear them: I will say, It is my people; and they shall say, Jehovah is my God" (Zech. 13: 9, A. R. V.). There will be times when we must have strength, yet are faltering for weakness; when circumstances call for the greatest wisdom and discretion, yet we are bungling and blundering and know not whither to turn. But we are not left helpless: we may draw on God's strength, through the mediator, our High Priest, Jesus Christ. And though the burden be not diminished, our strength will be increased, that in all things we may have the victory, through Christ Jesus our Lord (2 Cor. 12: 7-10). "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and find grace to help us in time of need."

The description of Jesus as high priest, agrees with that of the Levitical high priest in several essential particulars. As the high priest under the law was taken from among men, so Jesus also had taken part of human nature: he was in the flesh (Chron. 5: 7), and that he was able "to bear gently with the ignorant and erring," has already been said and repeated (Heb. 2: 18 and 4: 15). Then he was "appointed for men," on behalf of the world (John 3: 16; Heb. 2: 9), and "in things pertaining to God." He offered one sacrifice—his own body upon the cross. Neither did he arrogate the honor of being high priest, but was called of God to that office, as Aaron was.

But there are also some important points of difference between Christ and the Aaronic high priest: While Jesus was compassed by infirmities and suffering and temptation (see verses 7 and 8), he was nevertheless without sin, from which fact other differences sprang. So, for instance, the priests of the old covenant, being sinners themselves, were bound as for the people, so also for themselves, to make offering for sin. This of course could not apply to Jesus. Herein lies the efficacy of his death. If he

had had sin he must, as a result of it, have died, for himself and for his own sin; but, being free from sin, he could give his life as a sin-offering for others.

He learned by his suffering what it was to obey; and through his suffering he reached the state of perfection which God had destined him to occupy after his resurrection (Heb. 2: 10; compare Luke 13: 32). And now he is become the author of eternal salvation to all them that obey him.

One more point. There is much idle reasoning on the subject of prayer, and many disclaim the necessity of it. But all such reasonings and objections must go down before the simple fact that Christ prayed. Some think God cannot answer prayer without changing his mind or disturbing the order of the universe; others say that the issues of our lives depend on our actions, not on our prayers. Foolish babblers they, who would deny the Father in heaven the power that every earthly father has—of granting the requests of his children! But remember whatever unanswered or unanswerable questions may surround the subject of prayer Christ prayed. He depended on the Father, and trusted in the Father to hear and answer him; at every crisis, every trial, he prayed, often and long, and the Father heard his prayer. We follow in his steps, and have fellowship with him in every blessing.

DIRECTIONS FOR STUDY.

Study the lesson text. Memorize verse 16 of chapter 4, and verses 7-10 of the fifth chapter. Note the following points in the remarks: Former mention of Christ's high priestly office—The place of his ministry—The time of need—Trials and sufferings—Help from God—Agreement of the descriptions of the high priests. Where Christ differed from earthly high priests—Author of eternal salvation—Christ prayed.

Questions.—Into what place did our High Priest pass? What is said of his sympathy? Repeat verse 16. Give a description of the earthly high priest. Who called Christ? To what kind of priesthood? Repeat verses 7-10. How does the description of Christ as high priest tally with the description of the high priest of the old covenant? Where do they differ?

The Sin of Achan.

S. WHITFIELD.

Joshua was the leader of the children of Israel at this time, and he sent men up to Ai to see what strength and numbers the country of Ai had; and they went up and did as they were commanded, and they brought back a very favorable report concerning the country. They told Joshua to send up about two or three thousand people to smite Ai, and he sent about three thousand; but they were defeated, and fled before the men of Ai. The children of Israel were completely defeated, and they lost about thirty-six men, which greatly discouraged them and Joshua, their leader. "And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord God, where-

fore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the Lord shall hear of it, and shall environ us around, and cut off our name from the earth: and what wilt thou do unto thy great name? And the Lord said unto Joshua, wherefore liest thou upon thy face? Israel has sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you" (Josh. 7: 6-12).

Joshua brought the children of Israel before the Lord, and Achan was taken; for he had stolen a Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels. He, his family, and all that he had, were brought before the Lord, and stoned to death, and then they were burned with fire.

"And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver and gold and vessels of brass and iron are consecrated unto the Lord: they shall come into the treasury of the Lord" (Josh. 6: 18, 19). From this we find that they were warned concerning this matter.

The children of Israel and God's dealings with them are held before us in the Scriptures as a type of our salvation; hence we may expect to learn some practical lessons from the sin of Achan and his punishment. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10: 11).

The children of Israel were always successful in their battles against their enemies while they were faithful to God; and never were they defeated while they were loyal. Upon such occasions God allowed them to be defeated to show them that they could not get along without his help. Upon various occasions they were victorious when they had only a few men in comparison to those of their enemies. They did not make a mistake in only sending about three thousand men against the people of Ai. God can fight with a few as well as he can with many. I believe they would have been defeated this time if they had sent ten thousand under such circumstances. God did not lack might and power; that was not the trouble.

Now for the lesson that we can learn from this. God told Joshua that Israel had sinned and therefore they could not stand before their enemies. He told him further that they would not have his help unless they would put away the sin from their midst and destroy the guilty ones. There was sin in the

camp, and as long as it was there God could not fight for them, hence they were defeated. They could not get along without God's help, and the same is true of us. By doing what was right they could have God with them, which meant everything, and he will be with us upon the same condition, but not upon any other. Joseph was sold by his brothers, and was put in prison through a false charge, but wherever he went God was with him, which meant prosperity to Joseph. God went with him because he tried to do right. The three Hebrew children were not hurt in the fiery furnace because God was on their side. Daniel was delivered from the den of lions, for God sent his angel to protect him. "And the Spirit of God came upon Azariah the son of Oded; and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chron. 15: 1, 2). "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4: 8). If we want God to be with us and bless us, we must keep our lives pure and consecrated to his service. God wants to help us and do us good, but he cannot as long as we live in the service of sin. Plenty of congregations cannot succeed because they tolerate things in their midst that do not become Christians. God can only work through congregations and individuals as they keep themselves away from the evil practices of this world. The better lives we live the more freely God can use us for good. "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3: 26). Let us look into our lives and see if there is anything there that is not pleasing in the eyes of the Lord, and if there is, let us remove it far from us, for blessing can come to us only in proportion as we do this. There are many battles for us to fight in this life, many difficulties to surmount and many trying hours to meet before we leave this world, if we stay here long, and it will be very hard for us to get along without the help of the Lord. Let us not forget that the children of Israel could not prosper as long as Achan's sin was in their midst, and let us remember that we cannot expect to succeed while we tolerate sin in our lives. Sin drove God away from the camp of Israel, and he would not return until it left; and God cannot stay with us while we keep sin with us. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness" (Isa. 59: 1-3).

Walnut Bottom, Pa.

The Second Coming of Christ.

E. C. CANN.

We read in Mal. 4: 5: "Behold, I will send you Elijah the prophet before the coming of the great

and dreadful day of the Lord." I reckon that Elijah spoken of here refers to John the Baptist, if we read Matt. 11: 14 and Mark 9: 11; also Luke 1: 17. Then if we read Joel 2: 28-32, in connection with Acts 2: 17-21, we will find out that the great and dreadful day of the Lord spoken of was fulfilled on the day of Pentecost. After reading these passages I think we will understand that that Elijah has come and will not come again, for there is no forerunner spoken of concerning Christ's second coming, for Paul says, "In a moment, in the twinkling of an eye, at the last trump," etc. Again, he will come as a thief in the night; therefore, it would not be reasonable that a messenger should come to proclaim to the world that he was coming; therefore, it behooves us to be watching and waiting for the Lord to come.

Griersville, Ontario.

What The Religion of Christ Has Accomplished.

SELECTED BY J. W. ATKISSON.

"Art thou he that should come, or do we look for another?" (Matt. 11: 3.)

These words of John Baptist were addressed through his disciples to the Master. We might fittingly consider the condition of his mind at this time as an eclipse of faith; the sun of his faith being darkened for a season, just as the great orb of day, during an eclipse, does not give forth its full light because of intervening bodies. But what caused the eclipse of the Baptist's faith? This we will understand, I think, when we look at his circumstances and condition at this time. He was in prison and was soon to meet his death.

Northeast of the Dead Sea on a high hill stands an impregnable citadel. In this citadel, besides a very deep well, are found two dark dungeons, one of which must have been the prison-house of John, where he was bound because he rightfully rebuked Herod for his unlawful marriage with the bewitching Herodias, his brother Philip's wife, and where he was later beheaded to satisfy the silly whim of a voluptuous and immoral dancing maid. In such surroundings and with such an impending doom, for Herodias was bent on his death, we cannot wonder that the gloom of doubt and despond settled upon him.

Jesus, answering the question, said unto John's disciples, "Go and show John again those things which ye do hear and see, the miracles wrought and the wonders performed. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised to life and the poor have the gospel preached to them." There was no uncertain sound in this answer, borne back to the troubled forerunner; and we have reason to believe that this dispelled all doubt from his mind and that he beheld with the eye of faith the one that he had pointed out as the "Lamb of God," of whom he heard the voice out of the opened heavens saying, "This is my beloved Son." The eclipse of his faith had passed and the sun of his faith shone brightly again.

Is Christianity what it professes to be, or look we for another? What is Christianity doing for the world?

Sir Bartle Frere witnessed to the indirect influence of Christianity in that it everywhere dignifies labor, sanctifies marriage and family life, and uplifts manhood; that even where it does not convert or renew, it checks, refines and reforms, and where it fails to sanctify it at least subdues. It does this, and, in its direct efforts, very much more. Wherever it goes it regenerates and reforms men and molds life. It is not merely a preventive, but a cure for moral ills, working not from without, but working from within. It regenerates and renews the individual, and through the individual sanctifies and uplifts family, social and civic life. Operative through the heart and mind of man, it transforms the whole of life, individual and collective.

Compare the present condition of Christian nations with that of the past. Greece, with all its learning, culture and refinement, was sunk in the slime-pits of moral degradation; little regard was had for life, and prostitution was practiced in the name of religion. Rome, with her model laws and ideal state, was steeped in the depths of sensuality and vice; chastity was a byword, and men were butchered in the arena to make a Roman holiday. While vices have not ceased to exist, yet the moral consciences of Christian nations stamps them with the dye of iniquity and brands them as outlaws. Chastity is at a premium and righteousness exalteth a man. Compare China of to-day under the influence of Confucianism with America in the light of Christianity. Behold what Christianity has done for Japan, raising her to one of the foremost nations of the globe. In 1835 when James Calvert went to the Fiji Islands his first duty was to gather up and bury the skulls, hands and feet of eighty victims sacrificed at a cannibal feast. He lived to see the very people who had taken part in that horrible feast seated about the Lord's table in the fellowship of Christian love. If Christianity could so transform a people who killed at least two-thirds of their children at birth, and to whom theft, sensuality and murder were a religious rite, we may ask, "What can't Christianity do?"

Before Christ came into the world there were not, and in non-Christian lands, unless supported by Christianity, there are not, any hospitals to care for the sick and dying, no asylums for the blind, deaf and dumb, no homes for the outcasts and abandoned, no place for the orphans, the friendless and the widows. All these agencies have been established by the spirit of him who said to the blind, "Receive your sight;" to the lame, "Walk;" to the sick of the palsy, "Take up thy bed and walk." All this and more has Christianity done for the world. Is it the absolute religion? Is it working out its mission in the world? To the inquiries we make answer in the spirit of the Martyr: "Go show the things ye do hear and see." No other religion can do this, for there is no other name given among men whereby this must be done.

"Blessed are they that have not seen and yet have believed."

Thomas had just been told of the event that is now celebrated by the nations of the earth, viz.: That of a resurrected Lord. The world had been looking for just such an event, and their sacrifices for 4,000 years were tangible expressions of their faith in the great sacrifice to be made in the person of Christ. And then, that the world might have a more vital hope of the Christ, prophets told of his coming; told of his character; told of his mission in the world; of his death. All was so minutely fulfilled that one might reasonably believe that the other part of the prophecy would be fulfilled, viz.: That he would rise from the dead. And yet Thomas was so blind to a logical truth that he would not believe the prophets' testimony, nor would he believe Jesus' testimony; nor would he believe the disciples when they came, saying, "Christ has arisen," but said: "Except I see him and put my fingers in the print of the nails, I will not believe."

When Thomas saw Jesus he cried, "My Lord and my God." But Jesus said: "Thomas, because thou hast seen thou hast believed; but blessed are they that have not seen and yet have believed." Our Lord did not mean that it was blessed that men had never seen him, but it was blessed that they had capacity to believe in the unseen—for the most vital and valuable truth is the invisible. If we only believe in what we see how little we can know.

We do believe in the unseen. Who does not believe in thought? I could just as easily make you doubt that you live as to make you doubt that you think. But you never saw or felt a thought. It belongs to the invisible. You have just as much reason to believe in a revelation to your spiritual senses as to your natural senses.

My knowledge of the Christ is just as good as that of Thomas, who saw and heard and touched him. Without the aid of the eyes I see the risen Christ. Without the use of the ears I hear his still small voice.

Why Do We Exist?

We—who? A people who claim to be members of the church which Jesus built, and not members of any other; the same church of which Peter and Paul were members—the one body of which Christ is the head; a people consenting to be known and designated by the names, and by these only, which designated God's people at the beginning—why do we exist? We answer:

1. Because we can't help it. There is a necessity for our existence; and this necessity, we claim, is our right to exist. Built "on the foundation of apostles and prophets, Jesus himself being the chief corner stone;" and holding, as we do, that the divine creed of Christianity is that "Jesus is the Christ, the Son of the living God," we are forced to a separate existence, and we cannot help it. While the different religious denominations accept the divine creed, not one of them makes it characteristic. Moreover, the distinctive differences (the differentia) of the religious denominations are not found in the New Testament. They are learned from books that men have made; and the tenets of no

two denominations can be learned from the same book. It is claimed that these differences are "non-essentials;" yet they make these phases of religion differ essentially from each other, so that to be a member of one denomination is to be excluded from all others. If we should "join" a denomination in order to receive and obey the truth it holds we would be compelled to "join" them all to receive all the truth that we believe is held by the denominations, and this they would not allow; hence, we are forced to exist outside of all of them. To this we are reconciled, since, as they admit, we can be saved and go to heaven and not "join" any of them. It is safe then to remain outside of any and all denominations.

So far as the act of baptism is concerned, we are Baptists because we baptize; we are Methodists because we believe in method; we are Presbyterians because we believe that there should be a plurality of elders in each congregation. We can hold all the truth as taught by these denominations, and accepted by the learned world, only by remaining outside.

2. In order to teach and practice the whole truth, as we understand it, and restore Christianity to the world as it was at the beginning, we cannot be partisan, or denominational, because there were no denominations in the church at first; hence, we could not labor to restore the church as it was originally and at the same time keep up divisions that did not then exist.

3. We are what we are, and we exist for this third reason: Since the New Testament is our authority we must respect its silence and stop where it stops in teaching and practice. This too necessitates our existence. "Let him that speaks speak as the oracles of God." There is no meaning in this if, after we have spoken as the oracles of God speak, we are at liberty to go on and speak anything and everything that we may fancy. To furnish us to every good work, to save us and keep us saved, to enable us to fulfill our mission, and to fit us for heaven, we believe that God has said enough in his Word; hence, we stop right there.

We all take the Bible, it is said. Yes, but the denominations take also what is not in the Bible, and what is not in the Bible makes them what they are. What is in the Bible makes us what we are. As to the church and membership in it, as to faith, repentance, confession, baptism, prayer, forgiveness, church life and work, what God says in his Word we believe is sufficient, and we stop there.

4. We exist because we claim that as Christians in the worship of God we have no right to do anything that we cannot do in the name of Christ—by his direction—and this is to be settled by precept, approved precedent, or by Scripture statement, from which our practice is a necessary inference.

5. We exist and we are what we are because we claim that all who believe on him (Jesus) should be one, on the broad, undisputed basis of one Lord, one faith, one baptism, one God, one body, one spirit (Eph. 4: 3, 4). If there could be a spiritual photography that would exhibit each Christian by showing just that, and only that, which enters into Christianity, then we would all look alike, and it would be an exhibition of Christian union—the oneness for which Jesus prayed.

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate and straitened the way, that leadeth unto life, and few are they that find it."

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

VOL. IV.

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J. A. HARDING, Editor and Publisher.
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Scraps.

J. A. H.

We have been much pleased by the prompt responses of many of our subscribers in paying up their dues, and by the pleasant letters they have written us concerning THE WAY and its work. It is nice to be appreciated, and to have the appreciation expressed both in word and in deed. But there are many yet from whom we should hear within the next ten days. Look at the tab on your paper, and if your time has expired please renew promptly. Remember THE WAY is sustained by its subscription list. Most other papers depend largely on what they receive from advertisers. Don't forget that the summer months are the hard months on papers. Thought and promptness on the part of our readers will free us from care about the finances of our paper and will save us much time and not a little money, and it will cost the subscriber nothing, as it is as easy to pay one time as another.

* * *

And that reminds me of a little doctrine in political economy. Every man owes it to himself to pay for what he gets, and to pay promptly. There has always been an abundance of money in the country, if only it were kept in rapid circulation. One dollar can easily pay for a thousand dollars' worth in a year, if it is promptly passed from one to another. If men would promptly pay for what they get, there would be much less bookkeeping, fewer bookkeepers, much money saved that is now expended for postage, stationery, etc., no collectors, and the men thus freed from the non-productive employments could engage in callings that would add to the real wealth of the people. Prompt payments would cause money to circulate rapidly, and one

dollar would pay for five times as much as it does now. As results of the financial success that would follow the system of prompt payments, there would be great freedom from worry and care; shorter time would be required to transact the business, and there would be many more energetic men engaged in the productive employments, such as farming and manufacturing—men who are now engaged in clerical employments, bookkeepers, collectors, bankers and the like. We could have eight hours for the working day on the farm and in the town, and still be much better supplied than we are. We would have more time for reading and recreation, more time for meetings for our advancement in science, literature and religion; more time for father, mother and children to be together. We could dispense with nine-tenths of the lawyers we now have, and fully that much of the expense of the courts. There is no telling how vast and far-reaching would be the blessings that would come from the prompt payment of obligations by all men.

* * *

"But," you tell me, "all men will never do it. Many will not pay till they are forced to, and many good men neglect to pay for weeks, months and years from carelessness." True enough; but that should not hinder you and me from doing our duty. Every little helps. Shall we retard the general welfare because others do not do their duty? Shall we do wrong because others fail to do right? By no means. Let us make resolves afresh, to be prompt and diligent in business, and to do all that we do as unto God and not unto men.

* * *

Especially ought this to be so in a business like ours. We are partners in the work of circulating pure religious literature at the lowest price possible. Not one of THE WAY family gets one cent of money from it, either directly or indirectly, so far as I know. Its workers do what they do for it for the advancement of the cause of Christ, for the good of men.

* * *

Already has it done much good in leading people to Christ and enlightening Christians. Many Christians have told me about being built up in the most holy faith by it. May God's blessings rest upon it, its writers and its readers. Let us all join in praying the prayer of Jabez. "Oh, that thou wouldst bless us indeed, and enlarge our border, and that thy

hand might be with us, and that thou wouldst keep us from evil, that it be not to our sorrow!" God granted his petitions, and surely he will grant them to us if we are faithful and diligent as he was.

* * *

One of the most delightful passages in all the Word of God to me is found in the thirty-seventh Psalm. It reads thus:

"Trust in Jehovah and do good;
Dwell in the land, and feed on his faithfulness.
Delight thyself also in Jehovah;
And he will give thee the desires of thy heart.
Commit thy way unto Jehovah;
Trust also in him, and he will bring it to pass.
And he will make thy righteousness to go forth as
the light,
And thy justice as the noonday.
Rest in Jehovah, and wait patiently for him:
Fret not thyself because of him who prospereth in
his way,
Because of the man who bringeth wicked devices to
pass.
Cease from anger, and forsake wrath:
Fret not thyself, it tendeth only to evil-doing.
For evil-doers shall be cut off;
But those that wait for Jehovah, they shall inherit
the land.

* * *

What splendid promises! And to those who remember that Jehovah changes not, that "Jesus Christ is the same yesterday and to-day, yea and forever," they bring assurance of success, joy and peace that can be secured in no other way than by the faithful acceptance of the promises of God.

If we trust in Jehovah and do good, the promise is that we shall dwell in the land, and feed on his faithfulness. This promise is to everybody. It is expressed in various ways in different parts of the Bible. Solomon says: "This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man." Jesus says: "Seek ye first his kingdom, and his righteousness; and all these things shall be added to you." Paul says: "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." 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." 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."

The sum and substance of all this teaching is that every one who delights in God's Word, and meditates in it day and night; who lives that he may glorify God, work for him, build up his cause; who devotes his life to this holy service; who works for God, content with what he has, not being concerned about supplies for his future wants—the substance of all this teaching is that God will care for him, bless him and supply his wants abundantly, both in this life and that which is to come. Christians who do not give themselves and all that they have to the service of Jesus make a great mistake and miss many rich and precious blessings in this life. How much they have missed they will never fully know till they stand before the judgment seat of Christ.

David says: "Delight thyself also in Jehovah; and he will give thee the desires of thy heart. Commit thy way unto Jehovah; trust also in him, and he will bring it to pass." What richer promises could possibly be? No wonder Peter calls them "his precious and exceeding great promises!" To all who delight themselves in him, who commit their way unto him, he promises to give the desires of their heart; he strongly affirms that he will bring it to pass. Have you been falsely accused? Is public opinion against you? He says he "will make thy righteousness go forth as the light, thy justice as the noonday." He exhorts us to rest in him, to wait patiently for him, and not to fret ourselves because the wicked prosper in his way. He teaches that destruction shall soon come to the wicked, but those who wait for Jehovah shall inherit the land.

If we fulfill our part of the contract, all of the promises will surely be fulfilled in us; and we shall delight ourselves in the abundance of peace. Richly blessed indeed, both here and hereafter, is the man who trusts in Jehovah!

Potter Bible College.

J. A. H.

At this writing, June 5, 1902, Potter Bible College is drawing towards the end of its first session. One week from to-day we close. It has been a very pleasant year, and a very profitable one. We enrolled 107 students, and could have enrolled seventy more, I believe, if we had had lodging room for them. They came from seventeen states and territories and from Canada. Nearly all of the students were lodged and boarded in the college buildings.

The school was so nearly filled at the opening it was necessary to advertise at once that no others should come without first writing to secure board. On the first of January another building was secured, which enabled us to take eighteen more boarders, and this building was filled at once; so we had to advertise in the papers again to keep more from coming than we could accommodate, and still the applications continued to come.

There were several reasons why this should be so. We have splendid buildings, beautifully located, and far enough from the city to be largely delivered from its contagions, physical, mental and spiritual, and yet near enough to easily obtain its benefits and blessings. We are about two miles out. Then we have an exceptionally good faculty and a very thorough course. It is very much easier to obtain a diploma and a degree from other colleges; for to do this means much hard work, well done, with us. Good students like the school in which they must do hard work to succeed, and we do not want any other kind. Then our rates are lower than the lowest. The fact that we have a fine farm cultivated for us, and the proceeds thereof turned over to us, free of charge enables us to give first-class accommodations at less than board alone ordinarily costs. Then a large majority of our students come with full purpose of heart to be orderly, diligent and faithful. The leavening influence of these is very helpful indeed to the others. The teachers of the school, in former years, were known in the Nashville

Bible School, where they had established reputations that helped in building up the new institution, and that accounts largely for its success.

Many are desirous of knowing how we have succeeded financially at our exceptionally low rates. We have not made money; we did not expect to. The school was opened to give a high-grade Christian education to young men and women at the lowest rates possible, that the greatest good possible might be done. We have succeeded better than many of our friends dared to hope. We have furnished the buildings, run the school, lived as comfortably as hard-working people can, and have had all the money we have needed. That has not been very much, as some would count it; but, I believe, we have fared much better than people in general do, whether rich or poor, if the welfare of the entire man (body, soul and spirit) is considered. We are trying to enjoy the richest and sweetest of all delights—the love, joy and peace that come from living for others, for Jesus' sake; for we are persuaded that this is not only the way that leads to everlasting life, it is also the way to get the greatest good out of this life.

We hope to open under much more favorable circumstances next September. If it be God's will, we hope to have more room and another excellent teacher added to our faculty. Then the experience of the present year on a farm will be useful to us in getting greater benefits from it another year.

We have ten teachers, and we teach the usual college curriculum, with the Bible added to it. For those not prepared to enter the college classes, we have an academic department. Write for a catalogue and learn all about the school. Address Potter Bible College, Bowling Green, Ky. Be sure to direct to Potter Bible College, as there is another excellent school here—a school for ladies only—known as Potter College.

The Epistle to the Hebrews.

R. H. BOLL.

LESSON XIII.

Section 6. A Parenthetical Exhortation (Heb. 5: 11; 6: 20).

I.—The Hebrews accused of retrograding (5: 11-14).

1. Of this (the foregoing, verse 10) we have much to say, and find it hard to explain to you.

2. For you have become dull of hearing.

3. Considering what time you have been Christians, you ought to be teachers.

4. Instead of that, it is necessary to teach you again the A, B, C of God's Word.

5. You need milk instead of solid food.

6. Every one that needs milk is without experience in the Word—he is a babe.

7. Solid food is for the full grown.

8. There are those who by use have their senses exercised to discern good and evil.

REMARKS ON THE LESSON.

The writer leaves the subject he has broached—Melchizedek and the order of his priesthood—to take it up again later (Heb. 7: 1); meanwhile he

spends a little time rebuking, warning, encouraging and exhorting. This lesson shows more clearly the condition of the Hebrew brethren—a very serious condition. They have not only not grown, they have gone backward. How alarming that is may be understood if we imagine a half grown child suddenly checked in its growth, and retrograding—dwindling away in size, losing its power to walk, to talk, to feed itself. The next thing we would expect would be its death. Retrogression itself is a gradual dying. Thus it stood with the Hebrews. If a crisis does not set in they are lost. Let us hope that this letter from God, living and powerful as it is, may turn the tide, not only in the case of the Hebrews, but of all that are going backward into perdition.

In the spiritual life everything depends upon growth. God did not pick us up for what we are, but for what we will be—what he can make of us. He rates us not by the way we stand, but by the way we are going; not your present station, but whither you are tending is the test. A little man growing upward is better than a great man coming down. The greatest thing that can be said of a Christian is that he is growing, growing every day into the stature and image of his Master. Though he may not as yet have advanced very far, the milestones on his road are patience, experience and hope—a hope that maketh not ashamed. Much is said of Peter's first sermon (Acts 2), and certainly it is of vast weight and significance; but no less important to us is his last utterance (2 Peter 3: 18).

Christians were intended to be teachers. Not all public preachers and teachers in the church (1 Cor. 12: 29), but all must be teachers in life and conduct and word—lights of the world by reflecting the light of the Son of God, and holding forth the Word of Life (Phil. 2: 15, 16). They must exhort one another (Heb. 3: 13), teach one another (Col. 3: 16); teach sinners the way of life (Acts 8: 4; 18: 26) in quiet, unceremonial instruction, without assumption of authority—teaching in private. There were others, specially gifted and talented, who taught publicly, and were known specially as teachers (Acts 13: 1). Not every man could fill that place (1 Cor. 12: 29), and we are warned not to attempt it rashly, knowing that great responsibility rests upon them (James 3: 1); which, however, need not discourage those who are fitted to publicly teach the truth. As the responsibility is greater, so also will the reward be (1 Thess. 5: 12, 13; Dan. 12: 3).

The sum is this—the writer said these Hebrew brethren should be teachers by reason of the time. No man should teach before he learns; but after a lapse of time, as we see here, it may be expected that he have something to teach. That time having elapsed, it found the Hebrew brethren, not teachers, but in need of being taught again the fundamental principles of the religion of Christ. Neither had they become spiritually minded enough to grasp the deeper truths (1 Cor. 2: 6; 3: 1-3).

A baby, without experience and knowledge, is in constant danger of hurting itself. It wants to touch the red-hot stove, reaches out after the lamp, would like to play with the razor, would as soon lick morphine as sugar. So are spiritual babes. They can-

not distinguish between the good and the injurious; know not how to discern between good and evil. They are easily beguiled, led astray with divers strange doctrines (Heb. 13: 9), grasp at every will-o'-the-wisp and follow it into hopeless swamps. That is the general state of affairs now. No doctrine. So absurd; but it will find its followers, simply because people know nothing of God's Word (Matt. 22: 29). Now it is essential for the Christians to "become experienced money-changers, who are able to reject false coins and keep only the genuine." "Prove all things, hold fast that which is good" (1 Thess. 5: 21; 1 John 4: 1). This ability comes, as we grow, by exercise, "by reason of use." And since we cannot grow without the Word of God (1 Peter 2: 1), it is implied that having learned God's will by hearing and doing (James 1: 23, 24), by this knowledge and exercise we shall be able to recognize that which is in harmony with God's will and reject other things.

DIRECTIONS FOR STUDY.

Study the text carefully. Memorize verses 12-14. Read the remarks. Look up the references. Note following items (this section inserted into the argument, which begins again at Heb. 7: 1): Serious child. Our acceptance with God depends on our condition of Hebrews. Illustrated in the case of a growth. The greatest thing. Christians to be teachers. How? What was expected of the Hebrews? Danger of being unable to discern. Prove all things. How that ability comes.

Questions.—Why were the things hard to interpret to them? What was expected of them? Had they been Christians long enough? But what state were they in? Who needs milk. For whom is the meat? How are their senses exercised? Why are people so readily deceived?

Report For April: Notes.

Church, Stanford, Ky.	\$ 7 50
Church, Cottage Grove, Tenn.	6 00
Mrs. C. P., Waxahachie, Texas.	2 00
M. E. D., Sylva, Texas.	2 00
Mrs. D., Harmes, Tenn.	1 00
Church, Horse Cave, Ky.	8 00
Church, Henning, Tenn.	15 00
J. H. R., Maysville, Ky.	10 00
Little River Church, near Hopkinsville, Ky.	7 00
Addie M. K., Shelbyville, Tenn.	1 00
Miss M. C., Louisville, Ky.	5 00
Belle B., Okolona, Ky.	1 00
L. T.	1 00
Mrs. C. B. G.	1 00
J. M. D., Bagdad, Ky.	2 00
Thos. D. P. K., Martinsville, Mo.	2 00
By Christian Leader.	5 00
Highlands Church, Louisville, Ky. (\$5.00 for school).	10 30
Mrs. C. P. C.	1 00
Church at Trombley, Ohio.	5 00
W. B. M., Normandy, Tenn.	2 00
Church, Berea, Ky.	3 00
Church at Edwina, Ohio (for school).	10 50
As English teacher in Central post office.	40 00

Whole amount for the month. \$148 70

Expenditures for the children's school during the month, \$15.18. School fund in hand, 32 cents.

Whole amount in Lord's treasury, \$26.63. Amount

expended in the work during the month, \$32.87. Amount on hand for personal expenses, \$93.00.

Received for Brother Snodgrass: W. B. M., Normandy, Tenn., \$3.00; Church at Twentieth and Portland Ave., Louisville, Ky. (for children's school), \$5.00.

Received for Brother Fujimori: Church, Horse Cave, Ky., \$5.00; Miss L. M. M., Birmingham, Ala., \$1.00.

For Miss Miller: Miss Belle B., Okolona, Ky., \$1.00; Broadway Church at Los Angeles, Cal., as reported by Miss M., \$30.00, and \$10.00 from Mrs. A. C., Vincennes, Ind. Miss Miller is unable to keep up expenses of her work and live on \$40.00 per month. I hope the church at Columbia, Tenn., will continue to have fellowship with her in this work. She also has two little girls in her home that she is training to become Christian women and useful workers. The father of one of them is dead and the mother is extremely poor; she supports this little girl entirely. The other has parents, but they are separated, and the father has requested Miss Miller to take his girl (she is about fourteen) and educate her and train her up as she thinks she ought to be. He pays about one-third of her support. Sixty dollars a year will support the first girl. Several of the churches have asked for definite work to support. There is no better work than to take up the support of these girls under Miss Miller's training. They live right with her in her own home as her own children. There are others who want her to become their mother as soon as she gets a proper home for them and the means to support them. I am sure as our sister advances in this work and becomes the more fitted for more extensive labors, the necessary means will be granted. Will not the Lord's people take this matter to heart and lay it before the Lord in prayer? Why not have a special meeting of the church to talk one to another and to lift up your voices together unto God for his blessings upon this work. Let us be in earnest, brethren, and put our whole souls into God's work. "Not slothful in business, fervent in spirit, serving the Lord."

A brother from Ohio sends a contribution saying: "This is the first contribution this congregation has ever given directly to the work, independent of the Board of Missions."

There is only one means by which I should rejoice to see all the boards of missions fall into decay, and that is by something better taking their place. I should like to see all the churches outgrow them. They are founded on unbelief and stand in the way of spiritual development and growth in faith. I am glad some of the churches are learning the better way, the Lord's way. There are hopeful indications among many of the churches. But let me emphasize the point that the only proper way to oppose societies is to throw yourself on the Lord's side affirmatively, not negatively.

Another writes that a little band of them have come out, only a few months before, from one of the Christian Churches in the State of Washington, and wants to know how they may start right in mission work. This is the way to look at it. I verily

believe that God is scourging the churches for their inactivity. Many an organ now sits in the meeting house that would not have been there if the church had been filled with spiritual song, such as would have made melody in the heart; and many a church has been thrown into discord by societies because it was not filled with a burning zeal and activity for the salvation of others. It would be folly for this little band to withdraw from the Christian Church and make its opposition to their evil practices negatively. They realize that if they would oppose evil, it must be affirmatively. "Let your light so shine before men that they may see your good works." The Lord demands of you and me, my brother, a positive life that will oppose evil by the good it does, rather than by a negative opposition and emptiness back of it. Oppose the societies, of course, and every other evil that stands in the way; but in doing so let us see to it that we have at hand something better to offer.

A sister from Louisville, Ky., writes: "One of the reasons I write to you is to tell you about the colored class I teach in my home Sunday afternoon. It has always been a great pleasure to me. You were always interested in them, and perhaps you would like to hear about them. They sing very nicely the hymns we are using at Portland now. I teach them the Sunday school lesson, then teach them to pray. But to-day something very sad happened. Four of the children, whose father drinks, wanted to come; two were here and he made them come home. I give them the cards Miss T. uses in her class. When I sent for them to give them the cards, he refused to let them come."

I wish to heartily commend the work of this young sister. No truer missionary work can be done than to teach the colored people in America. They are the heathen at your door, and much better prepared for the gospel than many of the heathen in other lands. Can you tell why you send missionaries and money to Africa, and yet refuse to teach the negroes of your own town?

I baptized a man to-day (May 1st), in the river that runs a few rods from our home.

J. M. McCALEB.

The Date of Mark's Gospel.

J. W. M'GARVEY.

Questions ever old to a few persons, but ever new to many more, are constantly arising and demanding answers. Here comes a brother in Prince Edward's Island, who propounds the following:

"When was the Gospel by Mark written, and by whom? I heard it stated lately that it was written by a young disciple named Mark, and dictated by the apostle Peter. Is that correct?"

So far back as we have any account of the authorship of this Gospel, it is ascribed "to John, whose surname is Mark," whose mother, Mary, lived in Jerusalem (Acts 12: 12), and who traveled with Barnabas and Saul, and was called by Peter, "Marcus my son" (1 Peter 5: 13). This testimony is given by Papias, who lived during the first half of the second century, and who had conversed with companions of the apostles. There is no founda-

tion for the supposition that the writing was dictated by Peter; but there is an early tradition that Mark's aim in writing was to reproduce the story of Jesus as Peter had been in the habit of presenting it in his preaching. There are very interesting internal evidences that this tradition is founded on fact.

As to the date of the Book, we know, in the first place, that if Mark wrote it, it was written while he was still alive, and while all its events were still fresh in the memories of many eye-witnesses of them. But its date is approximately fixed by internal evidence that is independent of the question of authorship. The last statement in it is that the apostles "went forth and searched everywhere, the Lord working with them and confirming the Word by the signs which followed." This shows that it was not written till after the apostles left Jerusalem, and after it could be said that they "went forth and preached everywhere." But they did not extend their labors thus far till about the year 60, when Peter had reached Babylon, and Paul was on his journey to Rome. It is not probable, then, that the Book was written before the year 60, although the words just quoted may possibly have been used before they reached the utmost bounds of their labors. This fixes a boundary before which the Book was not written; and one after which it was not written is fixed with equal precision. He quotes the prediction of Jesus about the destruction of Jerusalem without an intimation that it had been fulfilled, but leaving his readers with the implied conclusion that it had not been. Not only so, but with reference to the Master's order to his disciples to flee from the city when they should see the last sign which he gives, Mark puts in the parenthesis, "Let him that readeth understand." If the event had already transpired, this warning would have been useless. Not only so, it would have been deceptive, because it would have been an indirect assumption that it had not transpired. I believe that the writer was honest and candid; and, therefore, I am bound to accept this evidence as conclusive.

As the fall of the city occurred in the year 70, this fixes the date after which the Book could not have been written, and putting our two conclusions together, we see that its date is fixed between the years 60 and 70 A.D.—Christian Standard.

Laying up Treasures.

S. WHITFIELD.

No. I.

"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). There is no question but that this language of the Son of God is just as applicable now as it was when he used it; and probably there is no lesson that needs to be emphasized more to-day than this one that Christ tried to teach his disciples. A man's success is generally measured by the amount he is

laying up in this world each year, and if he is not thus laying up all the time he is considered a failure. People are running after worldly gain, and very little attention is given to laying up treasures in heaven. Parents usually think they are not doing their duty unless they are making money for their children; but they can often rest with an easy conscience when they are not making any effort to look after their spiritual welfare. When their children are selecting companions for life, the parents think they are doing well as long as they choose one that is in good circumstances financially. It makes but little difference, if any, about the moral or spiritual standing. This is all a very sad mistake indeed. The above is not only true with the people of the world, but those who claim to be disciples of Christ are guilty of the same things. Some have learned better, but most Christian have not.

Money and its worth is loved entirely too much. A great many think so much of it that they make it their God, and they worship it with all of their heart, mind, soul and spirit. It is their greatest delight in this world to think about it from morning till night, and frequently they lie awake at night devising schemes how they may pile it up a little faster. Most of us have been brought up to look upon money as the all-important thing in this world. Lessons along this line have been so much instilled into our minds that it seems natural for us to seek for wealth. We must guard against this if we ever expect to meet our God in peace. All of this is laying up treasures upon this earth, which Christ tells us we are not to do. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (Matt. 16: 26)? "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God" (Mark 10: 23): "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. . . . 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."

Men that are anxious to lay up in this world never get satisfied. They think that if they had so much they would be satisfied, but when they get it they want as much more. One thousand calls for another, and one farm calls for another. The more they get, the more they want, for the appetite is growing all the time. I have known several men that have almost made slaves of themselves to pay for a farm or to accumulate so much money so they would have a nicer home and an easier time after awhile, as they thought, but just as they had it done, or nearly done, they died. Just as they were

getting ready to live they died, and they never had any comfort from their hard earnings. They had no time to prepare for heaven, for they were too busy at something else. They never gave but very little to the Lord's cause, for it was needed to reach their desired end. The Lord's work had no place in their mind, for there was no room for it. He was left out. These men, very likely, thought they would live better lives when they got in better circumstances, but how sad a mistake! They layed up treasures in this world, but they were not rich toward God. How many are going in this broad and popular road to everlasting ruin! Let us take warning before it is forever too late. People like these are nearly always in what they call hard circumstances, for as soon as they get one farm paid for they get another; hence, they are always kept in debt. They think they cannot give to the Lord's cause as long as they are in debt. Hard times is their cry. They are not happy nor contented, and they make their lives hard and miserable. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5: 8). A great many people seem to find consolation in this passage. I have heard it quoted several times by different persons, but it was always used to justify them in laying up for their families, which they were doing then more than the Bible required. Get your Bible and read the connection, and you will find that Paul was talking about the care and support of widows. Paul certainly taught by this that if Christians did not provide for widows of their families that were in destitute circumstances, they were worse than infidels, and had denied the faith. So this teaches the very opposite from what is generally taken from it. Instead of laying it up for families who are abundantly cared for, give it to those who are in need, since they cannot provide for themselves; and by doing this you are caring for Christ, and laying up treasures, not of this earth, but in heaven. Of course, we should provide for our families according to their need; but the Bible does not teach us that we are to lay up enough for them for twenty years ahead, nor even two. "Be not therefore anxious of the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof" (Matt. 6: 34, R. V.).

Walnut Bottom, Pa.

Standing on Guard.

P. R. SLATER.

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all that you do be done in love" (1 Cor. 16: 13).

The foregoing is Paul's closing exhortation in his first letter to the church at Corinth, and which is shown in his salutation at the beginning of the letter to be general; therefore, applicable to all, and in which many profitable lessons are to be found.

He exhorts them to unity, shows the cause of

divisions and the evils that come of them; enjoins discipline, and forbids going to law. The marriage relation is properly recognized, and our duty one to another impressed; warnings and examples given, with proper observance of the worship, and the law of love that is to control and govern them; the power of the gospel to save, and the resurrection assured; that "their labor would not be in vain in the Lord, if they would be steadfast and immovable;" therefore, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that you do be done in love," since without it your labor in the Lord is in vain. It seems, in this closing exhortation, Paul embodies all he had written, and thus impresses the lessons.

Let us consider, then, how much there is in this exhortation, and let us apply it to our work and lives.

Watch ye: labor in love for unity among the disciples everywhere, and especially among those with whom you worship. Let no cause for division enter into your labors; be not followers of men, but love as brethren. Watch and guard well evil tendencies, or such as will bring reproach on the cause. Let the law of righteousness guide you, and the law of love control you in all matters, and there will be no need of divisions or strife, or going to law to settle any matter. Let the marriage vow be well guarded, and bring not the alien into the family of God by marriage. Observe the ordinances of the Lord's house in such a way and manner will be approved by him; continuing to observe our duty one to another, "giving no offence to the church of God;" "seeking the profit of many that they may be saved."

In the 12th chapter Paul warns the Corinthian brethren of their manifest ignorance concerning spiritual gifts. In the beginning of the letter (chapter 1: 4-7) he had shown that in this respect they "had not come behind in any gift." But, notwithstanding this fact, he had had occasion to warn and reprove them, and in this 12th chapter he would impress upon them that, while they have diversity of gifts, they are of one spirit, and by it they have been led or baptized into one body, therefore, there should not be "schism in the body," but the members should have the same care one for another. Then in the 13th chapter he strongly impresses upon them that without love these gifts will profit them nothing. Love must be the controlling principle in the church; therefore, "Watch ye: stand fast in the faith." "Let all you do be done in love." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; that you be perfectly joined together in the same mind and in the same judgment." "That you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." "Only let your conversation (manner of life) be as becometh the gospel of Christ;" that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." Let nothing be done through strife or vainglory. "Let this mind be in you which was also in Jesus Christ;" "that he might present to

himself a glorious church, not having spot or wrinkle, but that it should be holy and without blemish;" "that ye may be blameless and harmless, the children of God, without rebuke in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding forth the word of life." "Let us therefore, as many as be perfect, be thus minded; let us walk by the same rule, let us mind the same things;" "that we may stand fast in the Lord, and be of the same mind in the Lord, and let the peace of God be in your hearts," "and whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him;" "and the grace of our Lord Jesus Christ be with you all. Amen."

Does God Respect Person?

W. JASPER BROWN.

Experience often puts new light on things taught in the Bible. Acquaintance with circumstances similar to those of apostolic days flashes new light and brings out larger meanings. We have learned by memory and repeat by rote many of the sayings of the Bible without understanding them. Thus we all say, at a remove of eighteen hundred years this side of the apostles, and without knowing whereof we affirm, that "God is no respecter of persons, but every one that works righteousness is accepted of him." We infer from this and kindred passages that God respects not blood, position, person, rank, color, etc., nor any other accidental or artificial barrier that may have reared its monster head to crush the God-like in those who are acceptable to the Lord. If we can say from the heart, with due appreciation of all the difficult circumstances under which Peter said that God was no respecter of persons, that God respects only character, why cannot we say it now under precisely the same conditions? It costs us something to say it now; there is no danger in saying what does not condemn the social evils of our times; it does not require a brave man to kick a dead lion.

"What would Jesus do?" might serve as a help to the extremely conscientious under existing circumstances. Had Jesus lived in the jungles of the Dark Continent, would he have taught the people the way of life? Would he have had servants to do his work, on half pay, drive a fine carriage, in which he sat with a colored man, and not allow him a place in the synagogue? Salvation in time and eternity begins with thinking God's thoughts, not those of the community in which you happen to live. Is there any class, clan, rank, blood or color that do not need the gospel of the Son of Man? Can we be Christians and refuse to send the gospel to all classes and orders of human beings? Do we hear the apostles saying anything about some classes having no souls? Which one was it refused to baptize any man that wanted to obey his God?

The deplorable condition of one class, and the attitude of many churches and preachers toward that class, because of the accidents of color, assume a pathetic and sinful aspect in many sections of the country. Who made you, my brother, to differ

from your brother? And who made him to differ from you? Blame God for his disadvantages and thank self for your superiority! How long, O Lord, will thy people close their eyes to the revelation of God!

Pulaski, Tenn.

The Lust of the Flesh.

D. J. WILLS.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2: 16).

The lust of the flesh and the lust of the eyes was what brought sin into the world through Adam. Now the sin of lust was also found in Adam's first-born, in the person of Cain. And for the whole two thousand years, from the days of Cain down to the flood, there never was a saint found in any of Cain's posterity.

If you remember when Noah thought that the waters were abating from off the face of the earth he first sent forth a raven. The raven returned to and fro from the ark, but would not be taken in.

He afterward sent forth a dove, which returned and was taken into the ark because it found no place to rest the sole of its foot.

Now, we believe, that the raven rested and fed upon floating carcasses, as there could have been nothing else above water to sustain life.

The raven's dislike for the ark and love of the world was typical of the carnal or fleshly mind that was to remain in the world. The dove, on the contrary, was typical of the spiritual mind.

Now, coming down to the time of Moses, we find that in the second month after the children of Israel had departed out of Egypt there was a scarcity of food. They had not much to eat those days and complained bitterly against Aaron and Moses for bringing them out into the wilderness, for they longed after the flesh-pots of Egypt. God said that he would rain bread from heaven to feed these people. And it came to pass that when they went out into the wilderness in the morning there lay in among the dew a small round thing as small as frost.

The Israelites said one to another, "What is it?" In the Hebrew, manna, whence came its name. It had the appearance of coriander seed and was white. They ground it in mills, like coffee, and baked it in pans and made bread. If it layed in the sun through the day it melted. They were told to measure it when gathered, with an omer, and he that gathered much had none over, and he that gathered little lacked none. They were told not to leave it standing in vessels till the morrow, but some hearkened not and it bred worms.

This was given to them as a light and wholesome diet, so that they would not long after the flesh-pots of Egypt. And God, in the multitude of his mercies, gave it different tastes, so that they would not tire of it. At times it had the taste of wafers, made with honey, and at others it had the taste of fresh oil.

But the children of Israel fell a lusting. Flesh was what they wanted, for they longed after the flesh-pots of Egypt. So God caused a wind to blow

from off the Red Sea, which carried myriads of quails to the people. They fell to a depth of three feet and as far as a day's journey on all sides. He that gathered least gathered ten homers, or eighty bushels. Think of this, what would one man do with eighty bushels of quails?

As the mass of flesh began to decay, they longed for the cloud to lift from over the ark of the covenant, so that they might proceed. But the cloud did not lift, not until the end of thirty days, after many had died and were placed among the "graves of lust." The Israelites were found guilty of four great sins, viz., idolatry, fornication, lusting and murmuring.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."

Look at Esau, who for one morsel of meat gave way to lust and sold his birthright, and so committed an unpardonable sin. Oh, what a sin is "the lust of the flesh, and the lust of the eyes, and the pride of life." Selfishness, hatred, idolatry, fornication, theft, murder, jealousy, and many other crimes, are all its offspring. "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4: 15, 16).

And whenever Christians do not do enough good to create enough jealousy to cause them to be persecuted, they ought to begin to feel alarmed. If some people did no more for themselves than they do for the cause of Christ they would freeze to death.

This may sound rather radical at first, but it is the truth. Oh, what a sin is "the lust of the flesh, and the lust of the eyes, and the pride of life."

Look back to that lovely pair, fresh from the hands of their Creator. Look at them standing, with curious eyes, beholding the forbidden fruit. Look at the lovely hand reaching forth to take its own life. Look at them walking out of the garden, with bowed heads and downcast eyes. Who with a heart of flesh and the love of God would not pity them? Look at the little child, unable to stand or talk, and see it reach with open hands and eager eyes for the things which catch the sight, and which are nice and attractive.

Need we wonder at the child being deceived by the things which are nice and attractive, when we see grown people rushing headlong after them at the cost of their lives?

I thought, as I sat one night and listened to Brother S. C. Jones talking on "the lust of the flesh, and the lust of the eyes," and the vanity of the world, what prevalent sins these are.

What surprised me more was to see a man of his age who had given all of this up. We have frequently seen men at fifty and sixty years of age give up all desires and lust for the world, but very seldom do we see one that far advanced at his age; and very, very many never give it up. Why, I have seen men at seventy-five years of age penniless, and who still had all hopes of yet making a fortune before they died.

Old men, living only on borrowed time, and with one foot already in the grave, so to speak, looking for a fortune! Old men, whose faces were seamed and wrinkled like the withered apple which has stood the winter and will not be shaken by the wind, clinging with the same tenacity to the lust of the world.

Two things are sad. One is to see old age in want, and the other is to see old age grabbing for the world.

Jordan, Ont.

The Way

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

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

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Scraps.

J. A. H.

Potter Bible College closed its first year's work on the evening of June 12, with a literary and musical entertainment. The chapel was crowded, and the overflow occupied chairs in the large hall adjoining. The classes in elocution and music combined their forces to instruct and entertain us; and they succeeded admirably. After a very thoughtful and instructive oration by one of the more scholarly young men, we had a number of very sweet songs, solos, quartettes and choruses; and some of the most delightfully humorous declamations and dialogues it has been my fortune to hear for many a day; and, interspersed among the speeches and songs were a number of performances on the piano, which were not only sweet in themselves, but which also made every other performance seem better. Altogether it was a very happy ending of what I believe was the pleasantest and most profitable session that I have spent in the schoolroom.

* * *

During the session the students were unusually diligent in their religious work. In addition to the four regular weekly church meetings in the college chapel and the three regular weekly meetings of the church in Bowling Green, there were also a half dozen or more mission stations regularly cared for. These were in different parts of the city and in the regions round about, in schoolhouses, private dwellings, storerooms, and such places. Meetings were conducted at such places on Friday nights and Sunday afternoons. Including about a dozen that came into Christ at the church house at Bowling Green, about one hundred were added during the session through the influence of the teachers and students

of the school, and of Brother George Klingman, who conducted a meeting for the church in Bowling Green.

* * *

We believe that the good done in and through the teachers and students of Potter Bible College has already paid many fold for all the time, labor and money that has been expended on it. If it were to cease to exist to-day, its influences for good would go on forever; and only eternity could measure the greatness of them.

* * *

We found that our being out of the city was a great advantage to us in many ways. Our meat bill, which is our largest one for table supplies, was about forty per cent less than it had been in Nashville. From the farm we were largely supplied with vegetable products for the table. We were repeatedly told by persons who spoke from personal knowledge that our fare was fully as good as that supplied by institutions that charge twice as much as we do for board. If the government succeeds in throttling the beef trust, we ought to be able to furnish a better table next year.

* * *

We hope to secure another teacher for the next session, who will enable us to meet successfully the enlarged demands upon the faculty; for we expect to increase our boarding capacity and to have a larger school next session, if the Lord wills.

* * *

THE WAY feels grateful to its subscribers for the promptness with which they have been paying their dues lately. We hope that this will be continued, and that all whose subscriptions expire this summer or fall will observe and be prompt in renewing. This is necessary to the success of the paper, if it is to be sustained by its subscription list. Remember, we have no advertisements, and we try to run at the lowest rate possible. The paper is published to do the greatest good possible to the greatest number.

* * *

Occasionally some brother writes to us charging us with being extortioners. One recently wrote making this charge saying he liked the paper very much except for this one evil. Our defense is this: Experienced publishers told us we could not run without advertisements, at our rates; we found by experience that we could not do so, unless the payments were promptly made when they were due;

hence the extra charges were made for deferred payments. It seems odd to charge men with being extortioners who get nothing, absolutely nothing. Since these extra charges were made no writer, nor editor, nor publisher of THE WAY has received so much as one cent from the income of the paper. They have given their labor to it, and some of them have also freely given of their money. If we know ourselves, our greatest desire both as publisher and teacher is to do the greatest good to the greatest number. Both in Potter Bible College and in THE WAY we make our calculations so as to run at the lowest rates at which we can run successfully. In both institutions our desire is to do the greatest good possible to the greatest number. We are working not for mammon but for Christ. We know well enough that all mammon worshipers will be lost world without end; and we are trying diligently to avoid that horrible fate. We believe it is the rule with those who do business on the credit system to charge such per cents of profit as to make those who pay promptly make up the losses which accrue from those who do not. Our idea is to have those who cause the extra expense to pay it. As we only charge one cent a week for THE WAY, it ought to be hard for an able-bodied man who wants it to pay for it.

* * *

At this writing the editor is at Montgomery, Ala., in a protracted meeting. The meeting began yesterday, June 15, and will probably continue for several weeks. We have an excellent house here now, formerly the Jewish synagogue, well located. The audiences were good yesterday and last night, and it appears that we ought to have a successful meeting. We earnestly pray that the church may be greatly strengthened in the faith and that many may be added to its number.

* * *

But whether we work in the schoolroom or in the paper or in the congregation of the saints, all is in vain unless the blessing of the Lord rests upon us.

"Except Jehovah build the house,
They labour in vain that build it:
Except Jehovah keep the city,
The watchman waketh but in vain.
It is vain for you to rise up early,
To take rest late,
To eat the bread of toil;
For so he giveth unto his beloved sleep."
(Psalm 127: 1, 2.)

* * *

So, if we please Jehovah, we can rest in peace; we need not be afraid about results, or about anything. If we please him, if we are beloved by him, we can lie down and sleep; and in the morning we can arise and work with glad hearts, because our Father has complete control of all things, and he cares for us.

Light in a Dark Place.

HIKARINI ARAKI.

I dared not express my doubts to my friends or parents, but thought it all over to myself. I reasoned about it in this way: "How can there be any power in a lifeless image? Its nature is not

changed by being made into the form of a man. It is only wood or brass still. It neither moves, talks, hears, eats nor sleeps. Though food is set before it, it must also be taken away; for though some have imagined they sometimes do, an idol has never been certainly known to eat. How, then, can such a god do me any good? I see the rippling stream, the flowers that bloom on the hills, the trees that put forth buds and green leaves, birds, animals and fellow creatures like myself—all these things show life, strength, activity; but this still and lifeless image, what is there in it that I should bow down before it?"

I say these were some of my reflections, but I dared not make them known to any one. I was too big a coward to let my thoughts be known, besides I was young, timid and somewhat bewildered, not knowing exactly what to do. But the more I thought about the matter the less faith I had in idols to help or to save. I knew no better way, however, and continued to take part in idolatrous ceremonies in common with others. However, as I advanced in years I grew more and more discontented. The growing plants, the beautiful flowers and the shining stars all seemed to say there was a power superior to man. But my thoughts on this point were vague and indefinite.

I remember particularly on one occasion I was out engaged with the men my father had working for him on the farm. It was a beautiful spring day, such as we often have in Japan. The valley was dotted with laborers, each seeing after his own little field, while the children were out playing along the paths between them. The cheery note of the Japanese nightingale was heard here and there. At noon we sat down on a grassy bank under the pine trees for lunch. There was a cluster of beautiful mountain lilies in full bloom only a few steps away. The laborers began to make remarks about their beauty, and the question was raised as to how such beautiful colors could come out of the bleak ground. Some thought the rice god, who cares for the farms and gives abundant crops, must have done it. But at any rate we all felt it was the work of some power beyond that possessed by man. What that power was none seemed to know. At this time I had never heard the story of creation nor of the God of heaven and earth. The dingy stone image standing on the little hillock under the old tree out among the rice fields there did not seem to me to be a fit kind of god who could create lilies, trees and animals.

But to show how superstitious I was at that time, on one occasion I sat down near this image to watch him and find out, if possible, some of the secrets he was thought to possess. I sat and watched for a long time, but, to my disappointment, could not discover anything. It occurred to me that he was conscious of my presence, and if I would move round to his back and be perfectly quiet for a long time, maybe he would do something that I could discover. I imagined at one time I could see him slightly moving back and forth, but decided afterward it was only my own imagination. Night came on, and I returned home. This and similar experiences con-

vinced me that there was no power in idols, and that they were less likely to be gods than even the trees, for they did have power to bud and grow.

The priests in the temples have boy priests as attendants. On one occasion there was a certain priest who received a present of some nice cakes from a friend. He thought the best thing to do with the cakes was to put them before the idol as an offering. The boys, however, thought they could come nearer doing justice to the cakes than the idol. When the priest was out they sat around on the straw mats and discussed the question as to how they could eat the cakes and their master not find it out. One suggested that they would smear the mouth of the image with one and eat the rest. When the priest returned he was angry and accused the boy priest of eating up the cakes. But they insisted that the idol had done it, and as proof pointed to his mouth. But the master argued that the idol could not have eaten the cakes; that such a thing was quite unreasonable. But the boys insisted that surely their master believed the idol could eat the cakes, for he placed them before him for that purpose. To this he could make no reply. This created quite a sensation in the town. Multitudes came to see the wonderful god that had actually eaten cakes. Some seemed to be skeptical, however, and suggested that if the idol really had done it, he ought to have cleaned his mouth afterward, and that it was not a very nice sort of god that would leave food on his face. Others thought that if he really could eat at all he ought to have power to be more skillful than to smear the food about over himself.

As the incident drew crowds of people who brought their pennies and threw them into the box, the priest, though never convinced but what the boys did it, changed his feeling toward them and was really glad they had done it. It was too good to keep, so the boys finally confessed their trick, which their master asked them to say nothing about.

Such was the condition of the people in the town where I was born. They were ready to believe anything, however absurd. The customs of the people were out of harmony with nature and common sense, and much precious time was worse than wasted in idolatrous and superstitious practices. No wonder we were ignorant, poverty stricken and without natural affection one for another.

Christian Contributions.

W. P. HANCOCK.

This is a religious duty I do not believe receives the attention or observance the will of God requires. It is, I think, neglected both as to method and liberality. It will not be denied by any one, I presume, that it is the duty of all Christians to contribute of their means to the support of the gospel of Christ. It may, however, be questioned by some whether it is one of the prime duties of a Christian and constitutes a part of the worship on all Lord's day meetings. I am inclined to believe it is, and that giving is a part of Christian worship, and that no one who fails to give as the Lord has prospered him can worship God acceptably.

The church, or kingdom of God, is a government with law and officers for its regulation and good order, with ample provisions made for its maintenance, growth and extension, if its subjects will but be true and loyal to Christ, their king. Like the civil governments of the world, money is needed as well as law and officers to successfully carry on its affairs. The kingdoms of this world collect by enforced contributions in the way of taxes the necessary means of paying their servants and caring for their poor and unfortunate, and hence no one is ever seen going round with a subscription or pledge paper in their behalf. So God has made his church his treasury house, and calls upon his children for cheerful and liberal contributions in money, voluntarily offered (as all our service and worship must be to meet his approval), that there may always be ample means in the treasury to meet every demand for service rendered and for supplying the wants of the poor saints.

The motive power used in civil governments for collecting their revenues is legal force; that of the church is love. In either case, remove the power and the treasury suffers. Christ says: "If ye love me, keep my commandments." If God loves a cheerful giver, the reverse is that he does not love a stingy one; and if he does not love us in the sense here implied, our hope of the inheritance is anything but bright. We are to "render to Caesar the things that are Caesar's, and to God the things that are God's." Giving is of the things that belong to God. It must be evident to any one who has given the matter any thought at all that the gospel cannot be fully obeyed and its objects carried out without a liberal use of money voluntarily contributed by the citizens of the kingdom of God.

While it is true that what Paul writes on the subject of giving in the Corinthian letter relates to a special contribution for the poor saints at Jerusalem, yet it seems clear to my mind that in directing the church in that matter he is establishing a rule for the guidance of all churches ever after in collecting money for gospel uses. On the first day of the week each one was to lay by him in store, as the Lord had prospered him. What store, and where was it? Evidently God's storehouse, the church, the congregation. Not at his residence, for then he could lay it by any day of the week; but in the treasury of the church, for there they went every first day of the week.

As the Lord has prospered us. Here comes the "tug of war" to decide how much the Lord has really prospered us. Selfishness, lust and pride, all argue and contend in our hearts against the Lord, and forgetting Ananias and his wife, we sometimes lie to him outright, and keep back what rightly belongs to him. But Paul in writing of these things, had in his mind the true saints of God, his loyal subjects, such as had been, and would ever after be influenced by the power of the gospel is being molded and transformed in the image of Christ with one mind, one desire and one purpose, with love underlying all and putting every Christian duty into practice. In this molding, transforming process all miserly covetousness, all selfishness, lust and pride, all deceit

and lying are eliminated from the heart and causes us to act justly, honestly and openly with God.

This matter of giving is with each member of the body; if they refuse and neglect to do their duty in this particular, they incur the displeasure of God that far, and how he will reward them is a matter upon which I venture no remark. No congregation has a gospel right to enforce collections. Whatever is given must be a free-will offering to be acceptable with God; but if given in agreement with the will of God, it will be liberal and ample to meet all demands without begging and making public calls for money, which always has a bad effect. Most of Christians with a little effort can contribute something every Lord's Day. In doing so the treasury would be kept supplied with the necessary funds for running the little congregational governments, paying for all services and promptly relieving the necessities of the poor and helpless in their respective communities. It would also enable the churches, when too weak to act singly, to co-operate in evangelizing destitute places, as the support of an evangelist would be assured with the money already in the treasury of the churches, and thus obviate the necessity or desire for societies, boards, etc.

May God bless his people, and by a better knowledge of his Word may they learn what his good and acceptable and perfect will is, and do it, is the earnest wish of one who loves the truth as it is in Christ.

Corn Hill, Texas.

The Epistle to the Hebrews.

R. H. BOLL.

LESSON XIV.

(Section 6 continued.)

II. Exhortation to press onward, enforced by a solemn warning (Heb. 6: 1-8).

1. Leaving the elementary teaching about Christ, let us press on to perfection.

2. Let us not be laying a foundation again and again.

3. This we will do if God permit.

4. Those who have received and realized the full blessings of Christ's religion and then fall away, cannot be renewed again to repentance. For they crucify to themselves God's Son afresh, and openly dishonor him.

5. Land that is tilled and receives rain is blessed of God if it bring forth good crops; but if it bears thorns and thistles it is rejected, in danger of God's curse, and will be burned in the end.

REMARKS ON THE LESSON.

The first two verses of the sixth chapter are of deep interest, and have also occasioned much dispute. Some thought to have found there an enumeration of the first principles of the gospel of Christ; others have interpreted it to be a partial mention of Old Testament doctrines that were in their nature preparatory for Christ's religion. Both views are plausible; both have their difficulties; neither is quite true. He is not speaking of faith in Christ (Rom. 10: 9, 10) nor of repentance from sin, nor of baptism in the name of Christ. This is "teach-

ing of baptisms," plural. It may be suggested that there were several baptisms that interested the Christians then—not only the "baptism in the name of Jesus Christ," first preached on Pentecost (Acts 2: 38), but also the baptism of John; and there was likewise the baptism of the Holy Spirit. But such baptism was designated by "baptisma;" here we have another word—"baptismos," correctly rendered "a washing" (accomplished by dipping, as the law of Moses prescribed); the same word being used in Heb. 9: 10, and Mark 7: 4, and translated "washings" there.

It will be seen that all the subjects he enumerates were such as were the points of controversy between Judaism and Christianity; and then as now, Christians were inclined to harp forever and exclusively on controverted points. They were in continual discussion and dispute with the Jews on these things: on the "repentance from dead works," that is a change from the profitless works and formality under the law (see Heb. 9: 9, 10, 14)—the Jews regarded a turning away, that is, a "repentance" from these as violation of God's will (Mal. 4: 4); again on "faith toward God"—the Jews considered the worship of the Son of God as blasphemy against the Almighty, and regarded the Christians as having renounced their faith in Jehovah, which they, of course, denied (Heb. 1: 1, 2; 1 Peter 1: 21; 1 John 4: 14; 2: 23). And so on, all the subjects mentioned were subjects under dispute then, on which the Christians spent their whole vigor and study and never advanced any further. This is a warning for the Christians to-day who know and teach hardly more than the first principles, and whose religious exercise consists chiefly in discussing points of difference and "skinning the sects." Such brethren are the merest babes in Christ. Let us all, but the babes especially, give heed to the admonition to press on to perfection, and may we respond with a hearty "This will we do if God permit."

These fundamental principles (excepting the last two in their full bearing) are not of transcendent interest to the Christian. They needed to know them to instruct unprejudiced outsiders; but as for themselves, they had passed beyond those things forever. Yea, if any one of them, having received the full blessings of Christianity, turned back to Judaism, he was not reclaimable by any sort of argument—it was "impossible to renew him again unto repentance." Yet they had learned no more than these elementary points; and even these they had got tangled and confused and misapplied (as is almost unavoidable in long-drawn disputations over such things) so that they had need of some one to teach them the A B C again (Heb. 5: 12). This epistle is largely calculated to set them straight on the foundation of their doctrine, drawing the distinction between the two covenants and showing their relation.

Space does not permit to elaborate all the points presented in this passage; and indeed it is not the object to give a full commentary in these lessons, but only hints and explanations of the more difficult points. It is intended that these lessons should stimulate to individual study and independent thought, and to lead the student to the Bible. My

admonition must be, Look with your own eyes, and see how God has put things; use your own senses (Heb. 5: 14); study independently, as unto God, without reference to men.

The "sin against the Holy Ghost" is a great concern to most Christians. Some of the very best and truest of God's children have imagined themselves to have committed it. Melancholy, meditative Hamlet temperaments, often coupled with the noblest qualities of heart and mind, have given themselves over to despair—and what is a despairing Christian good for? While the very people who have committed it care little or nothing about it: for they are of hard hearts. There is no full definition and description of that unpardonable sin given to us; and it is well, for there is fascination in the abyss. But a few points are to be emphasized: (1) It cannot be a sin of ignorance; nor can it befall a Christian who has never understood and known his position as Christian and the power of Christ's religion (Heb. 6: 4, 6). (2) It is a willful, deliberate trampling underfoot of the Son of God (Heb. 10: 26-29). You can decide for yourself whether you have committed that sin: 1st, by measuring your offense by the description given above; 2d, by repenting from evil (Heb. 6: 6)—if you truly repent you cannot have committed an unpardonable sin; 3d, by the fruit which you bear (Heb. 6, 7, 8; Gal. 5: 19-24). We are God's tilled land (1 Cor. 3: 9). Let us see that we bring forth acceptable fruit; for by our fruits are we known.

DIRECTIONS FOR STUDY.

Study the lesson (Heb. 6: 1-8). Memorize verses 7 and 8. Read the remarks and look up the references. Points to be noted: Two positions taken on verses 1 and 2—neither covers the case. A better solution offered: Harping on first principles—an admonition for Christians of to-day. Object of the comments given: Admonition to students; sin against the Holy Ghost: what it is and tests by which we may know. Questions: What shall they leave? To what shall they press on? Is it good to be laying the foundation continually? What blessings did Christians receive? What of those who fell away in spite of them? Why? What comparison does the writer make?

Laying up Treasures.

S. WHITFIELD.

No. 2.

I suppose that one of the greatest reasons that a good many people have for laying up in this world is that they may have something to leave their children, but is this in harmony with the Scriptures or with our best judgment? I feel sure that more children have been wrecked because of this than ever have been blessed. A parent could not do a worse thing for his child than to bring him up in idleness, supply all his needs and then, when he is ready to start out for himself, give him what is generally considered a good start. How many times have we seen children make complete failures when this was done! Parents, as a rule, do not wish to do that which is sure to be hurtful to their children; and I believe that many of them would like to do

what is best for them, if they could only be taught what it is. Giving them a nice, easy time, all of the liberties that they want, and laying up plenty of money or farms for them is so generally looked upon as the duty of parents, make it hard for us to teach them different. I am sure that parents make a very great mistake in doing this. From the way that many of them act, their children can never make a success in this world, and I am afraid that many of them will be lost in the next. What pleases parents more than to know that their children are making a grand success? This being true, it should be very important that they know how to start them right, for much depends on this. The majority of children can never succeed, for they are spoiled by their parents. They intend to be good to them, and they think the way to do that is to give them nothing to do, but lots of money. If you want them to get along, teach them to work as soon as they are able, and keep them at it as long as they are under your care; and just as soon as they are able to provide for themselves, give them a chance to do so. Let them know something about the hardships, difficulties and responsibilities of this life. They need experience, and yours will do them but little good, no matter how hard you try to impress it upon their minds. They must get it for themselves to prove a blessing to them. That is the way you got it, and they must do likewise. The majority of people think they cannot suffer their children to endure the hardships and privations that are necessary to prepare them for the best results in life. Take the boys that have grown up in this world to manhood, that have had a lasting influence, and that have made this world what it is to a great extent; and, as a rule, they have been poor boys who had to work up themselves. Parents usually want their children to have an easy time; they do not want them to work hard and endure hardships like they had to. This is the quickest and surest way to everlasting ruin that you can start them on. To know for sure that all of the above is true all we have to do is to think for a few minutes and look around in this world a little. We do not have to live here long to know that all of these things are true, if we will keep our eyes open, and look at things just as they are. Not saying anything about our preparation for the next world, I believe that children would be better off without money being left them by their parents; but when we consider our duty to our Maker and his cause, it seems to me that we should use our means and all that we are or have in the cause of our Redeemer; and by doing so we will be doing the very best for every one that we are brought in contact with that we could possibly do. Let parents care for their children as long as they cannot provide for themselves; teach them the will of God, and set them a good example by living a godly life devoted to the work of the Lord. Why should they be laying up money for their children for years to come when it is not best for them in this world or in their preparation for the next, and when it should be used in caring for the orphan and widow, the poor and distressed, and in sounding out the glad tidings of salvation to a perishing world?

How often have we seen parents work hard, and sometimes do without the necessary comforts of life all that they might lay up for their children, and then the children would squander the hard earnings of their parents in a short time, all to their own destruction? How much better it would have been if that money had been used in the service of God! It would have been a blessing to both parents and children. We might far better put our means to a good use while we are living, for there is no telling what will be done with it after we are dead and gone. It is a curse to us and to others if we do not use it; but if we use it properly, it will prove a blessing to all concerned. From the way that money is generally used it is certainly the greatest curse in this world. Christ understood the matter well when he called it "the mammon of unrighteousness" (Luke 16: 9).

"Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22: 6). "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6: 4).

"Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children" (2 Cor. 12: 14). I have heard this passage used to justify a person in accumulating money to leave his children. These Corinthians were Paul's children in a spiritual sense, and he did for them what they could not do for themselves. He cared for them when they could not care for themselves. What they could do for themselves he allowed them to do; and when they could care for themselves, he gave them a chance. Now this is just how much parents should do for their children—they should look after their needs until they can care for themselves. Christ never, at any time or under any circumstances, did for any one what he could do for himself; yet he cared for the disciples in the same way that Paul cared for the Corinthian Christians. It is always best to allow people to do what they can for themselves.

"Yea, I hated all my labour which I had taken under the sun; because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This is also vanity. Therefore I went about to cause my heart to despair of all the labour which I took under the sun. For there is a man whose labour is in wisdom and in knowledge and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil" (Eccl. 2: 18-21).

Walnut Bottom, Pa.

When is the Millennium?

P. R. SLATER.

Millennium means a thousand years; a day means a period of twenty-four hours, each covering a period of time: with the Lord the one is as the other. (See 2 Peter 3: 8; Psa. 90: 4.) Hence no fixed period

is meant by the term "a thousand years," but a period of time that elapses between the binding and loosing of Satan. It will be well to remember that what John saw when the curtain of the future was raised was the history of the church as it was portrayed before him; and that the book of Revelation in some way covers that history from the time of John down to and including the final triumph of the church, the events of which were to take place in quick succession, as is meant by the phrase, "soon to come to pass."

Now since these events must take place in the history of the church, and since we find such events in its history, as will fully represent the loosing of Satan and his manifest power in overthrowing the church, which is evidently referred to by Paul when he says there is to be a "falling away and the man of sin be revealed" and who is to "exalt himself above all that is called God" (2 Thess. 2, 3: 4), "and who is to make war with the saints," "and to have power over all kindreds and tongues and nations" (Rev. 13: 7), "and to whom the 'dragon' gave this power" (Rev. 13: 2-4; see also Rev. 17: 18; Rev. 12: 9)? In this last we find the same names as are applied to the bound in Rev. 20: 2; and in Rev. 17: 18 the same power that is referred to in Rev. 17: 5, 6 (as "the abomination of the earth") is referred to as "reigning over the kings of the earth," and whom the writer refers to as "fallen" in Rev. 18: 2-9; 10: 21. Other passages might be cited showing that the power that was recognized as that of the "great dragon, old serpent, called the devil, and Satan," "which deceiveth the whole world," has had his sway.

Now since this same personage or power was to be bound for the thousand-year period, and was not permitted to deceive the world any more till the thousand years passed, is fulfilled; and if we are able to find that this power is now bound, then we will have established that the millennium is now.

But let us first see if we can determine the chain by which this great power is to be bound. It can only be that whose binding force had been overcome by the influence of Satan as manifest in some great power of the earth. All know that during the "great apostasy" the Bible was kept from the people, while to-day it is permitted to go world-wide unmolested, so far as the power is concerned; and since it is a recognized fact that the Word of God is the binding chain referred to in Rev. 20: 1, is it not as clearly true that the power to be bound by it is the one that has been bound? And if it be true that Satan, as is manifested by the great subjecting power of Rome, has been overcome by the Word of God as the binding chain, is it not an acceptable fact that we are now living in the period commonly called the millennium, and have been since Luther gave that mighty monster his crushing blow in 1517? One reformation after another followed, and the Bible was again restored to the people.

But Satan was loth to give up the struggle. So in 1793 another mighty effort was made to crush the Bible, by an enactment that it should be kept silent; and time should date no longer from the Christian era, and the week itself should be abolished, because it was a Bible division of time. This was an infidel

movement, to set aside, if possible, the Word of God. But the grand old Book stands, and its enemies are rarely heard from now. No bold or daring attacks are made from without to-day.

It will be well to remember, however, that while Satan is recognized as "going about as a roaring lion seeking whom he may devour," he is also represented as "fashioneth himself into an angel of light" and "his ministers as ministers of righteousness." And Jesus says that these "deceitful workers will deceive many." It is also well to remember that Satan is to be "loosed again for a little season;" "and shall come forth to deceive the nations which are in the four corners of the earth, . . . to gather them together to the war;" and "compass the camp of the saints" (Rev. 20: 8, 9). Here again we find that his efforts will be manifest through the powers of the earth; they being deceived, will come together and another effort made to overthrow the reign of Christ on earth.

But in this last struggle there is to be another spirit associated with Satan in his efforts to overthrow the church. This you will find at the winding up of the second division of Revelation, or more properly the third, as the first three chapters cover one division; then from the fourth to the twelfth another. But you will find what might be designated as the second conflict, beginning with the twelfth chapter; and in the fourteenth chapter you will find the conflict changes, and a great missionary period is covered, and the "good tidings is proclaimed to every nation, tribe and tongue and people," as is being done now. And then comes the judgment of God, as it has been meted out from time to time. In the 10th verse of the 16th chapter we find the fifth vial of God's wrath was "poured out on the throne of the beast, and his kingdom was darkened." In the 12th verse the "sixth was poured out upon the great river Euphrates." Here we find an autotype relation of the great Babylonish power and its overthrow. Then we find in the 13th verse the "three unclean spirits" or "spirits of demons" combined for the last great conflict. In Satan's first conflict he had associated with him "the beast," a great power of earth. In his second loosing, in addition to "the beast," he is to have associated with him "false teachers." These are the fellows that are to "deceive many." And since his power was manifest when loosed before, in the great subjugating power of the earth, may we not expect his second in a similar way? Is it reasonable to expect or look for it through the combination of all the leading denominations into one great movement that will eventually be swallowed up by some great political power, and who will again dare to unite church and state, and do just what Satan wants done?

Some combined effort of the powers surely may be looked for at the end of the thousand-year period, when the "dragon, that old serpent which is the devil and Satan," shall be loosed again. In this connection read Rev. 19: 11-21; also Rev. 20: 10, and 2 Thess. 2-8; Rev. 16: 13-15.

"Answer not a fool according to his folly lest he be wise in his own conceits."

Fellowship.

J. M. M'CALEB.

The following amounts have been thankfully received during February: G. F. B., Louisville, Ky., \$1; Brother T., Louisville, \$5; Sister J. D., Louisville (for the school), \$5; church at Fayetteville, Ark., \$6.50; church at North Salem, Ind., \$14; by Christian Leader, \$5.12 (a dollar I returned to have it put in different form before leaving America); by Sister Bessie Johnson, \$1; church at Jordan, Ont., Canada, \$10; church at Rodney, Ont., \$4; Mrs. L. P., Lafayette, Ind., \$5; A. L. B., Gap, Texas, \$1; W. M. C., Plattsburg, Mo., \$1; W. C. C., Eva, Texas, \$5; P. W. G., Bellview, Fla., \$10; "A Sister," Nashville, Tenn., \$1; Beech Grove, Tenn., \$10.10; W. E. B., Cameo, Okla., \$3; M. B. W., Lebanon, Tenn., \$5; A. J. P., Dibrell, Tenn., \$3.30; M. S., Phoenix, Ariz., \$20; teaching in Central Post Office (80 yen) about \$40; amount for the month, \$167.02. I am glad also to state that a number have sent us quite a variety of weekly and monthly papers and several volumes of books, some for our own use and some for the students' library. The students are reading these books and periodicals with interest. I circulate them among them in regular, systematic order, taking the name of each student who borrows and the name of the paper or book he borrows; when the same is returned, he is receipted with it.

This is a way that many can have fellowship with us in this work. Booklets, tracts, papers and books that teach a good lesson and the style of which is not too difficult can be used with profit.

EVENING BIBLE CLASS.

Since about the middle of January I have had Bible study in our home from seven to nine each evening. We are now as far as the 18th chapter of Genesis and the 11th chapter of Luke. We take the two studies alternately. There are now fifteen enrolled (one woman and one evangelist); the rest are students. Different environments bring out different points in the study of the Scriptures. I remember one evening we were studying the account of Noah and his sons. I said to the class that when Ham found his father lying naked, it was such an unusual thing that he went out and told his brothers about it. But how is it in Japan? I asked. Do you think it would create a sensation in the family if a boy were to find his father lying asleep uncovered? They didn't think it would. On another occasion we came to the statement, "He that sheddeth man's blood, by man shall his blood be shed." On this point one of the boys raised the question as to whether it would be right to kill fleas and other vermin that sometimes infest the body. His mode of reasoning was this: If it is wrong to shed man's blood, then it must be wrong to shed the blood of such vermin, since the blood they contain is man's blood.

UENO AND ASAKUSA.

Ueno is the largest park in Tokyo. Thousands of people visit the park every day. In company with a Japanese brother, M. Kikuchi, I visited this park

on February 22. The entrance to the park is by a broad avenue that gradually rises to the height of about 100 feet. There is a variety of fir, cedar and other trees that line the way on either side. We came to where there were some thick, flat stones under the spreading branches of some venerable old cherry trees. One of these stones was about six feet square and about two feet high. A throng of people were going to and fro. The sun was shining down through the bare branches from the west. We stood upon this big stone, Brother Kikuchi and I, while I drew some song books from my pocket. Some of the people took notice of our standing side by side on that big stone with some books in our hands, and stopped to see what would happen. We opened at the song, "Ima Shupuaucku" ("To-day the Savior Calls") and began. Others heard the singing and stopped to listen. By the time we had finished, a goodly number had gathered. Brother K drew another book from his pocket on which he had some notes written and began a speech. The people continued to come; soon we had more than a hundred. The speech continued for an hour. The crowd continued to go and come. During the hour there were probably five hundred people which heard. The talk was an earnest appeal for a righteous life. The order was perfect and the attention good.

Asakusa is another noted park of Tokyo. It contains one of the most famous temples in Japan. Thousands of people visit it daily. Public speaking is allowed in a certain portion of the grounds. The last day of February the same brother and the writer visited this park. Two-thirty was the time agreed upon. I was there, however, at two. As I walked along the long passway leading to the temple I drew my watch, and seeing I was thirty minutes early said to myself, "I must wait here thirty minutes." But when I came to the great gate leading into the temple grounds there was the brother waiting. At this I was both surprised and pleased. It is not customary for this people to be prompt, and for one to be thirty minutes ahead of time was very unusual. We walked leisurely through the spacious grounds, saw the throngs of people going to and from the temple and finally reached a suitable place. It was an arbor, over which was trained a wisteria vine. Under the arbor were some seats scattered around. We began with a song as before; the people heard and began to gather. Brother K. spoke about an hour. I spoke about thirty minutes from the words of Jesus, "Come unto me all ye that labour and are heavy laden, and I will give you rest." I remembered that ten years ago I had visited this great idolatrous temple and watched them as they bowed down to these dumb idols, and how I longed to be able to point them to the Lamb of God! But that I should ever be permitted to stand right under the shadow of that same temple and proclaim Christ to them was something beyond my expectations. When this thought came into my mind, and I realized what a door of opening the Lord had made, it gave me a peculiar joy. Right in the very midst of that idolatrous throng, we were permitted to raise our voices against their degrading practices and point them to the true and living God who made heaven and earth and all things. My first point was, Who are heavy laden? And I pointed out to them that idol worshipers were included in that number; that they worshiped gods that had no power and could render no assistance. To illustrate this point I spoke of a story I had read of a Chinese who had a number of deities in his yard. One morning on getting up he found them all broken but the large one in the center. He accused the boy of breaking them. The boy in turn accused the big idol of doing it. The Chinaman protested, on the ground that the idol could not move hand or foot, and such a thing was quite unreasonable. Then the boy said, "Why do

you worship such a god that cannot protect his companions from destruction?"

Brother K. spoke a second time. The three speeches occupied two hours. The attention was perfect. I hope to do much of this sort of work during the spring and summer. "Pray ye the Lord of the harvest that he send forth labourers into the harvest."

A Tradition-Monger.

J. W. M'GARVEY.

Simpson Ely, writing from Des Moines, Iowa, presents the following inquiries:

"In a recent issue of the Chicago Record-Herald, William E. Curtis writes about the cathedral (St. Peter's) at Rome. He says it marks the grave of the apostle Peter; that Peter left Jerusalem soon after his imprisonment and made his home in Rome; that he was twenty-five years in the latter city, and that the places where he lived, preached and labored are quite definitely located; and that all these disputed questions have been settled beyond controversy. Have we any reason to believe that Peter ever saw Rome, that he made his home there, that he lived there twenty-five years, that he was crucified in Rome, and that he was buried where the cathedral now stands?"

Mr. Curtis is a very entertaining letter writer, but he is not a student of the Scriptures or of the early Christian "fathers." An affirmative answer to Brother Ely's questions has no support, except the statements of writers who lived too late to be reliable authorities. The first who speaks of Peter being in Rome at all is Origen, who wrote about the close of the second century, and he contradicts the tradition of a residence there of twenty-five years, by saying that he "arrived there at the close of his life." It is not improbable that Origen is correct, and that Peter was crucified in that city. That he was crucified was predicted by our Lord himself (John 21: 18, 19), but the oft-told tale that he was crucified with his head downward is pronounced by Neander a fiction, and the earliest mention of it is by Jerome, who lived in the fifth century.

On the other hand, it is quite certain that Peter was not in Rome when Paul wrote his second epistle to Timothy, in 66 or 67, or he would have made some allusion to him. It is equally certain, for the same reason, that he was not there in the years 61-63, in which Paul was there in prison, and wrote Ephesians, Colossians, Philemon and Philippians. Neither was he there when Paul wrote the epistle to the Romans, in 58, or when, in 50 or 52, Peter gave Paul and Barnabas the hand of fellowship in Jerusalem that they should go to the Gentiles while he would go to the Jews (Gal. 2: 1-10). This disposes of the fiction about his residence in Rome for twenty-five years, and his bishopric over that church for the same period. It is very plain that Mr. Curtis, while in Rome, followed his local guide about the city and swallowed every tale that he told him. This is also the way that Mr. Talmage did when he was in Palestine, as any intelligent person can see by reading his book. Mark Twain was not so green; for when, in the Church of the Holy Sepulchre in Jerusalem, they showed him a hole in the wall which leads to the grave of Adam, he said there couldn't be any doubt about it, for there was the hole; and he wept to think that he was standing by the grave of so near a kinsman in a distant land.

For a brief but full account of the traditions about Peter, see Farrar's "Early Days of Christianity," pp. 77-79, 679, 680.—Christian Standard.

The Way

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

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

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J. A. HARDING, Editor and Publisher.

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Scraps.

J. A. H.

At this writing the editor is in a meeting at Montgomery, Ala. The meeting has been in progress for nearly a week. The audiences are good, and the prospects seem favorable for a good meeting. The church has an excellent church house, well located in the central part of the city, which it recently bought from the Jews. I have been especially impressed by the dignity, gravity and decorum of the Lord's day morning services, which are conducted by the members of the church. If the church at Montgomery remains true to the law of the Lord, and walks blamelessly in his ordinances and appointments, it is certain to become a mighty power for good in all this Southland. Its prospects now seem to me to be an hundredfold brighter than ever before. But time will reveal its work. Let us hope, pray and work that its power for good may increase continually and that it may shine brighter and brighter in the eyes of the Master.

* * *

The wooden building which the church formerly occupied has been taken down and moved out into West Montgomery. Workmen are now putting it up, and in a few weeks it will be ready for use, if God wills. The prospects, too, in that field are very bright, it seems to me. If the brethren are faithful we will soon have two strong congregations in the city where we formerly had one weak one. My experience leads me to believe that the greater number of meeting places the more rapid and virogous will be the growth of the church, provided there is sufficient talent in the church to conduct the meetings successfully at the different places. Two congregations of one hundred members each are much more effective than one of two hundred members; and much more are five congregations of

one hundred members each superior to one of five hundred members. We should work for many small congregations in our cities instead of for one large one. I believe, however, that if the apostolic order were fully restored, all the congregations of the city would be under the oversight of one eldership; one church with many meetings places.

* * *

On July 27, I hope to begin a meeting at Morganfield, Ky. On August 17, at Philippi Church, Maury county, Tennessee. On August 31, at Madisonville, Ky. And on September 30 I hope to be at Bowling Green at the opening of the second session of Potter Bible College. I believe the most effective preaching that I do, and that which is most far-reaching in its influences, is that done to the students of the college. Their daily, diligent study of the word prepares them the better to receive and to use what is preached to them. The influences these Bible schools and colleges are exerting for good are beyond the power of human computation. Let us hope that they shall increase in number till all sections of the country are dotted with them. That which will do more to keep the churches pure in life and apostolic in faith and doctrine is the daily, diligent study of the word of God by its teachers and members. A great multitude of preachers, teachers and other church members are distressingly ignorant of many of the simplest and most important lessons taught in the Bible. Many of the leaders appear to study the Bible for the most part at second hand; that is, they get their knowledge of it chiefly from religious books, magazines, and papers, instead of from the Bible itself. In these Bible schools the Bible itself is taught and the students are made very familiar with its different books. It is better to drink from the pure fountain than from the stream below after it has been polluted by influxes from many impure sources. In the Biblical department of our Bible schools and colleges let us have the Bible alone for our text-book. We can study it in English, German, French, Greek, Latin and Hebrew, but let it be the Bible itself we study. And any other text-book that it seems expedient for us to teach we can put in some other department. For instance, during the last session in Potter Bible College we taught Everest's Divine Demonstration, a most excellent work on Christian evidences, but it was taught in the department of English. And a very fine book it is, too, for developing students in the use of the English tongue and in sound reasoning.

Next session we expect to use McGarvey's work on Deuteronomy in the same department. But the use of no such works should interfere in the least with the thorough study of the Bible itself.

* * *

And now just a word concerning THE WAY before we close these "Scraps." We believe the paper now has not only the largest, but the best subscription list that it has ever had. But it is not as large as it might have been if we had had time to work up the list during the last year. We hope to do more along that line now. If its circulation was doubled not only could we do twice as much good, but we could make a better paper and run it with more ease and comfort. Now we intend to work harder to run up the list, and we hope our readers will help us. If every friend of the paper would work for it faithfully as he has opportunity, I believe we would soon have ten thousand subscribers. Let us see what can be done this summer and fall.

Some Notable Cases of Special Providence.

J. A. H.

The tribes of Reuben and Gad, and the half tribe of Manasseh, with an army of forty-four thousand seven hundred and sixty warriors, went to war with the Hagrites, with Jetur, and Naphish, and Nodab. The inspired historian, in giving an account of it, says, "And they were helped against them, and the Hagrites were delivered into their hand, and all that were with them; for they cried to God in the battle, and he was entreated of them, because they put their trust in him. And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand. For there fell many slain, because the war was of God" (1 Chron. 5: 18-22).

Observe that in this record there is no intimation that any miraculous power was manifested. In the midst of the battle the children of Israel prayed to God; "and he was entreated of them, because they put their trust in him." And as a result of their prayer "they were helped against them, and the Hagrites were delivered into their hand, and all that were with them." Marvelous power was put forth, evidently, for a little army whipped a very great one, and we are expressly told that it was because God helped them; they prayed to God, and put their trust in him; and for this reason he was entreated of them and strengthened them; "the war was of God." But though such marvelous power was put forth it was done through natural channels and by natural means. So far as man could see, the Israelites were simply braver, stronger, quicker and more skillful than the Hagrites and their allies. But, as a matter of fact, from the moment that God heard the prayer of the Israelites and determined to help them, it was a foregone conclusion that their enemies would be destroyed; and, if the Hagrites had been a million times stronger, quicker and more skillful than they were, it would have made no difference, seeing that God had decided to help Israel. They would have been overthrown just the same. There is no power, human or devilish, that can stand against the man

whom God helps. If God is for one, it does not matter who is on the other side.

Now, there are people, who pretend to be believers in the Bible, who tell us when God made the world he subjected it to natural laws; that the world and all things in it are subject to these laws; that God interferes with them in no way; that man must depend upon these laws exclusively for the accomplishment of what he desires, so far as this world and its affairs are concerned. They hoot at the idea of prayer having any efficacy whatever in securing any temporal, physical blessing, except as it has a reflex influence upon him who prays, stirring him up to work more diligently for what he wants. Such people are very bad infidels or very ignorant Christians; either they do not know what the Bible says, or they believe it tells a great multitude of very great lies. No Christian should allow himself to teach on this subject till he has read the whole Bible through very carefully with the settled purpose of seeing what it teaches on the subject of special providence. And it behooves him to be very careful how and what he teaches, lest he should be found fighting against God, weakening and breaking down the faith of the people in God.

By faith we are saved; we must live by faith, and walk by faith to enter the eternal kingdom; if we are lost, it will be for lack of faith. He does us great harm who causes us to trust God less and to depend more upon ourselves. We are so prone naturally to look after our selfish, personal and family interests, and we are so little inclined to give the proper amount of time, thought and labor to the kingdom of God, it is hardly worth while to beseech and exhort men to do less of the latter for fear the former may be neglected. I once heard of an old minister who said that if ever he heard of a church that had died from excess of faith, zeal and devotion to the cause of Christ, he would make a pilgrimage to their place of meeting, and seek an entrance into the deserted chapel, and there pray and say, "Blessed are the dead that die in the Lord." And well he might, for it is a glorious thing to die for devotion to Christ. I am not in the least bit afraid of believing in God too much, of trusting him too much, of working for him too much. My fears are all centered on the other side.

But these Israelites, the tribes of Reuben, Gad and the half tribe of Manasseh, did not remain faithful to Jehovah. As has so often been the case in the history of Israel, and in the history of the church of Christ as well, when peace and prosperity came as a result of their faithful devotion to God, they became lax in their service of Jehovah and gradually drifted into strange and wicked ways. The Scriptures say: "They trespassed against the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Paul, king of Assyria, and the spirit of Tilgathpilneser, king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day" (1 Chron. 5: 25, 26).

When God was with them, they could easily overcome an army that outnumbered them more than two

to one; but when God forsook them, they were just as easily overcome; and they were carried away with their wives and children and all that they had to a far-distant land, to return no more forever. Another notable illustration of the truth that above everything else in the universe it behooves a man to seek the favor (grace) of God! If God is well pleased with a man, he is succeeding all the time; if he is displeased with a man, that man is failing all the time. No matter how it may appear to our imperfect, short-sighted vision, this is true. There is not an exception to the rule, there never was, there never can be. It is based on and grows out of the very nature of God. It is as limitless, from its very nature, as is the universe itself. "And we know that to them that love God all things work together for good, even to them that are called according to his purpose" (Rom. 8: 28). Then, Paul strongly affirms that neither tribulation, anguish, persecution, famine, nakedness, peril nor sword; neither death, life, angels, principalities, things present nor things to come; neither powers, height, depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. He is always blessed whom God favors; he is always cursed whom God hates. He is the wisest man in the world who is trying hardest to grow in the favor of God; he is the biggest fool who is the most indifferent to it.

* * *

Another notable illustration of this law of God is found in the case of Saul, the king, when he "forced" himself and offered the burnt offering, which none but those of the tribe of Levi had a right to do. Samuel said to him: "Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God, which he commanded thee: for now would Jehovah have established thy kingdom upon Israel forever. But now thy kingdom shall not continue; Jehovah hath sought him a man after his own heart, and Jehovah hath appointed him to be prince over his people, because thou hast not kept that which Jehovah commanded thee" (1 Sam. 13: 13, 14).

It is a pitiful thing that this great man, chosen of God to be king over his people, should have lost his great position and all the great opportunities it afforded for doing good in the service of God by his folly in violating the ordinances of the divine worship! And it should teach us never to allow our eagerness to succeed even in a good thing to cause us "to go beyond the things that are written," or in any way to violate the law of God. Oftentimes we are too eager to secure what appears to us to be success; and, like Saul, we are tempted to violate some law of God to get it; and, if we are not careful and true to God, we may lose the favor of God, be deprived of great opportunities to do good, and may be lost at last. If this lesson confirms and establishes us in the doctrine that to please God is to succeed, and to displease him is to fail, it will not have been written in vain.

* * *

David said to Solomon, his son: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou

seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for Jehovah hath chosen thee to build a house for the sanctuary: be strong, and do it" (1 Chron. 28: 9, 10). And in the twentieth verse David continues his charge to Solomon. He says: "Be strong and of good courage, and do it; for Jehovah God, even my God, is with thee; he will not fail thee, nor forsake thee, until all the work for the service of the house of Jehovah be finished." And Solomon gave heed to these words of his father, David, and he was faithful to God during the days of his youth and of the vigor of his manhood. It was not till old age that his wives turned him away after other gods, Ashtoreth, Milcom, Chemosh and Molech. Then God became angry with him and raised up against him adversaries to harass and annoy him, Haded, the Edomite, Rezon, from the land of Zobah, and Jereboam, the Ephraimite. The curse of God rested upon him in his old age.

But in the days of his youth, while he was faithful to God, the Lord heard his prayers and answered his petitions richly with both temporal and spiritual blessings. Read his prayer, which he prayed to God at the dedication of the temple (2 Chron., chapter 6), and then read God's response to it in the next chapter. No man of sound mind can read these two chapters, and believe they were recorded by inspiration of God, and then doubt that in those days God gave temporal blessings to his faithful servants who asked him in faith for them. The man who reads these two chapters and doubts the doctrine of special providence for that age is either of feeble mind or he is an infidel. Read for yourself and see.

* * *

Now in the New Testament, about thirty years after the ascension of Jesus, while talking on the subject of God's care for his people, the apostle says, "Jesus Christ is the same yesterday and to-day, yea, and forever" (Heb. 13: 8). And 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" (1 Peter 5: 6, 7). Notice this last quotation: the Holy Spirit tells us to cast *all our anxiety* upon God, for the very good reason that he cares for us. A sentence very full of meaning! The man who in faith and love devotes all of his time and talents, energies and powers, to the service of God need not fear in the least for the temporal wants of himself and family. He is as certain to be supplied with all that he needs as that Christ reigns. He should hold himself ready to work, with body and brains, with tongue and pen, as God opens up the way, and whatsoever he does he should do it for the Lord, for the building up of his kingdom, the salvation of men. So far as the records show, no apostle died leaving as much as fifty thousand dollars behind him to be distributed among his relatives and friends. I doubt if one of them left as many as five dollars for that purpose. How long will it take us to learn that all of a man's talents, time, powers and possessions should be devoted to the salvation of men? Few of us think much about it, and none of us fully realize what a fearful hold mammon worship has on the minds and hearts of even the nominal members of the church.

The Epistle to the Hebrews.

R. H. BOLL.

LESSON XV.

Section 6, Concluded.

III. Encouragement and Exhortation. Heb. 6: 9-12.

1. We are persuaded better things of you—things that indicate salvation.

2. God is not unrighteous: he will not forget your work and labor of love toward his name, which you did for the saints and are still doing.

3. We desire that all of you be thus diligent unto the full assurance of hope, to the end.

4. That so you may not be sluggish, but imitators of them who through faith and patience inherit the promises.

IV.—The Firm Foundation of Our Hope. Heb. 6: 13-20.

1. God swore by himself (since he could swear by no greater) to the promise he made to Abraham.

2. When Abraham had patiently endured he obtained it.

3. In every dispute of man the oath is final.

4. Therefore God used the oath to give the heirs of the promise more abundant assurance of his unchangeable purpose.

5. That by his immutable promise and oath we, who have fled for refuge to lay hold on this hope, may have strong encouragement.

6. This hope is the sure, steady anchor of the soul, which enters within the veil.

7. Where Jesus as forerunner has entered for us, as high priest forever, after the order of Melchizedek.

REMARKS ON THE LESSON.

The first part of the sixth chapter by itself is discouraging. It is a delicate task, and extremely difficult, to show the erring brother his wrong and the terrible danger in which he stands, without at the same time robbing him of hope. It is hard to draw the line so as neither to compromise with sin, nor to discourage those who have stumbled and would rally again. Botch-work in this line is ruinous. The spiritual quack either makes the impression that sin is a necessary evil and God expected us to sin a little, just as we are doomed to eat a peck of dirt during our natural lives; or else he comes like an elephant, trampling down the last bud, the last green sprig of hope and leaves God's garden a dead, dreary wilderness. For by hope we are saved (Rom. 8: 24). Without hope can be no patience; without patience no perseverance; without perseverance no salvation (Heb. 10: 38). How tactfully does the writer of Hebrews combine the severest condemnation of sin with the sweetest encouragement! How tenderly, even as a mother deals with her child, does he deal with the sluggish babes in Christ! In the spirit, this chapter is a lesson to the preacher and teacher, even grander, if possible, than that conveyed by the actual meaning of its words.

After showing them their danger and the dire possibilities of their condition (Heb. 6: 4-8), he takes another turn. Now he speaks of his confidence that there is a hope of salvation for them. There is some fruit; some evidence of life, and love in Christ Jesus,

God is not unfair. He sees the wrong; he sees the right also (Rev. 2: 2-7). And especially such work as they were doing God does not lightly forget—ministering to the saints (Matt. 10: 40-42; Matt. 25: 40; 2 Tim. 1: 16-18). Certainly it is not by works of righteousness that we have done that we are saved; neither can we of ourselves bring forth acceptable fruit to God. But if we are in Christ we can bear fruit to God (John 15: 1-8; Rom. 6: 22), for we have his life and his spirit (Rom. 8: 9; Gal. 5: 22, 23). For fruit-bearing were we created in Christ (Eph. 2: 10) and by that is God glorified (Eph. 3: 21; John 15: 8; Matt. 5: 16). It was a hopeful sign and argued well for the Hebrew Christians that they still bore such fruit. But now they must go onward and show this diligence steadfastly unto the end—hope the meanwhile growing brighter and brighter unto its full assurance. "That you be not slothful, but followers of them who through faith and patience inherit the promises." Faith and patience are incompatible with laziness. Faith is a working principle, and will not let a man sit still when God has spoken (see Heb. 11: 32-34, et al). And until faith reaches its fullness which is expressed by action, so that it can be *seen* (Matt. 9: 2), it is never recognized as real faith with God (James 2: 14-26). Faith, hope, love—these three: faith shows me how to do and makes me able; by hope I patiently endure; and love makes my burden light.

And our labor is not in vain (1 Cor. 15: 57, 58). God promised and swore with an oath that there may be no room to doubt it. Our inheritance is sure, our victory certain, our home awaits us. Only forsake not your faith (Heb. 3: 14). Knowing the necessity of a steady aim and a sure hope, the Father gave these two immutable things (his promise and his oath) that by them all who have fled for refuge to lay hold on the hope that is set before us, may have a strong encouragement. And this hope is the anchor of the soul. An anchor takes hold in the bottom of the sea, on an unseen but firm foundation beneath the host of changeable waves; and when storm rages and waves lash, the ship remains steady. So does our hope reach within the veil and take hold on the Rock of Ages, eternal, immutable. Woe to him that has no anchor! Woe to him whose hope rests on the things of the earth! Winds and waves have him at their mercy. But when in calamity and trouble earthly hopes fail and sweet prospects are blasted, the Christian may still rest and sing his "song in the night." His peace and trust at such times is sweetly expressed in the following lines:

"Swift to its close ebbs out life's little day,
Earth's joys grow dim—its glories fade away.
Change and decay in all around I see:
O, thou who changest not, abide with me."

For our citizenship is in heaven, and there are our affections and our treasure—beyond the reach of reverses; and when God once more shaketh heaven and earth, and the things that are seen perish, we have a kingdom that cannot be shaken (see Col. 3: 1; Phil. 3: 20; Matt. 6: 19-21; Heb. 12: 26-29).

DIRECTIONS FOR STUDY.

Study the lesson-text (Heb. 6: 9-20) carefully.

Memorize perfectly verses 17-20. Read the Remarks. Note the following points: A delicate task—Two kinds of effects of botch-work—The spirit of this chapter—Fruits—Faith vs. Laziness—Our work not in vain—Two immutable things—Anchor of the soul. Questions: How does He console the Christians? What sort of fruit had they borne? How can we arrive at a full assurance of hope? Can a man be sluggish and at the same time have faith and patience? How did God promise to Abraham? When did he obtain the promise? Why did God interpose with an oath? What is hope called? Why? For whom did Jesus enter within the veil?

Note what Abraham's promise has to do with us (Rom. 4: 16, 17; Gal. 3: 29).

A Girls' Training Home.

ALICE MILLER.

Since my return from the United States one year and a half ago, the difficulty of getting efficient teachers for the schools, and helpers for other Christian work among women and children, has made me believe that there is no better way in which I can spend my time and strength than in training some girls for such work. The only way in which I can do this is to have the girls in my home where they can not only learn the Bible, but be trained in habits of living according to its teachings. I have been ever since prayerfully seeking such girls, and about two months ago the first one was found in a way that I considered most providential, so I promised to take her. I will tell you how I came to learn of her. More than seven years ago I had the opportunity to help a poor girl who greatly wished to continue in school. After two years, during which I provided for her, she got a scholarship in a girls' school, and since she finished the course there, has been doing most efficient work as a Bible woman with some missionaries in the South. She has always remembered gratefully the help I gave her, and has written to me regularly. When I met her recently, and learned of her father's death and the poverty in which the mother and four younger sisters were left, I felt that this was the opportunity, by taking one of her sisters, to get a girl who was needy and who was capable of taking an education and making good use of it. Her home is very far from Tokio, and as soon as some one was found with whom she could travel they sent her to me. She reached here four weeks ago, and I am quite pleased with her. She is twelve years old and unusually large for a Japanese child. Though she misses her home and her mother, she is very happy to be in school again, and I am sure she will very soon become accustomed to her new surroundings. She can make her own clothes and cook her own food, and, when she has finished her studying, she nearly always finds some other work. Her name is Takagi O Miki San. This is the Japanese way of writing it, the surname first and the given name last. If I should write it in American fashion it would be: Miss Miki Takagi. It will cost at least \$60.00 a year to provide for her, and if any brother or sister wishes to share with me in this caring for one of the Savior's little ones, I shall be most grateful for such help.

In about a week after I found this little girl, I had four applications to take other girls in my home. A girl of about fifteen was brought by her father, who begged me to give her an opportunity to go to school and to have Christian training. When he promised to furnish the greater part of her support, I consented to take her for a trial. So I have the two in my home, and, if I had a larger house and more means to take care of them with, I could train three or four with very little more trouble.

Four of my friends have had a similar experience recently, and one of them has been obliged to refuse eight girls, because she had no more room in her home nor means to provide for them. Nearly all of these girls are from good families who, through misfortune, are not able to educate them properly. It seems to me a great opening for work.

NOTE BY J. M. M'CALEB.

I most heartily commend the above statement from Miss Miller. To those who wish to take up some definite work I think there is nothing better than to support one of these little girls while being trained by Miss Miller. Any ordinary congregation of seventy-five or one hundred members is well able to give \$60 a year, if only they will become willing. I feel sure there are some who will be glad to take up the work of supporting these girls. But to carry on a work as Miss Miller has begun, successfully, she must have a better house. The little Japanese house she now lives in is in every way uncomfortable and even dangerous to her health. She has \$750.00 for a new home, but needs as much more. I suggest to her to begin building with what she has and to go as far as she can, and by the time she gets to the sea, its waters will part for her. Let us not cease to pray God's blessings upon the labors of this sister.

NOTE BY THE EDITOR.

I join most heartily with Brother McCaleb in commending this work. The way to reach the people of Japan is to train up Japanese young people in the way of the Lord. May the Lord abundantly bless Miss Miller in this work. Let us all remember her in our daily prayers. The supplication of a righteous man availeth much in its working.

Laying up Treasures.

S. WHITFIELD.

No. 3.

In our last, we found that one great reason people have for laying up money in this world was that they might have it to leave their children; and we tried to show that this was a mistake. Children are better without it.

Another reason many have for accumulating money and property is that they might have it to resort to in times of sickness or during old age, but I believe that this shows a lack of faith in God and his word. Is our faith so weak that we are afraid that after we have given all of our strength, talent and means in the service of God that he will allow us to suffer in times of sickness or when we are too old and feeble to care for ourselves? When a soldier has fought bravely for his country, and is disabled, he is cared for by the

government of that country; and most of soldiers get a pension for their service; yet many of us cannot trust God that far. I am afraid that we have more faith in men than we have in the God of heaven. While Christ was in this world he often had to reprove his disciples for their lack of faith and trust in him; and I am sure that if he was here now he would have great need of doing the same. If I spent the best of my energies, or probably all of my strength and means to care for myself and family, as many do, I would be afraid that I might come to want some time. God could easily take it all away from me. We can get along all right with God's help, but we cannot get along without it; hence we should put ourselves in a position where he can help us. The reason that so many people suffer so much is that they try to get along themselves, and try to fight their own battles without the help of God. People are sure to fail when they do this; but it is not possible for us to fail when we have God upon our side. The children of Israel always succeeded when they were faithful, and God cared for them and fought all of their battles. God is the same being that he has always been, and it is just as much his delight to care for his people, and supply all of their needs as it ever has been; and he is just as able to do this as he ever was. If a person tries with all his might to do the will of God in every particular; lives a godly and righteous life; tries hard to advance the cause of Christ in this world; gives liberally of his means in the work of his Master; and prays to God to guide and support him, believing that he will do it, God will care for him and give him what he needs and his family also when he is young or old, sick or well and under all circumstances. We need not expect these blessings if we do not do the above. "Draw nigh to God, and he will draw nigh to you" (James 4: 8). If you do not believe these things, what are you going to do with the following passages? "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psa. 24: 1). "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37: 25). "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psa. 37: 3). "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6: 33, 34). "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, 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 gospel's, 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: 28-30). "For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4: 8). "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 therewith be content" (1 Tim. 6: 6-8).

"For God is not unrighteous to forget your work and labor of love, which ye have shewed towards his name, in that ye have ministered to the saints and do minister" (Heb. 6: 10). These Scriptures certainly teach that God will care for and protect us, and that he will abundantly bless us for every sacrifice we make for him. This is assurance enough for me that he will take care of us during sickness or old age, if we do his will and trust him, which we can well afford to do, for he is always as good as his word. How can we believe the Bible without believing these things?

We talk a great deal about Paul, his life and work for Christ, and we use him as an example worthy of our imitation; but we do not seem to be very anxious to take him as an example to follow concerning laying up in this world. His life is just as worthy of our imitation along this line as it is along any other. Probably you say that Paul was a preacher, and, of course, it was not right for him to accumulate money. I wonder where you learned in God's word that it is not right for preachers to do this, but it is for others. I have never seen it. If it is wrong for preachers to lay up, it is equally wrong for you to do so. Some one might say that he was not married, and did not have a family to care for. We do not know just what he had to care for, but I would not wonder if he did not have his share of it. Listen! "Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me" (Acts 20: 34). If he had been as careful as most of people, and as anxious about his life, he would have laid up some, and then, probably he could have escaped tent making; but he did not do it, and who will say that he made a mistake? Are we ready to follow him all the way? But it was possible for him to get sick, yes, and to become old, too. I wonder why he did not lay up for these things? Dare you say that he should have? and if you cannot, why do you? I guess he had more faith in God and his promises than most of us have. But some one may say that Paul lived in the days of miracles; but he did not perform miracles to support himself and those that were with him. God's care of his people is a general, sure and lasting principle; and he will do just as much for us as he did for people in the days of miracles, as you call it, if we are as worthy as they were. Let us take God at his word, and believe all that he says. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1: 17). Let us ask God to increase our faith, and help us to have clear conceptions of his will.

Walnut Bottom, Pa.

Trusting God for a Support.

J. M. ARMSTRONG.

I read with interest Brother Elam's "Trusting God for a Support," which occurred in the Advocate of some weeks ago. In it he says many good things. He is a good, strong, and influential man. But although a man may be a great teacher, he does not always teach the truth; no one man holds all truth and no error. The way to find truth and exclude error from our teaching is to study diligently the word of

God and then compare notes, so to speak; reasoning together, criticising and correcting one another, each one being anxious to know and do the whole truth. In this way an inferior may often teach and correct a superior. Let us all be docile; and let nobody think that because one calls attention to seeming errors in another's teaching he is picking at the other, or that his motive is not holy and high. Let each one of us remember that in this way we can approach nearer and nearer the whole truth, nearer and nearer that perfect union required in the New Testament. The church ought to be glad to have brethren who have faith in and love for God to reason together about their differences. It is sectarian to dislike and to discourage such discussions. If brethren have not love enough for one another and for the brotherhood of Christ to manifest the spirit of Christ, they ought to learn to keep out of discussions. Any Christian who does not enjoy reading such reasonings by men who are fearless to declare their convictions ought to grow in grace and knowledge. A pure, clean, debate is God-approved, and if you do not approve them, you ought to grow into God-likeness.

I believe Brother Elam is wrong in some very important principles. Shall I call attention to these matters? I believe them to be vital. The doctrine held by Brother Elam is almost universally received as true. It is reasonable, but is it scriptural? By no other business, I believe, is the church so hampered as by "food seeking." It has grown to be a great business. It takes almost the entire talent, time, and means of the church to provide food, raiment and drink, for the present, and to provide for possible misfortune, sickness and old age of the future, so that religion is crushed out, and almost excluded from the race. This is sad, but it is true. Men do not have time to serve God, and they emphatically tell you so. I believe Brother Elam greatly encourages this kind of life, and this is why I feel like I ought to write. I do not believe the church is living this kind of life, because they desire to displease God, but because many of them think that is the way to please him.

In the first place Brother Elam has heard some strange doctrine or his articles are misleading. Unless he has heard of some one teaching that God sends from Heaven bread and meat already cooked, houses builded and furnished, and that God does more for the "Christian preacher" than he does for the "Christian wife," the "Christian farmer," or the "Christian mechanic," he hurts the true doctrine of God's special care for his children.

No sectarian can meet Brother Elam successfully, who opposes the real position occupied, hence they fight positions that Brother Elam never dreamed of taking. Surely he has not allowed himself to act as they so often do.

All believe that the Christian must be diligent, energetic, and faithful, at whatever he works; that he must do with his might all he does; that he must practice economy and frugality, and that he must act in harmony with the laws of God, or he brings upon himself the displeasure of God. All believe that God will do just as much for the Christian wife,

or farmer, as he will do for the preacher, provided they trust God equally. "According to your faith be it unto you" is just as true now as it ever was, and if the housewife trusts God more than the preacher, she will be blessed more abundantly than he. God will do just as much for the blackest negro in the world as he does for the preacher if they believe in him with the same degree of trust. It will be according to their faith always. No body believes God has favorites beyond this principle.

"A preacher trusts God for a support just as does a farmer, a merchant, or a mechanic. A farmer in tilling the soil trusts God for a living, because God has ordained that as the way to receive it, so God has ordained 'that they that proclaim the gospel should live of the gospel.'"

By the above statement Brother Elam makes the impression that all men who trust at all, trust God alike, respecting temporal affairs. This is a very hurtful impression. It can not be true, neither does God expect it. No father expects as much of his babies as he does of his older children. To make this impression on the church is to satisfy all Christians with their present attainments, and they conclude there is nothing higher and better, so they plod along in the old ruts of sight and never learn of the sweet path of faith.

According to the above principle there is but one way to grow in faith respecting temporal matters, and that is by more diligently employing the means God has given to produce necessary wants. The farmer who most diligently looks after his own interests at home, and most faithfully works his own land is trusting God most. He has a nice home, beautifully furnished; he has everything they need and almost everything they desire; he is talked about by all who pass his way as a successful man; his children hardly know what it is to deny themselves, they can go off to school when, where, and as long as they please, and all because he trusts God more faithfully than the poorer homes of his community. I am sure that such families feel very much comforted and encouraged when Brother Elam tells them the reason they thus can live and enjoy such blessings is that they trust God more than old Brother A who has neglected his farm and home interests to read and study the Bible and to fit himself to teach God's Word; who has neglected these temporal affairs to visit the sick and needy, and to teach the Word of God. Brother A's family has grown poor in this world's goods sacrificing their time, talents and means in seeking first the kingdom of God and his righteousness. (Paul is an example of this kind.) His children must learn to deny themselves, wear their old things and practice economy in every line because they are living for another world. Surely when this family reads Brother Elam on "Trusting God" for these temporal blessing they will feel like they have made a mistake if they believe him. They will, perhaps, think father has given too much time to church work; thus they are discouraged.

Many Christians have grown poor seeking first the kingdom of God and his righteousness, while others, their neighbors, have grown rich in trusting God (in

Brother Elam's way) for a support. What a principle for Brother Elam to give to the church in this selfish age. Methinks Paul must have had very little trust in God for his temporal wants, since he came down to hunger and want, and gloried in necessities. He certainly made a mistake if Brother Elam be correct. And actually he does represent Paul as humbling himself before the Corinthians and apologizing to them for not demanding a support from them. But if a man should knock me down and then afterwards should write to me and ask me to forgive him the wrong, and in the same letter he should say, "I am ready to come to you, and I will knock you down again, for I would rather die than that any man should make my glorying void," I would not appreciate the apology, neither would I feel like forgiving him for the first wrong. This is exactly Paul's procedure about this wrong he did the Corinthians. No, my friend, Paul never apologized for any sacrificing he ever did for Christ's sake. He never became tired of sacrificing—following Christ. He is the greatest example, perhaps, of self-sacrificing known to the church, save Christ. Let us follow him more.

Not only does Brother Elam's principle encourage selfish living and discourage self-denial, but it involves more than this. He teaches that a farmer who uses the means God gives him to supply temporal wants trusts God. Now, suppose a farmer plants his crop on worn out ground and then cultivates it, who is to blame for his getting no reward for his labor? Certainly the man himself. But no sensible farmer would do this. He could not see a living in it, hence, he would not cultivate such ground.

Now, Brother Elam says the preacher trusts God as farmers do. The farmer cultivates good, rich soil, ground that he can reasonably expect a living from. Brother Elam encourages him to do it, and so do I. Now, are preachers of the gospel to do this way? Must they seek rich fertile fields, those fields from which they expect a support? Is this what Brother Elam teaches? Most preachers do this way. Does he endorse it? Hear him: "This is God's ordained way of supporting gospel preachers, he does it through the churches or individuals. . . . In not teaching them (the Corinthians) to support him and in not looking to them for a support, he did them a wrong and asked their forgiveness. . . . Then the preacher who goes in the name of Christ and preaches the gospel and teaches those who accept it to contribute of their carnal things to his support, and to have 'fellowship in furtherance of the gospel' trusts God for a support, because God has thus ordained that he should be supported."

Now, if I understand Brother Elam here, he teaches preachers to work in a field and look to this field for his support. He says that Paul did a wrong to the Corinthians, and this wrong was in not teaching them to support him, and in not looking to them for this support. Paul never did look to any field for his support, neither did he ever expect, demand, or receive a support from the field which he was cultivating, so far as the records show, yet he was always supported.

The destitute fields are neglected enough already

without encouragement from leaders of God's people. Many, many fields there are into which the true preacher must go that will not promise him a cent.

Many times the very ones led into the kingdom are so poor that they could not support the preacher however willing they may be, yet the preacher must have a support, and it is just as true when he is laboring in this field that the Lord ordained that they that proclaim the gospel should live of the gospel as it is when he is preaching in a rich productive one. Will God's plan fail in this field? The preacher is just as earnest, diligent, and loyal in this field as he is in the field that promises much reward. Perhaps, in entering this field, he has turned away from fields that would have supported him well, fields from which he could have reasonably expected a living, because he believed he could do more for the kingdom of God. He has entered this field through sacrifices, leaning on the promise of Jesus, that for every sacrifice he shall make, he will receive a hundredfold. He has made the sacrifice solely for the gospel's sake; he believes this the way to seek first the kingdom of God and his righteousness, and is working in this destitute field trusting these promises of Jesus. Will they be realized? Will God fail him? No, a thousand times, no.

But really ought not the farmer to have this same trust in God? Certainly, for these promises are not made specially to the "preachers," but to all Christians. The farmer, the mechanic and the merchant who are Christians should always make food seeking a secondary matter. The kingdom of God and his righteousness should be sought "first," and doing this Christians should trust God for every needed temporal blessing. The Christian should be anxious and glad to sacrifice any and all interests for the sake of Jesus. He should sacrifice these just as far, and as long, as it would best advance the cause of the Master. He can make all such sacrifices, trusting the promise of Jesus that for every one of them God will give him a hundredfold "now in this time." Faith, short of this will never lead Christians into that beautiful self-sacrificing life of Christ.

Oh, for a faith that will not shrink from the great promises of God. The hardest and greatest duty of man is to believe in God, trust him for all his promises. I am glad there are some preachers, even if they be young preachers, who go out trusting God for their support. "Is there not a need?"

THE BAKER'S COMPLAINT.—A baker once came to a preacher, who, in course of conversation, asked him whether he was in the habit of attending religious service, as he professed to be a Christian.

The baker answered, "I was formerly a member of a congregation, but being deceived by the preacher, I have since lost confidence in all preachers, and will henceforth join no church."

To this the pastor replied: "A certain friend of mine had the same experience with a baker. He sent to him for a fresh loaf of bread, but the baker sent him a hard, stale loaf, and since then he has lost all confidence in bakers."

"But, pastor," the baker exclaimed, "they are not all that way!"

The pastor replied: "Neither are all pastors like the one of whom you speak. You have no valid reason, therefore, to stay away from church; and you will not be able to excuse yourself before God with the story of that wicked pastor on the judgment day."

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 they be that find it."

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

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Scraps.

J. A. H.

Special attention is called to the article by Harold W. Hawley, which appears in this issue. It is an oration which was delivered at the closing exercises of Potter Bible College. It was exceptionally well delivered, and was received with great appreciation by the audience. A number of those present requested that it should be published.

* * *

Potter Bible College has been successful in securing the services of Prof. John B. Cowden, of Petersburg, Tenn., for the next session. Professor Cowden is a graduate of the University of Nashville, and is most highly commended by the professors of the institution. During the coming session he is expected to divide his work, having about an equal number of classes in the departments of Latin and Mathematics. The teachers in those departments have had more work than they ought to do. Last year Professor Cowden was principal of Monticello (Ark.) Graded School; there were six teachers co-operating with him in the work. We believe we have secured in Professor Cowden the very man we need. In four of our departments we believe we did as thorough work last session as is done in any institution of learning on the continent. We want to be able to say that of all of them next year.

* * *

Prof. J. A. Klingman, our teacher of German, will not be with us next year; but will devote his time wholly to gospel work, preaching and teaching the word. He is a very genial, pleasant man, and an earnest preacher. We will miss him very much, especially in the school entertainments; for he is not only a very sweet singer, but also a most humorous and entertaining reciter. He has often touched our hearts

with his sweet songs, and has given us many a good laugh with his comedy.

Harold W. Hawley will be our teacher of German next year. His mother is a native German; he studied the tongue in the public school under a German teacher; and, while with us in the Nashville Bible School, studied two years under our German professor, R. H. Boll. Those who know Mr. Hawley well, know his work will be exceptionally well done.

* * *

At this writing (June 30) the meeting at Montgomery, Ala., is running smoothly; two services each week-day, three on Sunday. This is the fourth protracted meeting in which the editor of THE WAY has been engaged in this city. In the former meetings no additions were secured till about three weeks of the time had elapsed. In each of them about the end of the third or the beginning of the fourth week we began to have additions. At the first of these meetings there were about sixty additions; at the second about fifty. Each of these two continued for about six or seven weeks. The third one was closed in the fourth week, when we were just beginning to receive additions. A number of engagements conspired to bring it to a close. We seem to be succeeding better this time than formerly, as the first addition was received on the twelfth day and there have been several since, two last night. The interest seems to be getting better in every way. But no man can foretell what will be the outcome of a protracted meeting.

* * *

The man to whom the church in Montgomery owes more than to any other one by far is J. M. Barnes. I am not sure but that it owes more to him than to all other men combined. Brother Barnes is a tireless, self-sacrificing worker; and the amount of good he has accomplished in building up the cause of Christ in all this region is very great. The brethren esteem him very highly indeed. He may hope to have many stars in his crown of rejoicing.

Jehovah Defeats Wise Counsel.

J. A. H.

To me nothing is more remarkable in God's dealings with men than his thwarting the discreet and good advice of wise counselors when it is his purpose to overthrow the wicked. In spite of the best advice, they do wicked things; they turn from the wise and prudent and give heed to the most destructive and foolish counsel. Nor would we know that their yield-

ing to foolish advice to their own undoing was from God's overruling, if inspiration did not tell us so. There is no miraculous interference manifest.

A notable illustration of this is found in the history of Rehoboam, the son of Solomon. When Solomon died Rehoboam went to Shechem to be made king; and all the people of Israel were gathered to him to make him king. Among them came Jereboam, to whom God had made promise that he should rule over ten of the tribes of Israel. Then Jereboam and all the people made a petition to Rehoboam. They said to him: "Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." So Rehoboam told them to come to him again after three days.

Then the king took counsel with the old men that had stood before Solomon, his father, while he yet lived, and he asked them, "What counsel give ye me to return answer to this people?" And they said to him, "If thou be kind to this people, and please them, and speak good words to them, then they will be thy servants forever." Better advice could not have been given. President Roosevelt says it is a liberal education in statesmanship to have the privilege of sitting at the council table with our great secretary of state, John Hay. These old advisers of Rehoboam had enjoyed such an education for many years as they sat at the council table with that wisest of all great statesmen, King Solomon; and their advice was as though it were an oracle of God. But Rehoboam forsook the counsel of the old men, and took counsel with the young men that were grown up with him, and that stood before him. He said unto them, "What counsel give ye, that we may return answer to this people, who have spoken to me, saying, 'Make the yoke that thy father did put upon us lighter?'" And the young men replied unto him, saying, "Thus shalt thou say unto the people that spake unto thee, saying, 'Thy father made our yoke heavy, but make thou it lighter unto us,' thus shalt thou say unto them, 'My little finger is thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.'" What superlative folly! If they had been trying to give the worst advice possible, they could hardly have succeeded better. But it was just like a set of proud, imperious, inexperienced, foolish, young aristocrats to talk in that way. They did not know the people; and they had very erroneous ideas as to how the people looked upon them. They thought to strike them with terror, to rule them with iron hands, and to make them feel at all times their grinding, oppressing power. But, strange to tell, Rehoboam turned from the advice of his father's wise old counselors and did as his foolish young associates suggested. The inspired historian says, "So the king hearkened not unto the people; for it was brought about of God, that Jehovah might establish his word, which he spake by Abijah the Shilonite to Jereboam the son of Nebat." God had told Jereboam through his prophet Abijah that he should have ten of the tribes, that he should be king over them; and thus he fulfilled his word to him; for when king Rehoboam so spoke to the people as his young

associates advised him, ten of the tribes rebelled against him, killed one of his officers and forced the king to flee to Jerusalem for his life. They then made Jereboam their king, while Rehoboam, in Jerusalem, reigned over the tribe of Judah and remnant of Benjamin. So, we see, God overrules in the council chambers of the wicked, thwarts the best advice that a mortal could give, and causes the wicked to do foolishly to his own destruction, that God's plans may be carried out. Solomon says, "There is no wisdom nor understanding nor counsel against Jehovah" (Prov. 21: 30). Nehemiah says, "Our enemies heard that it was known unto us, and God had brought their counsel to naught" (Neh. 4: 15). Which show that to be successful we need to be on the side of the Lord, and then it does not matter who may be on the other side, nor what they may do; if God is for us, it is a small matter if the devil with all the powers of evil in hades and in earth is against us. With God's favor resting on him, even one man is more than a match for all of them. God's favor means a great deal. For the history of Rehoboam to which reference is here made, read 2 Chron. chapter 10, and 1 Kings 11: 29-39.

Another notable illustration of God's readiness to defeat good counsel, when the accomplishment of any of his purposes, or the protection of any of his followers, requires it, is found in the history of Absalom's rebellion against his father David. David had fled before his son, and Absalom had taken possession of Jerusalem, the capital. Ahithophel, David's wise old counselor, had joined Absalom. Of him the Holy Spirit says, "And the counsel of Ahithophel, which he gave in those days, was as if a man inquired at the oracle of God; so was all the counsel of Ahithophel both with David and with Absalom" (2 Sam. 16: 23). So Ahithophel said unto Absalom, "Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only; and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace." And the saying pleased Absalom well, and all the elders of Israel.

But it seemed good to Absalom to call for Hushai the Archite also, and to hear what he would say. Now Hushai was a spy in Absalom's camp, whom David had sent for the express purpose of defeating the counsel of Ahithophel. So when he came into the presence of Absalom, and heard what Ahithophel advised, he said, "The counsel that Ahithophel hath given this time is not good. Thou knowest thy father and his men, that they are mighty men, and they are chafed in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war; and will not lodge with the people. Behold he is hid now in some pit, or in some other place: and it will come to pass, when some of them are fallen at the first, that whosoever heareth it will say, 'There is a slaughter among the people that follow Absalom.' And even he who is valiant, whose heart is as the heart of a lion, will utterly melt; for all Israel knoweth that thy father is a mighty man, and they that are with him are valiant

men. But I counsel that all Israel be gathered together unto thee, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we shall light upon him as the dew falleth upon the ground; and of him and of all the men that are with him we will leave not so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there (see 2 Sam. 17: 1-13). And Absalom and all the men of Israel said, "The counsel of Hushai the Archite is better than the counsel of Ahithophel." "For," the inspired historian adds in verse 14, "Jehovah had ordained to defeat the good counsel of Ahithophel to the intent that Jehovah might bring evil upon Absalom." And so it came to pass; for when Absalom gathered his army and joined battle with David, he was defeated and slain. David had profited far more by the delay than Absalom had. If God is against the counselor, no matter how wise his advice, it will come to naught.

Sometimes when attention is called to the fact that God did so bless and protect, did so overrule for the good of his people in former times, and when many passages are quoted from the New Testament to show that he does now thus protect, bless, guard and guide his faithful ones, the question is asked, "How does God do it?" Of course, it is impossible to tell just how he does it in every case, because his resources are boundless, and his ability to use them is complete and perfect. He can use every natural law in the universe more easily and perfectly, no doubt, than we can the simplest and best known ones. And then, doubtless, there are millions of natural laws that we know nothing about that God knows and uses with perfect ease. And then he has all the hosts of the angels to do his bidding, of whom Paul says they are all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation. I suppose it is safe to say there were more than a million ways in which God could by the use of natural laws have defeated the good counsel of Ahithophel, or by which he could have taken the ten tribes from Rehoboam in spite of the wise counsel of his father's old advisers. If a man pleases God, God will bless that man always and everywhere in spite of all that Satan, demons and wicked men may say and do to the contrary. God will make every apparent evil prove to be a blessing to him whether it be poverty, persecution, sickness, or death. And this is what the Holy Spirit means when he says, "Seek ye first his [God's] kingdom, and his righteousness; and all these things shall be added unto you." And again, when he says, "We know that to them that love God all things work together for good; even to them that are called according to his purpose." And again, when he 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 again, "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." Confidence in the truthfulness of Jehovah, and a readiness to act promptly on what he

says, when we cannot possibly see how it will work out right for us, is what the Bible calls faith. It is the greatest need of the church to-day.

The Epistle to the Hebrews.

R. H. BOLL.

LESSON XVI.

Section 7, Continued.

III.—The Change of Priesthood and Consequent Change of Law; the Two Priesthoods Contrasted.

1. The change of priesthood (foretold in Psa. 110: 4) declares the imperfection of the Levitical priesthood.

2. The change of priesthood necessitated a change of law.

3. For He to whom these words apply (Jesus) came of the tribe of Judah, of which no man could have been made priest according to the law.

4. But this becomes plain if we consider that this (other) priest is after the order of Melchizedek.

5. And has (therefore) not been made priest after the law of a carnal commandment, but by virtue of an endless life, as it is written of him.

6. Correspondingly there is a change of the law, because of its imperfection.

7. And also the introduction of a better hope by which we draw near to God.

8. This priest, furthermore, was made with an oath, but the Levitical priests without oath.

9. By that much Jesus has also become the surety of a better covenant.

10. Because the Levitical priests were subject to death, they were appointed many in number; but this Priest is one because he lives forever, and has a priesthood that will not pass out of his hands.

11. Therefore he is able to save to the last all that draw near to God through him, for he lives forever, to make intercession for all.

REMARKS ON THE LESSON.

The writer discusses his Old Testament proof-texts very thoroughly, noting every point, digging out of a small space argument after argument. Thus he treated the quotation given in chapter 3: 7-11, and still more particularly does he handle the present quotation (from Psa. 110: 4), first given in chapter 5: 6. From it he showed: 1. That Christ was called to his office of High Priest (chapter 5: 5). 2. That Christ's priesthood is superior to the Levitical because it is "after the order of Melchizedek," whom he shows to be superior to Abraham and to his descendants, the Levites, for three distinct reasons (What are they? See Heb. 7: 4-10). Then, taking for granted that the reader by this time has seen that the word of God from of old prophesied that a change of priesthood should occur (Psa. 110: 4), he argues that therefore the Levitical priesthood could not have been perfect. If it had been, there would have been no need of another kind of priest. After perfection is reached there are no more changes. From this he deduces another fact, to wit, that the law must have been changed also. The law of Moses and the Levitical priesthood are indissolubly connected: to remove one is to remove the other; to change one is to change the

other. (Just so does the religion of Christ now depend on his priesthood. The one will endure as long as the other.) That such was the case is seen also in the fact that Christ's appointment to priesthood was not in accordance with the law, for he sprang from Judah, of which tribe no man could have been priest in harmony with the law. Moreover, he was not chosen, called, or consecrated after the order of the earthly commandment. His call was not because he was born into a certain family, as that of Aaron, but by virtue of his endless life which fitted him to be a "priest forever." He was not anointed with the priestly ointment of Moses' institution, but with the Holy Spirit and power (Acts 10: 38). All of this finds its explanation in the word that names him "a priest forever after the order of Melchizedek." Had he been after the order of Aaron he must have been consecrated according to the law. There would have been no change of priesthood, nor of law. But now he is of another order; priesthood is changed and law is changed. The latter point is shown further in that Christ was made priest by an oath, whereas the Levites were not—another argument from his exhaustless quotation. This marks his priesthood as being more important than the old, and, according to the oath, unchangeable ("forever"); and therefore his covenant must be better and must be for all time (Matt. 28: 19, 20). Now that which endures forever is perfect.

The reasoning is wonderfully cogent and lucid. Put yourself in the Jews' place. Admit that David spoke by the Holy Spirit; that Psa. 110: 4 refers to the Messiah (both of which the Jews admitted), and you cannot escape the conclusion that the Messiah's covenant supercedes the Jewish covenant, changes the priesthood, abolishes its law. This supplies another reason why to-day we follow the teaching of Christ, not of Moses and the other prophets, as the writer asserted in his first sentence (Heb. 1: 1, 2).

In this argument the Holy Spirit quietly gives a death-stroke to two strong tenets of Jewish teachers: first, that perfection was in the Levitical priesthood and in the law; second, that the Levitical order was to continue forever. The Jews were not without passages that upheld those tenets strongly; but they overlooked the most salient fact—that the old covenant had been broken on Israel's part and thus lost its validity (Heb. 8: 8, 9).

DIRECTIONS FOR STUDY.

Study the text verse by verse, and weigh the arguments that are made. Memorize verses 24, 25. Read the Remarks. Note: What arguments the writer has drawn from Psa. 110: 4. Why the change of priesthood brings about a change of law, and why the change proved the imperfection of the Levitical priesthood. In what respects the appointment and priesthood of Christ differed from the appointment and priesthood of the sons of Aaron. The cogency of the reasoning. Two Jewish tenets destroyed.

QUESTIONS.—Where was a change of priesthood predicted (Psa. 110: 4)? Is there any need of changing a perfect thing? What does the change of priesthood involve? Why? Was Jesus appointed according to the "carnal commandment" of the old law? Why was the old law disannulled? By how much did

Jesus become the surety of a better covenant? Why were many priests needed under the old covenant and only one now? What is our Priest able to do? Why?

The World Rolls into Light.

HAROLD W. HAWLEY.

"In the beginning, God created man in his own image." How seldom do we consider, as we repeat that oft-quoted phrase, how much it signifies to us. To be created in the likeness of One who rules all things, not only in physical form, but in mental, moral and spiritual qualities; to possess a form that reflects the beauty of his own glorious being; a mind fashioned after one that was capable of conceiving this great universe; a spirit of morality that directs our minds from lower to higher and nobler conceptions; a spiritual being that turns our thoughts from things of earth to things above, and brings us into closer communion with God; yea, to share with him so many of those characteristics that make the Creator an omniscient being—taking all these things into consideration, we have only a slight conception of the meaning of those words: "God created man in his own image."

"Nature never stands still, nor souls either, they ever go up or down." For the all-wise Creator so decreed that all nature should be subject, in a degree, to the laws of evolution. Even the trees of the field, and all the higher forms of animal life upon the earth, he made susceptible to those influences which tend to develop and beautify their form and character, or which cause them to fall below their original standard. He gave to man a mind, capable of reaching out and grasping more and more firmly the mysteries of nature, and advancing into the light of the far-off star of perfection, or of turning the weight of its influence to the overthrow of things already attained. "The mind is its own place, and in itself can make a heaven of hell, a hell of heaven." But while it is true that all nature is subject to the evolutionary laws of growth and decay, yet happily an all-wise Providence has so ordained that those better influences shall be exerted that lead to development, and by the laws of "Natural Selection" has caused a marvelous growth in nature and in life. Especially is this true in the development that man has made in intellectual and moral attainments, and in the spread of civilization in all the earth.

And what can be more pleasing to us than progress? To see this earth brightening under our influence, and glowing with a splendor that never before was seen; to perceive, as it rolls on in its endless course, each decade bringing it nearer to the never-to-be-attained yet ever inspiring goal of perfection; to know that by our efforts we have gained favor in the sight of God—what could be more gratifying to a human heart? In the words of a great American, "There is not, in my opinion, a more pleasing and triumphant consideration than that of the perpetual progress which the soul makes toward the perfection of its nature, without ever arriving at a period to it. To look upon the soul as going on from strength to strength, to consider that she is to shine forever with new accessions of glory and brighten to all eternity; that she will be

adding virtue to virtue and knowledge to knowledge, carries with it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation forever beautifying in his eyes, and drawing nearer to him by a greater degree of resemblance."

Three great influences that have been instrumental in the progress of civilization are Law, Science and Religion. By law, I mean a system of rules whose purpose is the better conduct of the affairs of a nation, and the unity of its people into one complete whole, by inseparable bonds of union. And apart from the divine laws, that were thundered forth from the clouds and darkness of Mt. Sinai, Rome was the first nation to distinguish herself by the wisdom and power of her laws. Science is that element of civilization which enables us to delve into the mysteries of earth, sea and sky; to search out the hidden laws of nature, and bring them into service for the promotion of our interests. And as we seek for the origin of all our scientific investigations, our research eventually brings us back to the peninsula of Greece. But while law and science each have their place in the development of mankind, yet they are but small factors in comparison with the greater element, religion. And why should it not be true? For the religion of Jesus Christ contains within itself a perfect system of laws; its founders were the greatest scientists the world ever saw; and, more than all, it teaches us our duties and responsibilities as creatures of the Almighty Creator, and as fellow beings living with a common end.

Rome was the founder of law, and Athens was the center of science and art; but where shall we turn for the development of the religious element in civilization? To India, with her temple worship and her heathen rites? No. To China, with her idols and her ancestral worship? No. To Japan, with her beautiful temples and her scholarly priests? No. In vain do we turn to these sources, for none of them will satisfy the demands of civilization. But once in the city of Bethlehem a Child was born. Its parents were poor, and its birthplace was lowly, and we wonder at the commotion that was caused by the birth of that Child. But let us follow him through life, and we shall discern the cause. We see him as he stands in the river Jordan to be baptized, and the heavens are opened and a voice is heard, saying, "This is my beloved son, in whom I am well pleased." We watch him as he proceeds upon his public ministry, helping the needy, comforting the distressed, healing the sick and raising the dead. We follow him into the garden of Gethsemane, overwhelmed with the sins of the world, where, "in that mystery where God in man is one with man in God," he prays to the Father for strength to bear his cup of sorrow. We watch him as he slowly and painfully climbs to the summit of Calvary's hill. Behold him as he hangs there, nailed to the cross, suffering the most ignominious of deaths, subject to the shame and scorn and hatred of his enemies. Yet in the fullness of his love and mercy he cries, "Father, forgive them, they know not what they do." At last all was over. His body was taken down and laid in the tomb. For three days he remained in the earth. On the third day he arose. He broke the seal that bound the

sepulcher, conquering death, hell and the grave, and came forth the Mighty Hero of a world's redemption.

Now we understand the mystery of that Child's birth. Now we know why the bright star arose in the East and rested over the babe in the manger. That star pointed with its finger of light to the solution of the mystery of life and "revealed the length and breadth and depth and height of the love of God—a length that reaches from everlasting to everlasting, a breadth that encompasses every intelligence and every interest, a depth that reaches the lowest stage of human degradation and misery, and a height that throws floods of glory on the throne and crown of Jehovah."

Thus we see how these great elements of civilization were established, and we wonder why they did not continue to flourish. But this is not strange when we remember that each one was developed separately in a different people. And no nation can hope to stand unless it is governed to a certain extent by all the elements of civilization. The church, departing from the simplicity that is in Christ, made shipwreck of the faith and turned the pure worship of the living God into the Papal worship of Rome. Athens, the world's center of science and art, disregarding the principles of law and religion, soon fell a prey to the power of Rome. And even the mighty empire of Rome, the rich, proud ruler of the earth and sea, ignorant of the refining influence of the religion of Christ and the culture of Grecian science and philosophy, gave way before the giant greed of wealth, and, with all her glorious laws, fell to the lowest stage of corruption and vice.

And now what should be done to restore the world to its course toward the light? Where was there a land in which all the elements of civilization could be concentrated in one people? Once more the hand of providence was exerted in our behalf. Once more that strange, elevating influence in nature changed the course of events and aided man in his struggle for light. Out upon the western horizon a star arose, faint and far-distant at first, but steadily rising and increasing in brightness till it became firmly fixed in the heavens. And even as that star in the East guided the wise men from afar, so this western star of hope, rising silently over our glorious land and pointing with its rays of brightness to a haven of refuge, guided the oppressed and afflicted of every clime, all whose spirits yearned for freedom, guided them to America, "the land of the free and the home of the brave." And what land could have been chosen that was better suited to the purpose for which it was intended? Where was there a country better fitted for uniting the higher elements of all nations? Stretching from ocean to ocean and from the equator to the pole; embracing every climate, and every condition that exists on the earth; with mountains of gold, and valleys for agriculture, and rivers for commerce. Such was the place chosen to spread the light of the word. And now are ended all the trials and difficulties of forming a new nation, all the struggles and conflicts are over, and a united and peaceful band, we shine as a beacon light to all the world.

"North and South we are met as brothers,
East and West we are wedded as one.
Right of each shall secure our mothers;

Child of each is her faithful son.
 We give thee heart and hand, our glorious native land,
 For battle hath tried thee and time endears,
 We will write thy story and keep thy glory
 As pure as of old for a thousand years."
 Bowling Green, Ky.

Have Faith in God.

J. M. M'CALEB.

In the Christian Leader of April 22nd and 29th some of the brethren show anxiety in my behalf. My life has never been entirely satisfactory even to myself. He who helps me to a purer and better life is my best friend. Worthiness before God for the blessings he daily bestows and faithfulness in the use of money, have been thoughts that have burdened my heart perhaps more than any others.

The complaints of the brethren, however, seem to me to be rather against God than me. They feel, I believe, that while the Lord answers prayer, some aged and faithful preachers are in want. Irrespective of my worthiness or unworthiness, I ask these brethren to turn to some of God's promises and read them for themselves. Jesus says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Again, "If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you." And again, "All things whatsoever ye shall pray and ask for, believe that ye have received them, and ye shall have them." Now, brethren, I ask in all sincerity and for your profit, what do such passages as these mean? for the Scriptures abound with them. We read of laying hold on the promises; may be you have had so little faith in it that you have not laid hold. May be it is as James said: "Ye receive not because ye ask not."

That the Scriptures are perverted at this point and many go to extremes, I am aware; but so it is in regard to the Lord's Supper, in regard to faith, baptism, and really in all points. And since you do not cast away God's promises in regard to salvation from sin because perverted by some, I ask you to bear with a word of admonition not to cast away these exceeding great and precious promises because, in your judgment, some claim them who are not worthy. This great array of promises to God's children, and I could fill pages with them, means something, and to Peter they meant something exceeding great and precious.

Again, do not deprive yourselves of the blessings "Our Father" wants you to receive, by imagining I hold to the view that God blesses his children independent of all means. I have never so taught, nor can anything I have ever written, properly construed, be made to mean such a thing. But because he does these things through means, through men and other agencies, does this exclude God? And when the "good brethren aid" us, and we are mindful to give them "full credit," should we forget God? and that it is he who worketh in us to will and to do according to his own good pleasure? To deny the power, the rule, the oversight and the protection of the head because it works through the body, is not sound reasoning. So with God.

The education of our children is a serious question. I have three to educate. Viewing it from the human

side, I am in a worse case about the education of my children, perhaps, than Brother Bunner is about his. The nearest school we would feel satisfied to send our children to is some eight thousand miles away. As they would most likely be getting in late of mornings at such a distance, we have decided not to send them to school at all. As a substitute for this inconvenience, their mother teaches them five days in the week at home. They are making splendid progress. Now and then, when available, their father is enlisted as an assistant. It is good for Brother Bunner and myself to be with our children as much as other duties will allow.

I have been wondering also, since the preachers are having such a hard time financially at home and we are living in "palaces" and faring sumptuously every day out here, why we cannot induce some of them to come over and share these good things with us. We are not above the average, it seems to me, and if we can do so well and "live at ease," as our brother thinks, others may do the same. May be Brother Bunner himself would not mind coming; we could then enlarge our school and have two teachers and two assistants for our children.

I am frank to admit, returning to the serious, there is a blessedness in this sort of life many people at home have a right to envy. What seems strange to me is that they do not enter upon it for themselves.

Dear Brother Bell misses the point of our boasting. It is not a "boasting of the results of our prayers," but our boast is in the Lord. When Jesus had cured the man he said to him: Go home and tell what great things God hath done for thee. It is not what my prayers have done, but what God has done and is doing. The lame man at the beautiful gate when cured by Peter leaped and praised God; this was not boasting of himself that he had looked upon Peter and John, but an outburst of thanksgiving for what God had done.

"O that men would praise God for his goodness and for his wonderful works to the children of men."

Tokio, Japan.

A Good Article Rejected.

J. W. M'GARVEY.

The following article was offered by its author successively to the Outlook, the Independent and the Congregationalist, the three most widely circulated papers in this country that favor "modern scientific criticism," and they every one rejected it. Our readers can easily guess why when they read it.

AN UP-TO-DATE BIBLE.

Dr. Lyman Abbott has well stated the view of a modern school of theologians in his "Life and Literature of the Ancient Hebrews" (p. 378). He says: "What we have in the Old Testament is what in scientific terms would be called the survival of the fittest; it is the word of the great leaders of a great people on the problems of religion which had such a quality that they could survive the sifting of the centuries." On the previous page he calls the Old Testament "the record of the message of Israel to the world."

This same school of theologians hold that the Bi-

ble was written between 800 B.C. and 100 (or 150) A.D. So that in the Bible we have the words of great leaders on the problems of religion for nine hundred years. This school regards the Bible as of great spiritual value but as having the defects of the thinking and the beliefs of the men of the times in which it was produced.

These theologians also hold that the inspiration of the Holy Spirit has by no means been confined to those who wrote the Bible; but that in all ages he has inspired men as truly as he inspired the prophets and apostles. It is insisted that God's voice has not been hushed through these eighteen hundred years, but that he has spoken to them in all ages, and that he still speaks to them.

If these things be true, it necessarily follows that we ought not to be dependent for our Bible on men that lived between 800 B.C. and 100 A.D. Surely in all these eighteen hundred years with the wonderful progress man has made along all lines, with the correction of so many crude and erroneous ideas held in the long ago, surely a better Bible can be gathered from the words of great leaders about the problems of religion, during the past eighteen hundred years, than was gathered from the nine hundred years previous. The inspired thought of today cannot but be free from the defects of the thinking and the beliefs of the times in which the Bible was prepared. To admit that the thoughts of the leaders in regard to religion between B.C. 800 and A.D. 100 are superior to the thoughts of the leaders in these last days is to surrender the whole case of this modern school of theologians. And just as editors and redactors gathered (according to this modern theory) the good things about religion in the literature of their times, so as to give the world our Bible; so let this modern school furnish some editors and redactors who will gather the good things about religion in modern literature, and give us a Bible that shall be up to date. This new Bible ought to be as much better than the one we now use, as our times are more enlightened than the times of the prophets and apostles.

While myself holding to the old view of the exclusive inspiration and authority of the Bible, I yet would be very glad to see the up-to-date Bible, and I believe it is incumbent on the theologians of this new school to furnish such a Bible to the world, so that it may be compared with the Bible of our fathers, and that the theory of modern inspiration may be put to a scientific test. When we are asked to believe that God inspires men to-day as truly as he inspired the men of old who wrote the Scriptures, we certainly have a right to ask that samples of the modern inspiration be furnished us, that we may compare them with the writings of Isaiah, John and Paul.

Moreover, according to the view of the modern school of theologians, a better Bible can be furnished now than was possible eighteen hundred and more years ago. And can any one imagine a good reason why it should not be furnished? Ought not the world to have the best Bible possible? May we not hope that this new school of theologians will give us an up-to-date Bible? T. T. EATON.

Louisville, Ky., Dec. 25, 1901.

As Brother Eaton's call was not a call on either of the three editors, except as they might consider themselves as three of the "modern school of theologians" addressed, I cannot see why, after tacitly confessing their inability to furnish the Bible called for, that they should deprive their brethren of the same craft the privilege of hearing the call. Some of them might be bold enough to grant the reasonable request; and I cannot see why the editor of the Independent might not do it himself; for since he rejected this article he has claimed the right to put up his own private judgment against the inspiration of Paul, and in saying so he thinks that he has the Holy Spirit with him. If, as he further says, "the Holy Spirit in the church has reversed a precept of the Holy Spirit in Paul," why in the world cannot the Holy Spirit in the church give us the up-to-date Bible called for by Dr. Eaton?—Christian Standard.

Light in a Dark Place.

HIKARINI. AMKI.

A foreigner visited our town for the first time and put up at the hotel. The news soon spread from one end of the town to the other about the arrival of a strange looking man, and soon every boy and girl was on the spot, staring in at open shoji to see how the hairy foreigner looked. We were at a loss to know just where he came from, but as we had not heard much of any other country but China, we supposed he must be a Chinese. We learned later, however, that he was a Beikoku-jin, or American. We made copious remarks about his nose, which seemed so long when compared to our own, his tall body and a number of other points of difference.

Of course we all kept at a safe distance for we did not know but he might eat us up alive. He began to talk, however, in a very kind way to the crowd that had gathered in front of the hotel, at the same time giving out some tracts of different kinds. He also had some little books which he called "Seisho." He said he would give a copy each to as many as would promise to read them. Some of the grown people who were also standing around, as eager as the children to see what was going on, began to shake their heads and turn away, saying "Yasukyo da," or that's Christianity.

But at any rate I was very eager to get a copy of the foreigner's "Seisho," and readily promised to read it if he would give me a copy. This of course was from mere curiosity, as I had not the remotest idea what it contained. No sooner had I gotten possession of my treasure than I ran home as fast as my bare, brown feet could carry me, my skirt flying after me like a flag, to show it to my parents. Imagine my great disappointment, however, when on showing it to my father, he chided me for bringing home such a book, saying it was yasu-kyo, a foreign religion as he had been told, and that it was a book not fit for me to read. He said that if what he heard about the book was true it taught cannibalism and was only fit for the lowest class of uncivilized people. That he had a conversation with a friend a few days ago who had been up to Tokio and that a friend there told him he once read in the Seisho this sentence: "Unless you

eat the flesh of a man's child and drink his blood, you have no life in yourselves." And while he had not heard of it being done in our country, it was said that in China the "foreign devils," as they called them, used the eyes of children for medicine. That is the last I ever saw of my first Seisho, or Testament. But it only made me the more anxious to read the strange book, and I determined to have one somehow; but I dared not go back and ask the foreigner for another after the lesson my father had given me. I went to bed that night thinking about it and somewhat troubled in mind. According to the teachings of Confucius, the custom has long been established in my country that it is a very disgraceful thing for a child to disobey his parents in anything. We have an old saying that children dread four things; fire, earthquakes, thunder and father, and I think we dread the last most of all. Yet I possessed enough of the curious and the wilful to read that book anyway, if I ever got a chance.

That day at school much of the talk among us boys was about the strange looking foreigner who had passed through our town. Each had his story to tell, and by the time we were all through he was pretty well described even down to his shoes. Even his valise and umbrella did not escape. The umbrella was especially curious as it was black and was made of cloth, had steel ribs and a wooden handle; while the ones we had been accustomed to were made of bamboo, covered over with a tough kind of yellow oiled paper.

My deskmate whispered to me when we were at our lessons, or supposed to be, at any rate, that he had one of the foreigner's books, but that his older brother borrowed it and it was at home. I told him my experience with mine and that I should like to read his if he did not object. He gladly consented, but I dared not take the book home or even let my father know I was reading it. As I was accustomed to play at the home of my friend almost every day, I had a good chance to read it at his home. Many an hour when our parents thought we were preparing our lessons, we were reading the little Seisho up in my deskmate's room. One day we were reading and came to the passage my father had told me about, in the sixth chapter of John. It sounded rather strange, yet from the context we could understand that the Teacher called Yesu, or Jesus, who uttered the sentence, was speaking of himself and not of other people's children. It is plain to me now that Jesus was speaking of spiritual things; but to one entirely unacquainted with Bible phraseology, the simplest things are hard to understand sometimes. There was much in the little book that was unintelligible to us, partly because we were not familiar with the persons, places nor subjects it talked about. But there were many sentences that we thought beautiful, and, according to the students' custom in Japan, we stuck little bits of red paper on the page to mark the places.

A Dialogue.

BY N. P. LAWRENCE.

CHAP. I. JOHN AND AMOS.

J.—Well, Amos, how do you prosper in spiritual things? You used to write such long letters full of

such new ideas. I am anxious to know more about it.

A.—We still keep up the Lord's day worship as we commenced. You will be better able to judge by attending to-day.

* * * * *

A.—How did you enjoy the meeting, cousin John?

J.—I was impressed with the simplicity of all the exercises. I think you wrote me that you commune weekly, but I do not recollect the reasons which you gave for it.

A.—We have learned to regard it as a privilege, from the fact that the early disciples met for this special purpose on the first day of the week; and such a privilege that it should be regarded as invaluable.

J.—Of course I have not studied the matter very thoroughly and would need time to mature my thoughts on the subject; but there is one other feature of your worship that impressed me and that is the very quiet manner of your meetings. If a man has the Spirit of God in his heart I think it will be natural, at times, for him to shout. I am quite a Methodist in that respect.

A.—There are many excellent people who are Methodists, but are they any better or more useful for being inclined to shout?

J.—I believe if a man gets happy and wants to shout he ought to do so, and not quench the Spirit.

A.—Do you regard it as an evidence that a person has the Holy Spirit if he feels like shouting?

J.—Certainly in a religious meeting or when religiously exercised.

A.—Would you think it a certain evidence of the Holy Spirit in a man if he should suddenly, without premeditation, shout "Glory to God?"

J.—Without doubt; why not?

A.—I heard of a man who became greatly exercised in mind by hearing a political speech which expressed his sentiments, and he, forgetting where he was, shouted "Glory to God."

J.—He was very absent-minded, I should say.

A.—Certainly, but I am convinced by study of the Bible that the every-day life of a man indicates whether the Holy Spirit dwells in him or not. In Gal. 5: 22, 23, we read of the fruit of the Spirit, love, joy peace, etc. Thus it is easy to know all about it. Some of those who shout loudest in meeting are very unreliable in business relations and heedless of the welfare of others; but the man who shows the traits mentioned by the apostle is always reliable and the best kind of a man in a community.

J.—That is quite a reasonable view of the matter, but the Bible says in one place "out of the abundance of the heart the mouth speaketh," and I think that if a man is happy he will show it, and if he is very happy he will be likely to shout.

A.—A meeting to be a success, so far as I can see, should be one where love is shown and the Lord's word is taught. These two results may be had without great demonstrations on the part of the worshipers. To illustrate: The brooklet noisily babbles down the mountain side without doing much to promote business, while the deep, wide, quiet river floats the navy of the nation.

Dinner has been announced and we will consider these questions further later on.

The Way

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

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

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Scraps.

J. A. H.

If you have not seen a catalogue of Potter Bible College, write for one. The College has three courses, the Classical, the Scientific and the Literary. It does most thorough work in the languages, ancient and modern, in the natural and physical sciences, in mathematics, in philosophy, both natural and psychological, and the Bible is taught to every student daily. It has new and splendid buildings, and its endowment is such that it is enabled to take students at much less than board alone usually costs. It has a splendid Faculty of ten teachers, who are experienced and thorough, each of whom is ambitious to have the school second to none in the world for thoroughness in work in up-to-date text-books.

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* * *

This issue of THE WAY is printed in Cincinnati by the *Christian Leader*. If the paper and the work are not in every respect what we want them to be, not so good as usual, remember in making the change some irregularities and inconveniences are liable to occur. After the second or third issue we expect to have everything in ship-shape again. Some paper is being made expressly for THE WAY, which will be first-class. We hope the paper may improve always, not degenerate, and that its power for good may be

increased many fold. Will not every reader of it who likes it send us one new subscriber at least within the next thirty days? That would be a comparatively easy thing to do, but it would greatly increase our power for good. A little work from a great many people would accomplish wonders.

Questions and Answers.

J. A. H.

At this writing, July 2, I am with the Church of Christ at Montgomery, Ala., in a protracted meeting. We have a "Question Box," and quite a number of interesting questions were put into it last night. I do not know that I can do any better, in writing for THE WAY, than to answer some of them in its columns. Hence this article. Here are some of the questions:

"Brother Harding, why do you repudiate the name 'Christian Church,' when the fight has already been made by your denomination for this name?"

Answer: I am not a member of any denomination. Would you call the church of the first century a denomination—the church as it was left when the last inspired man died? The church of which I am a member has the same creed which that one had, namely, the proposition that "Jesus is the Christ, the Son of the living God." It has the same rule of faith and practice for its work and worship, for receiving members and the proper discipline of them, namely, the New Testament. It has the same book of doctrine, namely, the whole Bible. The object of our existence as churches is to teach as the apostles taught, to believe as they believed, to do as they did in all matters of work and worship, in all our work as Christians. We believe the Holy Spirit spoke through them, that his teachings are perfect and complete, and that with them, in all our service to God, we are "furnished completely unto every good work." Such a church is not a denomination, nor any part of one. All who depart from this divine way, that write out for themselves creeds, confessions of faith, books of discipline, church covenants, articles of faith, or any such things, that take to themselves other names than those which God gave to his church, are denominational in their words and deeds; and just to the extent they are so, they are wrong.

The word "Christian" occurs three times in the

Bible, Acts 11: 26; Acts 26: 28; 1 Peter 4: 16, and in every instance it means a human being, a follower of Christ. It is not once used as a church name in the Bible; and, therefore, to agree to accept the words "Christian Church" as the name of the church of God would be to deliberately depart from our fundamental principle, namely, to be guided by the Word of God in all things religious. It would be to deliberately reject the names given by the Holy Spirit for one of our own; and to this extent it would be the rejection of Christ as our leader. All the divisions among the professed followers of Christ that now curse the world began by what appeared to be slight deflections from the Word of God; other deflections followed, until now contradictory doctrines are taught concerning almost every doctrine, every rite, every ceremony, every practice of the church. A very little break in a great dam will spread terror and despair, destruction and death, if it is not quickly repaired; but a very little break in one's loyalty to Christ, if it is willfully made, brings infinitely greater disaster. It is not simply a matter of a church name that we are talking about, but it is as to whether we will be guided in all things, in the service of God, by the Lord Jesus Christ. We believe we should use the names the Bible gives to the church, and thus honor God, rather than pervert one of his holy words, and by the use of it in a way in which no inspired man ever used it, make a name of our own for the church.

Christ says: "On this rock I will build my church;" hence it is the church of Christ, for he says so himself. Hence Paul says: "All the churches of Christ salute you" (Romans 16: 16). But "Church of God" is the name by which it is most commonly called. See Acts 20: 28; 1 Corinthians 1: 2; 10: 32; 11: 22; 15: 9; 2 Corinthians 1: 1; Galatians 1: 13; 1 Timothy 3: 5, 15. It is so strange that men will not be satisfied with God's laws, ordinances, ways and words! I believe they have changed every one of them. He is a great fool who thinks he can improve upon the works of the eternal One.

* * *

Here is another question from the box: "Mr. Harding, you say you believe there are people in all the denominational churches who will be saved. Please explain by the Bible how you extend hope to the individual who has accepted sprinkling for baptism."

Answer: I extend no hope to him. Jesus said: "He that believeth and is baptized shall be saved." Sprinkling is not baptism; it is a human substitute for a divine ordinance. It is not the word of God; it is a rejection of the word of God. God is not pleased with it; he abhors it just as he does every substitute of man's way for God's way. It is not from above; it is from below.

I suppose there are people among all the so-called "Christian denominations" who have believed in Christ with their whole hearts, who in deep penitence of soul have confessed his holy name, who have been buried with him in baptism and raised to walk in newness of life, who are diligently studying his holy law and who are daily striving to do his

will. I say I suppose there are such folks in the denominations, because I have known numbers of such people to come out of them. It is not probable they are all out yet; but if they remain faithful and diligent, God will be continually leading them out.

Wherever a man is, if he is daily, diligently seeking the truth, if he is promptly walking in it as he finds it, we may expect him to be saved. He will be daily dropping error, daily learning and doing more truth. But for the man who is contentedly abiding in error there is no such hope. Jesus says: "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" (John 8: 31, 32). It is nowhere recorded that error makes men free.

* * *

Question: "What are the differences between the baptism of the Church of Christ and that of the Baptist Church?"

Answer: According to the teaching of Christ, one must believe the gospel before he is fit to be baptized. (Mark 16: 15, 16.) He must repent of his sins. (Acts 2: 38.) He must confess Jesus as his Lord. (Romans 10: 9, 10.) Such a man is prepared for baptism. He is baptized "in the name," that is, by the authority of Jesus the Christ. (See Acts 2: 38; 10: 48.) By baptism he is put "into the name of the Father and of the Son and of the Holy Spirit (see Matt. 28: 19); into the name of the Lord Jesus (Acts 19: 5); into Christ Jesus and into his death (Romans 6: 3); into the body of Christ, which is the church (1 Corinthians 12: 13); and all who are baptized into Christ put him on (Galatians 3: 27). By these passages it is made very clear that when people have surrendered their hearts to Christ, when they are truly believing penitents, baptism is the act by which they are inducted into Christ, by which they are made members of the divine family. But in Christ we have the forgiveness of our sins. (See Ephesians 1: 7 and Colossians 1: 14.) Hence Peter told the three thousand to be baptized "for the remission" of their sins, or "unto" the remission of them, as the Revised Version has it (Acts 2: 38); and Ananias told Paul to "arise and be baptized and wash away thy sins, calling on his name" (Acts 22: 16). The act which brings people into Christ rids them of their sins. Out of Christ they are in their sins; in him they are free from them. God blots out their sins as they are being baptized, just as he took away Naaman's leprosy while he was dipping himself in the river Jordan. So Paul says: "There is therefore now no condemnation to them that are in Christ Jesus" (Romans 8: 1).

Now, the Baptists hold that believers are saved before they are baptized; that they are then baptized because they are saved. Any one who will read the passages that I have referred to in this answer can easily see for himself that they are wrong.

It is true that we are saved by faith; but it is by faith that works, faith that obeys. Read James 2: 14-26. This and all the other passages quoted should be read in the Revised Version. The American Standard Edition of the Revised Version is the best.

translation of the Bible extant. All who are desirous of understanding the Bible should read this edition. All of the editor's Scriptural quotations are made from it. If you read the quotation from the second chapter of James in this version, you will find that he says faith that has not works is both dead and barren. He says, speaking of Abraham, "faith wrought with his works, and by works was faith made perfect." He affirms that "by works a man is justified, and not only by faith." And he adds: "As the body apart from the spirit is dead, even so faith apart from works is dead." So apart from works faith is worthless, dead, barren, imperfect, like the body is without the spirit. Paul teaches that the faith that avails is "faith working through love" (Galatians 5: 6, R. V.) We are saved by faith, inasmuch as faith leads us to obey Christ, to follow him. Jesus says: "He that believeth and is baptized shall be saved" (Mark 16: 16). In the letter to the Hebrews, speaking of Christ, the Holy Spirit says: "Though he was a Son, yet learned he obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation" (Hebrews 5: 9). So Christ is the author of salvation only to those who obey him. The salvation is in Christ, into whom we are baptized.

The Baptists also hold that the administrator of baptism must be a regularly ordained Baptist minister. They are manifestly wrong at this point also, as there was no regular Baptist Church on earth for the first fifteen hundred years of the Christian era; and all the names, customs and practices that are peculiar to the Baptist Church were unknown during that period.

* * *

Question: "Please explain what you understand 'falling from grace' to be as it is taught in the Bible, and who it is that falls from grace."

Answer: To the disciples of Christ who had gone back to the law of Moses and to circumcision, saying, "Except ye be circumcised after the custom of Moses, ye can not be saved" (Acts 15: 1). Paul says: "I testify again to every man that receiveth circumcision, that he is debtor to do the whole law. Ye are severed from Christ, ye are fallen away from grace" (Galatians 5: 5, 6). Here are people who were united to Christ and are then severed from him because they had gone back to the law. All who enter into Christ and abide in him are under grace, and by grace are saved; all who never enter him, or who, having once entered into him, are afterwards severed from him, are under law. Those who enter Christ and abide in him are saved forever. Those who die out of Christ are under law, and are condemned forever. Christ is the ark of safety, and the saving grace of God is only for those who are in him. In the figure of the vine, and also in the parable of the ten virgins, it is shown that people may be vitally connected with Christ, and afterwards be saved from him and finally lost. In the allegory of the vine, John 15: 1-10, Christ is the vine, Christians are the branches, and the heavenly Father is represented as cutting off those branches that do not bear fruit; and the branches thus cut off are burned. A clear teach-

ing of the doctrine that a man may be as closely and as vitally connected with Christ as the branch is with the vine and yet may be cut off for the everlasting burning.

The parable of the virgins is equally clear at this point. The kingdom of heaven on earth (the Church of Christ) is compared to ten virgins; five of whom were foolish, and five were wise. (See Matthew 25: 1-13.) Remember, these ten virgins represent the true church; they represent those who are properly inducted into it, who obtain forgiveness of sins and the gift of the Holy Spirit, who have their lamps trimmed, lighted and brightly burning; but the foolish took no additional oil in their vessels with their lamps, and their lamps once filled would only burn till midnight. Their preparation did not hold out to the end. So one-half of the virgins, one-half of those who represent the church, never entered into the wedding feast. Speaking of such people as these foolish virgins represent, Peter says: "If, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them" (2 Peter 2: 20, 21). Such men were Hymenæus and Alexander, who for a while had faith and a good conscience; but they thrust away from them the good conscience; and, as a result of this, they also made shipwreck concerning the faith. (See 1 Timothy 1: 19, 20.)

It is more than probable that not more than one-half of those who truly become Christians will be faithful unto death, and so attain to the home of God. This thought ought to spur us up to great diligence in using the four great means of grace which God has given us, namely: (1) Diligent, daily study of the Word of God. (2) The fellowship, that is, the partnership with God and his saints. This consists in giving time, money or other needed things, sympathy, help to the poor, the sick, the distressed, and to the spread of the gospel, the building up of the church. (3) The attendance upon the meetings of the Lord's house. Every Christian should count on attending every meeting of his congregation. Nor should he fail to do so except when he has a reason for not attending which he is sure God will freely accept as a good excuse. At this point I am sure a great multitude deceive themselves fearfully. They imagine they have good excuses for staying away, when those same excuses keep them from going nowhere that they want to go. A few attend nearly every service. Nearly all could do it, if they would. (4) The prayers. The Christian should be diligent and regular in secret prayer. It is a good rule to pray regularly four times each day, morning, noon, evening and night, and at other times when occasion requires it. We should give all diligence in attending to these four great means of grace. They should be the most important things in life to us by far, inasmuch as they bring prosperity for this life, and eternal happiness in the world to come.

"Old-Time Religion."

No. 1.

J. M. BARNES.

There is one church or one body. (Rom. 12: 5; Eph. 2: 16; 4: 4.) Christ said: "I will build my church," not my churches. (Matt. 16: 8.) This one church is called the Church of God. (1 Cor. 1: 2; 2 Cor. 1: 1.) It is also the Church of Christ, for he says so. (Matt. 16: 18.)

There is one Spirit. (Eph. 4: 4.) This Spirit has revealed all that man needs to serve God and go to heaven. (2 Tim. 3: 16, 17; 1 Peter 1: 3; John 20: 30, 31.) It tells man how to become a Christian. Three thousand became Christians on Pentecost, recorded in Acts 2. They were told to repent and be baptized for the remission of sins. (Acts 2: 38.) It says further that as many as gladly received these words were baptized, and the same day added unto them; that is, became Christians. (Verse 41.) Only those that gladly received the words of Peter, which he spake by the Spirit, received the blessing. Those who gladly receive these words now will have the remission of sins to-day as on that occasion, and be added to the family of faith. Peter said in the thirtieth verse that the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call. He calls all. (Mark 16: 15, 16.) Peter on Pentecost was only delivering Christ's emancipation proclamation. Christ said: "Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved." There is no expression in God's Book that should be appreciated more highly than this one. It is Christ's first offer to save the world, with the terms stated and the conditions stipulated. When he sent out the twelve, two and two, and the seventy, he marked the metes and bounds of their labors. "Go," said he, "not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" (Matt. 10: 5, 6). Did this order prevail until this day, darkness would shroud the earth, and there would be neither spiritual life nor enlivening hope in the heart of any Gentile of the resurrection of the dead. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ having tasted death for every man and brought life and immortality to light by the gospel, exhibited the richness of his love, the fullness of his mercy, the greatness of his power in this glorious proposition to a ruined world.

He offered ransom to all. Nothing in all time surpasses this wonderful event, the Son of God offering salvation to every creature. "Go preach the gospel to every creature." Then the terms of reconciliation are so simple that all can accept them and comply with them. "He that believeth and is baptized shall be saved." None so rich, none so poor, none so great, none so lowly, that he can not accept if he will. No wonder three thousand gladly

accepted the offered terms of mercy. Great wonder that all do not joyfully embrace the opportunity of getting rid of sin, being added to God's people, and having the hope of immortality planted deep in their hearts.

Can I not be saved in some other way, did I not hear some one ask? Why do you wish to be saved in some other way? Is not this Christ's way? What objection to this way that had its origin in the divine mind? Would the Lord send out an inferior way to every creature in all the world? Should not every one say "Thy will be done," and mean it? Is not "he that believeth and is baptized shall be saved" Christ's will? How can a man do his will and yet not obey this injunction? Did not some say the thief on the cross was saved and was not baptized? That is doubtful; but grant that he was. The thief's way was not sent to you and me, but this way in Mark was sent directly to us. Why fall in love with the thief's way of being saved, which was never sent to us, and treat lightly and neglect the way that Christ thought so much of he sent it to all men, in all nations, in all time, and to us among the rest? It is right to look to the cross—not to the cross on which the thief hung, but the cross of Christ. If we look to him, we must heed him. Christ forgave sins while on earth, but he is not on earth now, and when he left he did not leave us or send to us the way he forgave the man sick with the palsy, but has sent to us, and every creature on earth taught, "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." "Every one of you" is still in force. It embraces every one of us and every one of all creatures. It is strange that the human family and some religious people treat with indifference the greatest proposition that ever engaged the attention of man. Paul calls God's plan, "That the Gentiles should be fellow heirs and of the same body, and partakers of his promises in Christ by the gospel," "the mystery that hath been hid from ages and generations" (Eph. 3: 6; Col. 1: 26). The first commission, the first proclamation, the first and only announcement by Christ of this great manifestation of God's love and the efficacy of Christ's blood, is treated as a small matter, and the terms eliminated to suit man, and trifled with as he fancies. Not only were the Pentecostians taught Christ's express will as set forth in his emancipation proclamation (Mark 16: 15, 16), but so were the Samaritans and the eunuch (Acts 8), Saul (Acts 8), Cornelius (Acts 10), Lydia and the jailer (Acts 16), Crispus and many of the Corinthians (Acts 18: 8). Under Christ man is saved through faith. (Eph. 2: 8.) God has always had tests of faith. The trial of Noah (Gen. 6), Abraham (Gen. 22: 1). God did tempt (prove) Abraham. He proves man to-day; he has one ordinance to prove the sinner, baptism; one to prove the Christian, the Lord's Supper. All duty is to be done by faith; but these institutions are positive, not moral commands, and they are faith triers, faith provers. Hence, though small it may be to the natural man, baptism is an institution of great moment with God and the spiritual man. Read Luke 7: 29, 30, and see the

estimate heaven puts upon it. Man justified God by being baptized with the baptism of John, or rejecting his counsel by refusing or neglecting it. Is it not so now?

This was the case when John preached, but behold a greater than John is here now. Again read John 3: 5: "Except a man be born of water and the Spirit, he can not enter the kingdom of heaven." "Maybe," suggests one, "'born of water' does not mean baptism." Well, it is all right if it does not; but should it mean what it says and say what it means, then what? If at the judgment man can argue the case with the Judge of the quick and dead, and satisfy omnipotence that water does not mean water and born does not mean born, it will be all right. But in case God is as exacting as he was when man transgressed in the Garden of Eden, woe to the man that trifles with his commands and dares set them aside to satisfy or suit his whims! We read that a man can not enter the kingdom without being born of water and the Spirit. (John 3: 5.) We know of but one way to be born of water and at the same time obey Christ, and that is a spiritual birth; because it is commanded or taught by the Spirit. Now is it not the part of reason and common sense to take the plainest, clearest, the only way of being born of water, especially when Holy Writ says most positively that a man can not enter the kingdom without it? Is it a fact that man can be born of the Spirit when he rejects or sets aside what the Spirit teaches on the subject? Friends, have you been born of water and the Spirit? Did water have such a part in your conversion that you can, with satisfaction, answer your conscience, taught by the Lord's Word, and say, "Yes"? "What God has joined together let no man put asunder." Why does baptism have such a place in the scheme of redemption? Why does God put such an estimate upon it? Answer: **First**, because it is from heaven, not from man. God ordered it and he honors it. (Matt. 21: 25.) **Second**, because it is a faith-tester. Do you wish a clear statement of the place baptism has in the scheme of redemption? Read Gal. 3: 23-27. Note the twenty-sixth verse, "For we are all the children of God by faith in Christ Jesus." Why, Paul? "For as many of you as have been baptized into Christ have put on Christ." What is the reason Paul gives why the Galatians were children of God by faith? Because they had put on Christ (been born). When? At their baptism. How? By their baptism; that is, their faith had been proved or tried. God makes much of baptism; let men make little of it if they choose. They are more heedless than the Jews (Matt. 21: 25), and take greater risks. The three most momentous, most marvelous, most wonderful, most gracious facts that man's mind ever tried to grasp are, "That Christ died for our sins according to the Scripture; that he was buried, and that he arose from the dead the third day, according to the Scripture" (1 Cor. 15: 3, 4). These are said by Paul to be the gospel. Now God, in his wisdom and love for man, sets them forth in words, then again by figure. Read Rom. 6: 1-4; Col. 2: 12. In baptism the death, burial and resurrection are portrayed.

Man, to be a Christian, must be buried with his Savior, must rise with him, must die with him. He must be buried in baptism, rise in it. Put off your shoes from your feet; tread lightly; this is holy ground. Do not reject the counsel of God against yourself, being not baptized. After man is born again of water and the Spirit (John 3: 5), after he has put on Christ (Gal. 3: 27), he is then a Christian, a child of God.

FAITH TESTER.

God has a faith-tester for Christians, for his children, for we walk by faith, not by sight. (2 Cor. 5: 7.) The difference between God's moral and positive commands is, the first is commanded because it is right; the second is right because it is commanded. You can see sense in the one, not a bit in the other, hence it is a faith-prover or tester. It is a tester because if man does it he can not claim that his own good sense invented it or caused him to do it. The Lord's Supper, like baptism, is of this nature. They are not like the command, "Husbands, love your wives." A great many husbands that are sinners love their wives; so many wicked men visit the sick because they see sense in doing so; and so with the whole catalogue of duties; but not so with breaking bread. It is God's faith-tester. He stands off as to the case of Abraham and looks on to see "if man will do it," just because God says so. It is certainly a grand spectacle to see a man doing a thing or things just because God says do it. No faculty of man is of higher, purer, nobler, more ennobling character than faith. It brings out, develops and educates the best part of man, and makes the best men. We can, if we think, understand why God places such a very high estimate upon pure, unmixed, unadulterated faith. We can, if we consider, discern readily why he has always given man some commands, the importance, the essentiality of which rests upon nothing, absolutely nothing, but his Word. The man does not live who can give one sensible reason for being baptized or breaking the loaf, except God says do them. The man does not live that can give a more imperious, exacting, imperative demand for absolute and unreserved obedience than this: God commands it, and it must be done, because God Almighty says do it. Abraham's faith was as long and as strong as his obedience; no longer, no stronger. It is in man's power, it is his duty, his privilege, to improve his faith at every opportunity. We understand, then, Christ's words: "As often as you eat this bread and drink this wine you do show the Lord's death till he come" (1 Cor. 11: 26). How often, then, must or should Christians eat? That is entirely a matter of faith, not one of taste, or preference, or policy, or indifference. James and all true disciples will show their faith by their works; others may attempt the preposterous task, the fruitless effort, of showing faith without works or obedience. (James 2: 18.) Read Acts 20: 7. This practice of Christians teaches several lessons. First, that they met to break bread; second, they met upon the first day of the week; that the prominent object of the meeting was the breaking bread; that they did not meet for Sunday-school, preaching, prayer meeting, but met to break bread;

that big preachers being present did not keep them from meeting specifically to break bread. Faith, then, requires us to meet upon the first day of the week to break bread. It makes no difference how big a preacher is present, we must meet to break bread. To meet for something else and break bread is not of the faith delivered to the saints. Faith is exacting. Again, then, we must break bread to show (R. V., proclaim) the Lord's death till he come. It is preaching the gospel by type; it is keeping the death of Christ before one's self and others; it is a wonderful, a responsible, a pleasing, an obligatory labor, and one of love. How about a man's faith that will suffer one first day in the week to pass and this duty neglected? Is it a great faith or a little faith? Were the Lord Jesus present, would he say, Great is thy faith? or, "Oh, ye of little faith!" When at Troas, Paul, Timothy, Tychicus, Trophimus and Gaius, great men, great preachers, and the church at Troas, paid so much attention to the "breaking of bread," is he a man of great faith who can let the first day of the week pass without attending to this institution in which such marvelous demonstrations are made? "Forsaking not the assembling of ourselves together as the manner of some is" (Heb. 10: 25). The disciples at Jerusalem continued steadfastly in four things; one of them was breaking bread. (Acts 2: 42.) An apostolic church, people of faith, will then continue steadfastly in the apostles' doctrine, the "fellowship, the breaking of bread, and in prayers." If they do this they will not forsake the assembling of themselves together.

(CONCLUDED IN NEXT ISSUE.)

Laying Up Treasures.

No. 4.

S. WHITFIELD.

Is it possible for us to find out how much we can have without violating the principle that Christ laid down when he taught his disciples not to lay up treasures upon this earth? It would not be satisfactory for me to answer this question by telling you that I think that we ought to have so much and no more. The Bible is the only thing that will settle it; hence we will go to this one Book, and see what it teaches on this question; and when we find out what it says, we should be willing to do the same. If we are not willing and anxious to obey the Scriptures on this question, and all others, we are not satisfied with the Lord's way. Let us remember that the way that Christ has marked out for us is the only way that we can be saved. Let us not turn away from our Master as the following young man did: "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matt. 19: 21, 22).

"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" (1 Tim. 6: 6-8). Now this is what the Bible says, and this passage is in harmony with the entire Bible, which should settle the question for us. What more do we need? We came into this world without anything, and we will have to go out in the same way; hence we should be satisfied with food and raiment. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13: 5, 6). The man that is laying up all the time for his children, sickness and old age, is not contented; and, as a rule, the more he piles up, the more discontented he gets. What better promise do we need for any emergency than what is found in the above passage? The only man in this world that is absolutely sure that he will be cared for and supported in sickness or old age is the one that God has promised to care for; and that is the one that lives for Christ, by using his means and everything that he has, or that he is, in the advancement of the kingdom of Christ in this world. Remember that when you heap up your money so you can care for yourself, instead of using it for Christ and his cause, you leave the Lord out of the matter, and he does not promise to care for you. "If God be for us, who can be against us?" (Rom. 8: 31). What if God is not for us? If we lay up here, it may be stolen, the bank may break, we may lose it; a hundred things might happen to it, or it might be the means of us being lost; but if we use it in the Lord's work, we will be laying up treasures in heaven, and we will have the promise of God that he will care and provide for us under all circumstances. In this world we are always very careful to take the sure way and not run any risk. We should be much more careful to take the sure way concerning this question. "For the children of this world are in their generation wiser than the children of light" (Luke 16: 8). By using our means in looking after the poor and needy we are lending to the Lord, which he will pay back again. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19: 17). "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse" (Prov. 28: 27). "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6: 10). After spending our means to do good to humanity, physically and spiritually, when would the Lord be more pleased to pay it back than when we are sick or too old to work? We can afford to trust him, for there is no danger of him forgetting us, when we live simply to please him by doing his will. Some might think that when the Apostle Paul taught that we should be contented with food and raiment, he meant that we should have enough ahead for these things for an entire life; or if they do not think this, they act as though they did. This would be laying up treasures in this world, for we

do not know that we are going to live to need such things in the future. If we do this, we will leave the Lord out of the question; and we will show conclusively that we are afraid to trust him. If we have enough for food and raiment for as long as we think we might live, we do not need to trust the Lord for such things. That would be walking by sight, and not by faith. There would be no faith about it. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6: 33, 34). What things is Christ speaking about? He is speaking about this very question of food and raiment. Read the connection. Now it is certain that Christ means food and raiment for the present, and not, as some might think, to have enough ahead for a lifetime, which would be showing too much anxiety about the future.

"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). I would understand that what is here said about working to have something to give to the needy is a general principle. In other passages we are exhorted to give to those that are in need. This class of people was not told by Paul to work to have something to lay up for old age or sickness. It is right to work, and Christians should be diligent in their work and in their business. No one can be lazy and do his duty as a Christian. The very principles of Christianity teach us to be diligent in all of our undertakings. The life that Christ lived in this world was the most busy life that was ever spent in this world; but why was he constantly at work? Not to lay up treasures in this world; not to gratify his flesh; not for any selfish purpose; but that he might live for others, and prove a blessing to humanity by lifting the human race from the paths of sin and destruction. He came here to do the will of his Father, which led him to sacrifice everything, even his life, for the salvation of mankind. Why should we not forget about self and live for others as our Savior did? How can we be Christ-like without doing this? By doing this it would be a great blessing to us and to others in this life, and it would greatly assist us in our preparation for heaven.

Let us launch out implicitly on the many glorious promises God has given to us in his Word. Plenty of Christians believe that if they would use their means in the service of God instead of laying it up for sickness, old age, or for their children, that it would be much better for them, and that God would provide for their needs; but it is only a dead faith, for they do not put it into effect. How often have these people told others that "faith without works is dead"! Remember that Paul asked this question, "Thou therefore which teachest another, teachest thou not thyself?" When we throw ourselves entirely on the promises of God, we begin to realize that it is best for us, and it greatly increases our faith when we see real demonstrations of the goodness of God in his care, guidance and protection of

those that put their trust in him. Let us not be afraid, for God is the same kind and loving Being that he has always been, and he will not allow us to suffer or to be tried only as it is for our good.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7).

Walnut Bottom, Pa.

The Epistle to the Hebrews.

R. H. BOLL.

LESSON XVII.

Section 8—The Superiority of our High Priest, and the Place and Manner of his Ministry. (Heb. 7: 26; 9:)

I. The Kind of High Priest we needed. (7: 26-28.)

1. We need such a high priest—one that is holy, guileless, undefiled, separated from sinners, made higher than the heavens.

2. One that needs not to offer sacrifices, daily, first for his own sins, and then for the sins of the people, like the high priests of the Old Covenant.

3. Our High Priest offered his sacrifice (his own body) once for all.

4. The high priests under the law have shortcomings.

5. But God's oath (Psa. 110: 4) appoints a Son perfected forever.

REMARKS.

We needed such a high priest. An imperfect covenant with imperfect priests could make nothing perfect. The high priests of the Old Testament were infirm—full of shortcomings in God's sight; and could therefore neither draw nigh to God in reality, nor make effectual intercession. Before they could make a sacrifice for the sins of the people, they must offer a sacrifice for themselves—an act which openly declared their imperfection. But our Priest is without spot and holy; separated—beyond reach of defilement. He had to make no sacrifice for himself, for he "did no sin, neither was guile found in his mouth." He offered up himself, a spotless, efficient sacrifice, to atone for the sins of all that will draw near unto God through him. He has power with God, being made higher than the heavens, and therefore his intercession avails.

All these points are mentioned to show the exalted ideal of perfection of high priesthood that Christianity had. Every imperfection of the Old Covenant priesthood is met with a corresponding perfection in the High Priest of the better covenant. And indeed the argument throughout shows that, in accepting the gospel of Jesus Christ, the Hebrew Christian received a corresponding perfect thing for every imperfect thing of the Old Covenant which he forsook. Law, leader, mediator, high priest; tabernacle, sacrifice, atonement—in short, every item of the decaying covenant had its blemish of imperfection, and was therefore set aside, exchanged each for a perfect thing of its kind in the New Covenant.

Christianity commends itself to man's reason in this respect, and demonstrates its divine origin. For neither would any man have been able to say what would be the perfect ideal of each of the imperfect things under the Old Covenant; much less would they have been able to cunningly devise a system that embodied in itself all the parts of the Old Covenant thus glorified and perfected—a system not only in perfect harmony with the Scriptures, but itself the evident fulfillment of all its types and prophecies, and the fitting climax of God's Word and work.

Another valuable point in dividing the Scriptures is given here, showing at what time the New Covenant went into force. The New Covenant did not begin until the actual appointment of the High Priest. Now the word of the oath "appointeth a Son, perfected for evermore" (A. R. V.) This applied simply to Christ crucified, risen and ascended; for before that he was neither priest nor "perfect." (Heb. 5: 9, 10; 7: 12; 8: 4; 9: 15-17.)

DIRECTIONS FOR STUDY.

Memorize the lesson (Heb. 7: 26-28). Read the Remarks. Note what is said of: Our need of that High Priest; his power and efficiency; perfect ideals of imperfect Old Testament counterparts. How does this prove the divine origin of Christianity? A point showing when the New Covenant and law went into force. Questions: What five qualifications of the High Priest we needed are mentioned? When did he bring his sacrifice? What contrast between the law and the oath, as to the appointment of priests?

The Christian's Hope.

H. C. HINTON.

Go among the savage tribes, the half civilized or the enlightened; observe their manners and customs, and two things you will notice in particular: their belief in a Supreme Being and the hope of a life beyond the grave.

Who planted that principle within the human breast—that principle that will enable him, while enduring the sorrows, trials and persecutions of life, or when surrounded by plenty and a contented mind, to look forward by an eye of faith to that Elysium of the soul, a home beyond the confines of time, where all the evils of this life are omitted and nothing but happiness prevails? Surely God did, and if God is the author of it, this alone is proof that—

"There is a land of pure delight,
Where saints immortal reign."

Prior to the time of Christ the certainty of man being able or permitted to dwell with his Maker after having "shuffled off this mortal coil" seems not to have been established. Job, while contemplating the great change through which we all must pass, asked the question, "If a man die, shall he live again?" Then that innate consciousness of the eternal existence of the soul seems to have asserted itself within him, and he answers his own question, "Thou shalt call, and I will answer thee."

But when Jesus was taken by the cruel mob, tried

by a biased jury, led up to Calvary's brow, nailed to the rugged Roman cross, suspended between the earth and sky until his spirit left the mortal body, then he, too, was laid in the tomb like those who had preceded him. But when three days and nights had come and gone an event transpired that made the certainty of that everlasting life apparent. The women who came early to the sepulchre found an empty tomb. Upon the resurrection of Jesus hang our hopes of heaven. If Christ did not rise from the dead, then the dead will not rise; and "if in this life only we have hope, we are of all men most miserable."

But Jesus did rise from the dead, and liveth now at God's right hand to make intercession for us; hence "we have a hope that is an anchor to the soul both sure and steadfast." Like the anchor that is able to stay the great ship during a storm and keep it from being torn in pieces, so is hope to the soul of the Christian. During the trials and sorrows and temptations of life he can look beyond these earthly scenes to that home of the soul where sorrows never come.

"We are pressed on every side, but not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten, yet not destroyed." Why? Because of hope. Surely we are saved by hope.

But the consolation that comes from contemplating the blissfulness of that Canaan of delight, where we shall have angels for companions and be like Jesus, who will then be as our elder brother, comes only to the child of God—those who have washed their robes and made them white in the blood of the Lamb.

Why can we not join hands as we journey to that home beyond the skies, live in peace and harmony, rejoice when one of our comrades crosses the river that divides that world from this, and forget self in our endeavor to save the souls of those around us who are going down the broad road to eternal misery and woe?

Let us be more faithful, and may God help us to feel the responsibility that rests upon us.

Spencer, Ind.

Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

A good man obtaineth favor of the Lord: but a man of wicked devices will he condemn.

A man shall not be established by wickedness: but the root of the righteous shall not be moved.

A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

The thoughts of the righteous are right: but the counsels of the wicked are deceit.

The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

The Way

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

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

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Scraps.

J. A. H.

The catalogue of Potter Bible College for the session of 1902-1903 will be out soon. Write to J. A. Harding, Bowling Green, Ky., for one. (Remember the endowment of this institution enables it to make such low rates that its students can pay all school expenses with much less than board alone usually costs.) Nor does this mean that the students are to receive cheap teaching, cheap lodging, cheap fare; for this is by no means the case. The fare is as good as it usually is in schools which charge twice as much; and as for the teaching, we do not believe it is surpassed in this country. We know no school where so much can be gotten for so little.

* * *

The teachers of Potter Bible College are not so old as to impair their efficiency, nor so young as to be lacking in experience and wisdom. The President of the College, who is fifty-four years of age, believes he can work as much and as well as he ever could. The seven other male teachers vary in age from twenty-four to forty-six years. All of them are men of experience in their work. As for the lady teachers, we do not know their ages, nor would we dare to publish them if we did. They may not be old enough to care for it now, but it would be on record against them in the years to come.

* * *

There is another matter worthy of mention that is a mighty factor in the great success of the College: About eight out of ten of its students come to it with full purpose of mind to do their duty diligently, and

to observe all of its rules and regulations faithfully; and the remaining two out of ten (who are not worse than the average college boy) are impressed and helped by the studious habits and orderly deportment of the mass of their associates. When a student proves to be perverse and incorrigible, he is sent home. A little leaven leavens the whole lump.

* * *

Another important consideration is that nearly all of the students board on the college grounds. All are students, and have nothing to do but to attend to their school duties. They become absorbed in these duties, and so great is the power of this concentration of thought and energy, and so mighty the influence of the mass upon the individual, it is estimated that a student will do as much here in one year as he will in three attending a good school at home. About two or three in a hundred appear to be utterly callous to all these good influences, and to everything that can be done to induce them to study and be orderly. It is the intention of the Faculty to suggest to such students that they are wasting time and money, doing no good to themselves, but demoralizing their classes, and that it will be best for them to slip quietly away to their homes. The College rejoices that it has had very few such students.

* * *

The protracted meeting at Montgomery has now reached the end of the fourth week. Fifteen have been added to the membership of the congregation. This is the fourth protracted meeting which the editor of THE WAY has conducted in this city. The first one was eleven years ago, and about three weeks of it passed, with two sermons daily and three on Sunday, before the first additions to the church were secured. The meeting continued over six weeks, and about sixty were added. This experience was repeated two or three years later, with about fifty additions, nearly or quite all of them being secured during the latter half of the meeting. Four years ago the third meeting was held. There was a time limit on this, and it closed at the end of the third week; there were two or three additions; the finest interest of the meeting was manifested on the last night. The first addition of the present meeting came forward on the twelfth day, but only two or three were added till the beginning of the fourth week.

These facts seem to demonstrate that in Mont-

gomery a long meeting is necessary in order to secure the best results. Hard work and steady pulling were required all the time during each of these meetings. Bro. J. M. Barnes was present, and was a powerful factor in accomplishing the good results. He is now sixty-six years of age, but he is quicker, clearer and more vigorous than many a healthy man of thirty. The better I know him, the more I honor and appreciate him.

When I first visited this city there was one little frame meeting-house in it for the use of those who stand for the restoration of the apostolic church. This one place was far out from the center of the city, and though small, was large enough for the little congregation that was accustomed to assemble there. We have now a large, excellent brick building, well located in the central part of the city, and the old frame one has been moved to a better place and the audience-room made larger.

The church has grown not only in numbers, but in efficiency. On last Lord's day morning five young men conducted the meeting (except the sermon) with great propriety, dignity and decorum.

It is a matter of remark that an unusually large number of boys and young men come to the front in the meetings and take part in the singing and in the other services. If this church remains true to God and grows in grace and knowledge, in spirituality and power, as it ought to do, it will be a mighty power for good in the vast expanse of this great Southland, and its influences will be felt in the ends of the earth. God grant that it may be so. Its two great temptations are those common to churches, perhaps peculiarly strong and delusive in the cities: spiritual pride and worldliness. It is marvelous how unwilling religious people are to submit themselves wholly to the will of God in all things. Confidence in our own knowledge and wisdom often leads us to change a little the divine ordinances, or to supplant them entirely with our own. This is spiritual pride. Then the mighty pressure of the great world which surges about us, if we do not constantly renew our strength by using the four great means of grace which God has given us, will surely draw us into its mighty flow and sweep us on to perdition. Don't forget that the great mass of the people about you, both of the religious and the irreligious, is going swiftly to everlasting destruction. Don't forget that narrow is the gate and narrow the way that leads to life, and few there be who find it.

The four great means of grace are: (1) Daily meditation in the Word of God; (2) diligence in ministering to the needs of one another; (3) promptness in attending to the meetings, ordinances and appointments of the Lord's house; and (4) to the prayers. He who uses these means faithfully will surely become stronger continually. Unceasingly is he being conformed to the image of God's Son. He who habitually neglects these great means of grace need not expect to be able to stand. It is literally and absolutely impossible. It is because so few realize the need of diligently and persistently using these means that so few successfully travel the narrow way.

Primitive Christians and Progressives--The One Difference between Them.

J. A. H.

The following request was found in the "Question Box" during the Montgomery meeting:

"Bro. Harding: Will you please relate the points of difference between us and the 'progressive' Christian brethren; also state why these differences exist?"

The difference is one of principle. It is radical, and the chasm between us must of necessity become wider and wider. It would be hoping against reason, experience and Scripture to expect otherwise. The one fundamental difference between us is expressed in the practical answers which we give to the question: "Shall we submit in all our service to God to the leadership of Jesus?" Practically we answer this in the affirmative; practically "the progressives" answer it in the negative. It is not directly a question about organs, choirs, missionary societies, etc., but about abiding in the word of Jesus as it is expressed in the New Testament. Practically they claim that it is not necessary to abide in his word in all things and at all times; that no church can be a first-class church and do it; that no church can succeed and do it; that no man can reach the highest efficiency possible to him and do it; that the word of Christ must be supplemented by what we have learned from experience and observation, if we would have an up-to-date guide in our religion.

The organ question furnishes us an illustration of the truth of what has been said about the point of difference between us. It is generally admitted by the progressives that under the old covenant God commanded the people both to sing and to play; but under the new to sing, the command to play being omitted. It is also generally granted by them that the people did sing and pray under the old covenant, but that under the new they sang without the instrumental accompaniment for hundreds of years. We hold that we are absolutely bound to abide in the teaching of Christ, and therefore must worship in song without the instrument; while they claim the liberty to put this Jewish service into the Christian's worship, and to worship differently from the way in which the churches of the apostolic age did when they enjoyed the presence and personal leadership of Christ's apostles and prophets. Practically they claim that God made a mistake in not incorporating the command to play, as he did that to sing, in the new covenant, and that they intend to rectify his mistake.

So, you see, the difference is not as to whether we shall use or not use an instrument, but as to whether God was competent to settle the question. We believe he was competent; hence we have nothing to do whatever in settling the question as to whether we shall use or not use an organ in the worship; God has settled it for us, and the things for us to do is to abide in his word.

Some worship where the organ is used, knowing nothing about the Bible teaching concerning it. They never saw a church that did not use it, never

heard the matter discussed, and go on in that way as a matter of course, without any twinges of conscience. Theirs is the sin of ignorance, the most venial of all sins. Others worship where it is used, protesting against it in their hearts, believing it to be wrong, feeling restless, uneasy, and out of place in such a church. Theirs is the sin of weakness, a very much more disgusting and abominable thing in God's sight. A third class know well that God did not incorporate it in the new covenant, though he commanded it under the old; they admit it was not used by the apostles, prophets and primitive Christians, but they are determined to have it anyhow; they believe it is a better way than the primitive one; that they have discovered what God did not know or failed to suggest, but what is very necessary to the highest success of his cause. This is the willful sin (Heb. 10: 26-31); a falling away from the leadership of Christ (Heb. 6: 1-6); and is called also blasphemy against the Holy Spirit (Matt. 12: 31, 32); and in Mark is called "an eternal sin" (Mark 3: 28-30, R. V.). Moses represents it as a sin committed with "a high hand" (Num. 15: 30, 31, R. V.). He also gives at this place its three characteristic marks: He who commits it (1) "blasphemeth Jehovah;" (2) "he hath despised the word of Jehovah;" (3) and "hath broken his commandment."

To despise is to thrust, to drive, to cast off, tread down, to contemn, to scorn, to disdain. To blaspheme is to revile or speak reproachfully against God or the Holy Spirit; to speak evil of them, to utter a calumny against them. These definitions are from Webster.

These advocates of the use of the organ in the church service, who know that God commanded it under the old covenant, but omitted it when he formed the new, do these three things: they blaspheme Jehovah, they despise his word, they break his commandment. They blaspheme him because they practically affirm that he failed to give us the best church-music service either because he did not know it or was too careless to give it, or he willfully gave us an inferior service, by no means the best for the salvation of men; and that he then commanded us to abide in his word, affirming that with it the man of God is "furnished completely unto every good work." That this is to blaspheme God is evident. It is to despise his word, too, for it is deliberately set aside that man's tradition may be kept. And it is to break his commandment also; for we are repeatedly told not to add to, nor to take from, nor to change his law; not to turn to the right hand nor to the left, but to abide in it; not to go beyond the things that are written nor to go onward beyond the doctrine of Christ. Every sin a man can commit comes under one of these three heads, of ignorance, of weakness or of willfulness; and all that come under the last class are unpardonable.

If I were to get my full consent to the use of instrumental music in the church service, and were to use it, I would be lost forever. In such an event with me it would be willful. I would, in such a case, willfully reject Christ as my leader.

"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" (John 8: 31, 32).

"Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things that are written" (1 Cor. 4: 6).

"Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (2 John, verses 9-11).

"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22: 18, 19).

Come what may, let us abide in God's Word at all points.

"Old-Time Religion."

No. 2.

J. M. BARNES.

CHURCH GOVERNMENT.

Christ is the head of the church, not a head. (Eph. 1: 22; 4: 15; Col. 1: 18.) He is not only head, but head over all things to the church. It is the business of the head to make laws. As Christ is the head over all things to the church, he makes laws in all things for the church, which is the body, not the head. (Eph. 1: 23; Rom. 12: 5; 1 Cor. 12: 12.) Note the relations between Christ and his church. The church makes no laws; the head by or through the Spirit makes all of them. 2 Tim. 3: 16, 17: "All (R. V., every) Scripture is given by inspiration (inspired) of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." 2 Peter 1: 3: "According as his divine power hath given unto us all things that pertain to life and godliness through the knowledge of him that hath called us to glory and virtue." Then these things being true, we need nothing else if we are thoroughly furnished unto all good works, and have all things that pertain to life and godliness. What is left to the church, the body? Just do like the body of any other head—execute its laws. The church, then, is an executor, not a legislator, and the New Testament is the law Christ gave to his body to carry out. What a great work! What a grand labor! What a sublime duty is found in this perfect law of liberty! (James 1: 25.) All the world needs now is that the church carry out heartily, earnestly, zealously, faithfully, the law of the

Spirit of life which made man free from the law of sin and death, or the old Jewish law.

God's government of old was a theocracy — that is, he was king. It is now a Christocracy, with the Son of God at the head of government. God never ordered one absolute ruler on earth in any of his governments. The elders are the highest authority in the church now, and they rule, not as lords over God's heritage, but as examples to the flock. (1 Peter 5: 3.) There is never found just one of these in one body. Acts 14: 23: "Ordained elders in every church." Acts 20: 17: Paul sent for the elders of the church. Titus 1: 5: Paul left Titus in Crete "to ordain elders in every city." These elders are bishops — that is, overseers; they are shepherds, and of course pastors, for pastor is feeder of the sheep. (Read Acts 20: 28.) Elders are feeders of God's sheep, overlookers, bishops of the flock to keep off wolves. A young preacher is never called an elder — a pastor. Timothy and Titus are not denominated pastors by the Spirit. A man without a wife is never called bishop, an elder, a pastor. Peter was an elder, but Paul was never so termed. In fact, Paul most emphatically says an elder or bishop must be the husband of one wife. (1 Tim. 3: 2; Titus 1: 6.) Then every church should develop men capable of taking care of itself — good, strong, Bible-taught, practical men. These should be elders, overseers, or bishops, feeders, or pastors, or shepherds, stewards of God. We read, moreover, of deacons, deaconesses, teachers, evangelists, in the church of God. All of God's laws, all of his institutions, all of God's offices, all of God's worship, have the beauty and wisdom of simplicity in them. Paul was greatly concerned that the church would preserve this simplicity (2 Cor. 11: 3) and not depart from it.

WHAT CHRISTIANS SHOULD BE.

The baptized man rises from his burial to walk in newness of life. (Rom. 6: 4.) Not simply to walk in a new life, but "in newness of life." There is a newness of life that belongs to the regeneration, and all who are baptized should walk strictly in this, God's new highway, that the old prophet saw when looking down time's developments. (Read 1 Cor. 6.) And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God. Just read the ninth and tenth verses and see what miserable characters these persons had been. Then hear Paul tell of their newness of life, and thank God for the privilege of obeying the form of doctrine delivered unto us, being made free from sin, then being no longer the servants of sin, but the servants of righteousness. No wonder Christ calls it a birth, and Paul calls the Christian a new man, a new creature. If you would contrast the awful past of the Christian with the most superb present, read Eph. 2: 4, 17-32; Col. 2: 13.

THE UNITY OF GOD'S PEOPLE.

"Unity" means "oneness." No word in the English language can express a closer relation than "oneness." It is the same word that God uses about husband and wife. Read Christ's whole prayer (John 17)

and dwell upon the twentieth and twenty-first verses. Lord, what do you wish? Oneness of those who believe on me. What kind of oneness? The same that exists between father and son. For what do you wish this oneness? That the world may believe that the Father sent the Son. Is it so that oneness is a magnetic, heaven-born power to make the world believe that God sent Christ? Then how awful are divisions! How sinful! How damnable! How hellish! No wonder that Paul says those who are guilty of them are carnal, and walk just like other men, not like those whose feet tread in newness of life. (1 Cor. 3: 1-5.) Who can bow before Jehovah's awful throne and say from the heart, "Thy will be done on earth as it is in heaven"? — that is, just like Michael and Raphael do it. Well, it is the will of God, Christ, all heaven, that those who believe in Christ be one. Now what is the worth of the prayer without hearty action to go along with it? Pray Christ's will be done; Christ's will is that Christians be one. Then he who prays this must do all in his power to get them to be one. To say they are one is an insult to God. The Corinthians were not one. Why? Because every one said, I am of Paul, I of Apollos, I of Cephas, and I of Christ. They were carnal, they walked as unconverted men, and it has been the same ever since, and it is even so now. There is no one verse in God's Book that shows the divinity of Jesus Christ more than Matt. 5: 44, 45. Here is a vivid contrast between Moses and Christ, the old and the new covenant, the law and the Spirit, in few words. "It hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you" — Who is I? The great Son of God, who has all authority and power in heaven and earth — "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you." Behold the Son of God towering above the human and striving to carry poor, fallen man with him. Earth had never witnessed the like of this. It is a scene that demands the admiration of the inhabitants of heaven and earth. Would you, man, be a legitimate child of your Father in heaven? Then you must love your enemies. This is a stupendous task imposed by the Master on his followers, but he showed us how to do it; he led in the conflict. "Father, forgive them; they know not what they do," was said in love and mercy of those who crucified him. Well, then, consider, if Christians, the children of the heavenly King must love their enemies, those who do them the greatest wrongs, has not little been done by Jesus for the man that does not love good men — men that love the Lord so fervently, so earnestly, so heartily, that he will do all in his power to live with them in perfect peace and harmony and brotherly love? Is not a divided religion — a disrupted, fragmentary communion, a perturbed and schismatic devotion — a poor, weak, feeble misrepresentation of the spirituality, love and peace taught by Christ and his apostles? If children of God are to love and do good, and pray for the very worst of men, the very vilest, how does he expect them to treat the best? Are they to hate them? Are they to envy and spurn them? Are they

to reject their fellowship, their association, their peace offerings? Love permeates everything that is Christ's. Does Christ mean what he says when he prays his followers to be one? (John 17: 20, 21.) Does Paul write the words and will of the Spirit when he positively forbids divisions? (I Cor. 1: 10.) Does the Spirit express the sentiments of heaven when it says so plainly there is one body or church? (Rom. 12: 4, 5; I Cor. 10: 17; 12: 20; Eph. 2: 16; 4: 4; Col. 3: 15.)

"Be one." This is the will of him who died for us, and Christians should die or do it. No soldier ever carried bulwark, breastwork or parapet, no hero ever stormed fort, ditch or stronghold with greater daring, heroism and sacrifice than the soldiers of the cross should manifest in the taking of this will of Jesus our Savior and carrying it to a complete victory. "That there be no divisions among you" (I Cor. 1: 10). "That ye be perfectly joined together in the same mind and the same judgment." Does this mean nothing with the followers of Jesus? Then we are not followers of Jesus if we pay no attention to what he says. If a soldier in the army were to pay no more attention to what his officer says to him than the so-called follower of Jesus gives to his orders, he would be shot for disobedience. "That they may be one as thou art in me and as I am in thee, that they also may be one in us." This perfect oneness of God, Christ and the disciple is a unity-trinity wonderful, mystic, divine, lovely and lovable. To jar its close-fitting joints is to jar heaven, to mar its peace is to trespass upon the sacred rights of heaven and the church of God.

GOD'S REMEDY FOR DIVISION.

The church of God at Corinth was divided. (I Cor. 1: 3.) Paul wrote his first letter to mend the breach. This letter is addressed to all the children of God that are divided. Read first chapter and tenth verse: "I beseech you in the name of the Lord Jesus that ye all speak the same thing." Now the other two injunctions in this verse can be carried out if this first one is strictly observed; but any carelessness in the observance of this one will certainly endanger the other two. All divisions in family, society, government and church begin in the use of words, more often in the abuse or misuse of them. When God desired to scatter the people at Babel, he brought it about by fixing it so they could not speak the same things. The devil learned the lesson and divided the church and brought in everlasting confusion by confusing the speech of ambitious leaders in the church. He learned the lesson well. The first division, and perhaps the greatest, among the children of God was caused over the smallest letter in the Greek alphabet, "iota." The homoousian and the homoiousian were the two Babelish words differing only in the letter "iota" that made a rent in the church that has swept in fury and madness through the ages, brought centuries of troubles and distress, martyred myriads of victims, dishonored God and brought reproach upon the cause of Christ. How small a thing for so great consequences! a little spark, a great conflagration; an insignificant cause, a disastrous effect. Nothing

greater than the church has ever existed. It is the work of ages, the offspring of omnipotence and omniscience. It took God, Christ and the Spirit four thousand years to evolve this wonder of wonders from the chaos of the past. Yet it was wrecked by folly, by carnality, by little things disgorged by littleness. It is kept wrecked now by things of no greater consequential importance, of no more intrinsic value, than those that brought on the ruin. "Speak the same things" commands God. This will go far to remedy the evil. For men to speak the same thing they must have the same thing to speak. Where can we find the great standard for spiritual parlance? Read I Peter 4: 11: "If any man speak, let him speak as the oracles of God." "They continued steadfastly in the apostles' doctrine" (Acts 2: 42). The early Christians kept together because they continued steadfastly (immovably) in the apostles' teaching. No man has any use for a doctrine that he can not express in the language of the New Testament. The nomenclature of the New Testament is the nomenclature of the disciples, the names of the New Testament are the names of the disciples, the terms of the New Testament are the terms of the disciples, the doctrine or teaching of the New Testament is the doctrine of the disciples, and none others. If this is not the case, how can all speak the same thing? If every man, sect or party has his nomenclature, terms, practices, teachings, how can God's will be carried out? No man has a divine warrant to interpose one difficulty of his own making that will prevent himself and others from keeping the least of God's commands. Paul commands, "Have no divisions among you, and be perfectly joined together in the same mind and the same judgment," but these things can not be done unless men speak the same thing. Paul saps the foundation of their division when he directs his labor at their speech and forbids their saying, "I am of Paul, I am of Apollos, I am of Cephas." The mad rush, rather the sensible haste, of all Christians on this, the closing of the year of our Lord 1901, should be to remove everything from their teachings and practices that is not found in the New Testament. Next haste to incorporate in his teachings and practices everything found in that good book—found in the New Testament. Next for Christians; be sure to use Bible names for Bible things. Why? Because the judgment is coming, and "Be one," "Have no division among you," will stare us in the face when the last book is opened, for that book will be the New Testament. May God bless us and help us so we can say truthfully while in the flesh and when we stand before the great white throne, "I have not had, in my faith, teaching or practice, one thing that would in the least mar the conscience of the humblest child of God, whose conscience was formed by the words of the New Testament. I have not exacted of any man to accept my opinion, nor have I arranged in my worship so that any would have to conform to my opinions if he worshiped the Most High with me."

There is in the New Testament one church—the church of God, the church of Christ. It has the New Testament for its creed, confession of faith and dis-

cipline, which thoroughly furnishes the man of God unto all good works. It speaks as the oracles of God, and can give a "Thus saith the Lord" for all its faith and practice.

The Idea of One God Not the Result of Evolution.

J. M. M'CALEB.

The following article recently appeared in the *Japan Times*, a daily paper of Tokio:

Man is given to extremes. There is some truth in evolution, but it is quite insufficient to answer all that man attempts to make it answer. Some would have us believe that all religions are the result of evolution. The theory is that man at first worshiped the natural objects around him, but as he advanced in thought and his powers became more fully developed, he ultimately arrived at the conclusion of one Supreme Being.

The serious objection to this theory is that the testimony of facts are against it. "The idea of a divine principle and power superior to sensible phenomena, above the changeable world and its short-lived inhabitants, is as old and extensive as the human race."

"Polytheisms are found to be actual growths. Tracing them back, they become simpler and simpler. 'The younger the polytheism, the fewer the gods,' until a stage is reached when God is conceived of as one alone. This accords, too, as has been well pointed out, with the psychological genesis of ideas—the singular number preceding the plural, the idea of a God preceding the idea of gods, the affirmation 'There is a God' going before the affirmation 'There are two or many gods.'"

"This sublime conception of the existence of God and the existence of Revelation is not a spontaneous generation from the brain of man. Tyndal and Pasteur have demonstrated that there is no spontaneous generation from the inorganic to the organic. Just as little is there, or could there be, a spontaneous idea of the infinite from the brain of the finite. The fact in each case is the result of a touch from above. All humanity points back to a golden age, when man was taught of the Divine by the Divine, that in that knowledge he might know why he himself existed, and how his life was to be shaped."

The examples of Egypt, of India and of China have demonstrated that monotheism, real though imperfect, preceded the luxuriant mythology whose development astonishes, but is only too easily explained. In Egypt the divinity was first represented by the sun; the different phases of the great luminary were personified and deified. In the most ancient portions of Aryan India the personality of Varuna, with his innumerable laws, soars above the figures of Indra and the other devos who have in great part dethroned him, just as the Jupiter of Greece supplanted the more ancient Palagian Oranas. Among these two last people, it is true, monotheism is at its lowest degree; but in China, on the contrary, it shows itself much less imperfect than elsewhere, and even with relative

purity. Shang-ti is almost the god of the spiritualist philosophy."

The oldest known record of religious thought in India, the Rig-Veda, says: "Only one essence the wise declare in many ways." "In the Vedas (the ancient sacred book of India) there are marks everywhere of the recognition of one God, the God of nature manifesting himself in many forms."

The absolute extreme in Confucianism, the Ameno-Minakaunshi-no-Mikoto in Shintoism, the Borankamma in Brahminism, and the Dharma in Buddhism, are all terms expressing the eternal, more or less imperfectly, the God of the Bible. It is a well-known fact that the most ancient religions began without idols, the visible representations of a plurality of gods. Brahminism and Buddhism both began without idols. And Shintoism, the most ancient religion of Japan, has no idol even till now. Idol worship, like Polytheism, is an evidence of degeneration. The purest form of the various religions is found nearest the source. As one descends the stream, the waters become more and more corrupt.

The history of the Christian religion may serve as a fit example of all others. It began pure, but did not long remain so. It soon degenerated into the grosser ideas of the fleshly mind. Polygamy, slavery, drunkenness, war and idolatry, are all practiced by those claiming to be Christian. Yet none of these things are allowed according to the teachings of the Christian doctrine. The facts of the past also testify with equal certainty that man has not only degenerated in spiritual ideas, but also as to physical stature. The races are smaller and shorter-lived than in ancient time.

There is a tendency, both in nature and religion, downward. It is the tendency of all nature not to build up, but to decompose. When it is built up into organic forms, it is always by the higher orders reaching down to those beneath and lifting them up. It is impossible for the properties of the soil to spontaneously evolve to organic forms. Seed from above must first be planted into it before vegetable forms can possibly appear. Neither can vegetable forms spontaneously evolve themselves into animal life. The animal must first take the plant forms into its body before transformation takes place. In this transformation the lower orders are passive, being subject to the higher orders that assimilate them. The plant is wholly incapable of reaching up of its own power and transforming itself into an animal. The tendency of the clock is to run down. It has no power to wind itself. This must be done by a superior force. Again, animal and vegetable life are incapable even of improvement by their own efforts. If left purely to the forces of nature the apple tree would never transplant itself into an orchard to bear luscious fruit, but would ever remain a crab in the wild and tangled forest. If left to purely natural and spontaneous causes the ox would ever be a scrub on the plains, and the well-bred swine would remain long-nosed razor-backs, living on roots among the hills. It takes the superior wisdom of man to reach down and direct the forces of nature before improved results can follow.

The tendency also of the human body is toward decay. Of its own natural forces it is incapable of self-perpetuation. The natural man, if left to itself, would soon commit suicide. "For if we live after the flesh we shall die." Taste alone can not detect poison, nor determine that which is detrimental to the body. The fleshly man must be watched over, cared for and directed by the superior wisdom of the inner man, and it is entirely dependent upon this inner man for its preservation. Again, human nature being natural, can not attain to the supernatural, nor that which is finite take hold of infinity. The natural can not of itself spontaneously reach up and take hold of the spiritual, any more than a plant can transform itself into a walking animal. The supernatural must first reach down and take hold of the natural and build it up into its own nature. Each successive order in God's universe is transformed into the next higher, not by its own force, but by being taken hold of by the superior nature and made anew. If it be true that "we love him because he first loved us," it is equally true that we also know God because he first knew us and revealed himself to us.

Notes from West Texas.

R. W. OFFICER.

Our meeting at Silverton was well attended on last Lord's day. The interest in building a house of worship is on the increase. I found Bro. Dr. Wilson at my camp on my return home, but he left before I got to show him around, and without saying "Good-by" to any of us.

Our Bible College building, just across the line in New Mexico, at Clayton, will be ready for use by the 1st of September. Wife and I will spend a part of July and August with the few faithful disciples there. If we can get a man with pluck and push and patience to occupy this field, we may give the most of our time in New Mexico. Bro. R. H. Boll is suggested as the man to take charge of the Bible College. Would like to have his address, so I can write to him, or if he should see this, write me and let me know if he can take work here. We could do more if we had more to do with, but we are doing the best we can under the circumstances. We need men in this new country who can adapt themselves to the conditions. Some men have come and looked upon the conditions, and left in disgust. The man who comes here hunting for an easy place will be disappointed. We do not need men who are hunting for a place to rest. We do all of our work, washing included. It is a good place to find work here, but a poor place to find ease. We will have plenty of time to rest when we get so we can not work, or in the grave. Our rule is, change work to rest.

We are occasionally remembered by friends from afar, but not enough help from all sources to keep the wolf from our door. So we have about finished our crop; will soon be in the field constantly; have arranged for the gathering of crop.

The interest all along the line is on the increase. Pray for us.

A Dialogue.

N. P. LAWRENCE.

CHAPTER II.—JOHN AND AMOS.

J.—Before dinner you were speaking of what makes a religious meeting a success, and I can admit the force of your remarks and illustration.

A.—Further on the same subject, a man might even have a selfish end in view, and to accomplish it shout in meeting, as if he were happy in God's love. I have heard of one who actually confessed faith in the Lord and was immersed that he might win the favor of a lady, as was afterwards learned.

J.—What a hypocrite he must have been!

A.—Certainly; but it shows that it is not safe to depend on what a man says, or what he may do under some circumstances, but on how he lives the year round.

J.—Yes; and if he has enough of the grace of God in his heart he will live right.

A.—What do you mean by the grace of God in the heart?

J.—Why, if he has been soundly converted, of course.

A.—Excuse me, but what do you mean by being *soundly* converted? If he is converted at all, isn't he soundly converted?

J.—I mean that if the Holy Ghost dwells in him he is soundly converted, and will live right.

A.—Do you mean, then, that the Holy Spirit must come first into a man's heart to convert him?

J.—Certainly.

A.—But that is not God's order. You have his order *reversed*.

J.—Why, how can that be?

A.—Your idea makes out that the Holy Spirit is partial. That he chooses to dwell in some hearts and cleanses them, and not in others, and we must wait for him to enter the heart before conversion.

J.—I can not see any partiality in the Holy Spirit's dwelling in men's hearts.

A.—If he must enter a man's heart to convert him, then he must enter every heart and convert every person to be impartial; and if any man dies unconverted, the Lord is to blame for it.

J.—That is a strange conclusion.

A.—It necessarily follows if what you say of conversion is true. The fact is, the Holy Spirit enters the heart after conversion, and not before.

J.—Why, does not the Bible say that "a manifestation of the Spirit is given to every man to profit withal"?

A.—In speaking of miraculous powers in the church the apostle says as you have quoted; but the subject of conversion is not referred to in the passage.

J.—Can it be possible? I must look into it more thoroughly, and perhaps I shall find you mistaken.

A.—If you can correct any of my errors, you will be a friend indeed. I am anxious to be right. In the meantime what is your view of Romans 1: 16, "I am not ashamed of the gospel; for it is the

power of God unto salvation unto every one that believeth"?

J.—I had not thought specially as to its meaning; unbelievers can get no comfort from it, at any rate.

A.—Does not the apostle in the text indicate where saving power lies? God saves us from sin, but he exerts his power by means of the gospel.

J.—Does the apostle mean to leave out the influence of the Holy Spirit in our salvation?

A.—You notice the wording, "It is the power of God unto salvation"; not one of the powers, a power, or some power, but "*the power.*"

J.—Well, I do not see why you emphasize the wording as you do.

A.—I do so that I may call your attention to Scriptures that are overlooked by many religious teachers of the day. God's Word is not properly estimated. Its place in the plan of salvation is exceedingly important, and possibly we may give this thought some attention at another time.

Anthem of Hope.

NELL KATHLEEN DEMENT.

Take courage, soul, nor deem thy strength in vain
To climb the lonely mounts God sets for thee;
For just beyond those alps of bitter pain
Lie the sun-kissed fields of Italy.

Do not despair, for well he knows it all—
The homesick soul, the mem'ries of lost years.
He, pitying, counts the blinding tears that fall;
He knows thy hidden grief, thy secret fears.

Look bravely up, and trust thy guiding star;
Believe, and thy belief shall surely be.
Love's perfect day is not so very far
For him whose soul from doubt is rendered free.
Petty, Alabama.

—Cumberland Presbyterian.

Some Thoughts.

DON CARLOS JANES.

I saw with my material eye the mighty Niagara plunge from a higher to a lower level, sacrificing her tranquillity by the awful plunge, but creating a spectacle for the sons of men to gaze upon and admire. This mighty cataract is a blessing to man, in that its power has been harnessed and made to do service in shops and factories.

With an eye of faith I see Jesus leave an exalted position with the Father and descend to these low grounds of sin and suffer and die upon the cross, creating a spectacle which for three hours the sun refused to shine upon, and which caused the Centurion to say, "Truly this was the Son of God." This visit from the heavenly world is a blessing to all who will accept Christ as the sacrifice which was made for sin and become obedient to the gospel.

During the day I saw the beautiful buildings, grounds and exhibits of the Exposition. In the

evening, in the twilight, I saw the outlines of those buildings as I sat on the bridge facing the electric tower and waited for the grand display of lights. Presently the current was turned on, and the buildings began to glow with light. Brighter and brighter it grew until they stood there before me dressed in the beautiful light of thousands of incandescent lamps, and then I thought of—heaven. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there."

Buffalo, N. Y.

Great Men and the Bible.

The greatest minds discern and appreciate the greatest things. This is as true of literature as it is of science, art and philosophy. That the Bible has attracted the attention and received the unqualified indorsement of some of the greatest minds of earth should be set down and remembered as a fact greatly in evidence of its value and authenticity. Note, for example, the following: John Adams: "The Bible is the best book in the world." Patrick Henry: "There is a Book worth all other books which were ever printed." Andrew Jackson: "That Book is the rock upon which our republic rests." Goethe: "It is the belief in the Bible which has served me as the guide of my moral and literary life." Sir Isaac Newton: "I account the Scriptures of God to be the most sublime philosophy." John Locke: "To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament." Carlyle: "A noble Book! All men's Book. It is our first statement of the never-ending problem of man's destiny and God's way with man on earth." U. S. Grant: "Hold onto the Bible as the sheet-anchor of our liberties; write its precepts on your hearts and practice them in your lives."—Exchange.

John Wesley to the Girls.

In a little volume recently published are given a number of letters written by John Wesley to his girl friends. To one just converted he wrote:

"You may now expect temptations. Perhaps they will assail you upon every side; for all the powers of hell are enraged at you, and will use every art to move you from your steadfastness. But he that is for you is greater than all that are against you. * * * Hang simply on him that loves you, just as a little helpless child. Christ is yours—all yours. That is enough."—J. F. Cowan.

Is the Bible your creed? Well, remember you are required to accept what the Bible says on prayer and the Holy Spirit as well as what it says on baptism. Don't go back on your creed.

The Way

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

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

VOL. IV.

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Scraps.

J. A. H.

The series of meetings at Montgomery, Ala., closed with nineteen additions to the congregation. The last meeting was one of the very best. I was absent from home just five weeks. The meeting was a most delightful one in many respects. I believe I enjoyed being with Bro. Barnes more this time than ever before. He is ripening for the everlasting kingdom. My home, as on former occasions, was with the family of Bro. C. A. Allen, and a more hospitable one is not to be found. He, his wife and his children are like very close kinfolks to me.

* * *

By the time this reaches our readers I suppose we will be ready to supply them with copies of the catalogue of Potter Bible College for next session. A number of improvements will be made in the teaching arrangements. A slight increase (two dollars per year) will be made in the price charged. We thought three dollars per year would be sufficient, and perhaps more than enough, for our repair fund; but we were mistaken. Bro. and Sister Potter furnished the building, in good condition, free of charge. The teachers furnished the bedrooms, dining-room, kitchen, surrey and horse for the school's use free of charge. The repair fund was designed to keep the building, furniture, conveyance, etc., in first-class condition. This was necessary, as all expenses here are paid by students at considerably less than board alone usually costs. Hence an incidental fee of two dollars and a half per term will be charged next session.

Send for a catalogue, and see that you can get more for less money at Potter Bible College than anywhere else in America. It is the desire of the benefactors, Mr. and Mrs. C. C. Potter, and of the teachers, to do all they can do for the students for the least money with which it can be well done.

* * *

The new dormitory is rapidly approaching completion. It is a very neat, substantial structure, and we will not need to be ashamed of it in comparing it with the other college buildings.

* * *

When this reaches our readers the editor of THE WAY will be in a protracted meeting at Morganfield, Ky., if God wills. According to program this meeting is to begin on the 27th of July. We hope the friends of THE WAY will not cease in their efforts to increase its circulation. It has the largest circulation of any religious paper of its age that we know of; but it could be easily doubled, if our friends would try to do it. If all of its friends should do as some of them are doing, it would have ten thousand subscribers before the year is ended. But it is God's paper, and we pray him to use it as is best for the advancement of his holy cause.

What Is It to Trust God—Who Does It?

J. A. H.

I am much pleased to see the attention our papers are giving of late to the subject of Trusting God. It can not but result in good to the faithful. The understanding of this great theme, on the part of those whose hearts are set to understand God's will and to do it, will do more towards the advancement of God's cause and the salvation of men than the understanding of any other matter that is engaging the attention of men. The very prevalent misunderstanding of it is to-day the greatest hindrance in the world to the conversion of all those whom the truth, properly presented, would lead to Christ. Hence to shed light on the subject is to help, at the most important point, in the salvation of men; but to observe it, to darken counsel with words, is to hold back men from the salvation Christ died to prepare for them.

So in prayer, and with a sincere desire to do good,

I write on the questions, What is it to trust God? Who trusts him? To my mind it is clear a man may trust God in any worthy avocation, such as farming, merchandising, school teaching, and other honorable intellectual and mechanical callings. In selecting a pursuit for one's life-work, a Christian should, above everything else, desire to spend his life in the way in which he can do the most good towards accomplishing the ends for which Christ died. This is a truth which no Christian will deny. "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. 12: 1). "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6: 16). "So now present your members as servants to righteousness unto sanctification" (verse 19). "Neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God" (verse 13). "For ye were bought with a price: glory God therefore in your body" (1 Cor. 6: 20). "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's" (Rom. 14: 8). "As always, so now also Christ shall be magnified in my body, whether by life, or by death" (Phil. 1: 20). Christians must live for Christ. They, and all that they have, belong to Christ. "So therefore whosoever he be of you that renounceth not all that he hath, he can not be my disciple" (Luke 14: 33). "Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss 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, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3: 7-9). "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10: 37, 38).

These quotations make it very plain that the Christian is expected to devote his life to God's cause, that he should make the building up of Christ's kingdom the most important of all works. But it is a fact that the time and labor of very many members of the church are largely consumed in securing, using and storing up for future use earthly possessions. My observation leads me to believe that a great majority of them give ten times as much of their thought, time and labor to material things as they do to the spiritual. And they justify themselves to themselves by saying, "I am bound to live; I must provide for my family; if I do not, I am worse than an infidel."

A successful old Kentuckian used to teach his children to make it a rule of life to live on the one-half of what they made, and to store up the rest for

the future. His doctrine was: "You ought to get richer as long as you live." Now it is plain that he had the wrong idea of a Christian's duty concerning his surplus. It ought to be laid up indeed, but in heaven; not on earth. It ought to be used for God promptly with all diligence. Here, for instance, is a brother seventy years old who has accumulated fifty thousand dollars; that is, since he was twenty he has cleared on an average one thousand dollars per year. He dies and leaves this sum to be divided among his religious or irreligious relatives. Now, if he had used that surplus year by year for Christ, who can estimate the good he might have done, the sermons he might have had preached, the widows he might have helped, the orphans he might have fed, clothed, educated, the multitude he might have led to Christ? But it would be very unjust to intimate that he did nothing for Christ. He read the Bible a little, and knew a little about it; he gave on an average perhaps fifty dollars per year to the cause of Christ; he led some people to Christ. On the whole, he did perhaps about one-twentieth of what he ought to have done. Could God say to him, "Well done, thou good and faithful servant"? Could you say to son or servant, who had done about one-twentieth of what he ought to have done, "Well done; thou art faithful and good"?

But why was it that this brother had withheld God's money till he had, at the day of his death, this great store laid away? Why was it that he was not content with food, raiment and shelter? and why did he not expend his overflow continually for Christ? He was afraid his supply would fail him. He might get sick, or famine might come, or long-protracted drouths, or he might die in his prime and leave his wife with a lot of little, helpless children. He was anxious for the morrow, and was struggling to lay up for it all the days of his manhood. He doubted God, and on this account lived in daily disobedience to his commandment. God plainly teaches that we do not need to be continually laying up provisions for future needs. He tells us to be content with food and raiment. He says he knows what we have need of, and will see that we are supplied, if we seek his kingdom and his righteousness. This brother worked hard, raised a large family of children, who were all able to sustain themselves when he died. On the whole, they were perhaps worse off for the money he had accumulated; certainly they were quite able to live and prosper without it.

A farmer who has no powers for public speaking can trust Christ just as fully as can any preacher. Suppose he speaks thus to himself: "I belong to God; so do my wife and my children; so does this farm and all things thereon; I am to give an account to God both for myself and for everything that he has committed to my care; so everything shall be used scrupulously, carefully, energetically for him. I know he wants me and my family to have food and raiment; I know he wants me to properly care for my children. This I will do as carefully and as economically as I can, and the increase beyond this shall be used for Christ."

Now suppose that he faithfully carries out this

resolve. He reads and prays and attends the meetings of the Lord's house, as he should; and he devotes the working days of the week with great energy to making money to spend for Christ. He keeps his farm, stock, buildings and so on in first-class condition; he lives economically, and in the first year clears and expends for Christ one thousand dollars. About five hundred dollars, together with food-stuffs from the farm, had supported his family. And so he continues from year to year expending his surplus — from five hundred to twenty-five hundred dollars per year for Christ. At death he disposes of his property by will, so that the same plan shall be followed by those to whom he gives it. Of such a man it could be truthfully said, "He lived for God; he trusted God."

Now consider a preacher who also desires to live for God, to trust God, and to do all that he can, at whatsoever sacrifice, for the building up of the kingdom of God. He reads, studies, meditates in and delights in the Word of God. He reads it all over and over continually; he studies it with all diligence. He is not concerned about food and raiment; he makes no effort to lay up supplies for the future. He is wholly absorbed in working for the upbuilding of the kingdom of God. He is diligent in working with hands, tongue and pen as he has opportunity. He strives to be one of the most diligent of men, and to be ashamed of no work that is honorable. He thinks a servant of Christ ought to be more thoughtful, economical, diligent and self-denying in the service of Christ than any lover of riches ever was in the service of Mammon. He preaches as God opens up the way, and there are few days in the year in which he does not preach. He responds to a call from the poor even more promptly than to one from the rich. He gratefully receives the money that is given to him by the brethren, without complaining if it is little or exulting if it is much; he is not depending upon the brethren, but upon God. He gives a per cent. of his income to the church, and another per cent. is expended for the poor. He increases the amount of his giving as his faith grows. He gives in money from two hundred to six hundred dollars per year in God's service. He regularly spends all of his surplus for Christ.

I think both of these men trust God. Both of them are living for God. But if either of them begins to be fearful about the future, and to lay up stores for his future use of what might be expended for Christ in saving men, he is losing faith in God, and is beginning to care more for his own flesh and blood than he does for the souls of men. He is misappropriating the funds which Christ has committed to him to be used for the salvation of men, because he does not believe God's word, nor trust to his promises. Jesus says: "Lay not up for yourselves treasures upon the earth" (Matt. 6: 19); Paul says: "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, 7); and in the letter to the Hebrews (13: 5) it is said: "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;" and to the poor church at Philippi Paul said: "My God shall supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4: 19); and Jesus says: "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). Jesus gives us some very impressive teaching along this line in the following words: "And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not 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 grain 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, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12: 15-21).

A Christian ought not to "lay up treasure for himself"; he ought to be "rich toward God." In the very next paragraph the Master makes it very plain what he means by all this. He says: "Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on." "And 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. Yet 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." (See Luke 12: 22-34.) Instead of storing up supplies for future use on this earth, we should be as those who expect to be called any day into the presence of God to give an account of how we have used what God has committed to us. For in the very next paragraph the Master says: "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him."

That man trusts God the most who the most completely devotes himself and all that he has, daily, to the service of God — who the most completely gives daily to the service of God himself, his time, his money, his land, his family, his life — who so lives as to be best prepared at the close of each day to give an account to God of all that the Father has committed to him.

But he who is constantly laying up possessions for the future use of himself and his family, who is continually growing richer (or trying to grow richer) in earthly possessions, is constantly misappropriating God's property; and for this he will have to give a strict and fearful account. He is living constantly in violation of God's commandment, because he distrusts God's word. Let us not let the devil so completely deceive us as to confound distrusting God with trusting God, or working for self with working for God. Let us rather renounce all that we have and live for God. This is not hard to do, if we are fully persuaded that such words as the following are true: "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." "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." "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "My God shall supply every need of yours according to his riches in glory in Christ Jesus."

The man of faith does not need to provide for himself. No, indeed; he works with tremendous energy for God; he visits widows in their affliction, he feeds orphans, he ministers to the sick, he preaches the gospel, he lives for the salvation of men; and in the proportion that he believes, he works for God. He is not trying to take care of himself; he is expending himself and everything he has for the kingdom of God. His whole soul is absorbed in leading sinners into this kingdom, and in developing Christians more and more into the likeness of Christ. He is not afraid, for faith crowds fear out; he is not lazy, for faith crowds laziness out; he is not envious and jealous, for faith crowds out envy and jealousy; he is not covetous, for the covetous man is an idolater; and he whom we are talking about is a worshiper of the true God in deed and in truth; he literally and actually lives for God, and all that he has is daily devoted to God.

If your neighbor's house were burning and you were to refuse to let him draw water from your well to put it out, fearing lest a long dry spell should make it needful for your comfort, you would be considered by your neighbors as a selfish brute. But if you withhold time, labor and money, when all these are needed sorely to save men from the everlasting burning, what will God think of you? Will it do for you and me to be storing up money for our future bodily needs when thousands of souls are going out of this life into everlasting despair every hour? Is not that worse in God's sight — ten thousand times worse — than to refuse the water in your cistern to extinguish your neighbor's fire? We are in danger of being more careful of our own bodies than we are of our neighbors' souls; but trusting God will save us, and will cause us to give everything to the cause of Christ, the salvation of men.

If our lives are not in harmony with our profession, we are a standing menace to the progress of Christianity.

Laying Up Treasures.

No. 5.

S. WHITFIELD.

In this article I will notice some of the effects that laying up treasures in this world has upon people; and I trust we will be honest about this matter by looking into our own hearts to see if we are guilty in any measure. Let us not say that some special ones need this lesson; but let us make it a personal question by applying it to ourselves, for we all need it more or less. Some people like to hear lessons along this line; but they never think that they need them themselves, and, consequently, they are not benefited. We should be anxious to get right ourselves, and then we can consistently teach others the right way of the Lord. Let us not forget that the best way to get others to obey God is to first obey him ourselves.

A person can not give his time and attention to accumulating money and its worth to lay it up in this world without becoming covetous and selfish. Whatever a man gives his attention to, that is what he is interested in, and the more attention he gives to it, the more interest he will have in it, and consequently the less attention and interest he will have for anything else. The habit of laying up grows on a person, and the more that he piles up, the more he wants to. This so grows on him that he becomes blinded concerning everything else. He thinks about himself and his interest, and probably those directly connected with him; but the needs and suffering of others have but little, if any, impression on his mind. His ambition is to get gain for this life, and he does not care how much he oppresses others or is the means of their suffering. This is his idea of climbing up in this world, and climb he must, no matter how many people he pulls down and crushes in doing so. This is all business with him, not the Lord's business, of course; but it is what the world calls business, and I am very sorry that many professors of Christianity put it under the same head. Sometimes they can be a little tricky, but that, too, is what they call business. Now look at this kind of a life, and study it closely, and then measure it by the life of the Son of God lived in this world. What a contrast! Think of Christ spending and being spent for others! He did all of this that he might lift others up and bless them for all eternity. Covetousness or selfishness was no part or parcel of his life. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5: 5). "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints" (Eph. 5: 3).

Money laid up in this world brings care, anxiety and trouble, and just as sure as we grasp after it will these things come. Christians can not afford to allow these things to detract from their devotion to God and his cause, which they are sure to do. We should not be anxious about the things of this life. We need

our best energies for the extension and advancement of the Church of Christ in this world. All the wealth of this world must be destroyed and the world itself; then why should we trouble about these things? Let us seek after things that can not fade away. Christ or the apostles did not trouble about such things. They worked for the salvation of mankind. "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" (1 Tim. 6: 9, 10, R. V.).

The more we lay up here, the more we will set our mind and affections on it. Christians are to set their mind and affections on things above, and not on the things of this world. These things are temporal and must pass away. The more we set our affections on the things of this world, the more interest we will have in the world, and the less we will have for the things of Christ and his cause. We are to have a single eye, which means that we are to have one object in this life. That object should be to work for Christ, and live for him and the furtherance of his cause in this world, since he has done so much for us. We do not know what day we will be called to leave the things of this world. Then why should we be so taken up with something that is only vanity? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2: 15-17).

People that lay up money here soon learn to love it, and, as a rule, the more they lay up, the better they love it. With them it is very likely to become the all-important thing of this life. A great many people make it their idol, and they worship it with all their powers. God will not accept our worship as long as we are worshipping money; hence we must decide which we will worship. We can not love God and money at the same time. "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" (1 Tim. 6: 10, 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 way forsake thee" (Heb. 13: 5, R. V.).

We can not lay up money in this world without trusting in it to a certain extent. We should put our trust in God and not in money. People that lay up here depend on it in case of sickness or old age. How much better it would be to use our means for the advancement of the kingdom of God, and then depend on God, who will never forsake us or allow us to suffer, only as it is for our good, as long as we do his will! "He that trusteth in his riches shall fall; but the righteous shall flourish as a branch" (Prov. 11: 28). "Charge them that are rich in this

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

It makes people discontented and unhappy. Christians should be the most contented and the happiest people in this world.

Laying up money in this world makes people covetous and selfish; it brings care, anxiety and trouble; it leads people to set their mind and affections on it; it leads them to love it; and it makes them discontented and unhappy. These are not all the bad effects it has on Christians; but these should be sufficient to keep us from violating the principle that Christ laid down when he said, "Lay not up for yourselves treasures upon earth."

Satan well knows that most of people like money; and he knows that when they lay it up in this world it has all of these effects on them; hence he does all he can to get them to believe that there is no harm in it, and that they ought to lay it up here for their children, sickness and old age. He does not have much trouble to make most people believe this. How many Christians are helping him in this way! Satan knows our weakness in this point, and he always attacks us at the weakest point. Let all Christians beware of this very common and popular sin!

"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).

Walnut Bottom, Pa.

Trusting God.

A Reply to J. N. Armstrong.

E. A. ELAM, IN GOSPEL ADVOCATE.

On another page of this paper is an article from Bro. J. N. Armstrong in THE WAY. It speaks for itself. Like Bro. Boll, Bro. Armstrong is a true, godly man; but it is hard for a good man "to kick against the goad." We publish Bro. Armstrong's article in full, except the introductory paragraph, that all may see the contrast between it and what I have written. Attention is called to the fact that he did not publish in THE WAY the half of a paragraph or three consecutive sentences of the three articles he criticises. All I ask is the publication in THE WAY of these three articles as I wrote them. They themselves refute completely the miserable perversion Bro. Armstrong's article makes of them. The three articles appeared in the *Gospel Advocate* of May 22, May 29 and June 5. It is a still more serious and deplorable fact that of the numerous Scriptures quoted in my articles, Bro. Armstrong never took up one to show that I either misunderstand it or misapplied it — not one. Is this not strange? Now,

I ask him to point out in what particulars I misunderstand or have misapplied these Scriptures, and to take up all the passages I gave on work, economy, diligence, seedtime and harvest, generosity, liberality, contentment, and against idleness, wastefulness, slothfulness, and against the love of money and making merchandise of the gospel, and show what they mean. I challenge him to do this. I defined "trust," and showed also the God-ordained ways and means through which he supplies our daily wants; Bro. Armstrong makes no effort whatever to do either. We trust God for salvation when through faith in Jesus Christ we obey him. (See Heb. 5: 9.) One who does not obey God through faith does not trust him for salvation. I showed that God has ordained that "in the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3: 19); that "while the earth remaineth, seedtime and harvest * * * shall not cease" (Gen. 8: 22); that all the food in the world comes in this way; that even when God miraculously fed the Israelites on manna, they had to gather it, grind it, bake it, and eat it, and it ceased to fall as soon as they reached Canaan, where they could obtain food; that "who so keepeth the fig tree shall eat the fruit thereof" (Prov. 27: 18); that "he that tilleth his land shall have plenty of bread" (Prov. 12: 11); that "the sluggard will not plow by reason of the winter: therefore he shall beg in harvest, and have nothing" (Prov. 20: 4); that Christians are commanded to learn honest occupations for necessary wants (Titus 3: 14—margin); that they should work with their hands, that they may have something to give to the needy (Eph. 4: 28); that Jesus worked at the carpenter's trade, and Paul worked at tent-making; that women should be "workers at home" (Titus 2: 5); that to work and support aged parents and other dependent relatives is the way to requite parents and to show piety at home, and he who does not do this is worse than an infidel (1 Tim. 5: 3-8); and that "if any will not work, neither let him eat; * * * that with quietness they work, and eat their own bread" (2 Thess. 3: 10-12). If this is not correct, will Bro. Armstrong teach us the way of the Lord "more perfectly," and thus show unto us the more excellent way? I call upon him to teach us how the Christian farmer, mechanic, merchant, physician, housewife, shopgirl, etc., may trust God for a support. He says that I teach "that a farmer who uses the means God gives him to supply temporal wants trusts God." Trusts God for what? Not for salvation in heaven, but to supply his temporal wants. God says that seedtime and harvest shall never cease, and that whatever one sows he shall reap; and but for this no one could ever know that there would be another crop made. The man who sows his seed and reaps the harvest depends upon this unchangeable law of God. It is one thing to obtain food and raiment through God-appointed means, and quite another thing to be saved in heaven; God has an ordained way for both. Does Bro. Armstrong deny "that a farmer who uses the means God has given him to supply his temporal wants trusts God" for a support? He would as well deny that he who obeys the gospel trusts God for

salvation. He says: "The farmer, the mechanic and the merchant who are Christians should always make food-seeking a secondary consideration." Certainly, and I never taught anything else. But will he tell us how Christians obtain food when they make it a secondary consideration? If "food-seeking" be only the one-hundredth consideration, all Christians must have it. I quoted this passage in my articles: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). Do I commit a sin in asking how or through what means these things will be added? Because the Bible says we are saved by grace, many think we are saved without obedience. All Christians alike should seek first the kingdom of God and his righteousness, and enjoy alike the promise that all these things shall be added. Then, if that means one should not work and practice economy, providence and diligence, and use all the means God has appointed for obtaining food, raiment and shelter, it means that all should not. Where, then, are these things to come from? God must send them ready prepared down from heaven, or sinners must work and give them to all Christians, or Christians must work and make them for themselves. I never said any one teaches that bread, houses, boats and railroads come down from heaven ready prepared; but I do say they must come that way, or people must work and make them. If it is right for Christians to have homes, conveyances, and the comforts of homes, then it is right for them to work and make such things; and if it is right for Christians to own such things, they are not necessarily selfish and unchristian in working to produce them. The righteousness of God's kingdom embraces honest occupations or useful work. It may seem nice to a preacher full of faith (?), while occupying a comfortable room in some Christian farmer's home and with no thought of "food-seeking" but to go to his meals when the bell rings, to write on trusting God for a support, praying for more money to go farther, and about all the farms and houses, horses and buggies, boats and railroads, belonging to his Father in heaven; but at the same time the farmer is sweating away in the field and his wife's blood is running hot over the cook stove in order to support this home and to prepare these meals. It sounds a little ungrateful to write about such people as selfish and losing their souls over "food-seeking." This food, home and hospitality represent work, frugality and providence. Christianity is practical, even in teaching Christians how to obtain food and raiment.

Bro. Armstrong intimates that I have imitated sectarian preachers in fighting positions no one has ever occupied; he never undertook, however, to prove this. No sectarian preacher on earth ever so misrepresented one's positions or misapplied his teaching as Bro. Armstrong does my articles. He says that I "encourage selfish living and discourage self-denial." Do the many passages which I quoted, and which Bro. Armstrong never noticed, encourage selfishness and discourage self-denial? I strongly emphasized the truth that Christians must be liberal and honor God with their substance and the first

fruits of all their increase, quoting 2 Cor. 9 and other passages as proof. I have had several discussions with preachers who advocated the instantaneous second-blessing theory of sanctification; and whenever I would show that Christians grow in grace and the knowledge of the truth through God-ordained means, and none are sinlessly perfect, they would accuse me every time of encouraging sin and discouraging purity. So when I simply show that God supplies our daily food through the use of means and that all should have some useful occupation, Bro. Armstrong says I encourage selfishness and discourage self-denial. Then he turns over and says that Christians must be diligent, energetic, faithful, and act in harmony with God's laws. Wherein, then, have I sinned? He misses entirely what I said about Paul's asking the forgiveness of the Corinthians, and does not even quote in full what I did say. I never said Paul apologized for not "demanding a support" from the Corinthians, and I never said he "apologized for any sacrifice he ever did for Christ's sake." I said in not "teaching" the Corinthians to support him and in not looking to them for a support he did them a wrong, and asked their forgiveness. There is a vast difference between "demanding a support" of a church and teaching it liberality. It is very conspicuous that Bro. Armstrong omitted this Scripture, referring to it in no way. Here it is: "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong" (2 Cor. 12: 13). What wrong? I may not know what Paul means by this, and I shall be glad for Bro. Armstrong to teach us. I also request him to take up 1 Cor. 9: 1-18 and tell us, verse by verse, what Paul means there. We desire to know only God's will. I said Paul was supported by his own labor, by individuals and by churches. Can Bro. Armstrong point out any other way through which he received a support? Paul taught the churches to support the gospel, and hence taught them to support him; however, he did not "demand a support" of them. How did the church at Philippi ever learn that it should send to Paul's needs at Thessalonica, at Corinth, while a prisoner in Rome, and to have "fellowship in furtherance of the gospel" all the while, if Paul did not teach this? Paul's custom, it seems, while laboring in a new field, was to receive support from his own labor, from churches already established, or from individuals, and then, when the church was established in the new field, to teach it to contribute to his support while working elsewhere. I never said anything to encourage the neglect of destitute fields, but the reverse; I was far from saying that preachers must seek those "rich fields" which promise a support. The place for the preacher is where the field is white unto the harvest.

I never said that there are no degrees in trust and no babes in God's family; but Bro. Armstrong has it, it seems, that farmers, mechanics, etc., are the babes and preachers — at least some preachers — the men in this matter of trusting God for a support. I never taught that any man should rear his family in self-indulgence. I never taught that old Bro. A should

not neglect his farm to study the Bible or to preach, if he can, or to perform any duty in the church, and that he will not be supported when he does this; but whenever he neglects his farm, the weeds and grass will take it, and it will produce no crop unless some one else does the work. Then others will have to furnish Bro. A a home and support. This calls for more work on the part of others; somebody must work. God teaches that those who receive the teaching should "communicate unto him that teacheth in all good things" (Gal. 6: 6). So old Bro. A, in the faithful discharge of duty, will be supported.

He says that I say: "Preachers trust God as do farmers." This shows that he has an idea that preachers trust God in a different way — or at least in a different degree — from farmers. So he says: "God will do just as much for the Christian wife or farmer as he will for the preacher, provided they trust God equally." Remember, we are discussing trusting God for a support. Then, when the wife is at home on small rations and the preacher is away, having the best things to eat, sleeping in the best beds, riding in the finest buggies, and associating with the best people, is it because his wife does not trust God equally with himself? His illustration of the farmer tilling the rich land is against him. I showed that the farmer tills the soil in obedience to God, trusting God for a support, and God supports him, for this is God's way of supporting farmers; the preacher preaches the gospel in obedience to God in the fields white unto the harvest, and God supports him in doing it, for God has ordained "that they that proclaim the gospel should live of the gospel." God does not say in fields where the support seems greatest, and neither did I. After preachers have gone into destitute fields and established churches, it is their duty to teach these churches to "have fellowship in furtherance of the gospel"; if they do not do this, they should seek the forgiveness of these churches, as did Paul. God supports the preacher of the gospel in different ways, viz., through churches, through individuals, and through the labor of the preacher's own hands, as in Paul's case. We must not think because the preacher has to work that he has lost faith in God to support him, or that God has failed to do so, for this is one of God's ways of doing it. A little work with the hands now and then is good for the best of men. I have no difficulty in believing absolutely all that God says, as my articles declare; but it is difficult for me to overcome the flesh and Satan and to obey God at all times. If I can always be submissive to his will, I shall have no fear of anything else. There is, however, a great difference between believing God's promises and men's theories. It is impossible for me to believe many human theories. Bro. Armstrong says he is "glad there are some preachers, even if they be young preachers, who go out trusting God for their support." Our young brother seems unnecessarily alarmed. There are yet at least "seven thousand in Israel" who have not bowed the knee to Baal. Since the days of Paul there have always been some faithful preachers who have trusted God for a support and for all other blessings; and since the days of Paul there have not lived more

self-sacrificing, trustful, faithful and heroic preachers than those who planted the churches of the last half century, which have done so much toward supporting some of these "young preachers" who proclaim abroad their trust in God. I am anxious to know if God can not support the preacher without the advertisement of the preacher's trust. When you advertise, both publicly and privately, and constantly, that you are self-sacrificing and working in destitute places, this is the strongest appeal that can be made to sympathetic brethren and sisters. If God furnishes the support by acts of special providence, why say anything about it in the way of letting people know the plan upon which you work? These former preachers did not advertise their trust in God, but "by their fruits ye shall know them." "Is there not a need?" Yes — of fruit.

The Church at Columbia, Tenn.

J. M. M'CALEB.

When Bro. E. J. Meacham was serving as evangelist for the church at Columbia, Tenn., Miss Lucia Scott started a school for the destitute children in Yotsuya, one of the fifteen wards of the great city of Tokio. The church decided to have fellowship with this work among the children of Japan. They purposed in their own minds that they would give five dollars per month, or at that rate. This was about nine years ago. The school has done good work from the beginning and is now in a very prosperous condition. But it is particularly of the church at Columbia that I now wish to speak. Although they are at the disadvantage of co-operating with a stranger missionary, having never seen Miss Scott, nor even Miss Miller, who succeeded her, till lately, they have not failed to keep up their fellowship. This has been done quietly and heartily, without church suppers, Ladies' Aid Societies, pledges or begging. I feel that I must apologize for even suggesting in a recent note for them not to forget the work in Japan. In a day or two after the untimely suggestion had been mailed, here came their usual offering to Miss Miller at least a month before they could see what I had written. In addition to this sixty dollars a year for Japan, this congregation gives about three hundred dollars annually to have the gospel preached in destitute places at home. This is all work of the church.

It was in Columbia that I had the long spell of fever while at home. During this time we learned to love these brethren. Dr. Godwin, one of their number, attended me seven weeks, for which he would not receive a cent. When we got able to return to our home in Louisville, Ky., we were behind twenty dollars. The day before we were to leave, I felt burdened about leaving a debt behind. One of the brethren loaned me the needed amount, and through him or by some means, I know not how, the church got the news. At any rate that night, just before we were ready to retire, some one knocked at our door. I opened it, and there stood Bro. Tucker, that quiet, good man, who has since gone

to his reward. Bro. Tucker handed me back the same slip of paper I had given out that day with my name to it, saying the church had released me of the debt. I could but say, God bless those brethren.

Now this is not a large congregation; they number but a little over one hundred members; there is but one man in it who would be considered "well-to-do" as to this world's goods. Most of them do not even own their own homes in which they live, I think. What this little church can do, other churches can do. Why not imitate their example? Ask them if they regret what they have done. Write and ask them: "Are you sorry that through you, as God's instrument, churches have been built up in destitute places in the home land?" Ask them if they regret that they have had part in gathering up the filthy, ignorant and neglected little waifs of Japan, that they may be taught in a Christian school. I stood before fifty or sixty of these children last Sunday morning. They greeted me with clean faces, contented and happy — faces that showed intelligence and the planting of good seed. Ask these brethren if such a sight would make them sad and wish they had the money back they have sent to Japan. Ask them if it would give them pain to hear the voices of these little ones raised in a song of praise to our common Father. Although given to, these little folks are taught to give, and do give every Lord's day. Ask the church at Columbia if she regrets setting such an example before these once heathen children of Japan. Some are now approaching manhood and womanhood; soon they will begin to establish homes for themselves. When those homes are established without idols and the Bible is found therein instead, ask those brethren if such a thought pains them in their hearts. And finally, when the race of life is run, and all nations stand before God, ask these brethren if the sight of some of the redeemed of Japan will make them sad.

A Word to the Subscribers of the Apostles' Teaching.

To many of you I have had THE WAY sent because my printing press was broken.

After many delays the makers of the press have sent me pieces to replace the broken parts. These pieces were received just before I left home for Texas. I shall return in July, if the Lord wills, and I intend to begin early in August sending you the *Apostles' Teaching* again. If I shall be disappointed in getting some one to do the press work, I shall fill out the time of your subscriptions with THE WAY. I have arranged with Bro. Harding to stop sending THE WAY to you with this issue. So if any of you wish to have THE WAY continued to you, write at once to the publisher.

SAMUEL JORDAN.

Slidell, Texas.

Don't expect to see your way clear through to glory at once. Follow the path of duty each day as it comes, and you will reach the end safely. "Keep thou my feet; I do not ask to see the distant scene; one step is enough for me."

THE WAY

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

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Scraps.

J. A. H.

The meeting at Montgomery closed a week ago (this is July 24th), and the editor of THE WAY has been at home, looking after the interests of Potter Bible College and the paper, enjoying the company of the home folks, and last, but by no means least, enjoying the company of his father and mother, who are now visiting him. It is not often that a man fifty-four years of age has both father and mother living; and it is rarely the case that two people so old in years are so young in mind, heart and body. They were very good to their parents, and so their days have been long in the land, and they have been abundantly blessed. My father, who is seventy-nine years of age, is a constant preacher, who does not hesitate to preach three times a day when occasion demands. My mother, at seventy-four, is thoughtful, wise and self-sacrificing, as she has always been, except more so.

* * *

My sense of gratitude to my parents, of indebtedness to them and of love for them, is greater than ever. It takes time and experience to enable us to realize how much we owe to father and mother. I heard a godly man, who is approaching seventy, say not many days since: "I never spoke a word nor did a deed to my mother that made her heart ache; but I did hurt my father several times. With tears would I fall at his feet and beg his pardon if he were here." The tears were trickling down his cheeks as he spoke. Let all of us who have parents honor, love and cherish them. We will never regret it, nor

will God forget it. We can never pay them what we owe them, and it is not probable we will ever love them as they love us.

* * *

Don't fail to get one of the new catalogues of Potter Bible College. It has in it very good pictures of Brother and Sister Potter, and two good views of the college building.

The painters are at work on the new dormitory, and workmen are soon to be at work preparing art and music rooms. Our correspondence is encouraging; and we expect, if God wills, to have every room fill the first week. The school opens on the last day of September, and closes on the fourth day of June. The enlargement of the Faculty and the additional buildings will enable us to do better work than ever before. Write for a catalogue, and if you expect to be with us, let us know it; if possible, we would like to arrange to accommodate all who want to come.

* * *

Now a word or two about trusting God: remember, no one advocates trusting God in idleness; no one expects God to violate natural laws to take care of those who trust him. Doubtless he would do it, if occasion should demand it; but as he knows, doubtless, a million natural laws that no mortal ever dreamed of, heard or thought of, and as he can use each one of them a million times more easily and perfectly than any man can use the simplest and best known of them, he does not need to work miracles to answer our prayers, or to take care of his own, any more than any answer to prayer is a miracle.

* * *

God teaches that we shall work with all diligence; but we should work to please him, not to make money. And what we make by our work we should use for God. He who lives with proper economy, who works diligently and most pleasingly to God, whether it be on the farm, in the shop, in the store, in the schoolroom or the pulpit, or in several of these places, who carefully and diligently spends his income most pleasingly to God, laying up no treasures on earth for himself—he who does these things most diligently, most faithfully, trusts God the most, and his trust is well founded. When the throne of God is overturned and the word of Jehovah fails, then we may expect God to cease to care for, bless and protect that man.

It is not laziness, idleness, miraculous interpositions, sponging on other people or any other such things that we are contending for. What we maintain is that if we give ourselves, body, soul, spirit, houses, lands, stock, money, and everything we have and are, with all diligence, to the service of Christ, God will care for us; and we need not concern ourselves about laying up supplies for next year, next month, next week or next day.

Many souls are going out of this world into perdition every second; and we spend so much time looking after our bodily wants, we have not much time nor money to spend to save souls, to honor Christ, to please Jehovah. Let us not forget that we have to give an account to God for what he has committed to us.

When and How was He Converted?

J. A. H.

The questions have been asked, Who converted Cornelius? When was he converted? Was he converted and pardoned when the Holy Spirit fell on him? How was he converted? Before attempting to answer these questions, it seems wise to seek for the Scriptural teaching on another one which lies back of them, namely,

WHAT IS CONVERSION?

In this article, as usual, I quote from the American Standard Edition of the Revised Version. This edition, remember, is the best translation of the Holy Scriptures ever published in the English language. Those who hunger and thirst after God's truth should read this version, and this edition of it. The words of the Old and New Testaments which are translated "conversion," "to convert," and "to be converted," signify "a turning back," "to turn about," "to turn again." Conversion is a turning about. The words "conversion," "convert," "be converted," etc., occur in the common version in fourteen passages — five in the Old Testament, nine in the New. There are two occurrences in the last passage (James 5: 19, 20). The following are the passages: Psalms 19: 7; 51: 13; Isaiah 1: 27; 6: 10; 60: 5; Matthew 13: 15; 18: 3; Mark 4: 12; Luke 22: 32; John 12: 40; Acts 3: 19; 15: 3; 28: 27; James 5: 19, 20. In the Revised Version "conversion" is retained at Acts 15: 3, and "convert" at James 5: 19 and 20; in all other places in the New Testament the words "turn" and "turn again" are used instead of "be converted." Thus the Revised Version, in correctly rendering the Greek, plainly shows that conversion (turning) is something that we do, not something that God does in us and for us, as is commonly taught. Where the Common Version says, "Repent and be converted," the Revised Version has it, "Repent and turn again."

Faith, believing on Christ, is not conversion; for when certain brethren of Cyprus and Cyrene came to Antioch, preaching the Lord Jesus, it is said: "The hand of the Lord was with them; and a great number that believed turned unto the Lord" (Acts 11: 21). They believed on the Lord Jesus, and then turned

unto the Lord. But the turning is the conversion; so it is clear that the conversion (the turning) follows faith. The same thought is expressed at Acts 6: 7, where it is said: "And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith." When believers "were obedient to the faith" they were added to the Lord; hence it is said: "Believers were the more added to the Lord, multitudes both of men and women" (Acts 5: 14). So we see faith precedes the conversion, the turning to God.

It is true also that repentance precedes the turning to God, for Paul was commissioned to preach to both Jews and Gentiles "that they should repent and turn to God, doing works worthy of repentance" (see Acts 26: 20). It is also a fact that both the repentance and the turning (the conversion) came before forgiveness of sins; for in his second great gospel sermon Peter instructed the people, saying: "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" (Acts 3: 19).

Now if we compare the instructions given by Peter in this second speech with the answer which he gave to convicted sinners in his first speech, when they cried out, "Brethren, what shall we do?" the matter is made very plain. Compare carefully Acts 2: 38 with 3: 19. Both verses clearly teach the same lesson. In both places the same man, inspired by the Holy Spirit, is telling the same class of people what to do to be saved.

Acts 2: 38.

- (1) Repent ye,
- (2) and be baptized every one of you in the name of Jesus Christ
- (3) unto the remission of your sins;
- (4) and ye shall receive the gift of the Holy Spirit.

Acts 3: 19.

- (1) Repent ye therefore,
- (2) and turn again
- (3) that your sins may be blotted out,
- (4) that so there may come seasons of refreshing from the presence of the Lord.

(1) Repentance in the first speech stands over against repentance in the second; (2) "baptism in the name of Jesus Christ," in the first speech, stands over against "turn again" in the second; (3) "unto the remission" of your sins, in the first speech, stands over against "that your sins may be blotted out" in the second; (4) "and ye shall receive the gift of the Holy Spirit," in the first speech, stands over against "that so there may come seasons of refreshing from the presence of the Lord," in the second.

The comparison of these two verses makes three very important points stand out in a clear light, namely, first, that when a man has surrendered himself in repentance unto God, baptism is the divinely appointed act in which he turns to God. As we have seen, one believes and turns, and he repents and turns — that is, both faith and repentance precede the turning; but baptism is the act which follows faith

and repentance. Jesus says: "He that believeth and is baptized shall be saved" (Mark 16: 16). And Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."

The second point that is made so clear is that "unto the remission of your sins" means "that your sins may be blotted out." And the third is that "the gift of the Holy Spirit is equivalent to "seasons of refreshing from the presence of the Lord." For still further light on this last point compare John 14: 23 with Ephesians 2: 22. Christians constitute a temple in which the Holy Spirit dwells; the Holy Spirit in us represents the Father and the Son. (See also John 14: 15-17; 1 Corinthians 3: 16, 17; 6: 19; 2 Corinthians 6: 16.) In the Holy Spirit the Lord is present in us. An angel was God's representative on earth in the days of Moses; the Holy Spirit represents him here now.

GOD'S CONVERTING POWER.

The gospel is God's power to save men. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe" (1 Corinthians 1: 21). "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1: 16). And this is in perfect harmony with the commission which Jesus gave his disciples in sending them out to preach. He 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: 16).

The apostles, prophets and evangelists of the New Testament preached; the people heard; they that received the word into good and honest hearts, believing on the Lord with a penitent faith, were baptized. Then (being forgiven and added to the Lord) they received the Holy Spirit to dwell in them. Peter on Pentecost preached Christ to the multitude. (Acts 2: 14-36.) "When they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? 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 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 with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. Then they that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2: 37-41). So this is the gospel order in every case of conversion: (1) The gospel of Christ is preached; (2) the word is received in penitent, trusting faith; (3) those who thus receive it are baptized — that is, immersed, buried and raised. [Sprinkling is not baptism; it is a human substitute for a divine ordinance — it is rejecting the counsel of God to walk in the wisdom of men.] In baptism God forgives sins and the baptized rises to walk in new-

ness of life. After the forgiveness the Holy Spirit enters into the child of God and abides in him. (See Ephesians 1: 13; Galatians 4: 6; Romans 8: 9-11.)

THE CASE OF CORNELIUS.

In the conversion of Cornelius every statement is manifestly in harmony with all that has been said in this article concerning conversion, with one apparent exception. Let us briefly study his case. Though he was one of the best men morally on the earth (see Acts 10: 1, 2), he was not saved; for the angel whom God sent to him to bring about his salvation said to him: "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house" (Acts 11: 14, 15). So Cornelius was saved by preaching, by the gospel which Peter preached to him. But people are not saved by the gospel till they believe and obey it. "Though he [Christ] was a Son, yet learned he obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation" (Hebrews 5: 8, 9). This shows that only those who obey Christ are saved. Jesus said: "He that believeth and is baptized shall be saved." Peter told the people to repent and be baptized "unto the remission of your sins." Then we are baptized into Christ (see Romans 6: 3, 4), and in him we obtain the forgiveness of sins. (See Ephesians 1: 7 and Colossians 1: 13, 14.) In harmony with all this we learn from the record (Acts, tenth and eleventh chapters) that Peter came to him, preached Jesus to him and to all in his house, and that they heard, received his word, and were commanded by him to be baptized *in the name of Jesus Christ*. Peter had told them that "through his name every one that believeth on him shall receive remission of sins" (10: 43); and the apostles baptized people "into the name of the Lord Jesus." (See Acts 8: 16, and 19: 5, R. V.)

"But," it is said, "he received the Holy Spirit before he was baptized." Yes, the Holy Spirit "fell on" all that heard the word. They received the Spirit *on* them, not *in* them, before they were baptized. The Holy Spirit comes *on* men, both good and bad; but under the New Covenant he enters into no man till he has been baptized into Christ. In fact, while the Spirit was in men in a sense under the Old Covenant, in that his power and blessing and wisdom were in them, he entered into none then as he now does into the child of God. The Spirit was not given to dwell in men as he now does in the Christian, till Jesus was glorified. (See John 7: 37-39.) Jesus, talking to his disciples on the night of his betrayal, said of the Holy Spirit: "He abideth with you, and shall be in you" (John 14: 15-17). Read also verse 23.

THE HOLY SPIRIT ON BAD MEN.

The Spirit came on Saul the king after God had rejected him (1 Samuel 15: 23; 16: 1; 16: 14); and by the Spirit of God he prophesied (1 Samuel 19: 21-24). At the time he thus prophesied his heart was full of murder; he was seeking to kill David, God's chosen. The Spirit of God came upon wicked and perverse Balaam, and he prophesied. (Numbers

24: 2.) So Caiaphas, the wicked high priest, who led the fight in putting Jesus to death, in his murderous zeal prophesied (not of himself) that Jesus should die for the people. (See John II: 47-51.)

So, we see, the Holy Spirit may come upon, and abide upon, both good and bad men; but he enters into none but the child of God. The fact that the Spirit fell on Cornelius and his friends before their baptism is no proof whatever that they were pardoned before baptism, or that they received the Spirit in them before submitting to this holy institution which brings us into Christ.

How then are men converted? The Scriptures that have been quoted clearly show that the intellect must be enlightened by the preaching of the gospel of Christ; the love of the heart must be won by contemplating the goodness of God, the life, sufferings, sacrifices and death of Jesus, the exceeding great and precious promises of God; moved by this faith and love, and by the fear of that hell from which Christ died to save us, we must surrender ourselves to Jesus, taking him to be our Lord and King; then we must be baptized into him; in this baptism our sins are forgiven, and then we receive the Holy Spirit.

WHY DID THE SPIRIT FALL ON CORNELIUS BEFORE HIS BAPTISM?

Cornelius was the first Gentile to be admitted into Christ's church. Prior to this time the apostles thought that the kingdom of God was for Jews only. And four great miracles were wrought to convince Peter and the six Jewish brethren who accompanied him, and through them all men, that the kingdom of God, his holy church, was for all men, Jews and Gentiles, who would give themselves to Christ and follow him. These are the four miracles: (1) The appearance of the angel to Cornelius, (2) Peter's vision on the housetop in Joppa, (3) the Holy Spirit's instructions to Peter on the housetop, and (4) the falling of the Spirit upon Cornelius and his friends. The end to be accomplished by these four wonders was attained, and from that day to this, so far as the records show, the Spirit has neither entered into nor fallen upon any one out of Christ.

The days of miraculous manifestations in and through men have passed, but the law of induction into God's kingdom remains: preaching, hearing, believing, receiving the word in penitence and love, baptism into the name of the Father and of the Son and of the Holy Spirit, the forgiveness of sin and the gift of the Holy Spirit, who enters into and abides in the child of God.

If the heart is pure the thoughts will be pure, for "as a man thinketh in his heart so is he." The heart is the fountain from which all thoughts, either pure or impure, flow. No wonder Solomon said, "Son, keep thy heart with all diligence, for out of it are the issues of life and death."

Let all the people sing with the spirit and with the understanding, and let the preacher preach nothing but the pure word of the gospel, and the Lord's cause will prosper.—Selected.

Light in a Dark Place.

HIKARINI AUKI.

Some of the passages which impressed me most were these: "For God so loved the world that he gave his only begotten son, that whosoever believeth on him might not perish, but have everlasting life." "No man hath seen God at any time." "The God that made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands." "There is one God." "God is spirit." "God is love."

These passages gave me a new conception of God, both as to his power and his love. I had always been taught there were many gods, which was confusing to me. Also they were so ridiculous as described by my friends that I had almost concluded that it was all a vain imagination, and that there were no gods at all; and as I knew nothing of the true God, I was almost ready to believe in none at all.

The names of some of the Japanese gods are as follows: The first is called Ame-no-mi-naka-nushi-no-Kami, who is lord of heaven and earth. The second is called Takami-musube-no-Kami; and the third Kami-mi-musube-no-Kami, who has power to create heaven and earth. The next two are husband and wife, Izanagi and Izanami. These two, receiving power from the third, came down from heaven on a raft, and stirring the sea into a foam with a spear, some of the drops fell from its point and formed the islands of Japan, as the story goes. Amaterasu-O-mi-Kami is he who lights up heaven and earth, hence his name; but his real name is Ohirume, and to many of my countrymen he is no more nor less than the sun which they worship every morning at its rising. Just across the street from my home live an old couple. The well stands just outside the door. The old man early in the morning brings his tearae, or wash pan, and after drawing fresh water and washing his hands and face, turns to the east, faces the rising sun, bows his head, claps his hands, and mumbles his prayer to Amaterasu-O-mi-kami. In conversation with him one day I asked him if he worshiped the little ball of fire made of charcoal dust, in his kotatsu, which he takes to bed with him in the winter to keep him warm. He smiled and said he did not. Then I said to him that the big round ball he saw up in the heavens was only a ball of fire, and there was no more reason to worship it than the little one in his kotatsu. He smiled rather foolishly and made no reply. Perhaps he thought I was the foolish one.

Amaterasu-O-mi-Kami has a younger brother called Susanao-no-mi-koto, and whose dwelling place is Takamayahara, the high plain. There is much discussion as to where this place really is. Some think it means heaven itself, while others explain it to mean Kijushu, a southerly province of my own country, and that he dwells there now in the district of Izuno-mikami, in the temple of Suzanaojurja, which is itself only a part of the great temple of Izuno Taisha, from whom also is descended one of the

present members of the house of Parliament. He paid a visit to this province at one time, and all the people turned out to worship him. The mistake my countrymen make is not so much to disbelieve in God, but to believe in too many of them. You may be surprised when I tell you we have eight hundred million deities. Almost every object is worshiped, from the highest down to the very lowest. We even make stone and wooden images of the generative organs of the body, and worship before them in a very unbecoming manner. In ancient times, not more than a generation past, such images and pictures were common along the public highways and road crossings. But after the light of Western civilization began to break in upon us, the government ordered them taken down. Still there are remains of these vulgar images yet remaining in public places, and phallic worship is no uncommon thing, though carried on somewhat more secretly than formerly. Near one of the famous temples there is a large flat stone with the generative organs of a female cut upon it. It is said that if any young woman takes a seat upon this stone, she is sure to become a mother. One day a company of girls were strolling by this great stone in visiting the temple, when one of them chanced to sit down upon it for a short rest. The others began to nudge each other and simper at the unfortunate girl's fate, or what they supposed would be her fate. But the many outcast children of my country without proper parentage must be attributed to deeds more vile than the innocent act of sitting on a stone with an unseemly figure cut upon it.

If I were asked to give a probable reason for the origin of this rather strange and degrading kind of worship, it would be this: The people in ancient times, having forgotten the true God, turned to worshipping themselves; and since this part of the body seemed to be the source of life, they finally, as the Apostle Paul says, but with a very different meaning to his, came to bestow upon the "uncomely parts more abundant honor."

Another passage which made a deep impression upon me is found in Romans, first chapter: "Because that knowing God, they glorified him not as God, neither gave thanks; and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves."

In this passage I saw a hint that we, with other peoples, had perhaps once known God and forgotten him. It seems to me also to be a very striking description of our present condition, for in reference to God we were both foolish and vile. As I grew older I made careful study not only of the ancient history of my own country, but that of China, India and others, and found that, true to this statement of Scripture, the natives had at one time known God, but had forgotten him. Our conception of Ame-no-mi-naka-nushi-no-Kami seems to be an approach

to the God revealed in the Bible. The same original conception is found in the ancient records of other countries.

Although I did not let it be known for some years afterwards, I was secretly almost a convert to Yasukyo from the first time I read the New Testament with my schoolmate. It was, as it were, a searchlight thrown upon a dark path. Everything seemed so reasonable, so exalted above the religious ideas I had been taught, that so far as I could understand, it commended itself to my mind at once. Japan.

Texas Notes.

J. N. ARMSTRONG.

The meeting at Whitewright began on June 22d, and continued till Friday evening, July 11th, lasting three weeks. Whitewright is located about seventy-five miles northeast of Dallas, and has a population of nearly four thousand. It is surrounded by fine farming country, known as the "black land," and it has the right name, especially when it is wet. This land never wears out. Old men tell me it improves; sown in wheat it never needs rest. This land is equal to the very best river bottom land of Tennessee and Kentucky. It is dry here now, and has been for a long time. The corn crop is supposed to be cut off one-half, but there will be enough corn made to supply this country. Wheat and oat crops were very good this year, and there is plenty of hay.

The meeting grew in interest from the beginning. After the first week the house was comfortably filled every night, although when we began there was a union tent meeting in town over a week old, which continued into our second week.

We had a good meeting, which resulted in sixteen baptisms and one made confession of sins and started again. Two of the sixteen were from the Baptists. During these three weeks forty discourses were preached; twenty-nine of these were preached directly to and for the church, and much of the other eleven was applied directly to the church. The brethren were much pleased with this work. I believe we should teach Christian duty more than we do. Those who hold protracted meetings too often devote day services to duties of Christians and night services to the world; for many of the brethren will not attend in daytime. So with this plan they never hear their duty, hence the church is full of babies. Then, too, one of the best ways to have additions is to preach "second principles," as some of the brethren at Whitewright call them.

Bro. T. B. Larimore has preached much for this church, having held three meetings for them, one of which lasted nine weeks. His work is held in high esteem by the brethren, and he is much loved by the church.

Bro. R. H. Ball has also been working some with this church during the last year. He has preached some for them, and also taught a Bible class here. He spent last fall, winter and spring, up till June 22d,

here, at Tom Bean and at Celtic. He is much loved, and his work is much esteemed by all who have come under its influence. He is a faithful, diligent worker, and his trust in God is beautiful.

This is the home of Bro. J. H. Lawson. I did not see him. He is a very busy man, and was away preaching. I was at his home one afternoon, and his wife seems to be fully in the work, and heartily co-operates with her husband in the sacrifices they have to make to preach the gospel.

Whitewright is also the home of Bro. D. H. Friend, who is now in an interesting meeting at Pilot Grove, near here.

Bro. Jim German, who was a student last year of Nashville Bible School, lives here, and preaches regularly for the church at Weatherford, Texas. Bro. German appreciates the time he spent in the Bible School. He learned to love the brethren, and says the influence there for truth and righteousness is very great.

How long will Christians continue to send their children to school where the influence is chiefly for the world and the Devil, when there is offered to them a school where the prevailing influence is for God? How long will it be till Christians will establish schools in which to educate our children? There should be a school in every county in which the Bible is taught to every child. There are few counties in this land of ours where there is not means enough possessed by Christians to start and continue such a school. But parents prefer to keep their means and "start" their children in business. They want to give them a "start" so they will have an easy time in life. I would rather start my child to heaven while I live. If your child seeks an easy road through life (as men count easy), he will be very apt to go to hell. Remember you may be encouraging your boy in the way to destruction. Many parents think that if their children want to be professional men, they ought to go to school; but if they expect to make their way in the world by manual labor, it is not necessary.

It is not business for a father to pay out a hundred dollars a year for his son or daughter just to study the Bible and be under such influence. This would be wasting money. Now, if they desire to study English, mathematics, natural sciences, Greek and Latin, it is all right; but just to study the Bible, it costs *too* much. It is wonderful how Christians value the Bible!

If I had a boy who had no desire to educate himself, but wanted to be a farmer, I would persuade him, if possible, to go to the Nashville Bible School, or Potter Bible College, three or four years, simply and solely to study the Bible. Of course I would prefer his taking other things; but if he would not take the other things and could be persuaded to take the course in the Bible, then I would rather live on bread those four years than for him to miss it. "But," says one, "he can study the Bible at home." Nine cases out of ten the very one who says the above doesn't study the Bible once a week, and never has known really what it is to study the Bible. Yes, I know they *could* study the Bible at home, and I know just as well a man can study Greek at home, but he

won't do it. Any student I had in my beginning Greek this past year, with the same untiring energy and with the same time spent daily on it, could know almost as much of the real principles of Greek as he does, yet perhaps at home he never would have done it. I hope parents may learn some time that the salvation of their own children is worth more than a "start" in the world.

A Dialogue.

N. P. LAWRENCE.

CHAPTER III.—JOHN AND AMOS.

J.—One week since we were talking of weekly communion, and you spoke of it in the light of a privilege so emphatically that I would like to hear your ideas more fully, as you know I am used to quarterly communion.

A.—Well, then, we will see by reference to I Cor. II: 26 that the apostle says: "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." The disciples came together on the first day of the week to break the loaf in remembrance of Jesus. His own appointed memorial should be held in high esteem, since he has been our great benefactor. That which is highly esteemed in a family is frequently looked at. For instance, in the absence of a beloved relative we love to look frequently at his picture.

J.—But the communion is such a solemn, sacred occasion that once a week, it seems to me, would have a tendency to make it less esteemed.

A.—That view of the case will apply as well to other great and solemn privileges—prayer and praise, for instance. These are important things, yet the fact that we may address our heavenly Father in prayer and praise frequently takes nothing from their solemn and sacred nature. Do you think it does?

J.—You have such a way of turning a point that I hardly know what to say; but many fail to look at the subject as you have presented it.

A.—True; that which is of common occurrence in the estimation of the unthinking and unappreciative is of little account. Take the growth of plants, for instance, a process truly wonderful, and which never ceases to be admired by the wisest of men; yet it is, because of commonness, almost unnoticed by many. So of the stars above, which are regarded by many beholders as so many small lights; but wise men have learned to regard them as a stupendous work of an infinite Creator. Thus it is with the appointments of the Savior. To the heedless the commemorative feast, the inestimable privilege of having our names written in the book of life, of making our requests known to him, of sounding his praises, of dedicating all we have and are to the service of the Redeemer, are dismissed with but a passing glance; while those whose hearts have been melted by the story of the cross hail with joy every opportunity to appropriate these blessings.

J.—Well, pious people doubtless always feel like that; but thousands are taught to think that it makes

no great difference whether we commune weekly, monthly or quarterly, and the conferences, synods, associations, etc., govern these things, you know.

A.—Very true; but each man has his Bible, and ought to take it as his guide and use the liberty God has given to do his will without regard to uninspired authority.

J.—Is it the will of God that we should commune weekly?

A.—I leave you to judge after looking at a few passages. Acts 2: 42 shows that breaking of bread was not neglected, and this has been always regarded as referring to the Lord's Supper. Acts 20: 7 shows that the first day of the week the disciples came together to break bread. Not the first Lord's day in the month or quarter. Again, the form of expression is descriptive of a *custom*. "Upon the first day of the week *when* the disciples came together." Those who celebrate birthdays speak of such occasions in similar language; the national birthday, for instance, we celebrate the Fourth of July, *every* July.

J.—After all, is there any command to commune weekly?

A.—The apostles have left no command, but they have left what is equally binding—approved precedent. We do not need a command to accept a privilege. Those who love the Lord with all their hearts are glad to meet and celebrate the Redeemer's great work of reconciliation.

Christianity and Selfishness.

W. J. BROWN.

No. 6.

We are required, as followers of Christ, to "love thy neighbor as if he were thyself," and to "do unto others as we would have them to do unto us." Self is to be the standard of appeal in both love and conduct. We are not required to love an enemy as we love wife or children. It seems to me that such a requirement, were it demanded, would be both unnatural and impossible. The most intense and warmest affections are given to wife and children. But Jesus does not teach the doctrine of "free love." But if we are not required to love an enemy as we do wife, the standard of self-love implies that we love the latter more than we love self. Man is above the animal, therefore he must act accordingly. If a man and his horse were thrown into a stream of water and were in danger of drowning, he would be true to the principle of intrinsic worth in saving himself at the expense of the horse, whether it be his own or some one else's. For of how much more value is a man than a horse!

But let us look more closely into the measure of our love for others. *As yourself*—we do not love self in the sense in which we love wife and children. We do not lavish affection on self; we do not sympathize with or feel for ourselves as we feel towards others. Toward self we are simply practical. We provide for self, clothe, feed and protect self. We

can not feel intense, glowing affection for an enemy. It would be impossible to feel the intense interest in his salvation that we do for that of wife and children. But we can *do* for an enemy what we do for self—clothe him if he be in need, feed him if he be hungry, defend him if he be exposed to danger. This would be doing for him what we could, reasonably and rightly ask of him were we in need of such help. But Christianity goes farther than the Golden Rule, and requires that we make a sacrifice in the interest of his salvation. But it is not enough that we work for the happiness of one whom we may dislike; we are required to love him. I do not mean that we are to have the same affection for him that we do for others. There are many kinds and degrees of love. There is one of nature, another of a national character. We may love England and not a man in England. There is another love for animals, and yet no love for any particular one. One might die and be replaced without affecting our love in the least. There is a love for place, for books, for friends, relatives, and for enemies; it is the love for *enemies* we are required to have.

I do not believe it meets the requirements of Christianity to do good to an enemy without any feeling for him. The feeling of love will necessarily be weak at the beginning of our efforts to do him good; but it will become stronger by all the good we do him; and, on the contrary, love grows weaker for one whom we constantly injure. It was the belief of a class of ancient warriors that the strength of every enemy slain passed into the hero; hence it was the ambition to kill all they could. This superstition becomes a reality when converted from rude barbarism to the spiritual force that passes from conquered passions into the virtues of Christian manhood.

This virtue of heroic manhood marks the full-grown stature of Christianity. The barbarians showed Paul and his company much kindness. Even the publicans and sinners do the same. Natural kindness is instinctive. "If you love them which love you, what thanks have you? Even the heathen do the same. What do you more than others?" "When I was a child, I felt as a child, I thought as a child; but when I became a man, I put away childish things." This love the apostle considers a mark of manhood. You are a Christian. "England expects every man to do his duty." So does Christ; and both you and he will be disappointed if you fail. A dog barks at you. Well, what if it does! You do not get down on hands and feet and bark and snap back by way of retaliation. Why not? You are a *man*; you can not afford to descend to the level of a dog. The more I see of some people calling themselves Christians, the more do I think of some who do not make any claim to Christianity.

My object in these articles is to get Christians to think more of the duty and privilege of helping to save the lost and less about their own happiness. This is no time to be asleep. A man was seen going toward the rapids of Niagara sound asleep! What a time to sleep! The Christian that is thinking alone

of his own interest is drifting toward the vortex of eternal ruin, involved in a more fatal slumber. Jonah at sea, in a furious storm, death staring him in the face — sound asleep!

Cloverdale, Ind.

Miss Alice Miller and Her Home.

Some weeks ago I forwarded a statement from Miss Miller herself in regard to her work with the girls of Japan. Bro. B. F. Coulter, of Los Angeles, Cal., is much interested in her and her labors here. He has just sent me a letter which I think will tell its own tale better than I can tell it, so I give it below. She has \$50 in addition to the \$700 the church at Los Angeles has raised, making \$750 in all. A house that will accommodate the co-workers and the girls she wants to take into her home will cost about \$1,500. So far as human judgment can see, she ought by all means to have the house before another winter. If the Lord is pleased to have the house built by that time, I am sure it will be done; if he delays the building of it, we can only say, "The will of the Lord be done." Any offerings for the purpose can be sent to B. F. Coulter, 219 Grand Avenue, Los Angeles, Cal.; to Miss Alice Miller, No. 6 Nakacho, Yotsuya, Tokio, Japan; or to J. W. McCaleb, Tokio, Japan.

"Dear Bro. McCaleb: I see no hope for raising money enough to build Miss Miller a house by next winter. Our church is doing all that can be done, but unless she can get aid from Eastern friends it can't be done. We raised \$400, and I promised it should be increased to \$700. This seems about the limit of our ability. I wrote to a number of her friends, with no response. Can you make an appeal for her in the Gospel Advocate and Leader? You are well known and on the ground, and know her. I don't know what I can do more. Trusting you may enlist some, yours truly and fraternally,
"B. F. Coulter."

What Should He Do?

Bro. McGarvey makes a good point on another subject, as follows: "A brother who expects to settle before long in some Southern or Southwestern town, where he will probably find no congregation of disciples, asks me whether he should deprive himself of the privilege of the Lord's Supper, or accept the most reasonable terms of communion offered him. I answer that he ought not, under any circumstances, to deprive himself of the Lord's Supper, and, therefore, he ought not to settle in such a town; for a congregation of unbaptized people can not set the Lord's table, and though the Baptists can, they will not admit him to it. Lot settled in Sodom for business gain; but as a result he soon lost all that he had. Settle where you can have at least one or two to observe the ordinance with you, and obey the Lord." If the Baptists can set the Lord's table, we do not know of any in this country who set it on the

first day of the week, even if they should admit the brother to it. The New Testament teaches that the disciples met on the first day of the week to break bread (Acts 20: 7), and Paul exhorts them not to forsake their own assembling together (Heb. 10: 25). Certainly no Christian should settle where he can not worship God in spirit and in truth. Jesus says: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). But he who deliberately settles in a place where he can not worship God, as deliberately refuses to obey this very commandment. To go where we can not worship God, or to neglect that worship for the sake of business gain, is serving mammon rather than God; while, on the other hand, to put one's business interest aside for the sake of serving God is seeking first his kingdom and his righteousness. But why can not a Christian worship God wherever he settles? He might invite his neighbors to his own house or to some other convenient place on the first day of the week to study the Bible with him; he himself might sing, pray, partake of the Lord's Supper, and contribute, if he could find no other disciples to join him in the worship. Doubtless some of his family are Christians, and they should join him in worship and the service of God always. Many congregations have grown up from just such work as this. We can all name congregations which have sprung from the earnest efforts of one Christian. It is a very sad and fatal mistake for a Christian to conclude that because there is no "organized" congregation where his business interest calls him to settle, he is justifiable in not worshipping God at all or in joining some denomination. A Christian should remain a Christian, only this and nothing more, and should worship God according to the New Testament wherever he goes. If he can not do this, then by far he would better remain where there is a congregation and he can worship God acceptably. The salvation of his soul and the souls of his family is worth far more than any earthly gain and comfort.— Gospel Advocate.

In the days of the patriarchs men seemed to have a conscience upon the matter of giving. We remember that after Jacob had met the Lord, he vowed that he would give a certain portion of his possessions to the Lord. The promise, however, was conditional. If the Lord would do certain things, then Jacob would do certain things. This sounds very much like trying to bargain with God, yet may we not make allowance for the man who lived in the twilight of spiritual understanding? There is no such excuse for us. No one of us can look intelligently into our lives and see that God has not sent us blessings to reward us for our service. Let us get away from the idea that we are doing God a favor when we give into his treasury. Life is too short and the wealth of the world too scanty to ever repay God for what he has done for us.

It is said that "God willeth not the death of any," so if there are any who are lost, it is not because God so willed it. Hence the doctrine of eternal reprobation is not true.— Selected.

The Way

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

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

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Scraps.

J. A. H.

Some time ago a letter from Scotland asked this question: "What is the divinely revealed practice on the communion question?" and "What is your teaching on the subject?" It is certain that immersed believers were those to whom Christ gave the supper; nor is there the slightest evidence that any but immersed believers partook of it in the apostolic age. We walk by faith when we teach and act according to these facts. I could not partake of a supper, designed to commemorate the Lord's death, set by pedobaptists. I could not invite them to partake with us. It seems clear to me that no one who walks by faith can do these things.

* * *

"If God cares for his people, if we are not to lay up for ourselves treasures upon earth, if one is not to concern himself about supplies for to-morrow, why do you remind the readers of THE WAY that the summer and fall months are hard months for papers, and why do you remind them of the importance of prompt payments during these times?" "Does not that look like laying up supplies for to-morrow?"

Answer—It costs about two thousand dollars per year to run THE WAY; but it has no money laid up for to-morrow. It has been very prompt in paying its bills, but its daily supplies are necessary to meet its daily obligations. It pays neither editor, publisher nor writers one cent for what they do for it. They furnish their own paper, envelopes, stamps, etc., and give their articles. Any one can examine

the books of THE WAY and see that it does not lay up treasures for itself. Any one can talk to the printers, who furnish the paper and set it up, and learn that it is prompt in meeting its obligations. If it could not meet its obligations, it would soon cease to appear.

* * *

"If God sends the supplies independently of means and conditions, what is the use of advertising and exhorting to induce the subscribers to pay promptly?"

Answer—There would be no use whatever of advertising or exhorting, if it were God's will to send its supplies independently of all means and conditions. In order to be sustained by God, the paper must work for God, or, rather, its writers must. We are taught to teach, to reprove, to rebuke, to exhort. THE WAY will be sent to any one who will say, "I would like to have it; if I had it, I would read it; but I am not able to pay for it." When any subscriber says, "I am not able to pay my subscription, but I want the paper," we will find the money to pay his subscription and move him up for a year or more. So far as I know, no one has ever let us know that he wanted the paper, but was not able to pay for it, that we did not find the means to send it to him. I do not believe the time will ever come when we will not be able to do it. We work, but not to make money; we work to please God. We use means, and believe that all men should do so diligently, but not to lay up treasures for the morrow; we use means to please God, and whatever comes into our hands we believe we ought to expend promptly and diligently for the salvation of men and the glory of God.

"But suppose your supplies run out and your income ceases, what then?" Now, that is where the faith comes in. We must continually live to please him, and wait for him; and the supplies will come as soon as it is best. The supplies will always come soon enough, if we are true to God. It seemed to Job that they would not, but they did. Read the story, and learn what it is to believe and to wait. As they were taking Daniel to the lion's den, it is possible that he expected a rescue, a deliverance in some way; but as they were lowering him among the lions, it must have appeared to the onlookers that the case was desperate. But he was in no dan-

ger; God had not forgot him. God never forgets his faithful child, nor is he in any danger anywhere, at any time, under any circumstances. God is for him, and it is a matter of no consequence to him who, or what, is against him. The one thing needful for him is to be faithful to God, to please God.

* * *

If we did not teach our readers their duty towards God and man, if we did not exhort them to do it, we would not please God. When one reads THE WAY and believes it is doing good in the Master's service, it is his duty to pay for it, if he is able, and it is our duty to teach and exhort him to do it. And that we may be able to do this freely, and without room for suspicion of selfishness, we take not one cent from it, nor do we expect to ever, but we take pleasure in giving to it regularly. Moreover, we send it forth at a price at which experienced publishers said it could not run. Some other papers that send out about the same amount of matter per issue, and that depend partly on advertising for their support, charge the same price per year to subscribers, though they publish only twelve issues per year, while THE WAY goes out fifty-one times.

The doctrine of special providence is inconsistent with teaching and exhorting people to do their duty. He who understands THE WAY to hold that God in his special providence "sends the supplies independent of means and conditions" is liable to misunderstand anything.

* * *

THE WAY did not lay up any treasures for to-morrow — had none to lay up — but the day came when it needed about two hundred dollars at least for a mailing outfit. We had been mailing by hand-write. As this need became felt and felt more and more, I prayed to God daily to send us the means to get the outfit. So before many days passed I received a letter from a brother, who lived hundreds of miles from me, saying: "I have two hundred and fifty dollars I would like to turn over to you to use for the Bible School, or for any other purpose you may think best to use it for." I had just received some money to use for the school that met its pressing needs, so I wrote and told him about the need of the mailing outfit; and the next mail brought a check for two hundred and fifty dollars. God did not send us this money without "means and conditions," but I most gratefully thanked him for it as a blessed special providence, for all that.

* * *

Bro. Daniel Sommer, in the Octographic Review, July 29, 1902, teaches that "the right hand of fellowship" is established inferentially and by "an unavoidable conclusion" as a Scriptural practice for the acceptance of members. I think a fair discussion of this question would do much good. The practice, I am sure, is wholly without support from the Word of God, and those who practice it to that extent turn from Jesus as their guide, and follow a tradition of man instead of a commandment of God. Will Bro. Sommer affirm his doctrine? He believes, if I understand him, that the practice of extending

the right hand of fellowship to those who have been immersed into Christ as a formal acceptance of them into fellowship may be inferentially established, and is established by an unavoidable conclusion from the Word of God. If he will affirm this proposition, or the doctrine taught therein, in any plain, unequivocal form of words, I will deny it, on these conditions:

1. The discussion shall be published in full in both papers.

2. No article of the discussion shall contain more than sixteen hundred and fifty words.

3. In copying articles from one paper to the other they shall be treated fairly and honorably. That is, no article shall be cut up and printed in fragments in the transference from one paper to the other, nor shall an article be mutilated in any way, or its meaning or connection obscured in any way intentionally in the transference; but the writers shall be as fair towards one another as high-minded gentlemen ought to be.

4. That three articles shall be written on each side, and more if we both desire it.

If the Scriptures teach that the right hand of fellowship ought to be extended as a formal acceptance of members, I have been sowing discord among brethren in opposing the practice, as Bro. Sommer affirms; but if the Scriptures know nothing of the practice, if there is not a hint in all the Word of God that any man of the apostolic age ever did such a thing, it is a human ordinance foisted upon the Church of God, a tradition of men which increases by one the conditions of admittance to the fellowship of God's people; and Bro. Sommer has borne false witness against me. Let us have the matter fairly discussed. I am for the Bible just as God gave it, and for the practices of the church just as the Lord appointed them.

I believe the Octographic Review has done a good work, and I pray that it may do a great deal more of it. I would like for its editor to see the truth in this matter, and to withdraw his false and injurious charge against me. Let us get this matter of the right hand of fellowship in the true light before our readers. It is a matter of enormous importance that those who stand for the Bible as an all-sufficient guide for the church in its work and worship should be one in teaching and practice. Let us with prayerful hearts study and work to that end. Honest discussion of points of difference is the way to reach unity on those points.

* * *

Bro. Sommer refers adversely to my teaching on the subject of "the laying on of hands," and he accuses me of sowing discord in this teaching also. Apparently it does not occur to him that he may possibly be mistaken himself. But it occurs to me that he may be, and the awful crime of sowing discord may be found at the other end of the line.

If we have the discussion proposed, I hope it may be a kind, earnest, patient search for truth. For my part, I would ten thousand times rather gain the truth than the victory.

After that discussion is ended, it is to be hoped

that we can arrange also for a discussion of the Scripture teaching on the laying on of hands.

Spending Money—Life Insurance.

J. A. H.

It is said that the people of the United States spend annually seventy million dollars for finger rings, two hundred million for amusements, and only five million for foreign missions. "For where thy treasure is, there will thy heart be also." It is clear that the people of the United States are much more influenced by pride and the love of entertainment than by the desire to save men. It seems to me that if I were accustomed to wear finger rings, this statement would cause me to take them off forever; if I was accustomed to go to the theater, I would henceforth expend the Lord's money for the salvation of men, rather than for my own amusement.

* * *

Two letters from two faithful brethren lie before me. In one is this question: "What do you think of life insurance? Is it right or wrong for a Christian to carry a policy on his life?" In the other are these words: "The emphasis you are laying on the importance of seeking first the kingdom of God and his righteousness is doing more good, in my judgment, than any discussion of recent years. The brethren in this country are paying thousands of dollars to insurance companies that ought to go to preaching the gospel; and this money would go that way if they trusted God's promises."

The great insurance companies are vastly rich, and are constantly growing richer; and many of the thousands of dollars that go into their coffers come from members of the Church of Christ. At every tick of the clock souls are going to perdition, and the day will come when we will have to give an account to God for the way in which we used his time, his money, his talent, his strength, which he committed to us to be used for his kingdom, for saving men. Here we are, laying up supplies for the bodily wants of ourselves, and of our children, for many years to come, while all about us people are being hurried into eternity unprepared. According to God's law, Christians are to be the salt of the earth—that which saves; the light of the world—that which leads to Christ and to salvation.

I doubt not there are many church members who spend more for insurance on their lives and their homes, goods, stock, etc., and for jewelry, tobacco, coffee and tea, and such useless things, than they do for the salvation of men. But if it were not so, if a man were to give only one hundred dollars per year for such things and five hundred for the cause of Christ, it would not be right; for we ought to spend all for saving men that we can. All that we have is God's, and we have to give an account to him of how we spend all. Can you spare one hundred dollars a year for insurance? Then you can spare that sum for the building up of God's kingdom, and leave it to him to insure you. This is trusting God for the future. David said: "I have not seen the righteous

forsaken, nor his seed begging bread" (Psa. 37: 25). And Solomon said: "Honor Jehovah 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). Again he says: "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). And again: "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again" (Prov. 19: 17). "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor" (Prov. 22: 9).

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 hundred fold 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). Again he says: "But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: 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: 35-38). "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. * * * Seek ye his kingdom, and these things shall be added unto you" (Luke 12: 29-31). "Lay not up for yourselves treasures upon the earth, * * * but lay up for yourselves treasures in heaven" (Matt. 6: 19, 20). "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 who 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).

* * *

Now if a Christian believes these statements from God's Word, he does not need to have his life insured in any earthly company. He is already a member of a divine company. And if he does his part, if he lives for God and his kingdom, all the authority and power of heaven stand good to supply his every need. It is his business to spend and be spent for Christ; it is Christ's business to see to it that his supplies do not fail. They may seem to, but they never do. It appeared to Job that God had forsaken him; but the

Father was trying him; he stood the trial, the shame, the mean, accusing words of those who should have been his comforters; and the Father granted to him to live a higher, holier, happier life on this earth for one hundred and forty years. Spend and be spent for the kingdom of God, and, come what may, trust him; no matter how great the pain, how black the cloud, how wearisome the toil, how bitter the persecution, trust him; say to yourself, "I am in the Father's hand, and he will make all things work for good to me"; and God will do a thousand times more for you, even in this life, than any insurance company on earth either could or would do. It is a pity that a man should insure himself in an earthly company when he can insure in the divine.

As our talented and godly brother said in one of the extracts quoted, "The brethren in this country are paying thousands of dollars to insurance companies that ought to go to preaching the gospel; and this money would go that way if they trusted God's promises." That statement is literally true. Lack of intelligent, Scriptural faith in God on the part of the church is the greatest hindrance in the world to-day to the spread of the gospel. Thousands of men who are now expending nearly all of their powers in seeking what they shall eat and what they shall drink, and in laying up stores for the future, would be bending their energies to the salvation of men. And they would be cared for just as well, or better, than they are now. Then tens of thousands of dollars that are now being hoarded up for future supplies would be wisely expended by those who have them in feeding widows and orphans, in caring for the sick, in ministering to the imprisoned, the afflicted, and in preaching the gospel. If it were not for this unbelief on the part of preachers and people, within a year five times as many evangelists would be in the field, ten times as many gospel sermons would be preached, and the benevolence of Christians in ministering to the poor, sick, persecuted, afflicted, would open many a heart to the reception of the gospel that is now closed to it. But trust in mammon rather than trust in Jehovah stands in the way. There are three commandments of God that are habitually violated by those who profess to be his followers: (1) "Lay not up for yourselves treasures upon the earth;" (2) "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind;" (3) "Be not therefore anxious for the morrow: for the morrow will be anxious for itself."

Now, in trying to set aside these commandments, don't say, "But God has decreed that man shall eat bread in the sweat of his face," for the more a man believes in God, trusts God and lives for God, the more he sweats, for the harder he works. No man is great in trusting God who is not a great worker in proportion to his ability to work. If an idle, lazy, shiftless body tells you he trusts God, you may know well that he is a liar, and the truth is not in him. Faith always manifests itself in works; and, if the faith is great, in great, ardent, whole-hearted works. In trying to set aside these commandments, do not say, "I don't expect God to work a miracle to feed me," for such a speech would indicate that your

thinking machinery is out of fix, or in a semi-dormant condition. Does Vanderbilt have to work a miracle to feed and clothe his coachman? Certainly not; though the coachman raises no wheat, corn, potatoes, nor any other vegetable; nor does he raise sheep, cows, pigs, or any other cattle; nor does he make cotton, wool, or any kind of cloth. Neither does Vanderbilt. Nevertheless the rich man cares for his coachman without a miracle. He uses natural law and does it. Can not God use natural law better than Vanderbilt? Does he not know millions of natural laws that Vanderbilt never heard of? Did he not make them all, and can not he use them all with perfect ease? Why, then, should we trust to the providence of one rich man more than to the providence of the great Jehovah? If some great, good and wise millionaire were to say to you, "I want you to devote all your time this year to preaching, teaching, working for the poor, and for sinners, for the salvation of men. If you will do it faithfully, I will give you ten thousand dollars at the end of the year. In the meantime you need not be concerned about the wants of yourself and family, for I will see that you get daily all that you need"—could you trust him? Would you have to believe that he could and would work miracles for you before you would trust him? If you could trust such a man, why not trust Jehovah, who speaks so much more fully to you on the subject, and who promises you so much more?

United, Yet Divided.

J. N. ARMSTRONG.

Failure to recognize and appreciate man's imperfections and the different degrees of development in the church is sometimes a discouragement and even an occasion of stumbling to some.

The union required in the church is perfect. Jesus measures it by the union existing between himself and God. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them: that they may be one, even as we are one" (John 17: 20-22, R. V.).

"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" (1 Cor. 1: 10, R. V.).

This all means that a perfect union is required by the New Testament; and the loyal church will seek for it. Jesus and the Father always agreed. They always held to the same doctrine. Both of them knew all the truth and held it unmixed with error. Therefore they are thoroughly one.

Just as the model life, Christ's life, is spotless and perfect, so the standard of union is perfect. I suppose no one ever met a man who came up to the perfect life of Christ in his conduct. Neither did

any one ever see, read or hear of a church so perfectly one as Christ and the Father. Before such a church could be, every member must be perfect in knowledge and must hold the truth without error; or all must hold the same truth and the same error; and they must develop alike each day or the union will be destroyed.

These are impossibilities, for there are babes, boys and girls, men and women, in Christ, hence the different degrees of development and the varied imperfections that must necessarily exist in every church. Then it is expecting too much to expect perfection in union among such imperfections and developments. Individual growth must continue. Each individual conscience must be respected and left free. On the fundamental principles of Christ the church does agree, and has always agreed. Whenever a man takes Jesus as Lord we are to bear with him in his weakness and wait for him to grow, regardless of his errors and false doctrines. The church at Corinth had members who believed there were other gods than the true God. (See 1 Cor. 8.)

Sometimes two brethren begin to discuss some question through the papers, and Christians raise their hands in holy horror because these brethren differ. Some one says: "I wish our brethren would not debate. It does no good. I am ashamed for the scets to know that 'our' brethren debate with each other. I used to give my Advocate and WAY to my neighbor, but I have quit it. I don't want him to know about all these quarrels and differences in 'our' church. The brethren ought to agree any way, and when they do disagree, they ought to keep it out of the papers."

I am sorry that Christians think this way. Do you mean by this that you want to deceive the world? Do you want to make them believe that all the brethren who write for the different papers are perfectly agreed? This would be a deception, for no two of them agree in everything, and yet they so agree as to be able to fellowship one another as brethren of the Lord. Each one knows the others are in Christ; all are loyal to Christ, and desire to know the truth and to do it. And yet they differ; for none of them hold all the truth, and none are free from error.

I am glad for the world to know of these friendly and Christ-like discussions among the brethren. It shows, that we are not bound down to a man-made creed, but that every man is left to study the Bible for himself. We can never find Bible union "by agreeing to disagree," by avoiding the discussion of practical and vital differences. Let us have a free and fair discussion of all these matters about which brethren differ whenever these differences involve principle and truth. "But foolish and ignorant questionings refuse, knowing that they gender strifes" (2 Tim. 2: 23, R. V.).

Let those who discuss be sure the questions are practical and profitable.

Do not be discouraged, then, because two brethren may discuss some question about which they may differ. Neither should we let our personal preference for one or the other of these men influence us in reading after them. Let us remember they are *only*

men, and either of them can be wrong. Neither should age influence us too much. Each article ought to go for just what it is worth in truth, regardless of the ability and age of the writers. Often the subject under consideration has been studied more carefully and diligently by the writer of less ability, and he may hold the correct position in a particular case, although the other writer is very superior to him. Let us not follow men, but God. Let us seek for truth.

Just because brethren discuss a question, they are not quarreling. You are looking for the quarreling and the bitterness when you ought to be looking for truth, knowledge, light. If these brethren do get bitter, condemn and cast it away, but glean the truth from it first. You are not responsible for the conduct of other men. Buy the truth, and sell it not. Don't look for thorns, look for roses.

Brethren often see bitterness in such discussions just because they are looking for it and expecting it. Many times they talk about bitterness when there is no bitterness.

Repeatedly have I heard of the "bitterness" manifested in the late discussion of "Laying on Hands" between Bros. Lipscomb and Harding. I read every word written by these brethren in this discussion, and re-read much of it, and was much interested in it, and received light from it. I am glad the discussion occurred. I thought there were a few expressions that were a little sarcastic, and would have been glad had they been left out. But I thought the discussion was a clean, pure, Christ-like discussion, and I believe so yet. I would like for those who think there was bitterness in it to re-read it and search for the bitter expressions. I do not believe they will find one.

"But," says one, "how can we little fellows know about these things if such men as these disagree about them?" Many times little fellows find the truth about a matter when big fellows have skipped over it. Then, too, this sounds like if they agreed about this matter that it would settle it. Whom are you following? It also seems that people are surprised that these men differ. Surely we ought not to expect too much of them, although they be great men. They are not perfect in knowledge, they are not equally developed, and neither one believes things just because the other one does; and how could they agree about everything? Yet both are loyal to Christ, and are so agreed that they can work together and their consciences be left free.

But while the above facts are true, it is also true that as every Christian is to strive to live as Christ lived, so every Christian is to seek for that perfect union demanded by the New Testament. Causing divisions contrary to the doctrine of Christ is one of the most grievous sins of the age, and God hates the man who causes these divisions.

The only way to bring about New Testament union is for every one to seek for truth, the whole truth, and nothing but the truth. The more truth we obtain, the less error we will hold and the more nearly we can unite on everything. He who knowingly causes divisions and factions in the church contrary to the doctrine of God will be lost unless he

repents. Every Christian ought to feel as much as he can feel the obligation resting upon him to bring about union. The more he knows of Bible teaching, the more he can agree with other Bible students. My purpose in writing this is to help all to get a full benefit from discussions that occur in the papers. Study them; be interested in them; weigh every argument; watch for the "think so's" and "maybe's," and don't count them much; study carefully the Scriptures relied on by the different writers; see if the position occupied by the writer is held by the Holy Spirit; then study all the Scriptures that you can find bearing on the subject being discussed. This course will bring union, and bring it fast.

The only way for loyal, conscientious brethren who disagree to come together is to gain more light.

Laying Up Treasures.

No. 6.

S. WHITFIELD.

In this article I will try to show how we may lay up treasures in heaven. We are not going to live in this world very long, and if we expect to go to a better world when we leave this, we must lay up treasures in heaven while we are here. Hence it should be very important for us all to know how we may do this.

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matt. 19: 20-22). If there was not another passage in the Bible giving instruction along this line, this one should forever settle the question for us. By using our means to care for the poor, needy and afflicted, we are laying up treasures, not on this earth, but in heaven. When we have an opportunity to do this, and refuse to do so, we are refusing to lay up for ourselves treasures in heaven. Christ's mission in this world was, not to care for himself, but to care for and bless others; and we can not be like him unless we try to do the same. When we pile up our money in this world, we never know what is going to become of it; but when we use it as Christ has directed, we are sure that it is well used. It will prove a blessing to us in this world, and it will be the means of bringing us eternal good. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or

in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 34-40). In the last verse of this chapter Christ calls this class of people "the righteous," and he says that it shall go "into life eternal." but he said that those that did not do this would "go away into everlasting punishment." Which one of these classes will we be found in? It all depends on how we are treating Christ now. If we treat him right here, he will bless us in this world and in that which is to come. By feeding the hungry, giving drink to the thirsty, taking care of strangers, clothing the naked, visiting the sick and those that are imprisoned, we are caring for Christ. If Christ was in our midst, and he needed attention in one of the above ways, we think that we would gladly and willingly give him every needed attention. If this is true, let us not forget that he said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." When we are doing these things we are laying up treasures in heaven that will never be lost. Think of the opportunities we constantly have along this line! Let us remember that we will have to give an account for the same in the day of judgment. Lots of Christians would like to do something for their Master, but they want to do something great; and consequently they never see these little things that continually demand their best attention. We should remember that we can only prepare ourselves to do great things for Christ by first proving ourselves to be faithful in the service of little things. These are golden opportunities, and we can not afford to let them pass without giving them the necessary notice. "And his lord commended the unjust steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness: that, when it shall fail, they may receive you into the eternal tabernacles" (Luke 16: 8, 9, R. V.). This unjust steward forgave his lord's debtors part of their debt to gain their favor, thinking that when the stewardship was taken from him they would return the favor by taking him into their houses, and caring for him. Christ did not commend his dishonesty, but simply his forethought in looking out for some one to favor him when the stewardship was taken from him. The lesson is this, We will have to leave this world some time, and as this world or money will do us no good then, we are to use our time and means while here to gain the favor of Christ, that he may take us into a mansion that he is now preparing. How can we gain the approval of Christ? By using our means as Christ directed in the parable of the last judgment, which I have just noticed; by selling and giving to the poor, as Christ told the young man to do; by using our means, time and talent to advance his kingdom in this world. By doing these things we are laying up treasures in heaven, where moth and rust do not corrupt and where thieves can not break through and steal.

As an illustration I will suppose that there is a boy in England approaching manhood, and his father has a nice plot of land in the best location in that country, and upon it he is just erecting a beautiful mansion. The boy looks at it day after day, and the more he looks at it, the better it suits him, all of which he makes known to his father. Finally his father tells him that he is making this a home for him, and he tells him that when he is twenty-five he can have it for his future home for so much money. The boy is delighted, but as he has no money, and as wages are very low in that country, he decides to come to America, make the money, and then return to his home. While he is here he works hard to earn the money, and as soon as he gets a hundred dollars he sends it home to his father, and continues in that way until he sends the entire sum. All the time he is in this country he is laying up a treasure in England. Now Christ is building mansions in the most delightful place that there is, in heaven itself, of which Canaan was a type, for his people; and they will suit us if we will only prepare ourselves for them. The terms are easy and within the reach of all. He says that we can have them by doing his will upon this earth. His yoke is easy and his burden light. Whosoever will may enter them, for all are invited. Popularity, possessions, name or rank are not counted by the owner of these mansions, for he is no respecter of persons; character is the only thing that is considered by him. By using our time, means and talent in his service for the accomplishment of good, by transforming ourselves into his glorious image and likeness, and continuing in this way till the end of life, we become heirs of God and joint-heirs with Christ for ever and ever.

If a man lives here and fails to lay up for himself treasures in heaven, his life is a failure. Such a one is sure to miss heaven. This life is given to us to prepare ourselves for the next. We have God's Word to direct us, and we should search it diligently to learn our whole duty concerning this question, and all others that pertain to our duty in becoming Christians and in living the Christian life. Let us learn our whole duty, and do the same, and all will be well with us when we are called to cross over the river, and stand before the great Judge of all the earth:

"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. 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. * * * Charge them that are rich in this present world, that they be not highminded, 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 communi-

cate; 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: 6-19, R. V.). "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" (Matt. 6: 19, 20).

Walnut Bottom, Pa.

The Triumphs of Faith.

J. B. BRINEY.

Faith is conviction with respect to things not seen. It is much more than a mere assent or consent to the truth. It is such a belief of the truth as masters the mental and spiritual powers of man, and brings them into harmony with the requirements of the truth. It is a conviction that subordinates the believer to the will of Him whose truth is believed. It is that which strengthens the souls of men to overcome the world, put armies to flight, subdue kingdoms, and work righteousness. The Master says that all things are possible to him who believes. This simply means that a true believer can do all things that such a one is expected or required to do. It does not signify that a believer can create a world or raise the dead; but it means that he who believes in Christ can accomplish all things that lie along the path of duty.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." This is an illustration of faith as conviction concerning unseen things. It views faith as concentered in the works of a man of faith. Faith as merely an abstract principle is of but little worth. As James puts it, faith without works is dead, being alone. To be of value faith must embody itself in action and go forth to do active service in obedience to the will of God. It must be seen in energetic activity to be a thing of power. It is said of Jesus that, when he saw the faith of the men who under great difficulties brought a sick man to him, he healed him. He saw their faith in what they did. Faith must be shown in works, and when so shown it achieves great things. This is the striking and conspicuous fact in the history of Noah.

He had never seen anything like a flood, but when the Lord told him that one was going to occur, he believed Him, and his faith was conviction respecting things not seen. Noah's faith was exceedingly practical, as valuable faith always is. It moved him, and moved him to do precisely the things that God told him to do. If he had simply professed faith in the Lord and remained idle, he would have been lost with the rest of the disobedient and ungodly. This shows how much faith it takes to save a man. It requires enough to move him. One that sits still and expatiates upon his faith, alleging that he has an abundance of it and is saved by it, will be overtaken by destruction. Show your faith by your works, as

Noah did, and as every other person did who achieved distinction and attained salvation in the history of God's dealing with the children of men. The idea that one can be saved by faith without the obedience of faith is a snare and a delusion. It requires the faith that *strives* to enter into the kingdom of God.

Noah's faith moved him to prepare an ark, because that is what he whom he believed instructed him to do. If he had believed that a flood was coming, but had concluded that it would do just as well to build a lofty pyramid, or seek safety on the top of a high mountain, he would have perished with the antediluvian world. Faith is taking God at his word — believing what he says and doing what he commands. It is upon this principle that the Savior declares that he who hears his sayings and does them is like a wise man who built his house on a rock; while he who hears and does not is like a foolish man who built his house upon the sand. An inactive faith accomplishes no triumphs, stops the mouth of no lion, quenches the violence of no fire, escapes the edge of no sword, waxes valiant in no fight, puts to flight no armies of aliens, obtains no promises. It is simply as sounding brass or a clanging cymbal. One may as well expect to feed the hungry and clothe the naked by simply saying, Be ye warmed and filled, as to expect to attain salvation without obeying him in whom one believes.

Noah's case also shows when it is and how it is that a believer becomes possessed of the righteousness which is by faith. He became heir of such righteousness by building the ark — that is, by obeying the command of God. The New Testament teaches that faith secures to a believer the right or power to *become* a child of God. "He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." In legal phrase, faith is the "enabling act." It does not of itself make one a child of God, but it enables one to become such. Now, manifestly a man is not already what he must become. Black hair can not become black, nor can white hair become white. So long as one is yet to become a child of God, one is not a child of God. A charter is the instrument that enables a company to legally construct a railroad, but it does not build the road. Faith enables a believer to become a child of God, though it does not make him such. It only enables one to become an heir of righteousness.— *Briney's Monthly*.

Acceptable giving to God is the presentation of self as a living sacrifice. We are never really liberal except when giving begins that way. When a man wakes up to the fact that he is not his own after all, we may expect something from him. When we make a vow to give God hand and heart and possessions, the matter of giving money will not be hard to settle. Many good people, however, do not seem to understand that being a Christian means giving. There are those who love God, and imagine they are serving him, who have very little conscience upon this subject. The Jew may have forsaken the spiritual meaning of offering to God, yet he recognized the partner-

ship of the Lord in his temporal affairs in that he gave tithes of all he possessed. We need to study more our money obligations to the cause of Christ. While it is true that we are not under the law in the matter of the exact proportion we are to give, we certainly can not say that those who are under grace owe less than those who are under the law.

The One Thing Needful.

J. M. M'CALEB.

Dear Brother Harding: I have just read your two articles in *THE WAY* of March 6th, in reference to men and women launching out upon God's promises. Every day's experience teaches me that it is the one thing needful. No missionary especially is prepared for his work without such a faith. But once this victory is gained, the troubles of support are at an end. It is for the lack of this faith that the various missionary societies have been called into existence. And, again, it is for the lack of such faith that work apart from the boards makes no more rapid progress. The Scriptures on this topic have been woefully neglected. In my own experience I have believed God's promises in regard to forgiveness of sins as far back as I can remember; but not until recent years have I really believed other promises in regard to temporal blessings, although the Scriptures are just as emphatic in regard to the one as the other. I feel that this point can not be too forcefully emphasized. The one great hindrance that stands in the way of preaching Christ to the world to-day is unbelief. Men and women claiming to be Christians are skeptically holding on to their possessions and their own efforts, lest in giving them to God they come to want; and the world goes on to ruin. I hope you will keep this matter before the readers of *THE WAY*.

Helping.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you are as big as I am, 'cause we're twins," said Nelly.

"I won't carry it!" said the little cousin, with a pout.

Mother looked from her open window and saw the trouble. "One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mother, "and then they could fly with it."

The children laughed and looked at one another; then they all took hold of the basket together, and found it very easy to carry.

"The way to do all the hard things in the world," said mother, "is for every one to help a little. No one can do them all, but every one can help."— *Philadelphia Methodist*.

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The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate and straitened the way, that leadeth unto life, and few they be that find it!"

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

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Scraps.

J. A. H.

"Please give scriptural authority for the benevolent institutions of the present day, such as Sunday-schools, Ladies' Aid Societies, Temperance Unions, Missionary Societies, and so on." This question was dropped into the "Question Box," at Morganfield. There is no scriptural authority for the organization of any societies except the Churches of God. The Sunday-school, in the congregation of which I am a member, is simply a meeting in which they sing and pray and teach the scriptures. The elder brethren of the church are present and have the oversight of what is done there. It is not wrong to sing, pray or teach the Bible. Nor have I ever known them to do anything wrong at that meeting at our place. In fighting evils let us be careful not to murder righteousness.

* * *

A reader of The Way writes: "I have just read your article on 'What it is to Trust God; Who Does It?' It is fine. It just covers the whole ground and settles the question forever as to how 'the farmer,' and everybody else, can do it. It makes me feel small; but, by the grace of God, I will not stay so. How splendid is this lesson of trust, and how few have learned it!"

These words from one who has for years been a faithful worker in the Church of Christ, greatly encourage me. I hope and pray that this blessed doctrine of trust may move thousands to do many times more for the salvation of men than they have heretofore done. Christians constitute Christ's life-

saving crews, and we ought to give all diligence to the performance of our duty. God forbid that it should be said to me in the judgment, "You had the opportunity to try to save that lost soul, and you did not try."

* * *

D. R. Dungan, in Christian Century, says: "I have been told that we are not the Church of Christ; that we are only a movement. If that is the case, it is high time that we should begin an earnest search for the old paths, the good way, and walk therein. For one, I want to know that I am in the Church of Christ, and if I am not in it, I wish some one would point it out to me so that I can join it."

Who are the "we" that Bro. Dungan is inquiring about? If he means those who, with a true heart and in full assurance of faith, have taken Christ to be their Lord and Master, their leader and guide, who have been born of water and the Spirit, baptized into Christ, who take the New Testament as their only and all-sufficient guide in their work and worship, and Christ's congregations as the only societies needed for the doing of his will—if these are the people he is inquiring about, we are the Church of Christ. But if he includes in the "we" those people who have divided churches by putting organs, missionary societies, etc., into them, he must be answered in the negative, for such people are no part of it. Jesus, through Paul, particularly describes such people, and says of them, "They that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." No man is a member of the Church of God who does not serve Christ. No man serves Christ who has divided a church, or helped to divide it by forcing upon it an organ, missionary society, or any other things not required by the New Testament, unless he has repented, confessed his sin and obtained forgiveness for it. (See Romans 16:17, 18.)

All the Christians in the world constitute the Church of Christ on earth, and Christians are those who, having been born into the kingdom of God, are faithfully following Christ.

Possibly Bro. Dungan has never so divided a Church of Christ; but, if I am not mistaken, he receives as brethren beloved and in full fellowship those who have done such things, and, if so, there is a passage of scripture to which he should give the most heedful attention. It reads thus: "Whosoever

goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (2 John 9, 10).

I wonder if Bro. Dungan, and those like him, who habitually fraternize with wicked dividers of churches, ever ask themselves this question: "What will Christ do with me in the judgment if all the remnant of my days I continue to disregard his command to mark and avoid such people, if I continue to receive them and greet them as brethren in full fellowship?" It is no small matter to live in perpetual disregard of a commandment of God.

Professor McGarvey used to affirm, and I suppose holds to it to this day, that to put an organ into the church service is an unauthorized and sinful thing. Of course the man who does this unauthorized and sinful thing, and thereby causes a division in the church, is one of those of whom Paul says they "serve not our Lord Christ, but their own belly," and whom he beseeches us to mark and turn away from. I wonder how such men as Dungan and McGarvey can reconcile it to their consciences to receive and greet and work with such men! I would like to see an essay on Romans 16:17, 18, and 2 John 9, 10, by either or both of these brethren.

* * *

Have you seen one of the new catalogues of Potter Bible College yet? If not, send for one. On a card addressed to Potter Bible College, Bowling Green, Ky., ask for one, and it will be sent.

The Church of Christ.

Impudent Impudence and Impudence Impudent.

J. A. H.

It is conceded that one church was planted in the apostolic age, and but one—that is, every congregation of Christians in the world was of the same faith and order with every other congregation. There were no denominations. And all who know what the Bible teaches on the subject, and who believe its teachings, know that there ought not to be such divisions now. They are not of God; they are contrary to many of his plainest and most unequivocal statements; they are of the world, the flesh and the devil; they constitute one of the greatest of all hindrances to the conversion of the world. Jesus, in praying for all who should believe on him through the word of the apostles, asked "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 8:21). Paul exhorts us in the name of the Lord, in these words: "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 perfect together in the same mind and in the same judgment" (1 Cor. 1:10). This exhortation is addressed to "them that are sanctified in Christ Jesus,

called to be saints, with all that call upon the name of our Lord Jesus Christ in every place" (v. 2).

Moreover it is plain to even the most unsophisticated mind that when two denominations teach contradictory doctrines, one of them is teaching a falsehood. And any one who is but little versed in the controversies between the denominations can easily call to mind from half dozen to a dozen points of doctrine in which they contradict one another, and in which manifestly one party or the other teaches that which is false. For instance, consider the number of contradictory positions that are taken concerning the divinity of Jesus, the unity of the church, church succession, the action of baptism, the design of baptism, the subjects of baptism, the operation of the Spirit in conversion, the sufficiency of the Word of God as a creed, confession of faith, book of doctrine and of discipline, concerning the name of the church, concerning its government, concerning predestination and apostasy, and so on. These subjects suggest at once a dozen or more falsehoods that are continually and diligently taught by the great popular denominations of the day—falsehoods beyond the possibility of a doubt, because they contradict one another in them. Who is so deluded that he does not know it is bad, very bad, to teach falsehoods in the name of Christ? And who is so feeble-minded or thoughtless as not to know that these denominations do it continually?

While all sensible and thoughtful men, whose attention is called to the state of the case, know that this dire evil exists, many of them seem to think it is a necessary evil, one to be submitted to without protest or effort at correction. So the world rolls on and the divisions increase.

But is this so? Is there no remedy? Can not men learn the truth and walk in it, and be freed from falsehood? Can they not teach truth, pure truth, in their religion? Certainly they can, for Jesus says: "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" (John 8:31, 32). It is by hearing the truth, believing the truth and obeying the truth that men are saved. Truth unites, falsehood divides. Jesus says, "If ye abide in my word, ye shall know the truth." It is all-important to abide in his word, to be careful that we teach nothing in religion but that which we get from him, to do nothing but what he teaches us to do, to be nothing but what he teaches us to be, to have nothing but what he teaches us to have. In religion Jesus must be supreme at all points. He tolerates no rivals, nor does he ask or receive any advice or suggestions from his disciples concerning the law or the government of his people. He is infinitely above us in knowledge, wisdom, goodness and power, and any suggestions from us concerning the building up, the government, or the extension of his kingdom would be presumptuous indeed. Our whole duty to him is expressed in three of his holy commands—namely, "Come unto me," "Take my yoke upon you," and "Learn of me." He who does these three things as he should, will abide in Christ's word, will know the truth, and will be made free.

Divisions can not possibly come among Christians, except by the neglect of, or departure from, one of these commands. As long as we come to Christ, take his yoke upon us and learn of him, we learn the same thing, believe the same thing, do the same thing, and have no divisions among us. Every division that exists among the professed followers of Christ came from forsaking the divine wisdom and following the wisdom of man. "Factions, divisions, parties" are classed among "the works of the flesh," and it is said, "They who practice such things shall not inherit the kingdom of God." (See Galatians 5: 19-21). A most fearful statement inasmuch as millions of people about us are practicing these things every day, and glorying in them.

I have heard that a Methodist preacher in Montgomery, Ala., recently made the following statement from his pulpit: "It is impudent impudence and impudence impudent to call a church the 'church of Christ' at this time. That was the name of the church in the apostolic age, because there were no other churches at that time." Well, what has become of that church? Does the gentleman think it has passed away? Surely not, for Daniel said it would stand forever. That was the only one built by Christ, and it is as certain as God's truth that all others are wrong and, in as far as they differ from the one which Christ built, they are displeasing to God, being in direct contradiction to his holy law, and contemptuously presumptuous in rejecting it. The Methodist Church, in its articles of faith, its conditions of membership, its book of discipline, its church government, and in its name, is unscriptural and wicked, being subversive of the will of God. It is as certain as any fact of history that the Methodist Church is not the one that Christ built. If the minister referred to had been a member of the church which Christ built, he would not have thought it so very impudent to call it the church of Christ. I do not belong to anything else, and why should I not call it by the name, or names, the Master gave to it?

The church of which I am a member has the same names, the same conditions of membership, the same creed, the same book of discipline, the same book of doctrine, the same church government, the same conditions of fellowship, that the church of Christ had when the last apostle died. Is it not then the same church? What other church on earth can say as much? Not one. The church is in existence, that is certain, for Christ built it and God said it would stand forever. Then let us all find it, belong to it, live for it and put forth all the energies of our souls to build it up. Every Christian ought to love the church as he does no human being, and work for it with greater ardor, enthusiasm and zeal than for any human being. Let us then proceed to consider the characteristics of the church of Christ as the apostles left it when they died, and see if there is one like it on the earth to-day.

ITS CREED.—The creed of the church is its common faith—that which every member of it must believe. Now the creed of the church which Christ planted was this: "Jesus is the Christ, the Son of the living God." Every one who believed this, with his

whole heart (intellect, affections and will), was admitted to the baptism and to membership in the church. He who so believed accepted the divine account of the life of Christ, including the narrative of his resurrection and ascension; he loved Jesus because of his great love and sacrifice for man; and he gave himself to Jesus with full purpose of heart to devote his life to his service. This is what it is to believe on Jesus with the whole heart, and this was required of every member. (See John 6:30; Acts 2: 36-41; Acts 8: 5, 12, 13; Acts 8: 26-39; Acts 18:8; Romans 10: 9, 10.)

BOOK OF DOCTRINE.—The church of Christ was a school, and its members were called "disciples," which means learners. Christ, through his apostles and prophets, left to this church a book of doctrine—namely, the Bible. This contains all the truth that God has had written by his Holy Spirit for our learning, comfort and guidance. The word "doctrine" means "teaching," and this book contains all the teaching that God has had recorded for man. It is a wonderful library in one book—a book infinitely superior to all other books, worth infinitely more than all other books combined, containing the grandest history, poetry, philosophy and morality ever expressed in human speech. It is as superior to all other books as God is superior to man. No Christian does his duty who does not diligently study it daily. Every word of it ought to be gone over again and again and again as long as one lives, that the reader may daily become more like God in his thoughts, words and deeds.

ITS BOOK OF LAW AND GOVERNMENT.—For the direction of the church in all its work and worship, for the rule of conduct for its members in all matters of duty, for the perfect guidance of preachers, evangelists and bishops in the instruction, direction, oversight and discipline of the church in any and every matter that may arise, God gave to the church the New Testament to be its perfect law, its perfect book of government and discipline. This book is the fullness of divine wisdom and goodness for the purpose for which it was given, and it is wicked, rebellious and presumptuous for any church claiming to be a church of Christ, to make for itself a confession of faith, or book of discipline. It is the same as telling God that his attempt was a failure, and that we will now proceed to do what he attempted but failed to accomplish. To me it seems as plain as light that there is something radically wrong with the head or heart of the man who thinks any human production is superior to the New Testament as a discipline, confession of faith or rule of government for the church of God. Christ is infinitely superior to any man, or body of men, in knowledge, wisdom and goodness; and great, very great is the crime of setting aside God's Book for one of our own make. "But," they say, "we get our disciplines, creeds and confessions of faith out of the Bible." If this claim were true it would be a wicked thing to do, for we ought to take God's Book just as he gives it to us, and not cut out certain parts of it, as rules for our church. But the claim is not true, for every one of these human creeds, confessions of faith and books of discipline is more or less contradictory of the Word of God. In

proof of the sufficiency of the Word of God see John 3: 31, 32; 2 Tim. 3: 16, 17; 2 John 9, 10; Rev. 22: 18, 19.

THE CONDITIONS OF MEMBERSHIP.—The terms of admission into Christ's church are simple and plain. One must hear the gospel and believe it; he must give himself to Jesus in a loving, trusting, penitent faith; he must make known this faith and be baptized into Christ, buried in water and raised from it; thus one comes into Christ, to the remission of sins, and the gift of the Holy Spirit. The passages which have been referred to in proof of the creed of the church make plain what is here said on the terms of admission.

CHURCH GOVERNMENT.—Each congregation of the church of Christ should have bishops and deacons. The former of whom are, under Christ, the overseers, rulers and directors of the church; the latter are servants of the church, who do the work and look after the business which is committed to them. The word deacon means servant; the bishops are also called elders, and they are the divinely appointed pastors of the flock. It is their business to guide the church in the service of the Lord, according to the teaching of the New Testament, to take the oversight of the congregation in all its work and worship. In the church of Christ there is on earth no court higher than the congregation, no officers whose jurisdiction is above that of the elders. Not so of the Methodist Church, for it has courts ranking one above another, and officers of various grades, from their bishops (who are very different bodies from the bishops of the church of Christ), down from grade to grade. The ideas of the founders of the Methodist Church as to what a church should be, and as to how it should be governed, were very different indeed from those of Christ. They were evidently of the impression that they could greatly improve his work. How they ever obtained such an overflowing opinion of their greatness, wisdom and goodness is one of the mysteries connected with the folly of man. To a man in his right mind it does seem incredible that human beings would ever become so infected.

References on church government: Acts 20: 17-35; Acts 14: 23; Phil. 1: 1; 1 Tim. 3: 1-13; Titus 1: 1-9; 1 Peter 5: 1-4.

MISSIONARY AND BENEVOLENT SOCIETIES.—Connected with the church of Christ there are no missionary or benevolent societies except the congregations themselves. Every faithful congregation is in itself a most diligent and effective missionary and benevolent society. Each member of it has two great works to do: (1) to develop himself more and more, daily, into the likeness of Jesus; (2) to do what he can towards leading others in the same holy way. All other interests and occupations should be made subservient to these two great ends. He who is neglectful of them will find at last that he has failed at the vital points, that he neglected the very things God had him here to do.

THE NAMES OF THE CHURCH.—In the Word of God this holy institution is called "the church," "the church of God." Christ says, "my church," and

Paul speaks of "the churches of Christ." No man has a right to call this God-made and God-named institution "the Christian Church," or "the Baptist Church," or "the Methodist Church," or by any other name than the divine ones. It is natural for worldly people to prefer the human to the divine; but it is strange that any Christian should do so. Let us speak as the oracles of God and walk in the way of his commandments.

Now the congregation of which I am a member is identical in creed, book of doctrine, book of law and discipline, conditions of membership, church government, and names, with the church of the apostolic age, and I am not a member of any other society. Why, then, shall I not speak of it as a "church of Christ," and what impudence is there in calling the great body of which this congregation is a part, "the Church of Christ"? Is there not some ignorance or impudence in a Christian belonging to any other society?

Light in a Dark Place.

HAKARINI ARUKI.

Following the missionary's advice, I began to take lessons in theology, and tried to understand the learned words he used, but, to confess the truth, I found this very difficult. As the time appointed for the church to administer baptism drew near, the pastor of the church called on me, and, reminding me of the day, asked me to be on hand, which I agreed to do.

It was a bright morning in the month of May. A rain had fallen the night before, and everything was fresh and beautiful. The sun rose clear, calm and serene. I only wished the Son of righteousness might thus rise in my own heart. I went that morning to the church, as we called it, rather troubled and curious to know what sort of ceremony I should be carried through in becoming a Christian, for really I had a very imperfect idea of what was expected of me.

At the close of the sermon by the pastor I, along with others, was invited to come forward on a front seat. The missionary then read from Matthew 28: 18, 19, which in my language reads as follows: "Iesu susumite karera ni katari-iikeru wa ten no uchi, chi no ueno subete no ken wo ware ni tamawareri. Kono yueni nanji yukite bankoku no tami ni baptisma wo hodokoshi, kare wo chichi to ko to Seirei no na ni irete deshitoshi." Literally translated into English it is as follows: "Jesus advancing to them, spoke, saying, In heaven, on earth, all power is given to me, therefore you going all nation's people to baptism deliver, entering into the name of Father, Son and Holy Spirit, make them disciples." A rendering I afterwards learned to be a great perversion of the original meaning, since, according to this reading, the first thing to be administered is baptism, then they were to be put into the name of Father, Son and Holy Spirit, and made disciples. What is done in entering people into these three names is not stated.

After the reading and some comments, the mis-

missionary put to each of us, as well as I can remember, the following questions:

"Do you believe in God the Father, who created all things?"

"Do you believe in Jesus Christ, the second person of the Trinity, who is God the Son?"

"Do you believe in the third person of the Trinity, the Holy Spirit?"

"Do you accept Christ as your Savior?"

"In receiving holy baptism, do you agree to be faithful to the church in all of her appointments?"

To all those questions I gave assent, as did also the others with me. Then the missionary took a cup of water, and, standing near each of us, in turn poured a little upon our heads, saying each time he did it: "Entering you into the name of the Father, and the Son, and the Holy Spirit, I give baptism unto you."

I was now enrolled as a member of that church, and considered myself a Christian; but as yet I knew very little of what my duties were as such.

My parents as yet knew nothing of my becoming an adherent of the new religion. I hesitated to write them, lest they oppose, which I felt almost sure they would do. Finally I wrote my father a letter, telling him all about it. It was several months before he gave me any reply. This made me feel very anxious. Finally a letter came. I was almost afraid to open it, as I recognized it at once as being from my father. With trembling hands and a beating heart I tore off the end. The letter was written according to our common custom, on a continuous sheet of paper and rolled into a loose roll, and then simply pressed flat and slipped into the envelope. Drawing out this compressed roll, I began to unfold it, reading as I did so. It read as follows: "My son, although I do not now feel so bitter against you as I did on first receiving your letter, yet I fear you have made a great mistake. Your mother is almost prostrated with grief, and has had no peace since she heard the news of your forsaking the faith of the fathers. I hope as you grow older you will see your mistake and return to the true path. Do you say that all our ancestors were mistaken, and that you, being only a boy, have found the truth, and that, too, in the hands of foreigners? You will now turn your back upon the graves of your grandparents, nor even worship at them again, I suppose, as I am told the Christians condemn such ancestor worship. You have only shown how easily youth is led astray."

These suggestions of my father were such as I had not really thought of, and, I must confess, were very hard for me to get around. I went to the missionary and told him my trouble, and asked him if Christianity began in America. He said No; that Christ was an Asiatic like myself, and so far as nationality was concerned, Christ was as nearly related to my country as Buddha. He then pointed out to me on the map the relative positions of Palestine and Japan. He stated further that present Japan had laid aside many things their ancestors practiced, and that it is no more disloyal to do so in religion than other things. One thing among others he mentioned was the modern lamp as compared with the grease

lamps our forefathers used. I knew my father had a modern glass lamp, in which he used oil. As to worshipping at the graves of our ancestors, he said that while the Christian religion forbade worshipping at them, yet in Christian countries the relatives often visited the graves of their dead and planted flowers upon them.

I was quite pleased at hearing the missionary's advice, and, thanking him, went back to my room determined to present the same arguments to my father. I wrote him a letter at once, setting forth the points I had gained in the strongest manner I possibly could, and awaited results.

God a Living Power in the Affairs of Men.

J. N. ARMSTRONG.

From a great deal of the teaching done to-day one could conclude that God has retired to private life and turned the world over to natural laws and means on the one hand, and men on the other. Each man is left, it seems from this teaching, to work out his own success by employing these natural forces independent of God, the Holy Spirit, or of Christ. Natural law must simply run its course and produce the same effect, whether you believe in God or don't believe in him, whether you pray or don't pray, whether you sacrifice your very life in his service or live a life of selfishness and ease. In other words, God is no more than a stone image respecting those blessings that come through "fixed" law. Such a theory ties God's hands by natural law, and you may devote your very soul, mind, body and money to his cause, and pray to him every day that his power may cause everything to work together for your good; that he may overrule every agency and every power in the universe to bless your home and business, and yet your results are the very same that they would have been had you lived without regard to God. They tell you that God does not bless to-day in temporal matters except as you diligently seek these blessings through a wise application of natural laws. The infidel just over the fence from you can get every blessing, with his blasphemy and infidelity, that you can get with all of your prayer and fidelity to God; and they tell you he trusts God just as much for temporal blessings as you do. Think of it — a God who made this wonderful world in which we live, with all of its natural laws, means and resources, has so fixed himself that the very laws he has made are more powerful than he; that actually the results of his laws are inevitable, regardless of his will. Although he may love you devotedly, even as he did Job, Daniel and David, yet he has to treat you just as he does the infidel; for these blessings come through law — fixed law.

Surely this is not the God of the Bible. God himself disowns this as his relation to the natural forces. He claims to have control of all law and force. He has never acknowledged, so far as I know, that any law, man or nation was not under his control, and that he could not use them any moment to serve his purpose; on the other hand, many times did he use

the mightiest nation in the world as a rod in his hand to accomplish his end.

Just because God works in and through natural laws and means and there is no manifestation of his power we are apt to conclude everything happens solely as the result of natural law. In supposing this we make a great mistake, for God can cause natural law to work out the very result he desires. Throughout Bible history he did this, as the records clearly show.

His unseen power took hold of the affairs of men and worked them so as to accomplish his will, although no manifestation of power was there, and the bystanders would never have known that God was in a million miles of the occurrence. The results looked as if they had "just happened," and yet God made them happen. Not only would those who were active in such occurrences fail to see anything but natural affairs working their course, but the world itself would never have known God had anything to do with the bringing about of the results had he not told it afterward when the history was written.

"Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few" (Isa. 10: 5-7, R. V.).

Here God used a mighty king with all his power to accomplish his purpose, although the king was unconscious of God's unseen power. Neither would we know to-day that God directed this king had he not told it. It seems, by reading the history, that it just happened that the Assyrian king made war against Israel. No power was manifested, and nothing was to be seen save natural affairs working out their course. The Assyrian whipped Israel just as long (and no longer) as God desired, even till his indignation and anger were accomplished, then he stopped him. God began it, continued it, and ended it at his will, and yet he worked through natural channels and employed natural means to accomplish his will. The result, without doubt, was as directly his as if he had done it through miraculous powers.

The very promises of God would be dependent on circumstances and surroundings rather than on God's power, were it not true that all the powers of the universe are the servants of God, and that he can cause them to work out his will as he pleases.

But God is not slack concerning his promises, and they depend alone on his own infinite goodness, riches and power.

"For I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before Jehovah thy God three times in the year" (Exod. 34: 24, R. V.). This language was spoken to Israel before they crossed over into the promised land. God was getting them ready to cross, and giving them laws which were to govern them in their new home. He gave them special directions as to how they were to

treat the nations of Canaan. "And when Jehovah thy God shall deliver them up before thee, and thou shalt smite them; then thou shalt utterly destroy them; thou shalt make no covenant with them nor show mercy unto them: neither shalt thou make marriage with them. * * * But thus shall ye deal with them; ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire" (Deut. 7: 2-5, R. V.).

Thus Israel had directions from God to gradually put these peoples out of their very homes, to break down their altars, and to burn their images. Such treatment would necessarily make them hostile; and no doubt in a little while they did hate Israel as intensely as it is possible for one people to hate another, and if it had been in their power they would have blotted Israel out.

Now, during all the time Israel was thus dealing with these peoples, it was the law of God that all the males appear before Jehovah at Jerusalem three times a year. These annual feasts usually lasted seven days. Humanly speaking, it would have been very dangerous for all the men to have left their families — wives and little ones — exposed to these enemies for days. Human wisdom would have said, "Place a guard around these homes." These nations could have done much damage, killed many women and children, while Israel was at Jerusalem. Fear of this would have kept many from being true to God. They would have felt duty bound to stay at home and protect their families. So God told them (to induce them to obey him): "Neither shall any man desire thy land, when thou goest up to appear before Jehovah thy God three times a year."

Naturally they would desire and long for Israel's land, since it was their native country. Doubtless every day in the year they did desire it except at these three times. When they could have done evil to Israel and laid waste to her land, they had no desire for it, desire all dead; but as soon as all Israel returned home desire for Israel's land burned within them again. Thus God was a living, active influence here, and he exerted this influence in specially caring for his people.

An unseen and an unconscious power was brought to bear upon the hearts of these wicked men to prevent them from desiring Israel's home. I suppose no one of them knew why he did not desire the land. No doubt God used natural means to divert their mind and attention from Israel.

Every man of Israel went to Jerusalem trusting God to protect his wife and little ones, yet his trust involved a special intervention of God's care so far as he could see. There was no natural law, means or agencies to which they could trust. They had to look directly to God, trust him to keep away the desire from these wicked ones to take their land.

I will here dare to say that every man who did not trust his wife and children to God during his visits to Jerusalem was afraid to go. And his only ground of trust was this promise. If this promise fail, his family will be killed and his home destroyed. He risks all on this promise.

But if they claimed they went trusting God to protect their families, would somebody say they were boastful? Then, when they returned home and found everything safe, and they said God had specially cared for them, would they have been exploiting themselves?

A man believes and is baptized. He is happy in the thought that he is saved. No one ever thinks of saying this man is "boastful" and "exploits" himself because he claims the fulfillment of the promise at the end of his obedience. Every one would think it was distrust in God not to claim the promise.

"Seek ye first his kingdom, and his righteousness: and all these things shall be added unto you" (Matt. 6: 33, R. V.).

In this passage there are two parts, the command and the promise. A man does seek "first" his kingdom and his righteousness, and he is just as conscious that he does as he was conscious that he believed and was baptized when he entered the church. Shall he claim the promise in one case and not in the other? Is not Jesus just as faithful to fulfill one promise as another? Yes; and if you are conscious that you do seek first the cause of the Master, you may trust God for the promise till you die. These blessings may not, and will not, come many times like you expect them, but they will come.

Christians sometimes are not satisfied with God's provisions, especially if that provision is hunger and want; so they begin to murmur, complain, and cease to trust him, and begin to doubt the difference between the child of God and the child of the Devil in temporal matters.

"It looks to me like the man who seeks for these things get them, and those who do not, come to want," and the first thing they know they are making the "these things" the first object of life; then they are serving mammon. Unconsciously men drift into the service of mammon. "Take heed to yourselves."

A Dialogue.

N. P. LAWRENCE.

CHAPTER IV.—JOHN, AMOS AND WILLIAM.

J.—Cousin Amos, I would like to talk further with you on Bible subjects.

W.—John has told me of the Bible talks you have had together, and I have become interested.

A.—Well, I am glad always to talk on Bible themes, and now that there are three to take part, suppose we begin at the foundation. In your view, what ideas are fundamental in Christianity?

J.—I would say that Christ's work and death for us is fundamental.

A.—Well, a study of his life and teachings will bring us to the foundation of Christianity. John the Beloved tells that he wrote that his readers might believe and have "life." (John 20: 31.) What does Luke say as a reason for writing? (Luke 1: 1-4.)

W.—He wished Theophilus to be assured of the certainty of the teaching he had received.

A.—Then we will assume that Matthew and Mark wrote for similar reasons. John, what does Paul say in Rom. 15: 4?

J.—He says: "Whatsoever things were written aforetime were written for our learning" and to give hope.

A.—What was then future "aforetime" has in part been realized in our Savior's life and work of atonement. John, how do we get the benefits of the atonement?

J.—Paul says we are justified by faith.

A.—And he says also that we are justified by the blood of Christ, and saved by his life. (Rom. 5: 1, 9, 10.) William, please read Rom. 1: 16: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."

J.—What does that mean? Does not that leave out the Holy Spirit's influence?

A.—Certainly not. The gospel is the word of the Holy Spirit. John, read 1 Cor. 4: 15, last clause, "For in Christ Jesus I begat you through the gospel." William, please read 1 Peter 1: 23: "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." In James 1: 21 we read: "The implanted word, which is able to save your souls." The word is an instrument. Eph. 6: 17: "The sword of the Spirit, which is the word of God." Heb. 4: 12: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Isa. 55: 11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." By these texts we see that God by the Holy Spirit uses the word as an instrument of such efficiency that his purpose will be accomplished without fail.

W.—This has been a very interesting exercise, and brings to notice ideas that are new.

J.—For my part, Cousin Amos, I have thought your ideas of Christianity are very peculiar, and I am glad to follow your lead in this investigation. Some of the passages just read I do not recollect having ever noticed before, and I shall be glad of other such interviews.

W.—John has expressed my mind as well as his own.

A.—I shall be pleased to continue the investigation at any time.

God's plans, like lilies pure and white, unfold;

We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.

And when through patient toil we reach the land

Where tired feet with sandals loose may rest,

When we shall clearly know and understand,

I think that we will say, "God knew the best."

—Selected.

The charity that allows a brother to suffer for the necessities of life is not the charity of the Bible.

Why Do the Heathen Rage?

D. J. WILLS.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed" (Psa. 2: 1, 2).

God thunders in the clouds, murmurs in the tempests, and whispers in the breeze. He giveth fragrance to the rose and streaketh the lily with delicate tints. Myriads of leaves upon the hills clap their little hands in glee with every passing breeze. Myriads, I say, and yet no two are alike. "The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." "Why do the heathen rage, and the people imagine a vain thing?" Thou carriest the Great Dipper around the North Star every twenty-four hours, and bringest it back to its starting place. And in the multitude of thy mercies thou hast set thy bow in the cloud. Thou hast shown that thou art a living God by teaching man to speak, as no man can speak any language without first being taught it. Thou madest man upright and gavest him a conscience to go by. Even the law of conscience or the law that has always remained in the world to condemn sin. And thou hast said that if any man will do thy will, he shall know of thee, even unto the uttermost isles of the sea. "Why do the heathen rage, and the people imagine a vain thing?" God works by rules and numbers. Not even a snowflake has ever fallen but what had the same number of particles. In botany he works with the number five. In conversion and salvation with the number three. There never was an ear of corn grown but what had an even number of rows. Can any man say these things are all by chance? And when the Scriptures say that even the very hairs of your head are all numbered, it means just what it says, for they are all numbered. Let him who denies the existence of the living God account for the originality of man. He may show a resemblance between man and animal life down to the little animalcules. But to say that man originated from insect life is to say that he may again. And no man would argue that if mankind was completely wiped off of some portion of the earth, it would ever be again replaced in this manner.

Thou hast given the swallow untiring strength of wing to cross the briny deep. And thou, O God, hast given it the instinct to know when to migrate, when insects are breeding upon the water so that it may sustain life on its long voyage. And thou hast said that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they (the heathen) are without excuse."

Paul here is talking about the heathen, and he says the works of creation ought to tell any man, though a heathen, that there is a God. And he says

that if common sense does not tell him this, he will be without any excuse.

"Why do the heathen rage, and the people imagine a vain thing?" When Paul stood on Mars Hill and saw the heathen inscription, "To the Unknown God," he said unto the people: "This God whom ye ignorantly worship dwelleth not in temples made with hands. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Now the time was when God winked at or overlooked the sins of the heathen, but he doesn't do it any more. And when was the line drawn? On the day of Pentecost, when the Spirit, by the mouth of Peter, said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Here was the command for men everywhere to repent. And "every one of you" did not only apply to those present, but to every one on the face of the earth. And we find that every nation was represented in Jerusalem on that great and notable day.

"He that knoweth little and doeth it not will be beaten with few stripes." "He that knoweth much and doeth it not will be beaten with many stripes." Now, it does not look reasonable that a man who has never heard the Word and never obeyed it should receive the same punishment as the man who has heard it and then would not obey it. So you see that God has evened this thing up. When Peter and John went up to the temple to pray, as they entered in at the Beautiful gate, they saw a man over forty years of age begging for alms, who had been lame from his birth. The man, when he had been healed by Peter and John, went leaping about and attracted great attention. As the crowd gathered Peter began preaching, and as a result five thousand were converted on that day. The rulers, elders and scribes, seeing what a good work Peter and John had accomplished, and knowing they were unlearned and ignorant men, became very jealous of them, and had them thrown into prison. On the morrow they were released, and going back to their own people, related all that had happened. When the disciples heard what had been done, they lifted up their voices and said: "Why did the heathen rage, and the people imagine a vain thing? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ."

Peter and John were persecuted by the rulers and elders because they were jealous of their good works. And just as soon as Christians do not do enough good to create enough jealousy to cause them to be persecuted, they ought to begin to be alarmed.

"But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4: 15, 16).

"Why do the heathen rage, and the people imagine a vain thing?" Why do they?
Jordan, Ontario.

To be in Christ is to have Christ in you, and to have Christ in you is the hope of glory.

The Way

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

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Scraps.

J. A. H.

Seven weeks from to-day, August 12, Potter Bible College begins its second year's work. And I will be glad to get back home and into the school-room. These changes are good things. I am always glad when the session closes, and am always glad when it begins again. It is very pleasant to be in a protracted meeting, preaching the gospel of Jesus, seeing people coming into Christ's kingdom, hearing them express their gratitude and joy upon being saved in Christ. Then it is very pleasant to be at home again with wife and children and other dear friends. I am sorry for old bachelors.

It is enough to fill one with ardor and enthusiasm to stand in the school-room before a hundred or more bright young men and women, and to think of the possibilities for good that are open to you. Who can estimate the good that may be accomplished in one session by one who will put his soul into it, and with all diligence, and with unceasing prayer, will strive to do all the good possible in and through his students? It falls to the lot of this writer to teach several classes in the Bible. No mortal appreciates, or is capable of appreciating, how inexpressibly valuable this Bible knowledge is. It is not too much to say that the God of the universe, who knows all things, who understands all things, who made all things, infinite in knowledge, wisdom, goodness, love and power, did his best when he wrote the Bible. And those who study it daily, diligently, prayerfully, lovingly, are constantly drinking deep draughts from the fountain of all knowl-

edge, wisdom, goodness, love and power; and, without being conscious of the marvelous change, they are daily being transformed more and more into the likeness of God. And in proportion to the quickness and thoroughness of this transformation is a man's growth in love, joy and peace, in knowledge, wisdom and goodness.

* * *

Lord Bacon says: "Thy creatures have been my books, but thy Scriptures more; I have sought thee in the courts, fields and groves, but I have found thee in thy temples."

* * *

The greatest of Germans, Goethe, says: "The Bible is so full of matter that more than any other book it offers material for reflection and opportunity for meditation on human affairs. . . . As for myself, I loved and valued it; for almost to it alone did I owe my moral culture."

* * *

The great, rugged Scotchman, Thomas Carlyle, pays his tribute to the divine book in these words: "In the poorest cottage are books—is one book wherein for several thousands of years the spirit of man has found light and nourishment, and an interpreting response to whatever is deepest in him."

His mighty fellow countryman, Sir Walter Scott, in his old age said to his son-in-law, Lockhart: "Read to me." "What book shall I read, father?" asked the younger man. "What book! Why need you ask? There is but one book." And Lockhart read to him from the Bible.

A. H. Forbes says: "Great men have drawn up moral codes for general use, but, so far from taking the place of the Bible, one never hears of them after two or three years."

* * *

Professor Sayce, in his "Witness of the Ancient Monuments," says: "In every case where we can test the Bible story by contemporaneous monuments, the authenticity of which is doubted by no one, we find it confirmed and explained, even in the minutest points. . . . The long-buried stones have been disinterred to cry out against the assailants of our faith, the long-forgotten empires of the ancient East have risen out of the grave of centuries to testify to the truth of the oracles of God."

The author of "The Book Wonderful," in speaking of the wonderful adaptability of the Bible to translation, says: "A Zulu Kaffir once said to me, 'White men are especially favored. They have railways, telegraphs, breech-loading rifles, fine clothes, wisdom and wealth; but they lack one advantage, the Gospels in Zulu language.' I replied, 'Our translation is splendid; it is next to the Greek.' The Zulu shook his head and said, 'It can not equal ours.' I thought no more of it till a Malay said to me, 'The Malay language is the most eloquent in the world: look at our translation of the Scriptures.' This set me thinking. Now Chinese is one of the most horrible languages conceivable. I can not speak it, but am quoting the opinions of experts. A Chinese Christian to my face deplored the privation Europeans endured in not having access to the Chinese version of the Scriptures. This gave me further light. I am now convinced that the Scripture is unique in that it will bear translation into any language without losing one item of its force."

"This is not the case with other books. Homer loses his richness in a translation; Æschylus becomes uncouth and flat; Tennyson in German loses one-half his force and beauty, as does Schiller in English and Milton in French." The facts are that the writings of Homer and Æschylus were written by Greeks for Greeks, those of Milton and Tennyson by Englishmen for Englishmen, those of Schiller by a German for Germans; but the Bible was written by the Creator of men for man. And so it is adapted to all languages.

* * *

"In the various lists of 'best selling books,'" says the Evangelist, "the volume which actually heads the list is omitted. It is not 'David Harum' or 'Trilby,' not 'The Master Christian' or 'The Reign of Law' or any other 'most popular novel of the month'; it is, on the testimony of the great department stores, none other than the Bible. 'Occasionally,' says one of the department clerks, 'a popular novel temporarily checks the demand; but year in and year out, one copy at a time — for those who buy in quantity go to the Bible Society — the sale of the Bible makes a higher daily average than the most popular novel ever published;' and the demand for the Bible, we are told, is steadily increasing."

It is a further fact that the popular novel lasts for a few months only, and in a limited district, while the Bible is sold all the time in all the world.

The following figures from the "Journal of Education" are convincing and eloquent: "During the eighty-five years of its existence the American Bible Society has distributed 68,923,434 Bibles. Last year the number was 1,554,128. Of this number 147,327 went to residents of the United States, and 973,615 to foreign lands. The total contributions to the Society have amounted to \$30,605,390."

It is probable that the American Bible Society distributed less than one-fifth of the Bibles that were distributed in the world last year; if so, and the estimate seems to be a conservative one, not less than three hundred and fifty million Bibles were distrib-

uted in the world last year. Remember the Bible is the only very old book that has any sale scarcely at all; its last pages are about nineteen hundred years old, but it out-sells any other book ever printed by many hundred millions of copies every year. Everything else of the first century has been out of date for hundreds of years; but this grand old book is the most up-to-date thing in the world to-day. Who is so foolish as to believe it was written by men?

Two Important Questions and the Answers to Them.

J. A. H.

"Brother Harding: If a Christian stays away from 'the breaking of bread' to entertain his parents, or to visit his parents, to attend to business, or for pleasure, does he sin?"

Yes, indeed. He plainly violates the injunction to forsake not "our own assembling together" (Hebrews 10: 25); and he shows very plainly that his heart is not right; for if it was full of devotion to God, as it ought to be, he could not be induced to stay away from the Lord's table by any such considerations. If he were accustomed to read the Word of God daily, and to meditate in it day and night, with prayerful eagerness to know and to do God's will, he would never be absent from the communion for such frivolous excuses. Jesus, in view of his dying agonies, and with a yearning to be remembered and loved by his disciples, said, when he instituted the Supper, "This do in remembrance of me"; and every Christian who loves him and honors his word as he should will allow nothing but insuperable obstacles to hinder him from heeding this word of the Lord. The prompt attendance of every Christian at the weekly meeting for the breaking of bread would in itself be a tremendous uplift to the cause of Christ. Every Christian should expend all the influence, time, energy, talent, money and strength that he can for the cause of Christ, and this consideration also should influence him to be at the Lord's house and the Lord's table every Lord's day. It is a privilege, a comfort, a blessing, a means of spiritual health and strength that no well-informed, spiritually-minded Christian is willing to forego.

* * *

"Brother Harding: If David added instrumental music to God's worship, why may we not do the same? God does not forbid it, nor mention it in any way in the New Testament; so we violate no law when we use it. Moses did not command it, nor institute it, yet David put it in; nor did Christ, or any prophet, or apostle condemn him for doing it. Why, then, do you advise Christians to leave a church when the organ is put in? Are you not a divider of churches and a disturber of the peace of God's people?"

David had excellent authority for putting instrumental music into the worship. I would gladly do it myself if I had such authority. Listen: "And he [Hezekiah] set the Levites in the house of Jehovah

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 Jehovah by his prophets" (2 Chronicles 29: 25). Here we have the authority of four prophets for instrumental music in the Jewish temple worship, namely, of David, Gad, Nathan and the writer of 2 Chronicles. And the inspired record says: "For the commandment was of Jehovah by his prophets." When a practice is approved by four great prophets of God, when it is plainly affirmed by the Holy Scripture to be a commandment of God, and when no inspired man ever utters a word of dissent, the practice is certainly established. So David put the instruments in because God commanded it.

Some think, if it was right then, and God commanded it then, it surely can not be wrong now; and therefore it is wrong to withdraw fellowship from a church because it uses it. But this reasoning is very fallacious and easily shown to be false. The fact that a thing is right at one time is no proof it is right at another. At one time God told Moses to smite the rock in Horeb that water might come forth. He did so, and the water came in abundance. (Exodus 17: 1-7.) At another time God told him to speak to the rock that it might give forth its water. Instead of doing just as he was told, remembering, doubtless, what God had said before, he smote the rock twice. (Numbers 20: 2-13.) God was angry with him on account of this, and on account of it would not allow him to go into the land of Canaan. What was right when God commanded it was very wrong when God said nothing about it.

In the New Testament we are told plainly to abide in Christ's word, and in so doing we are said to be truly his disciples. (John 8: 31.) We are also told, "Whosoever goes onward and abides not in the teaching of Christ has not God" (2 John, 9). When Moses abode in God's word, doing just what he was told to do, God was well pleased with him; but when he went onward, doing what he had not been told to do, God's anger was hot against him. And we are expressly taught that this principle holds good in New Testament times. It is by violating this principle that divisions are usually caused; and the violation itself springs out of unbelief, out of a lack of intelligent trust in God. There is manifestly in the mind of the innovator an impression that God, from lack of knowledge, wisdom or remembrance, has left out something he should have said; he has failed to mention what is very important to the welfare of his cause. So man proceeds to correct the error that God has made; and he plays the fool, of course, in so doing. God told Moses to take the rod, and Moses thought he ought to strike with it. Now we all know he ought to have done just what he was told to do, no more, no less. Let us learn from his case "not to go beyond the things which are written" (1 Corinthians 4: 6).

As to withdrawing from those who put instruments into the worship, Paul says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the

tradition which they received of us" (2 Thessalonians 3: 6). And he adds: "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" (verse 14). In the letter to Titus he says: "A facetious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned" (Titus 3: 10). The men who advocate the use of these additions to what God has said are of the false prophets whom Jesus mentions at Matthew 7: 15. Woe to the man who follows them! In this connection Jesus specially commends those who hear what he says and who keep his commandments.

When John says that whoever goes onward and abides not in the teaching of Christ has not God, but that he who abides in the teaching has both the Father and the Son, he adds this: "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh of his evil works." In Romans Paul says: "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Romans 16: 17, 18). Now the doctrine we have learned is to abide in the teaching of God, not to go beyond it, not to go beyond the things that are written, not to turn from God's word to the right hand or to the left, to hear what God says, and do that without addition, subtraction or change — this is the doctrine we have learned from God. If a man comes to us causing divisions by teaching or practicing what God does not require, nor mention in the new covenant, we are to mark and avoid that man; we are to withdraw ourselves from him, to have no company with him. After the first and second admonition, we are to refuse him. We are to beware of him as a false prophet, as one who is not contented to abide in the teaching of Jesus, but who is determined to go where Jesus has not led. We are to remember that such a man does not serve Christ, that he is a servant of his own belly, and that we must not receive him into our house, nor give him greeting; for if we do we will become partakers of his sin.

When a division arises in a church and some advocate the doing of that which the New Testament does not require, of that which neither Christ, nor his apostles, nor his prophets, ever taught or did, while others hold to that which is written, and refuse to do or to submit to the untaught thing, the former are not servants of Christ, but of their own belly; they are false teachers, heretics, destroyers of the peace of Christ's body, the church, with whom we are to have no company. But those who humbly and earnestly stand for that which is written, who can have no fellowship with those that go beyond, but who earnestly and faithfully strive to do as Christ directs, are in no wise to be blamed on account of the division. The blame lies wholly with those who depart from God's way by addition, subtraction or

change. Majorities cut no figure in the case either one way or the other. The church is not a democracy to be governed by a popular vote, but a theocracy subject to its divine King. The question is, "What does Christ say?" not, "What does the majority want?" A Christian should forsake a majority of a hundred to one just as quickly as he would a minority of one to a hundred, if it abides not in the teaching of Christ. It will not do to go with these belly-servers, whether they be many or few; for their way is the way of death, and the curse of God rests upon them. We should so act as to arouse them to a sense of their fearful condition, that they may repent and turn to God that their fearful sin may be forgiven. We will never bring them to a realization of their sin and danger while we go with them, and affiliate with them in their wrong; hence we are to "have no company" with such a man, "to the end that he may be ashamed" (2 Thess. 3: 14). Two ends are aimed at in the command to withdraw from such people: one is the preservation of the church in its purity; the other the salvation of the offenders, if it can be accomplished.

The Answer of Prayer Proves It.

J. N. ARMSTRONG.

In my last I tried to show that natural law and means were all subject to God, and could be used by him any minute. Were this not true, it would be useless to pray, it seems to me, concerning blessings that come through natural channels. Why pray God to-day to bless and keep my wife and child from all harm if he does not control all law, force and means? Here I am about six hundred miles from my family. May I pray for them? "Yes," says every Christian. Then what may I pray for? "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15: 7, R. V.). "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4: 6, R. V.). "But let him ask in faith, nothing doubting: he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James 1: 6, 7, R. V.). "Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures" (James 4: 2, 3, R. V.). "The supplication of a righteous man availeth much in its working" (James 5: 16, R. V.). Now, with these Scriptures and many others of like meaning before me, what shall I pray for concerning my family, for whom I am anxious?

The Holy Spirit says: "In nothing be anxious, but in everything" make my requests known unto God. This means concerning those things about which I am anxious to make known to God my desires, my wishes, my requests, "and the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4: 7, R. V.). Then why should I be anxious

about my family? I am too far away from them to care for them. What is it about my family that makes me anxious? Oh, there is so much that could happen to them before I mean to return. I want them cared for, protected and shielded from all harm and injury. In other words, I want them kept from disease, sickness, cyclones, violent and wicked men—yea, everything that is not a blessing. The Holy Spirit says for me not to be anxious about these things, but to make all of these requests known to God. As Peter puts it, "Casting all your anxiety upon him, because he careth for you" (1 Peter 5: 7, R. V.). There is but one thing to keep the peace of God out of my heart, and that is unbelief in God. If I believe God, then I may be free from anxiety, and sweet peace and content can fill my heart. But is my family safer because I humbly and trustingly make known to God my care for them, my desires? When I commit the keeping of them to God, and then feel easy and quiet about them, is my faith well grounded? Are they safer now than if I had not prayed? If so, how? Many of the blessings for which I pray come through natural laws and causes. There is no other way for them to come, so far as we know. Will God perform visible miracles to answer my prayers? I do not expect it. But I do expect him to answer. I expect him to use natural laws, forces, agencies and powers—yea, anything through which he may choose to answer them. All of them, yea, everything is his servant. He can answer them a million ways. The "how" concerns me a very little. When a man believes in God the "hows" do not trouble him. It is unbelief that is troubled about the "how."

"And Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid servants, and they bare children. For Jehovah had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife" (Gen. 20: 17, 18, R. V.). The same natural laws produced children then that produce them now. God had control of these laws then, and fast closed up all the wombs. But I don't suppose those women were conscious of any change in themselves, except they ceased to bear children. Then, just as soon as God desired, he caused natural laws to co-operate, and children were born unto them.

"Jehovah shall command the blessing upon thee in thy barns, and in all that thou puttest thy hand unto. . . . And Jehovah shall make thee abundant for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which Jehovah sware unto thy fathers to give thee. Jehovah shall open unto thee his good treasure, the heaven to give the rain of thy land in its season, and to bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow; . . . if thou shalt hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and to do them. But it shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come

upon thee and overtake thee. . . . Jehovah shall send upon thee cursing, discomfiture and rebuke, in all that thou puttest thy hand unto to do until thou be destroyed, and until thou perish quickly, because of the evil of thy doings, whereby thou hast forsaken me. . . . Thou shalt carry much seed out into the field, and shalt gather little in; for the locust shall consume it. Thou shalt plant vineyards and dress them, but thou shalt neither drink of the wine nor gather the grapes; for the worms shall eat them. Thou shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the oil; for thine olive shall cast its fruit, . . . because thou hearkenedst not unto the voice of Jehovah thy God to keep his commandments and his statutes which he commanded thee." (Deut. 28: 8-45, R. V.)

If these statements do not show that God claimed complete control of all laws and means, they do not mean anything. There was not a Jew who could believe these statements without believing that God could control all means in the universe. Even the bugs and worms of the earth were his servants, and he could use them to bless or curse his people. He could cause them to devour the crop, or he could "rebuke" them and save the crop. Mind you, these people of whom he talks in Deut. 28 were not lazy. They planted much seed, they planted and dressed their vineyards, and fruit came in abundance, but God caused the locusts and worms to eat it. They had olive trees and fruit, but the fruit fell off. Yes, my friend, these blessings and curses involved natural channels, and hence were powerless to move the Jew to obey God unless he believed God could make any and all of them serve him in accomplishing these ends.

Then, when you read the exceedingly great promises of God, and wonder how God can fulfill them, just remember that every law, locust, worm, man and angel is his servant, to do his bidding and to accomplish his will. Remember, too, that in Old Testament times a man might be very diligent and faithful in applying the laws of nature; and he might have very rich soil, and he could cultivate it, and the crop might grow off beautifully; and yet, if God desired, he could collect all the worms in the country and turn them loose on it, and cause them to devour it, and nobody know that God was doing it. Our God could do anything in those days, and if he has been shorn of his power, I have never learned about it. Though, from some things we hear, it seems that God has no power to-day in natural matters except the common and natural result of law, and that one man can secure to himself these results as readily as another. The infidel has the same chance for temporal blessings as the man wholly devoted to God. They are on equal footing respecting these things.

"Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of

God, and together with you find rest" (Rom. 15: 30-32, R. V.): This prayer was for temporal blessings. I do not suppose God performed a visible miracle to answer it, yet if Paul received a single blessing as answer to this prayer, God must have caused a power or influence to go to work after Paul prayed (and which would not have gone to work had this prayer not been uttered) that brought the blessing, or the answer. I can not see how a prayer can be answered except by a visible or invisible miracle. What I mean is this: I do not see how a prayer can be answered save as it causes God to put forth super-human power to bring the blessing. This power may be seen or it may not be seen; either is a miracle. If a prayer is answered, a result must come through the power of God that would not have come had the prayer not been uttered. I do not believe God performs visible miracles to answer the prayers of his faithful ones, yet I do believe he answers. He must cause natural channels to do his biddings. Therefore they are his servants, and he is constantly using them to bless and curse man. Oh, that there may always be "fear of God before their (our) eyes!"

In Christ.

J. H. CURRY

"Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5: 17).

Such is the language of Paul to the church of God at Corinth. And we invite your attention to the things contained therein. It must be manifest to the most casual reader that all "new creatures" are "in Christ," and that with all such, and only such, "old things are passed away," and "all things" have become "new." It is also clear that new things belong to new creatures, or those in Christ Jesus.

On physical grounds, new creatures are those newly born, and have come out of physical darkness into physical light. In like manner, those who have come out of spiritual darkness into spiritual light are new creatures in Christ. Eph. 5: 8: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." From this passage it is clear that "children of light" is synonymous with "new creatures" as spoken in 2 Cor. 5: 17. And as natural birth preceded physical light or life, just so a second or spiritual birth must precede or usher us into spiritual life or light.

This is in beautiful harmony with Jesus' statement to Nicodemus, when he said: "Except a man be born again, he can not see the kingdom of God" (John 3: 3). Notice that it says "Except a man be born again," not man's spirit. Now, as it takes soul and body to make a man, we are forced to the conclusion that a man must be born soul and body. Yes, the word "again" comprehends all that was born the first time. But the child is born soul and body. Therefore the second birth includes all that was born in the first birth. Now the Corinthians are said to be new creatures in Christ, and as no one can be a new creature without birth, we conclude that

they were born again. To get at the matter directly, let us see just how they were brought into Christ. "And many of the Corinthians hearing, believed and were baptized" (Acts 18: 8). Not another word is said about it in Acts; but in 1 Cor. 1: 2 Paul, five years later, addresses them as "the church of God which is at Corinth." Now, in chapter 12: 27 he says: "Ye are the body of Christ, and members in particular." Then in his second letter he calls them "new creatures." Therefore the body of Christ is composed of new creatures. But Paul, in speaking to the Colossians, says that Christ's body is the church. (Col. 1: 18, 24.) Is it not very plain, dear reader, that when these Corinthians heard, believed and were baptized, they were then new creatures, and constituted the body of Christ, which is the church of God? By the authority of God, Jesus declared that "he that believeth and is baptized shall be saved" (Mark 16: 16). The Corinthians believed and were baptized; therefore the Corinthians were saved. Let us see again. 1. All new creatures are in Christ. 2. Baptism put the Corinthians into Christ. 3. Therefore baptism is essential to become a new creature. But birth is necessary to become a new creature. Therefore in the light of John 3: 5 we declare the birth and baptism to be the same thing. Consequently he that has been born again has been baptized; and, conversely, he that has been baptized has been born again.

1. Salvation is in Christ. (Eph. 1: 7.) 2. Baptism puts us into Christ. (Gal. 3: 27.) Therefore baptism is essential to salvation.

1. All spiritual blessings are in Christ. (Eph. 1: 3.) 2. Baptism puts us into Christ. 3. Therefore baptism is essential to spiritual blessings.

1. Our inheritance is in Christ. 2. Baptism puts us into Christ. 3. Therefore there is no inheritance without baptism. (Eph. 1: 11.)

Many other syllogisms might be given to show the connection between baptism and those in Christ, but I deem this sufficient.

As redemption is in Christ, it must be plain that we must come into Christ to be redeemed. Paul also declares that we are redeemed through Christ's blood (Col. 1: 14), and that this redemption reaches, or is equivalent to, remission of our sins. We have seen that to be in Christ is to be in his body, the church. Hence salvation, or redemption, is in the church. So down goes the doctrine that we can be saved out of the church just as well as in it. It is false, absolutely false.

"Blessed and holy is he that hath part in the first resurrection" (Rev. 20: 6). "The dead in Christ shall rise first," says Paul. (1 Thess. 4: 16.) Yea, when the voice of the archangel shall shake the earth, the dead in Christ shall rise first. Blessed thought. Yes, "blessed and holy is he," says John. Reader, were you called to-day, would you have a part in "the first resurrection"? If not, come into Christ without delay, and make your peace, calling and election sure. To be in Christ is to be in his body, the church. To die in him is to be forever blessed. Be wise in time.

Unwise Ways of Reading the Bible.

WAYLAND HOYT.

The unwise way of all in which to treat the Bible is entirely to neglect its reading. Professor Huxley is full of scorn for him he calls "the orthodox bibliolater." But even Professor Huxley considers "more objectionable the heterodox Philistine who can discover in a literature, which in some respects has no superior, nothing but a subject of scoffing, and an occasion for the display of his conceited ignorance of the debt he owes to former generations." Professor Huxley says: "The Bible has been the magna charta of the poor and of the oppressed." And he also asks: "By the study of what other book could children be so much humanized?" Matthew Arnold says: "As well imagine a man with a sense for sculpture not cultivating it by the help of the remains of Greek art, and a man with a sense of poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible." And the great Goethe declared: "Let culture and science go on advancing, and the mind progress as it may, it will never go beyond the elevation and moral culture of Christianity as it glistens and shines forth in the gospels."

He who neglects the reading of the Bible is not doing the wisest thing for himself, even according to the judgments of those who deny the Bible the unique and imperial place it claims for itself, and which Christians usually and joyfully yield it.

But here is one who would read the Bible. What are some of the unwise and least remunerative ways in which he may do it? I am not thinking of or writing for scholars, for men whose trade is scholarship. I am having in mind the usual person assaulted with thronging duties, with scant time, in life's hard hurly-burly, yet with a longing in him for such nurture of the nobler life as only contact with the Bible can impart. What, for such a one, are the unwise ways of reading the Book of God?

Well, I should say, an unwise way of reading the Bible was a too time-separated way. I have known many who failed of getting the largest good from the Bible, because they read it at too great intervals. You remember Mr. Darwin's very noteworthy confession: "Up to the age of thirty or beyond it, poetry of many kinds gave me great pleasure. Formerly pictures gave me considerable, and music very great delight. But now for many years I can not endure to read a line of poetry. I have also almost lost my taste for pictures or music. If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use."

Who has not felt, after quite long neglect of the Bible, what Mr. Darwin says he came to feel through long neglect of poetry and music? Time was when there was keen relish for the Bible. But other things have, for a considerable time, been allowed to distract attention from it, and, on taking it up again, as you always intended to, there is a kind of real apartness

from the Bible, and disrelish of it, which must now be overcome. It is unwise to allow long intervals between our Bible readings. The stretch from a Sunday to a Sunday is too long. The busiest of us can, if we will, seize a little time each day for the reading of the Bible. Such practice will keep our interest fresh, and will fit us and make us ready and eager for larger and longer reading when some week-day leisure or some Sunday brings us chance for it. It is a bad symptom when a Christian finds his feeling for the Bible getting atrophied. Some daily reading is a wise and good defense from it.

Then, too, a haphazard way of reading the Bible is an unwise way. You open the Bible where it happens, and read the passage your eye lights on, and that ends it. You pay no heed to connection of Scripture or circumstance of it. You just open, read, have done with it. There are several unwise things about such method. You are apt to confine yourself to but a snatch of Scripture, for your Bible soon gets wonted to opening at about the same place. Your knowledge of Scripture can be thus but piecemeal knowledge at the best. Before you know it, your Bible reading may become no more than a sort of charm or amulet. Yes, you have read your Bible for to-day; you have scurried through a portion of it; but thought, prayer, earnest search for nurturing meaning have been away; there is a mumbling Bible reading like the Romanist's mumbling of his "Hail Mary" or "Paternoster."

That is also, I think, an unwise way of Bible reading which is an unexploring way, which confines itself to favorite passages. Too much are our Bibles to too many of us like the old maps of our country which used to display "Great American Deserts" where now are cities, fertile fields, great commonwealths. It is good and gracious to have favorite passages. It is unwise to imagine that our favorite passages are the only nutritious and helpful passages there are. Pioneering in the great, rich, various continent of God's Scripture is not unwise.

A further unwise way of reading the Bible is by attempting to compass a too great daily portion of it. This is a frequent unwise thing of young and enthusiastic Christians. The whole Bible must be read through in such a time, they think; or such a wide track of it must be each day gone over. But the portion is too great for the time one has. There is the steady pressure, and imperious, of the daily duties. The time for so large a portion one finds he can not command. In such case one of two things is likely to happen: either such hurried skimming of the region for the day that the going over it is of little worth, or despair at the hopelessness of so great attempt reacts into neglect of reading the Bible altogether. Then there follow the uneasy conscience and the sure decline of the vigor of spiritual life.—Christian Evangelist.

Note by the Editor.—A wise way of reading the Bible is this: Divide the Old Testament into 365 equal portions—that is, divide the number of pages in it by 365; this will give you the daily portion you are to read. In my Bible I have these portions care-

fully marked off, and the day of the month of the reading marked at the top of the page.

In like manner divide the New Testament into 182 equal parts, so as to read it through in six months. Read each day a lesson from the Old Testament and one from the New. If you read about like you do when you read your daily paper or your religious weekly, by reading fifteen minutes daily you will go through the Old Testament once and the New twice in a year. But of the twenty-four hours, one at least ought to be given to the study of the Word of God. It is the most important and the most profitable of all of man's duties, both for this life and for that which is to come. Be sure to read from a reference Bible, and use the references freely. The best Bible to use by far is the American Standard Edition of the Revised Version. It is published by Thomas Nelson & Sons, 37 East Eighteenth Street, New York. It is good to have a good commentary at hand also. To read, meditate in and delight in the Word of God will bring untold blessings to any one, both in this life and in that which is to come.

Joseph Capshaw.

DON CARLOS JANES.

Some time last fall Bros. R. R. Hays and W. L. Karns, two students at Potter Bible College, were walking on the pike near the College, where they came in contact with an old gentleman, with whom they conversed a while. During the conversation he mentioned that he did not know much about the Bible, but would love to do right. Accordingly the brethren arranged to have a meeting in his house. This was followed by other meetings, and at the close of a sermon by the writer, on the 7th of last December, the subject of this sketch presented himself as a candidate for baptism. I asked him to be seated, and briefly stated the gospel to him again, and while I was talking about the confession, he said: "Yes, sir; I believe that Jesus Christ is the Son of God." He was the most anxious man to be baptized I ever saw, and while we were out in the yard waiting for the others to get ready to go to the water, I spoke of how he should love the Lord, and he replied: "Yes, sir; I'd die for him, that's how much I love him." All that I have heard or seen of him since that time indicates that he fully meant what he said. On the 22d of July Bro. Capshaw crossed the Jordan of death. For some time before his departure he knew that his time was limited, and spoke encouragingly to the members of the family, nearly all of whom have become Christians in the last few months. Besides giving directions concerning his grave, he asked his family to meet him in heaven, but cautioned them not to say they would unless they really meant it, and told them all they had to do was "just to be faithful." Among the last things he said was a request that no one scream when he was dying. He said they need not fear it if he did not, and he had no more to fear of death than a tired man has of a pleasant sleep. As long as he was able to get out

of bed he would kneel down and pray, and was often found in that position by members of the family when they entered his room. Bro. Capshaw served about three years in the Union army in the war between the States, and is favorably spoken of as a soldier. His term of service in the army of the Lord was brief, but he was faithful, and his departure was a glorious one. He was poor in this world's goods and unlearned in books, but he loved the Lord, and died rich in faith and with a bright prospect of a glorious immortality in the paradise of God. Bro. Capshaw was about sixty-eight years old. "Let me die the death of the righteous, and let my last end be like his."

Bowling Green, Ky.

Christ's Words, Spirit and Life.

(John 6: 63.)

T. D. OVERTON.

It would seem that even a casual study of the context would save a Bible student from the sad blunder of a literal interpretation of John 6: 63, as it is found in an article by Bro. B. in the last WAY. This is to fall into exactly the same kind of error that the Catholics make concerning the real presence of Christ in the emblems of the Lord's Supper—their doctrine of transubstantiation—literally rendering Christ's words, "This is my body. * * * This is my blood" (Matt. 26: 26-28). Of this A. Clarke comments: "In the Hebrew, Chaldee and Chaldee-Syriac languages as used in the Bible, there is no term which expresses to *mean, signify, denote*, though both the Greek and Latin abound with them. So Gen. 41: 26, 27, "The seven kine are seven years," and following this Hebrew idiom, though the work is written in Greek, we find in Rev. 1: 20, "The seven stars are (represent) the seven angels of the churches; the seven candlesticks are (represent) the seven churches." The same form of speech is used in a variety of places in the New Testament where this sense must necessarily be given to the word. After such unequivocal testimony, can any person doubt that "This bread *is* my body" has any other meaning than "This bread *represents* my body"?

There is indeed scarcely a more common form of speech in any language than this *is* for this *represents*, or *signifies*. The passage John 6: 53-63 is a case in point. The Savior, in presenting himself as "the bread of life," had told the Jews who "strove among themselves, saying, How can this man give us his flesh to eat?" "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you" (verses 52, 53), and to his disciples, who said of a similar expression, "This is an hard saying, who can hear it?" he explained, "It is the spirit that quickeneth; the flesh profiteth nothing; the words I speak unto you, they are spirit, and they are life." B. W. Johnson, commenting on this verse, says: "These words we may paraphrase as follows: 'I shall ascend to heaven (verse 62), so that my flesh can not literally be eaten; the flesh literally profits

nothing. It is the spirit that makes alive. The spirits of men must eat or partake of me, and be thus quickened by my spirit." Here the Hebrew idiom applies in its full force, and was doubtless understood by his hearers, who were Hebrews, as if he had said, "I do not mean by this strong figure of speech that you are literally to eat my flesh and blood, but these words I speak to you represent, signify, partaking of my spirit and my life."

To wrest this verse from its context and hammer it into a clumsy weapon with which to magnify "the Word" is to make a grievous error and injure the cause, for there is no such thought in the passage. In thus trying to avoid mystical theories concerning the Holy Spirit and to magnify the Scriptures, one falls into the impossible mysticism of identifying "word" and "spirit," or rather saying the one is the other, which is equivalent to saying that the Book is the author of the book. Christ no more meant that his words were literally "spirit and life" than he meant that the bread and wine were literally his "body and blood." Let us at all proper times and places exalt the Word, give it all honor as the "Sword of the Spirit," but let us not exalt it above its author and wielder, and especially let us not wrest the Word itself in our anxiety to honor it, as is often done by a literal rendering of John 6: 63, apart from its context. Regarding this verse several Homers have not only nodded, but gone fast asleep.

Now, Bro. Harding, that your attention has been called to the misinterpretation and misuse of this verse, will you not give us a re-study of it; wake up the brethren on this point and show them "the way" of the Lord more perfectly," so those who have confidence in your Bible scholarship shall no longer muddle their own brains or befog their hearers trying to enforce a manifest absurdity by a literal construction of such Scriptures as John 6: 63 severed from their proper connection?

Yours for the truth as it is in our Lord and Savior Jesus Christ.

Marvel, Tenn.

"Don't Get Rich, Papa."

The children of a certain family during its prosperity were left in the nursery in charge of servants. When adversity came, the servants were discharged, and the parents lived with the little ones. One evening, when the father had returned home after a day of anxiety and business worry, his little girl clambered on his knee, and, twining her arms around his neck, said: "Papa, don't get rich again. You did not come into the nursery when you were rich, but now we can come around you, and get on your knee, and kiss you. Don't get rich again, papa."

A man whose wealth keeps him from his family, sleep, healthy recreation, or the time to enjoy the legitimate pleasures of life, is managed by money.—Success.

Whatever lot you are in, learn to be content therewith, and you will enjoy life.

The Way

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

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Scraps.

J. A. H.

We have quite a number of subscribers on our list that have not paid up for two years. We expect to drop every one of them about as rapidly as we can do it, if they do not promptly pay up. I suppose we have already expended more than fifty cents on each one of these people in postage, paper, envelopes and labor — more than fifty cents in trying to collect fifty cents. But there is nothing like being patient and hopeful. If they will pay up, sending seventy-five cents for each year, we will get the price of THE WAY. We do not want to drop the name of one person who wants the paper. If you want it, let us know. We drop no man's name, if we know it, who wants the paper and can't pay, or thinks he can't.

* * *

We have not ceased to hope for the enlargement of THE WAY. We feel the need of it more and more. We will not be content till it is a sixteen-page paper, as it was when it was a monthly. We thought then it was just about right in form and appearance; but we were sure it would do much more good as a weekly; and it has. Let us all now work to restore it to the sixteen-page form. Some of our most valued contributors are sometimes crowded out. We hope they will be patient. We intend to make more room, if God wills.

The church has relinquished the cross and Christ, to grasp the honors and pleasures and riches of the world.

Brother Frost's Charge and Our Reply.

J. A. H.

In last week's issue of THE WAY is a letter from Bro. W. J. Frost, of Houston, Mo., and in it are several statements to which I believe we may profitably give some further consideration. One of these statements is this: "J. N. Armstrong says that all who favor the organization of societies to do the work of the church, and the use of instruments in the worship, are in rebellion against the authority of Christ." Bro. Frost thinks this statement is untrue, and that Bro. Armstrong, in making it, and I, in publishing it, have committed sins more grievous than sacrilege. Let us consider the matter and see.

It is certain that the Holy Spirit, through the apostles and prophets of Jesus, planted and equipped but one society for the edification of saints and the conversion of sinners, namely, the church of God. This society, with its evangelists, elders and deacons, its creed ("the good confession"), its book of law and discipline (the New Testament), and its book of doctrine (the entire Bible), is fully revealed to us in the Word of God. Moreover, the Holy Spirit says this Word of God is inspired of God and is profitable "that the man of God [the teacher of the Word of God] may be complete, furnished completely unto every good work" (2 Timothy 3:16, 17). It is admitted that no other society, with different constitution, by-laws and governing officials, planted for more efficient work in the development of the church of God, appeared on the earth till after the last inspired man died. But in after years men began to think that the church was defective and inefficient as an institution for the conversion of the world; that its evangelists, elders and deacons were not competent, and that the Bible itself did not furnish sufficient rules and regulations, laws and by-laws, for the accomplishment of such a work. So they began to organize societies and make laws and regulations to correct the defects and inefficiencies which they found in God's work. The apostles and prophets of the first century were content with God's society, God's leaders and God's scheme: but these organizers of later times were not satisfied with God's society (the church), so they organized the American Christian Missionary Society, the Foreign Christian Missionary

Society, the Kentucky Christian Missionary Society, and many others like these, they were not satisfied with God's leaders and rulers, so they appointed all sorts of society officials for the regulation of the work; they were not satisfied with the Bible, so they made various and sundry constitutions and sets of by-laws for the regulation of their officials and societies. Now, to my mind this whole procedure seems presumptuous and blasphemous. Who are these creatures that imagine they can improve upon the work of the Eternal One, Jehovah the God of Israel? What food do they eat and from what fountain do they drink that they have grown so great? If the apostles were content with God's laws, God's leaders, and God's society, the church, why can not they be?

"Ah," they say, "we know God's book is all right, and so are the elders, deacons and evangelists, and so are the churches, *if they would work; but they will not.* If the evangelists would preach and teach as diligently, as faithfully, as self-sacrificingly as Paul and his co-laborers did; if the elders were as studious, faithful and diligent as the Bible teaches them to be; if the deacons were deacons indeed, like Stephen, Philip and their fellows; if the members were faithful to give and faithful to work as they should be, giving not less than one-tenth of their gross incomes into the treasury of the Lord; if all these were what they ought to be, there would be no need for any other society than the church, any other officials than the evangelists, elders and deacons of the New Testament order, or for any other rules and regulations than those which the New Testament furnishes. But they are not what they ought to be. The church does not accomplish the work as it ought to, and because of that fact we have found it expedient to organize these other societies."

So some of these advocates of the modern societies have talked to me; and when I have conceded that evangelists, elders and deacons are often very incompetent, very inefficient, lacking in faith, hope and love, full of laziness, carelessness or covetousness; that very many of the members are very slack in the performance of their duties; that they neither work for the church nor give to it the tenth part of what they ought, they smile complacently and say: "Because the church members will not do the work that ought to be done through the church and its appointments and ordinances, we have organized these societies, with their laws, by-laws and officials, to do it. It must be done."

But this plea, too, seems to me to be presumptuous and blasphemous. It is not too much to say that in establishing the church for the conversion of sinners and the perfection of saints, God did his best; that he did his best in writing the Bible for the guidance of the church in its work and worship; that he did his best in giving to it evangelists, elders and deacons to abide as its leaders, overseers and servants; that he who gave his Son to die for the salvation of sinners did not fail to do his best in organizing a society and in arranging and fitting it for the most effective work. What, then, is it but presumption and blasphemy for men to say, "Seeing that God's

society will not work, we have planned and constructed one, have equipped it with laws and officers, and have put it into operation; and we are convinced it is doing the work successfully." If they were right in their judgment, then surely we would have a case in which the ingenuity of man had surpassed the wisdom of God. Is it not presumption and blasphemy to claim such a thing? For me to believe that humanly organized societies surpass the churches of God as agencies for the conversion of men, and to act according to the conviction, would be to commit the unpardonable sin, to sin "with a high hand," to "willfully" reject Jesus as Lord, to "blaspheme against the Holy Spirit."

Every sin which man commits falls under one of three categories: it is (1) a sin of ignorance, (2) a sin of weakness, or (3) a sin of willfulness. Of the first class, the most notable case in all history, perhaps, is that of Saul of Tarsus persecuting and killing Christians. Of the second, perhaps the most remarkable case is that of David, debauching Bathsheba and killing Uriah. Of the third, one of the most remarkable cases is that of Saul the son of Kish, the first king of Israel, in his saving alive Agag, and the best of the herds and flocks of his people, with the intention of sacrificing them to the Lord at Gilgal. To one who is unlearned in the Scriptures, who considers more the outward acts than he does the intents of the heart, the sight of Saul of Tarsus killing Stephen, binding men and women and casting them into prison to be beaten and killed, breathing out threatening and slaughter against the followers of Christ, and the sight of David committing adultery with Bathsheba and killing the faithful Uriah, are much more frightfully and horribly wicked than the sight of Saul the king keeping Agag alive and preserving the best of the herds and flocks to sacrifice to the Lord. But not so in God's sight. Towards Saul of Tarsus he displayed no anger at all, but appeared to him and commissioned him to be an apostle of Christ while he was on one of his persecuting journeys. With David he was fearfully angry, and the punishment he put upon him was frightful indeed,—enough, one would think, to stop the iniquitous career of every adulterer and murderer who studies it; but even David obtained mercy and entered at last the Paradise of God. But for Saul the king there was no forgiveness; he had not only broken the commandment of the Lord, but he had done it "with a high hand," and he had "blasphemed the Lord." Saul of Tarsus believed he was doing right all through his persecuting career; he was trying with all his might to do what God's holy word taught him to do. He was ignorant. David knew what he did was wrong, and he felt bad while he was doing it. He planned to avoid the killing of Uriah, but his plans failed. He was miserable in his wickedness because he knew he was wicked. But not so with Saul the king. He knew well enough what God told him to do, but he thought he could do better. It seems the suggestion to keep the best of the herds and flocks was from the people; and Saul feared them and agreed to it; but manifestly he became whole-hearted in it; the idea grew upon him, and he became delighted with it. He

would improve upon God's plan; he would do better than God had required of him, or had thought about; he sinned with a high hand, and so passed under the wrath of God to come out no more forever.

Jesus says, "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" (John 8: 31, 32). These missionary society folks do not abide in Christ's word; they are not content with his church. Paul teaches us that he would have us "learn not to go beyond the things which are written" (1 Corinthians 4: 6); but they will not learn the lesson. He says of those who cause divisions and occasions of stumbling contrary to the doctrine of Christ, that they "serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." He tells us to "mark them," and to "turn away from them." Now, these promoters of the human societies for doing the work which God committed to his church, and which was done through his church in the apostolic age — these promoters, I say, if they have caused divisions and occasions of stumbling contrary to the doctrine of Christ, are described by the Holy Spirit himself as those who "serve not our Lord Christ, but their own belly"; as people who beguile the innocent "by their smooth and fair speech." Who does not know that they have divided churches with their societies, their organs, their conventions, their memberships and directorships, bought with money? Who does not know that people, who were once one in Christ, in many communities have been divided into two congregations that are as radically divided in their fundamental doctrine as are the Methodists and Baptists? Who that reads this is so ignorant of current church history as not to know this? On the one side, the people are bent on abiding in the teaching of Christ. They believe in the sufficiency of Christ's word, the sufficiency of Christ's Church, the sufficiency of Christ's evangelists, elders and deacons, the sufficiency of the plans that were devised and given to the church, and that were followed with such marvelous success by holy men of God in the first century of the Christian era. They will not have modern societies to do, or to help do, the work that God committed to his church, and that was done by his church in the apostolic age. On the other hand, these society promoters will have their societies and their organs; they will sell the right to direct in the preaching of the gospel, to direct in the employment, direction and discharge of evangelists, for so much cash. They will have these things, and they will force them into churches, even though thereby they drive out the oldest, most experienced and the best men and women in them. Do I not know well of many cases of this kind? Who does not know of some such? The Holy Spirit says: "Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching hath both the Father and the Son" (2 John 8: 9). And in the next two verses these words are added: "If any one cometh unto you, and bringeth not this

teaching, receive him not into your house, and give him no greeting, for he that giveth him greeting partaketh in his evil works. Ah, Brother Frost, it is no light thing to persist in promoting that which is continually dividing the churches of Christ. It is no light thing to comfort and abet those who are doing it.

Bro. Frost thinks Bro. Armstrong went too far in saying that those who favor the organs and societies are in rebellion against Christ; that rebellion means openly opposing authority; and he affirms that both Bro. Armstrong and I know that those who favor missionary societies and endeavor societies do not openly set themselves against the authority of Christ. I know that Christ tells us to abide in his word; and I know that these promoters of the societies and advocates of instrumental music in the churches openly refuse to do it. They do not say that they are against the authority of Christ *in words*, but they do say it in deeds, and that openly. Again and again and again have they driven out of their fellowship men and women who they themselves testify were among their most faithful and godly members by forcing in these things that the apostles did not use. They did it in the case of Alexander Linn, Philip Gray, their families and other godly people in Detroit. A similar case occurred with the Fourth Street Church in Louisville; they drove out J. W. Harding, A. C. Barrow, Ben Conchman, John Locknane, their families and others at Winchester, Ky.; they drove out E. G. Sewell, Bro. Bonner, their families and other faithful ones at Woodland Street, Nashville; they drove out Brethren T. M. Smith, Charles Paine, J. O. Wisenbaker, John Parramore, their families and others at Valdosta; they drove out Brethren Clark and Bethel, their families and others at Morganfield, Ky.; and Brethren Rash, S. C. Moore, their families and others at Madisonville, Ky.; and this is but a beginning of a vast list that might be made out. And in every case these brethren who have been specified by name were elders, deacons or leaders in the churches, and were regarded as among the very best, if not the best, in them. They went out in tears and distress, begging those who were forcing their opinions upon them to give up their innovations and to be content to teach and do as the apostles did; but they would not. They ruthlessly drove them out. And the same ungodly work still goes on. If Bro. Armstrong and I and all other members of the church of God do not mark and turn away from those who cause such divisions, we ourselves become guilty before God and will be lost if we do not repent. And the Holy Spirit affirms that those who cause such divisions "serve not the Lord Christ, but their own belly"; and the man who denies it, denies the word of the Holy Spirit.

I do not hold that all who work in these societies are equally guilty, or that all who advocate the use of the organ in the church service are so; I am sure they are not. All sin; but some do it from ignorance, some from weakness, some from willfulness. Of course, these last are incorrigible, and are doomed to the awful second death; but there is hope for the others, if they repent and turn. The only safe rule is

to abide in the teaching of Christ, and to have no fellowship with the unfruitful works of darkness.

Trusting God for Support.

J. N. ARMSTRONG.

Before reading this be sure to notice, in another place, Bro. Elam's reply to my former article.

Concerning his reason for letting The Advocate readers see my article, I want to say that, although this was his only reason for its appearance, I am glad that it appeared; for I have great confidence in the truth I am trying to teach, and I thank him for publishing it. I would be glad to see this also in The Advocate, regardless of the reason for putting it there. I think this is one of the most important subjects on which Christians can think. It comprehends all other duties.

PAUL AGAIN.

"Should one of his pupils ask him, 'Of what wrong did Paul request the Corinthians to forgive him?' what would he say?" I would certainly tell him what I believe the passage means. I would be most certain *not* to tell him that Paul apologized for his course in that he failed to teach this church to support him and to look to it for support, and that should he work for a church and fail to teach it to support him and to look to it for support, he would owe an apology. No, I am certain not to teach such a lesson to any student who may come under my influence.

I asked Bro. Elam to tell us of one church that Paul ever taught to support him and to which he looked for support. He now comes with the church at Philippi. I deny that this case fits. Paul never did look to them a single day for support, so far as we know. One thing we do know, however, is that they did not support him. They sent once and again to his necessities. Churches have helped to supply my necessities, but I have never taught any church to support me; neither have I ever looked to a church for support; yet I have never preached for a church any length of time without teaching them to have fellowship in the furtherance of the gospel.

Bro. Elam thinks of some one who teaches school or follows some other occupation for nothing, and depends upon preaching for "old congregations" for support. He says "not applying this to Bro. Armstrong," but surely he must have thought it fit me a little, or there would have been no danger of applying it to myself. I do not see what this can have to do with this discussion. Do you? Does the way I live decide this matter? The principles I am trying to teach are true or false, regardless of my life or Bro. Elam's. For the sake of truth, I want to state a few facts that hitherto have been known only to my wife and me. I have been teaching school about eight years since I began to preach, and during this time I have preached twice nearly every Sunday, often three times. Six years of this time (I mean school years), the time I taught in the Nashville Bible School, I did not receive any year from my preaching more

than enough to pay my house rent, and that was never more than twelve dollars and a half per month; most of the time it was ten dollars. Last year I preached every Sunday, I think, and I received a contribution one Sunday in the month. This contribution was seven or eight dollars, after paying the expenses of the trip. This is how the "old churches" have supported me, while I have taught school *nearly* for nothing. Our living has been close, but not as close as Paul's and Christ's, I am sure; so we should be satisfied, and we are. These years of which I have told you have been the happiest years of my life.

Bro. Elam says that my article must fall, but it is indeed strange *how* it falls. I stated the foundation of my article in one sentence. This sentence he cuts in two, denies one part, and claims that this downs my article. To cut this sentence as he did destroys it. It is no longer *my* sentence. He did not deny the position I criticized in his first three articles, and so my article stands until he goes back on his position at that time.

IS THERE A REAL ISSUE?

I believe there is; otherwise I would never have written. In my last article I clearly defined it.

Bro. Elam says that he wrote his first three articles to do two things:

1. To point out the God-appointed means for producing a support.
2. To show how all Christians may trust for it.

No one has ever criticized Bro. Elam on his first point. No sane man could disagree as to how wheat, corn, potatoes, hogs, cattle and all other temporal blessings come. Although this is true, he has made the impression that we disagree here. He has tried to force upon me that I teach that God supports some people independent of means, and that he makes pets out of a few preachers, and that these preachers look for direct support. This is all untrue, and I can but deny such teaching, as I have done in every article I have written. So far as I know, no one ever did believe such doctrine. As I stated above, Bro. Elam himself says that he wrote for two purposes, one of which was to show how Christians trust God for support. It is his *trusting* that I have criticized.

He has taught abundantly in all of his articles that the man who diligently uses the means and laws that produce daily bread trusts God for support, and that this is the evidence of his trust. Bro. Elam says that I "would as well deny that he who obeys the gospel trusts God for salvation, as to deny this doctrine. If the evidence of trust for support is the using of the God-appointed means that produce the support, then Bro. Elam nor any other man can deny that he who has the evidence has the trust. From this inevitable conclusion Bro. Elam can never extricate himself. Such trust is as common as men. It is found as profuse in heathen as in Christian lands.

In his last article Bro. Elam tells us that there is a difference between the trust of God's child for support and the trust (?) of the unbeliever. I am glad to hear him say this even in this late hour; for, if he has so much as hinted this before, I have missed it. This is one point gained in this discussion. Now, I ask him, What is the difference? Remember that the

only evidence of trust for support that Bro. Elam has taught yet has been the use of means and laws that produce the support. He also tells us in his last that one's trust for support may grow. Now, I wait for him to tell us what is the evidence of growth in this matter.

I believe that the man who seeks "his kingdom and his righteousness," denies self, dies as a grain of wheat, and loses his life, trusts God for support because he does thus live. His life is the evidence of his trust. If these positions are the same, I can not judge.

Now I quote from my former article. I do not believe that I can improve upon it, for it presents the only way by which a Christian can trust God for support and for heaven. It stands untouched by Bro. Elam. He intimated that a support is not in these promises. This is too absurd to be noticed. Read Matt. 6: 33; Mark 10: 29, 30; Matt. 16: 24, 25; John 12: 24-26; 2 Tim. 4: 8 (all in R. V.).

"I believe these five passages teach the same lessons. They contain conditions and promises. Here they are:

"Conditions:

- "1. Seek first his kingdom and righteousness.
- "2. Sacrifice temporal things for Christ's sake and the gospel's sake.
- "3. Lose this life.
- "4. Die, as a grain of wheat, for others, or hate this life.
- "5. Godliness.

"Promises:

- "1. Food, raiment and drink ('all these things').
- "2. A hundred-fold in this life with persecutions, and eternal life in the world to come.
- "3. Shall find life, the real good of this life.
- "4. Shall keep his life unto life eternal.
- "5. This life and that which is to come.

"No man does or can trust these promises till he complies with these conditions. He who complies with them trusts God both for support, this life and eternal life. He who seeks first 'his kingdom and his righteousness' denies self, dies, as a grain of wheat, loses this life (or hates it); and he is promised this life, food, raiment and drink, yea, a hundred-fold of these temporal blessings, and eternal life as the final reward. Eternal life and temporal blessings are found in the same pathway; they are offered on the same conditions, and, as I said above, it is simply trusting God for his promises. The object for which I trust differs, but it is the same kind of trust, leaning upon the promises of God.

"In these passages eternal life and temporal blessings are inseparable. A man can not trust God for one without trusting him for the other at the same moment, regardless of what he may be doing. He may be giving away the last cent he has in the world, yet if in doing this he is fulfilling the above conditions, he is trusting God just as much for support as he would be were he working with his hands for two dollars per day; he is also trusting for eternal life at the same moment."

Bro. Elam has well said that the conditions of pardon are the same to all. Even so the conditions

on which God promises temporal and eternal blessings are the same to all Christians. No Christian can trust God for support save as he lays hold of the above promises; and his trust is measured, not by his use of means and laws that produce the support, but by his compliance with the conditions sealed by the blood of our Lord. If he sacrifices none, he has no faith in the promises; if he sacrifices little, he has little faith; if he sacrifices much, he has much faith, etc. His sacrifice for the cause of Christ is the measure of his faith. Jesus had perfect faith in God, and his self-sacrifice was perfect. A man will sacrifice himself and all his powers in the service of the Master to the extent he believes the promises. Bro. Elam says that the degree of trust is not measured by the amount of money a man receives. Nay, verily; but it is measured rather by what he gives away—money, time, and talent—for the cause of Christ. Men are afraid to give; all of us are afraid; and it is all because of imperfect faith in God's promises.

Lack of faith in these promises leads Christians into lodges and insurance companies. Some of the most godly people that I met this past summer had their lives insured, but as their faith grows in these promises of God, they will be led to sacrifice the money they give to insurance companies for the cause of religion. Lack of faith in these promises leads Christians to spend their lives in hard toil, and sacrifice of present comforts, and often needs, of life, to save something for the future. Some Christians who read this are yearly paying twice as much to lodges and insurance companies as they give to the cause of the Christ; while others who read it are saving for future needs (?), yearly, twice as much as they give to the church of God; and still others are giving their very lives to accumulate something for the days to come, although they accomplish but little in their course, etc. In this way the church of God becomes the poorest (?) institution in the world, so poor (?) that it takes months to "raise" money enough to send one missionary and his wife to Japan.

On the other hand, if all Christians were to lay hold of the above promises of Jesus, and begin to lose their lives, dying, as it were, in the Master's cause, it makes the church the richest institution on earth. It can preach the gospel anywhere the door may open; it can care for the poor in a regular, business-like way, and build orphan homes, asylums, schools, etc.

"When our Lord says they ('all these things') shall be added, it is implied, as a matter of course, that the seekers of the kingdom and its righteousness shall have these as their proper and primary portion, the rest being their gracious reward for not seeking them" (Com. of Jamieson, Faussett, Brown on Matt. 6: 33).

"The gracious promise annexed; all these things, the necessary supports of life, shall be added unto you; shall be given over and above; so it is in the margin. You shall have what you seek, the kingdom of God and his righteousness; . . . and, besides that, you shall have food and raiment by way of overplus; as he that buys goods has paper and packthread given him into the bargain. . . . Oh, what a

blessed change it would make in our hearts and lives did we but firmly believe this truth, that the best way to be comfortably provided for in this world is to be most intent upon another world. . . . If we give diligence to make sure to ourselves the kingdom of God and the righteousness thereof, as to all the things of this life, Jehovah — Jereh — the Lord will provide as much of them as he sees good for us, and more we would not wish for." (Matthew Henry's Commentary on Matt. 6: 33.)

These are beautiful lesson, and faith in this promise will lead into the self-sacrificing life of Christ. This is the purpose of the promise.

Now I ask Bro. Elam:

1. Did Jesus give the promise in Matt. 6: 33 to induce the disciples to seek the kingdom and its righteousness? If so, what is the inducement?

2. What advantage have the disciples in virtue of this promise over the "Gentiles" respecting temporal blessings — food, raiment and drink?

My last article closed with a supposed case, two lines. Read it again; you can find it in THE WAY of September 6 and The Gospel Advocate of October 9.

Brother Elam thinks the case not in point. I wonder why! They illustrate the doctrine I am teaching very clearly, and show what it is to trust for support, and how Christians may do it in every sphere of life. I would rather think my case is *too* much in point. When Bro. Elam answers my questions based on this supposed case, the issue in this discussion is settled. If the man (in the supposed case) who gave away his life leaned most heavily upon the promises of Jesus for this life, he certainly did trust more than the other man. If he did trust more than the other man for temporal blessings, what is the evidence of his superior trust? Certainly it is not the use of means and laws that produce the blessings, for both use these alike. Only one answer can be given: It was his self-sacrifice; yea, the fulfillment of the conditions on which the promises rest. This is the only way to trust God for support. "Is there not a need?" "Yes — of fruit," of trust in God for support.

Reply to J. N. Armstrong.

Trusting God for a Support, Finally.—On another page is an unnecessarily long article from Bro. Armstrong. Much of it is quite irrelevant, and in it are no new points. We would not publish it at all but for the fact that he might think we should do so. It would have appeared sooner, but I did not see it until it came out in THE WAY, and then other things were occupying our attention which we thought best to finish before resuming this subject.

What Others Think.—Bro. Armstrong says many think he perverted my articles simply because I said so. To put it mildly, it is certainly no compliment to our readers to say they think a thing simply because I say it. Those who have seen fit to express themselves are men who think for themselves. It may

afford him some consolation to think good men have no other reason for what they have said than my "say so." Then I am at a loss to know how he can tell what many others think and their reason for thinking so before they express themselves. Perhaps what he says has something to do with what people think. He quotes a long paragraph from his former article, and says I never said a word about this paragraph. He says he wrote this "to show that the preacher can not follow Jesus and Paul and look to the field in which he labors for his support, but that he must look to the promises of Jesus." I am sorry to have to say he is again mistaken, and he must blame himself for what people think on this point. In reply to this paragraph I said: "The preacher preaches the gospel in obedience to God in the fields white unto the harvest, and God supports him in doing it, for God has ordained 'that they that proclaim the gospel should live of the gospel.' God does not say where the support seems greatest, and neither did I." My articles abound in such statements. He says he has re-read all I have written. Then the least that can be said for him on this point is, he is a very careless reader.

His Article Must Fall.—He says his article "stands or falls according to whether" I took the position "that the Christian, sinner and infidel, all trust God alike and on the same principle for temporal blessings, for support; that simply because a farmer plows, plants, cultivates and harvests, he is trusting God for support;" and if I did not take this position, his article does misrepresent me, but not intentionally, and that he will state in The Gospel Advocate and in THE WAY that he misunderstood me. This is right and commendable. However, he has written quite a lengthy article to settle this one point upon which all hinges. No, I did not take the position that sinners and infidels "trust God for a support in the high and exalted manner in which Christians should trust God," or that they trust God at all; and I have no further explanation to make except what I have written heretofore. I can not be responsible for his logic (!) and conclusions. Here is what I said on that point, and which he says he "re-read": "God sends sunshine and rain upon the just and the unjust; gives life, breath and all things to all men, and in him all live, move, and have their being (see Acts 17: 25-28); and he gives to the heathen, as well as to Christians, 'from heaven rains and fruitful seasons, filling' their 'hearts with food and gladness' (Acts 14: 17). Christians must breathe the air just as heathens and all sinners. Water slakes the thirst of Christians and sinners in the same way. Sunshine, rain and soil cause the heathen's crop to grow just as they do the crops of Christians. Sinners who use these God-ordained means for producing food, raiment and all temporal blessings will obtain them; so will Christians who do the same. Infidels and atheists, although they do not recognize the hand of God in these things, must depend upon God's immutable laws that water slakes thirst, sleep refreshes, seedtime and harvest shall not fail, etc.; so must Christians. But this does not transform infidels into Christians or Christians

into infidels. When infidels comply with God's ordained laws — and, therefore, obtain food, raiment, etc. — that does not prove that Christians obtain the same blessings in some other way, or that they are infidels for using these means." Therefore I repeat: "All, whether saints or sinners, who use God's means and comply with God's laws for producing daily bread, will have a support; while those who neglect these means and disobey these laws will necessarily suffer the consequences." Leaving, then, the sinners and infidels out, does any one believe that Christians trust God for a support while neglecting the means and disobeying the laws of God which produce a support? One trusts God only as he obeys God.

"Conditions and Promises." — Brother Armstrong correctly admits that none trust God for his promises except those who comply with the God-appointed conditions upon which the promises are made. This is the first principle I laid down months ago in my first article and in defining "trust." As an example, he gives the conditions of pardon, and says: "No man trusts this promise except the man who complies with these conditions." But the conditions of pardon are the same to all sinners at all times, and all must do the same things at all times to be saved. Now, what have been the God-ordained conditions to all of obtaining a support? With these one must comply, or, according to Brother Armstrong, he does not trust God for a support. Brother Armstrong, and no one else, believes one must comply with the "conditions" (?) he mentions in order to obtain a support. He gives five passages, and says "they contain conditions and promises," one of which promises he would have us believe is a support. If this be true, then one can not obtain a support unless he complies with these "conditions" (?), one of which is to leave his home, wife, children, father, mother, etc. Brother Armstrong does not mean to teach this, yet without this meaning there is no point in his comparison between the conditions of pardon and the conditions of obtaining daily bread. When 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; . . . and in the world to come eternal life," he is not laying down, like the conditions of pardon, the unchangeable law of obtaining a wife, children, and a support; but he teaches that he who is forced to give up all these for the gospel's sake will be blessed, as he says, in this life, notwithstanding, and saved in heaven. Should a man forsake his wife and children and leave home in the name of religion in order to be supported by others, he would be the basest of hypocrites, traveling fast the road to perdition. To forsake wife and children and to leave home are not the God-ordained means of obtaining a support, and Jesus teaches no such thing. To follow Jesus is to have useful employment. I have thought that even some preachers have been too scarce about home at times and require too much waiting on when they are there. Of Paul's laboring with his own hands, Brother Armstrong says: "He could have found bread and meat in a much easier way." I am

afraid many now are seeking these necessary commodities in this "much easier way" than by working with their own hands. He admits that Paul worked with his hands, but says he did not have to work for bread and meat, but that this labor "was for the gospel's sake." So much the greater reason, then, that preachers now should work with their own hands some, and not seek "bread and meat in" that "much easier way." Paul gives his own reasons for working with his hands, one of which is: "I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive" (Acts 20: 33-35). He did work, then, in order to supply his own necessities and because he coveted no man's money. In doing this he set the church an example and exhorted all to follow it. Paul never boasted of his superior trust in God, and that in consequence he would never lack anything, because God is rich, etc.; but he did say he coveted no man's money, because he could work with his own hands for a living. This is just the speech preachers should make to-day, and they should strive to feel as sincerely independent as Paul. Because one thinks he "is called to preach," he should not sit down in idleness and wait for the Lord to send him money to go on.

What Does Paul Mean? — Brother Armstrong failed at last to tell us what Paul means when he says: "Forgive me this wrong." He writes almost a column on this passage, and never intimates what Paul means by it. Does he believe Paul was sincere in making this request? He teaches in a Bible college. Should one of his pupils ask him, "Of what wrong did Paul request the Corinthians to forgive him?" what would he say? What could one learn about it from what he does say? I never said anything about Paul's "sinning" and being so "very sorry and penitent for his course at Corinth." I referred to this one particular thing: "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong" (2 Cor. 12: 13). What wrong? After all Brother Armstrong's ado over what I said about this wrong and Paul's right to look to the Corinthians for a support while laboring for them, he says of Paul: "He did not have to labor with his hands for bread and meat, for he had a just right to look to those for whom he was laboring for support; but he would not live to the full his right in the gospel." I had to read this twice before I could believe he wrote it. Had he admitted this at once, he would have shortened his article considerably and done himself more credit. When Paul taught churches to have "fellowship in furtherance of the gospel," he taught them their duty toward himself as well as toward others. The Philipians supported Paul, and who taught them this duty of love if he did not? To go around now among these old, established and well-taught churches, built up in the self-sacrifice, prayers and tears of our prede-

cessors, requires no very "high and exalted manner" of trust. A preacher, should he make this a consideration, knows about the amount he will receive when he preaches for these old congregations. Not applying this to Brother Armstrong at all, I desire to say, in this connection, it is Scriptural — and, therefore, right — to teach school or to follow any other honest occupation for a support and to preach as one has ability and opportunity wherever he can accomplish the greatest good; but it is quite a reversal of this principle to teach school or to follow any other honest occupation for nothing and depend upon preaching for old congregations for a support.

A Discussion Without an Issue.—In a private letter Brother Kurfess says this seems to be a discussion without an issue. In some particulars it does seem so, yet I am not responsible for this. Brother Armstrong concluded I was teaching something quite dangerous, and yet it turns out that he claims to teach the same. I wrote on work, diligence, economy, etc., and that the way to trust God for a support is to comply with the conditions he has ordained to produce it — "leaning upon the promises," the farmer who "till-eth his land shall have plenty of bread," and he who proclaims "the gospel should live of the gospel," and farmer and preacher trust God alike; but he says he believes with all his heart this will lead preachers and the whole church into selfishness; and yet he emphasizes the fact that he teaches diligence, work, frugality, etc., too. Then where is the issue? I have shown that while in trusting God his laws must be obeyed, yet "in nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). He objects to my saying a preacher trusts God for a support as do farmers, etc., and to my saying it is one thing to trust God for a support and quite another thing to trust him for salvation in heaven; and yet he says: "The object for which I trust differs, but it is the same kind of trust — leaning upon the promises of God." This is all I have said. Then, where is the issue? "It is the same kind of trust" in farmers, mechanics, preachers, or preachers' wives; and trusting God for a support is one "object" and trusting him for salvation is a different "object." He writes at length objecting to my saying Paul asked the Corinthians to forgive him the wrong he did them in not looking to them for a support while laboring for them, and yet he says Paul "had a just right to look to those for whom he was laboring for support." In another column he also says one can not follow "Paul and look to the field in which he labors for his support, but that he must look to the promises of Jesus." If Paul "had a just right to look to those for whom he was laboring for a support," did he not have the same right to expect "the promises of Jesus" to be fulfilled in the same field? I have shown abundantly how Paul was supported. Brother Armstrong is confused. In one column he argues against what he says in another column. His article is a bundle of contradictions. He asks me four questions. To the first three questions I answer, "No"; to the other one,

"Yes." But one's degree of trust is not to be measured by the amount of money he receives, and none can form a "trust" on trusting God or monopolize this privilege. God has no favorites. Brother Armstrong's two supposed cases are not in point; for, regardless of the different motives of these two men, they must use alike the same means for the same result. It is useless to prolong this discussion without a more clearly defined issue.—E. A. Elam, in Gospel Advocate.

"What Saw They in Thine House?"

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were opened to view, and the pictures and utensils and statuary and architecture and hundreds of other things disclosed the character and life of the people. And the stranger now visiting the unburied city, and walking the street, and going into the houses and shops and forums and temples and theaters, which were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived, and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon — how, after lying eighteen centuries in the grave, these things are disclosed to us, and especially how among the freshest of the things preserved are numerous evidences of the sensual and vicious pleasures in which the people indulged. The very works of art which ministered to their vices now rise from their graves to testify against them. What was done in their houses is now brought to the light of day.

Suppose, now, that our home life could be put into some permanent form, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light. What would they disclose to the curious investigators of that day? If, at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets, and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now? — Selected.

The best sermon is the one you do not see; just as the finest looking-glass is the one which reflects the perfect image without even a suspicion of itself. The function of a sermon is to set forth truth. Everything which suggests study or method is so much in the way, just as the scaffolding obscures the view of the building. It follows that the best preparation for preaching is such as will enable the preacher to speak as if he were telling what he knows and always knew. The best evidence of such preparation, and also of good preparation for hearing, is the feeling that what you have heard is true; that it could not be otherwise, and you knew, yourself, only perhaps you had not thought of it exactly that way. That is essentially poor preaching which presents the truth as hard pressed by error. It is the mission of the preacher to so present the truth as to lift it above doubt.—J. B. Gambrell.

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate and straitened the way, that leadeth unto life, and few there be that find it."

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Scraps.

J. A. H.

In this issue we publish a reply to the attacks made by Brethren Daniel and Fred. Sommer on Bible Schools and Colleges. I want to add this much here: I will be glad to discuss this question with Brother Daniel Sommer as exhaustively as he may desire, the discussion to appear in THE WAY and in the Octographic Review, an equal number of articles to appear in each paper, no article containing more than eighteen hundred words. I will be pleased to hear from Brother Sommer either publicly or privately.

* * *

Potter Bible College will open its second session on the 30th day of September, if God wills, and every student who expects to attend should be on hand by 7:40 A.M. that day. The prospects now are that every room will be filled. We believe we are prepared to do the best work we ever did in our lives. We have a better Faculty and more room, and better prospects every way, so far as we can see. In God we trust. If his approval and blessings rest upon us, great will be the good done. This scribe will be glad when the time comes for him to turn his face homeward for the opening day. Write to Potter Bible College, Bowling Green, Ky., for a catalogue if you have not received one. Nowhere known to me can so much be gotten for so little. Nowhere can a studious young man or woman obtain a finer development in a year's time. We will be prepared to receive students on the last three days of the pre-

ceding week, if they desire to come. Parents are requested to send the exact amount due in a bank check or postoffice money order. It is safer and better than to send the money.

* * *

Brother Armstrong's article in reply to Brother Elam was delayed for weeks from wandering about in the mails, and from a misunderstanding on the part of the printer as to when it should appear. He thought he was to hold it till Brother Elam had sent in a reply. But it will lose nothing in interest, I hope, by the delay. It is a great subject which they are discussing, and if the brethren could be led to understand and to delight in the truth of it, an impetus would be given to the kingdom of Jesus which it has not had since John died. Ignorance and unbelief on this subject are two of the most blighting curses of the age, as they have been of all time. And whatever you may think of it, my brother, do not fear that you will trust too much, or work too much, or give too much for the Master's holy cause, for the salvation of men. The danger is all the other way.

The Sommers Against Bible Schools.

J. A. H.

Again the righteousness of teaching the Bible in school as one of the regular text-books has been called in question. This time it is in the Octographic Review, by Brothers Daniel and Fred. Sommer. In the Review of August 12 Daniel attacks such schools; and a week later articles from both the brethren appear, written for the same purpose.

I want to ask these brethren two simple questions, and I would like to have plain, unequivocal replies. 1. Is school teaching a legitimate business for a Christian who believes he can do more good in that avocation than in any other? 2. If so, has the Christian teacher the right to teach the Bible to his pupils? I answer both these questions in the affirmative. Among the secular callings, in my judgment, there is not one that ranks higher in dignity and value than that of teaching. And I could never get my consent to engage in any calling in which I could not make it the chief end of my life to live and to teach the religion of Jesus. The Holy Spirit says: "Know ye not that your body is a temple of the Holy Spirit

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 Corinthians 6: 19, 20).

He who does not make it the chief object of his life to glorify God, to save both himself and others, is not living as he should, and he is liable to fail to attain to everlasting life. It is right to have a secular calling to make money to expend for the kingdom of God. Paul made tents at Corinth to support himself while he preached; and by this means and by the money that was sent to him by the brethren of Macedonia he was sustained while in that city. At Ephesus he spoke for three months in the synagogue, "reasoning and persuading as to the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19: 8-10). Paul had a secular calling, and it is allowable for Christians to have them now. He reasoned daily in the school of Tyrannus for two years; and so effectual was his work that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks. Paul did not take it throughout this great province himself, for he was during this period of two years reasoning daily in the school of Tyrannus. If Tyrannus had pupils from all parts of the province, these, having been taught by Paul, would take the glorious news to their homes; and we can easily understand how that within the two years he could so fill many of his hearers with the glorious gospel of Jesus that they would take it everywhere they went, and impart it to others.

For ten years I reasoned in the Nashville Bible School, teaching and preaching the doctrine of Jesus, even as it is written in God's holy Word; and others did in like manner; and as a result of our reasoning the gospel has been preached in many thousands of places in the United States, in Canada, and in the regions beyond the seas. For one year I have reasoned in Potter Bible College concerning the things pertaining to the kingdom of God, and so have others, my faithful associates; and as a result many have been led to Christ in that community, and during this summer the students have carried the gospel far and wide throughout the United States.

As it was right for Paul to reason two years in the school of Tyrannus, and as such glorious results followed, why is it wrong for me to preach the same gospel of Jesus in the Nashville Bible School and in Potter Bible College? What do these two editors of the Octographic Review know about the Nashville Bible School and Potter Bible College that puts them so far below the school of Tyrannus?

Brother Daniel makes three points which he thinks are against such institutions. They are as follows: 1. "*The Lord's money was used to establish an institution to train in secular learning.*" Well, what of it? All the money that every Christian has is the

Lord's money. Every cent he expends for any purpose whatsoever is the Lord's money. When Christians use money in establishing Dry Goods Companies, Printing Companies, Manufacturing Companies, Farming Companies, etc., they are using the Lord's money for secular purposes. Brother Fred. also complains at this point. He exclaims: "It requires an enormous expenditure of the Lord's money in brick and mortar and real estate." True enough; but not near as much as is expended by Christians in farming, merchandising, printing, manufacturing, and so on. If it is right to use the Lord's money in secular callings that are designed to care for, train and develop the body, what makes it so wicked to use it in caring for the mind? The calling of school teaching is no more secular than any of these others, nor will even these brethren affirm it is worse to care for the mind than it is to care for the body. Why, then, do they not turn their great guns on all Christians who farm, print, manufacture, merchandise, and engage in the other honorable "bread-and-butter" callings?

Ah, but we teach God's Word in our school; we unite the secular with the religious, and this seems to be the head and front of our offending. Is it wrong for the merchant to teach the Bible to his clerks and customers? Is it wrong for the farmer to teach the Bible to his laborers, and to those who deal with him in buying and selling? Why, then, is it so wicked for a teacher to teach it to his pupils? Ought not a Christian to carry his religion into all his secular business? and ought not he to use all he makes at his secular callings for his religion? I believe every secular calling in which a Christian engages should be used for the glory of God — that he should enter into no calling that he can not so use.

Is not the printing business a secular calling? Are all those who engage in making up the Octographic Review, the printers, binders, proof-readers, and so on, Christians? Is not the postoffice department a purely secular institution? Well, then, are not the secular and the religious combined in making up and sending forth the Review?

But Potter Bible College is connected with the church, and that is a source of grief to Brother Daniel. So it is; but I have yet to learn that it makes anything bad and wicked to be connected with the church of God. How is it connected with the church? Brother and Sister Potter, who furnish the buildings and grounds, are Christians; so are all the teachers and so are many of the students. But the Octographic Review is connected with the church in the same way — that is, its owners, teachers and many of its students are Christians. If that sort of church connection is blessing to the Review, how can it be damning to Potter Bible College? What is the matter with the Brothers Sommer anyway? Were they moved by such reasons (?) as these to attack such institutions? Do they think it is wrong for a Christian to "preach the Word"; to "be urgent in season, out of season"; to "reprove, rebuke, exhort, with all long-suffering and teaching"? (See 2 Tim. 4: 2.) Or do these exhortations apply to editors,

printers, merchants, farmers and the like, but not to school teachers? What is there in school teaching that unfits the teacher for teaching God's Word?

I knew a godly woman who made her living by teaching piano music. She was very skillful, very successful. She made it a rule to teach the Bible to every one of her pupils. Did she do wrong in teaching the Bible? Once a patron said to her: "Madam, you must not teach your religion to my daughter; I send her to you to learn music, not religion; and if you persist in teaching your religion to her, I will take her away." The teacher replied: "I teach music to make money to sustain myself, that I may be able to teach the doctrine of Jesus. My business on earth is to teach the true divine religion. If you send your daughter to me, I must teach her the religion of my Master." Does Brother Daniel think this godly woman was almost, if not quite, a sacrilegious wretch because she combined her secular avocation with her religious calling? Ah, my brothers, Daniel and Fred., don't you find fault with anybody for teaching the truth of God. It never is wrong to do it, it never is inexpedient to do it, unless perchance you are casting pearls before swine. If there is anything wrong about Potter Bible College, show it, and by God's grace we will rectify it; but don't find fault with us for teaching God's Word; for that is the best thing we do there. The best thing any man can do anywhere is to teach the pure Word of God—to teach it by his life, by his tongue, by his pen. If you must fight us, why do you attack us at our strongest point, at the very thing God tells us we must do?

2. A second charge which Brother Daniel makes against us is that we use the word "Bible" in the name of the Bowling Green College; he says this is "a species of sacrilege," because we inscribe the word Bible "on an institution largely devoted to what is secular or worldly." Indeed! Is this so? Then why did he wait so long before he opened his batteries on those who are guilty of this sacrilege? And why did he hurl his first shots at us? He might have had much bigger game; for Luke, inspired of God, used this very word Bible (Greek, "Biblos") of the books of magic, wicked things, about eight thousand dollars' worth of which was burned at Ephesus. The fact is, the Greek word "Biblos" meant a book, any book, sacred or profane, good or bad. As we have seen, the Holy Spirit himself uses it of some of the most lying books in the world. The English word "Bible," however, does not correspond to its Greek original in its meaning and use. It means the entire collection of the sacred writings—this and nothing else. In this sense it was never used by any inspired writer. While in form the word "Bible" is from the Greek "Biblos," a secular word used by inspired writers, and applied by them to writings both good and bad, the word "Bible" in meaning and use is of post-apostolic origin, purely human, having never been used by an inspired writer in the one (and only) sense which it now has. Now, if Brother Daniel does himself the justice which a Christian ought to, he will retract the wicked and slanderous charge of sacrilege which he has preferred against us, and will humbly

acknowledge that in making it he was moved by a zeal that was neither according to righteousness nor knowledge. If he repents and prays for forgiveness, God will forgive him; and we will be glad to do it also; but if he does not, the sin of bearing false witness against his brothers will stand against him till we meet before the judgment-seat of Christ. It is no light thing to falsely and unjustly charge your brothers in Christ with sacrilege. I can not think Brother Daniel did it knowingly and willfully. Doubtless, like Paul, he did it ignorantly in unbelief; and the Lord will graciously have mercy upon him if he acknowledges his sin in penitence.

But why do we use this word "Bible," which is human and post-apostolic in its meaning, in the name of Potter Bible College? Because that which distinguishes this College from most other schools is this: The chief end for which the school was begun and for which it is being conducted is the teaching of the Word of God. Brother and Sister Potter and all the teachers are Christians; and we believe the great end of our existence is to learn and to do the will of God—to become more like Jesus every day we live, and to do all we can to induce all others to go in the same good way. We teach other things also, because Christians, in their journey through this world, need other things; and these other things we teach are designed either to help the pupil to a better understanding of the Bible, or to a greater ability for teaching it, or to furnishing him with a means of obtaining a living while he teaches it. Paul's secular avocation of tent-making was most happily combined with his sacred vocation of preaching the Word; and all through every faithful Christian's life his holy vocation is combined with righteous avocations. The Christian farmer plows and preaches, preaches and plows; the Christian mother, while making her daughter's dresses, teaches her darling the religion of Jesus; the Christian physician ministers to the sin-sick soul while he cures the diseased body; and so on. No man is worthy of the name of a faithful Christian who does not make his every secular avocation subservient to his one high and holy calling.

Brethren Daniel and Fred. need not be so aggrieved by our combining the secular with the sacred, for they are continually at it themselves. "The Octographic Review," for instance, has, as it were, a seculo-sacred name, for the "eight writers" were saints; but "Octographic" is a man-made combination, and "Review" is a word not found in the Bible. Then many holy lessons from the living Word have appeared in their paper, written by saints with secular pens on secular paper with secular ink, which were printed by secular printers with secular ink on secular presses, then folded and pasted by unsanctified men on a secular folder and with secular paste, and then sent by the postal service (and oftentimes through very unsanctified postal clerks) to both saints and sinners, many of whom read the holy lessons, which were printed on this secular paper, by means of secular spectacles bought of unsanctified oculists, whose unsanctified skill had adjusted them to the eyes of these saints and sinners—and so on.

Who is so feeble-minded or so thoughtless as not to know that the secular and the sacred are being continually limited in the life of every child of God on earth? We cheerfully admit the combination in our college work, but if there is anything unrighteous in it, we are not aware of it; nor have these brethren said anything which points out such wickedness. To me they seem to be puffing and blowing against the wind, or doing that which is just as foolish and vain.

3. But, says Brother Daniel, "*Human institutionism has been the curse of the disciple brotherhood.*" Yes, it has been one of the curses of the church. The missionary societies have been, and are, unscriptural and anti-scriptural; and many Christians have greatly injured the church of God by giving the time, money and service that belonged to it to the various secret orders — a very pernicious and ungodly thing to do. But all institutions are not sinful. To institute is "to establish; to appoint; to enact;" "to found; to originate and establish;" "to educate and instruct;" "to begin, to commence, to set in operation." Every school is an institution. The school of Tyrannus, in which Paul taught for two years, was an institution. We speak of educational institutions, banking institutions, mercantile institutions, and so on.

Potter Bible College, like every other school in the world, like every banking company, every farming company, every merchandising company, is a human institution. But it is, unlike most other institutions, inasmuch as its benefactors and teachers acknowledge no authority in religion and morals but Christ, and no law but his Word. It is a human institution, but not one whit more so than is the Octographic Review. Both were founded for advancing the kingdom of God, but both teach (or advertise) secular things. (See Review, August 19, page 6, column 3, et altera.) Every paper published in America is a human institution, and is more or less secular in its nature. Will the Brothers Sommer affirm that their paper is not an institution? Nay, verily, for they have dictionaries. Will they affirm that it is a divine institution? Surely not, for they have not lost their minds. Well, let them not decry Potter Bible College for being a human institution, when they are running one just as human themselves; and I will remind both the brethren that they are just as eager to get the Lord's money for their human institution as we are to receive it for ours. If any human institution is conducted for God, and according to his law, it is righteous; and it is right for Christians to put their time and money into it. But if they require obedience to any other authority than that which Christ puts upon us, or if they subject us to any law not enjoined by his Word, they are wicked things, and those who know what is right, if they are loyal to our King, will have nothing to do with them.

Now a few words about the origin and working system of Potter Bible College. Brother and Sister Potter proposed to me to give the income from a farm of one hundred and forty acres and the use of their country residence, and to erect a school building, if I would make up a Faculty, gather the stu-

dents and conduct a school therein. They donated the farm and residence and erected the school building; I formed a Faculty, and we gathered the students. The teachers consulted with one another and divided the teaching work among themselves according to their several abilities and inclinations; and we taught. Every student was required to take one daily Bible lesson. The income from the farm and the money paid by the students were expended (for the most part) for the daily running expenses of the kitchen, dining-room and other daily needs, such as grow out of feeding, lodging and caring for about one hundred people. What was left was divided among the teachers. I have known many schools and colleges; I have never known one to do better work than ours did last year.

"But you are President of the College." Yes, because I preside at the meetings of the Faculty and of the school, as a rule; because I am the oldest and most experienced teacher in the school; because it was I who proposed to the other teachers to join me in the work. As brethren in Christ we are equals; in age, experience and development some of us are superior to others. According to God's order the elder take the oversight, but all are brothers and counselors. Daniel Sommer is fully as much president of the Octographic Review and its staff of writers as I am of Potter Bible College.

By the way, he is also frequently president of an institution called a "Bible Reading." If I have been rightly informed, and my informant seemed to know whereof he affirmed, a stipulated fee is charged those who enter this institution. This mark distinguishes it from a church, or a church meeting, and gives it a distinguishing secular feature. Pull the beam out of your own eye, my brother, and then perhaps you will be able to see whether or not there is a mote in mine. I do not believe it is right to charge a price for teaching God's Word. The gospel ought to be as free as water. No man of the apostolic age was ever known to stipulate for a salary, or to charge so much per head, for teaching God's truth. It is bad to charge a man for teaching God's truth; it is bad to find fault with a man for teaching God's truth. Brother Daniel does both of these things.

A Reply to Brother Elam.

J. N. ARMSTRONG.

Brother Elam thinks I perverted his teaching and misrepresented him. Many others think so now just because Brother Elam does; but I want to say to all who may see this that I think he is mistaken. I have now re-read all that he has written, and there is but one chance for me to have misrepresented him, and that is, I may have mistaken his position. We will see.

I did not criticise his teaching on work, economy, diligence, seedtime and harvest, generosity, liberality, contentment, and against idleness, wastefulness, slothfulness, and against the love of money, and making merchandise of the gospel, paying debts, "going surety," etc. This is not the issue; although

Brother Elam spends much of his time in his criticism of my article, repeating many things that I indorsed. Indeed, I did not write to show wherein I agree with Brother Elam, but to point out one position that his articles set forth that I believe false. Anybody who will read carefully my criticism can see that it grew out of one position that I believe he took in these articles. Regardless of what he may teach on other matters, this position that I criticised is the same. Here it is: "A preacher trusts God for a support just as does a farmer, a merchant, or a mechanic. A farmer in tilling the soil trusts God for a living, because God has ordained that as the way to receive it; so God has ordained 'that they that proclaimed the gospel should live of the gospel.'" On this point I said: "By the foregoing statement Brother Elam makes the impression that all men who trust at all (for support), trust God alike respecting temporal affairs." What I mean is this: Brother Elam makes the impression here that the Christian, sinner and infidel all trust God alike and on the same principle for temporal blessings, for support; that simply because a farmer plows, plants, cultivates and harvests, he is trusting God for support. This is the position and principle that supports my article. It stands or falls according to whether he took this position or did not take it. If he did not take this position, then my article does misrepresent him, but unintentionally. In a criticism of a page and one-half he does not deny this position.

Hear him again: "All, whether saints or sinners, who use God's means and comply with God's law for producing daily bread, will have a support; while those who neglect these means and disobey these laws will necessarily suffer the consequences. Fire burns, and he, whether Christian or infidel, who takes fire 'in his bosom' or walks 'upon hot coals' must suffer the consequences. (Prov. 6: 27, 28.)" If this does not mean that the infidel trusts God for support as truly as does the Christian, if he uses the means that produce daily bread, then I do not understand Brother Elam. My criticism stands or falls on this point. Now I ask him if he did teach in those articles that all men, Christians and sinners, trust God alike for support, and that the evidence of trust for support is the use of means and compliance with laws that produce daily bread? If he denies this position and will explain, then my article is withdrawn, and I will state both in the Advocate and THE WAY that I misunderstood his position, if he desires it. If he took this position, then my criticism stands, and there is no misrepresentation of him or perversion of his teaching.

I want to repeat again that I *did not* criticise his economy, diligence, liberality, etc., but his position of trusting God for support. I believe with all my heart that such a position will lead the church, both "preachers" and others, into selfishness. Does it misrepresent Brother Elam for me to say what I believe to be the result of his teaching?

Again I said: "If I understand Brother Elam here, he teaches preachers to work in a field and look to this field for his support. He says that Paul did a wrong to the Corinthians, and this wrong was in

not teaching them to support him and in not looking to them for this support." In my article along this line I said: "Many, many fields there are into which the true preacher must go that will not promise him a cent.

"Many times the very ones led into the kingdom are so poor that they could not support the preacher, however willing they may be; yet the preacher must have a support, and it is just as true when he is laboring in this field that the Lord ordained that they that proclaim the gospel should live of the gospel as it is when he is preaching in a rich, productive one. Will God's plan fail in this field? The preacher is just as earnest, diligent and loyal in this field as he is in the field that promises much reward. Perhaps in entering this field he has turned away from fields that would have supported him well, fields from which he could have reasonably expected a living, because he believed he could do more for the kingdom of God. He has entered this field through sacrifices, leaning on the promise of Jesus, that for every sacrifice he shall make he will receive a hundred-fold. He has made the sacrifice solely for the gospel's sake; he believes this the way to seek first the kingdom of God and his righteousness, and is working in this destitute field trusting these promises of Jesus. Will they be realized? Will God fail him? No, a thousand times no."

Brother Elam did not say a word about this paragraph of my article, although it involved the true issue; for there is a vast difference between such a preacher and Brother Elam's farmer and preacher, who (each) are cultivating fields and teaching them to support them, and then looking to them for this support.

I gave this paragraph to show that the preacher can not follow Jesus and Paul and look to the field in which he labors for his support, but that he must look to the promises of Jesus.

Brother Elam says: "I said Paul was supported by his own labor, by individuals and by churches." Yes, I know Brother Elam said this; but I know another thing, and that is, that Brother Elam said that Paul did wrong, and apologized to the Corinthians, and asked their forgiveness for not teaching them to support him and in not looking to them for support. He also teaches other preachers that they owe an apology if they should do as Paul did at Corinth. What account is Paul's example of being supported at Corinth if he apologized for it and acknowledged he made a mistake, and sinned in so being supported?

No, my friends, Paul never did repent of his course at Corinth. "But I have used none of these things: and I write not these things that it may be so done in my case: for it were good for me rather to die than that any man should make my glorying void. . . . What then is my reward? That when I preach the gospel I may make the gospel without charge, so as not to use to the full my right in the gospel" (1 Cor. 9: 15-18, R. V.).

"Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other churches,

taking wages of them that I might minister unto you: and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want, and in everything I kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia" (2 Cor. 11: 7-10, R. V.).

"What is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong. Behold this is the third time I am ready to come to you, and I will not be a burden to you" (2 Cor. 12: 13, 14, R. V.).

Friends, do these Scriptures speak like Paul was very sorry and penitent for his course at Corinth? I would like for Brother Elam to show us Paul's apology and penitence.

There is a vast difference between a preacher's teaching a church to "have fellowship in furtherance of the gospel" and in his teaching them to support him. A man may teach the one and never teach the other. Paul taught the Corinthian Church the one, and yet he never did teach them to support him.

Again, I would like for Brother Elam to tell us what church it was that Paul instructed to support him, and to which he looked for his support? Surely if he committed a sin in not doing this at Corinth, he corrected this mistake elsewhere.

Where, I ask, are my miserable perversions and misrepresentations?

I want to make one correction that was an oversight, for I would not misrepresent Brother Elam knowingly for anything. In one sentence I used the expression, "for not demanding a support from them," where I ought to have said, "for not looking to them for support." The reader will notice that elsewhere in my article I used "looking." I gladly make this correction.

THE ISSUE.

It is not, Should Christians be diligent, frugal, generous and liberal? So far as I know, we are a unit here. But the real issue is concerning trusting God for support. He believes, if I understand him, that just because a farmer (whether he be Christian or infidel) plows, plants, cultivates and harvests, he is trusting God for support. This I emphatically deny. This is no necessary proof that this farmer is trusting God for support.

None but Christians do or can trust God for support in the high and exalted manner taught in the Bible. Brother Elam would have us believe that there is a difference between trusting God for support and in trusting him for heaven. The Bible makes no distinction here. It is trust, whether you are trusting for remission of sins, for bread and meat, or for heaven. The object may differ, but it is simply trusting God for his promises.

None trust God for his blessings save those who trust the promises of God, and none trust the promises of God save those who lovingly, trustingly comply with the conditions on which the promise is

made. Remission of sins is promised on the condition that a man believe, repent and be baptized. No man trusts this promise except the man who complies with these conditions. When he fulfills the conditions, he may rely upon the promise. It will never fail him.

"But seek ye first his kingdom and his righteousness, and all these things shall be added unto you" (Matt. 6: 33, R. V.).

"There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold 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.).

"If any man would come after me, let him deny himself and take up his cross and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it" (Matt. 16: 24, 25, R. V.).

"Verily, verily I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me" (John 12: 24-26, R. V.).

"But godliness is profitable for all things, having promise of the life which now is and of that which is to come" (1 Tim. 4: 8, R. V.).

I believe these five passages teach the same lessons. They contain conditions and promises. Here they are:

Conditions:

1. Seek first his kingdom and righteousness.
2. Sacrifice temporal things for Christ's sake and the gospel's sake.
3. Lose this life.
4. Die, as a grain of wheat, for others, or hate this life.
5. Godliness.

Promises:

1. Food, raiment and drink ("all these things").
2. A hundred-fold in this life with persecutions, and eternal life in the world to come.
3. Shall find life, the real good of this life.
4. Shall keep his life unto life eternal.
5. This life and that which is to come.

No man does or can trust these promises till he complies with these conditions. He who complies with them trusts God both for support, this life and eternal life. He who seeks first "his kingdom and his righteousness" denies self, dies, as a grain of wheat, loses this life (or hates it); and he is promised this life, food, raiment and drink, yea, a hundred-fold of these temporal blessings, and eternal life as the final reward. Eternal life and temporal blessings are found in the same pathway; they are offered on the same conditions, and as I said above, it is simply trusting God for his promises. The object for which I trust differs, but it is the same kind of trust, leaning upon the promises of God.

In these passages eternal life and temporal bless-

ings are inseparable. A man can not trust God for one without trusting him for the other at the same moment, regardless of what he may be doing. He may be giving away the last cent he has in the world, yet if in doing this he is fulfilling the above conditions, he is trusting God just as much for support as he would be were he working with his hands for two dollars per day; he is also trusting for eternal life at the same moment. Now I ask Brother Elam:

1. Does anybody but a Christian trust these promises?

2. Then does anybody but a Christian trust God for support in the high and exalted manner in which Christians should trust God?

3. Do all Christians trust these promises with the same degree of trust?

4. Is not this trusting God for support and heaven a growth?

When I see a beautiful farm, well dressed and kept, and a beautiful crop growing on it; when I see the farmer himself is economical, generous, liberal, etc., these are not necessary signs that he is trusting these promises. He may be, but it depends on whether he is losing his life or giving his life a living sacrifice in the service of God. A man may plow, plant, cultivate and harvest till he is gray, and never trust these promises. Who will deny this?

Now, a word about these conditions. They do not necessarily include the use of God's means and compliance with God's law for producing daily bread; yea, a man may hate his own life, die as a grain of wheat, and in doing it be forced to neglect the use of these things. Often, however, the use of these means and compliance with such laws become the chief and necessary way of many Christians, seeking first the kingdom and hating their own lives. Yea, they could do this so well in no other way. Hence the necessity for our people also learning "to profess honest occupations for necessary wants, that they be not unfruitful." How unfruitful would many, many Christians become were they to give up these honest occupations? But when the professing of "honest occupations for necessary wants" enters into and becomes a part of these conditions, they are just as essential to eternal life as they are to bread and meat. When it becomes one's duty to labor with his hands and use means and law that produce daily bread, it is his duty, because that is his way, at that time, under those circumstances, and at that place, to hate his own life, or to seek first the kingdom of God and his righteousness. And in that work his chief object should be to advance the kingdom of God. His chief consideration ought to be for others.

Paul is a great example to the Christian. Every time he labored with his hands, so far as we know, the first and chief purpose of this work was his love for the kingdom of God; he was led into it by forgetfulness of self and thoughtfulness of others. He did not have to labor with his hands for bread and meat, for he had a just right to look to those for whom he was laboring for support; but he would not live to the full his right in the gospel. While at Corinth,

he denied himself these just rights and privileges, laboring with his own hands for necessary wants; and his reason for so hating his own life is "that we may cause no hindrance to the gospel of Christ." This labor, then, was for the gospel's sake. It was the result of self-sacrifice. He could have found bread and meat in a much easier way, but he was not seeking for this (save indirectly); he was seeking first "his kingdom and his righteousness"; he was seeking eternal life; but bread and meat are obtained by the Christian in the same pathway, and hence he was expecting his support.

When one man tells another how to be saved in heaven, he tells him how to have "all these things" added unto him.

"The Christian farmer, mechanic, merchant, physician, housewife, shop-girl, etc., may trust God for support" by seeking first the kingdom of God and his righteousness, by denying themselves and hating their own lives in the sphere in which they work; and if they follow Christ and Paul, the chief motive that leads them is consideration of the kingdom and its righteousness; yea, consideration for others. In no other way that I know of can a Christian trust God for support or for heaven.

As I finish this article two lives stand before me. They are the lives of two faithful farmers, both of them diligent, economical, and thorough in their work. They make all they can, and are both self-denying and saving. The one saves all he can, that he may accumulate something for misfortunes and old age, and to have something to leave to his children. He insures his life for five thousand dollars, which costs him one hundred dollars per year. This matures in twenty years, and his capital is thus increased, and he can now accumulate faster than ever, until he becomes a wealthy farmer of his community. Now, all through his life he has been one of the financial mainstays of the church at his home. His family has been regular at church meetings; in fact, they are considered among the very best members. The other man strives to make money, is just as thorough in his business, and pushes his work with the same diligence as the other man, and does make money, but he makes it to give away. All above a modest, economical, self-sacrificing living he gives yearly unto God's cause. He and his family strive every year to see how much they can have to give to others. Thus these men spend life; the one saving to lay up for possible misfortune, and the other saving to give to God's cause. The one lives a sensible life in the eyes of the world; the other spends his life—loses it—in a way that nearly everybody says is a foolish way to live.

Now, my friends, this is a supposed case, but we can not deny that the case is possible; yea, we must admit that we know such lives do exist. Then which life is more like the Savior's? Which life is more like the grain of wheat, that gives its life for other wheat? Which man hated or lost, to the greatest degree, his own life? Which man leaned most heavily upon the promises of Jesus for this life and the life to come?

A Dialogue.

N. P. LAWRENCE.

CHAPTER V.—AMOS, JOHN AND WILLIAM.

A.—Let us at this time consider the divisions of the Bible. John will read 2 Tim. 2: 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Revised Version has "handling aright the word of truth." Cousin John, what division of the word can you mention that is right?

J.—In Heb. 8: 13 we have the "old and new covenants" mentioned, and a covenant and a testament are the same in the Bible, I suppose. Also in 2 Cor. 3: 14 the old covenant is again mentioned, so I suppose it is right to have the word in the Old and New Testaments, so-called.

A.—Very well; we will now see Luke 24: 44: "All things must needs be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning me." The Savior thus notices a division of the Old Testament books in use by the Jews at that time—Law, Prophets and Psalms.

Now, Cousin John, if you were asked to group the books of the New Testament, how many groups would you make?

J.—I heard one preacher say there are history, law and prophecy in the Old Testament, and also in the New Testament.

A.—Very good. That gives us three divisions in the New Testament. Now must all the history in the New Testament be regarded as of the same kind?

W.—I think it would be hardly just. The first four books are largely biographical, and John 20: 31 tells us he writes to give us faith in Christ, and consequently life. But the Book of Acts is not for the same purpose.

A.—Then we have four divisions in the New Testament at least, and seven in the whole Bible. In Exod. 25: 31, 32, we have a description of the golden lamp-stand which was to support seven constantly burning lights in the tabernacle. William, please read Zech. 4: 1-6. This shows that the golden lamp-stand with its lights represented the word of the Lord. John, read Rev. 1: 12-15, 20. By this passage we get another glimpse of the golden lamp-stand, and also in the second chapter, first verse.

J.—But in Rev. 1: 20 it says the seven candlesticks are seven churches.

A.—True; but this evidently by metonymy; container for thing contained. See Rev. 2: 5: "I will remove thy candlestick out of its place." Also Matt. 5: 14: "Ye are the light of the world," the same figure of speech. Well, then, we have before us a picture of God's word, with our glorious Savior in the midst. John 1: 1-3 states that the word was God. In John 8: 12 Jesus says, "I am the light of the world." Jesus, then, is the great central shaft of this lamp-stand. Matthew, Mark, Luke and John show him in his divine attributes. We see by the structure of the golden lamp-stand that the branches on either side proceed from, and are supported by,

the central shaft, thus indicating that Jesus is not only the central light, but the original medium and constant sustainer of all God's revelation to man.

W.—This is a version of the subject entirely new to me, but it seems plausible.

A.—Now it remains to say that the first branch on this side is the Book of Acts, which supports the light of gospel preaching under the last great commission of Jesus to his apostles.

J.—Then I can see that the twenty-one epistles will be the second New Testament branch. Instructions to Christians.

W.—Then the third and last branch is the Book of Revelation, is it not?

A.—True. A prophecy of the triumphs and destiny of the church of Christ. Law, Prophets, Psalms, Old Testament branches. Jesus, central light. Acts, Epistles and Revelation, New Testament branches.

The Shore of Eternity.

Alone! to land upon that shore!
With no one in sight that we have seen before.
Things of a different hue,
And the sounds all new,
And fragrances so sweet the soul may faint.
Alone! Oh, that first hour of being a saint!

Alone! No! God hath been there long before;
Eternally hath waited on the shore
For us who were to come
To our eternal home;
And he hath taught his angels to prepare
In what way we are to be welcomed there.

Like one that waits and watches he hath sate,
As if there were none else for whom to wait,
Waiting for us, for us,
Who keep him waiting thus,
And who bring less to satisfy his love
Than any other of souls above.

Alone? The God we love is on that shore,
Love not enough, yet whom we love far more,
And whom we've loved all through,
And with a love more true
Than all other loves—yet now shall love him more:—
True love of him begins upon that shore!

So not alone we land upon that shore;
'Twill be as though we had been there before;
We shall meet more we know
Than we can meet below,
And find our rest like some returning dove,
And be at home at once with our eternal Love.

—Faber

It is said by the wise man, "That he that would have friends must show himself friendly," but while this is the rule, there are those that, if you show yourself friendly to them, they immediately begin to suspect you of having unfriendly designs upon them. It is greatly to be deplored that we have evil-minded persons among us, that see nothing but evil in the conduct of others, but it is self-evident that such is the case.

The Way

"Enter ye in by the narrow gate, and straitened the way, that leadeth unto life, and few they be that find it."

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

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Scraps.

J. A. H.

I have on hand a large number of questions that I want to answer, or have answered; but our space is so limited, and my time so filled with different kinds of engagements, I do not get to them as I would like to do. And I feel all the more the necessity of having our paper enlarged and of some help in the editorial work. If God wills, we will have both before long.

* * *

We are now sending out statements to all our subscribers who are not paid up, that they may know how they stand. We do not like to lose a name from the list, but we intend to cut off all those who are far behind, if we do not hear from them. But we will not put our accounts in the hands of any collecting agency. We will just cut them off and let them go. If you do not settle with us, you can settle with the Lord. If he decides you do not owe us anything, it is all right with us; if he decides you do owe us, and you do not try to pay, it will probably go pretty hard with you. That is a matter for you to settle with the Lord.

* * *

For years I have tried to do my duty in teaching the doctrine that above all others is most delightful to me — the doctrine of God's love and care for those who live for him. It is taught in the Bible in almost, if not quite, every form of speech in which it could be taught, it seems to me. It is illustrated in hundreds and thousands of ways.

And some, who are not ready to receive it, or who,

at least, have different convictions on the subject from mine, think they have facts concerning my dealings and experiences that show it does not work with me; and some of these supposed facts have been in a very quiet way, but very diligently, circulated far and wide. And, as stories usually do, they have grown as they spread. One who would hear them and believe them would think I am a pretty black character. Some of my friends have come to me with looks of distress on their faces to tell of what they have heard. The stories have been heard in Texas, in Pennsylvania, and, I suppose, in the regions between and beyond. Most of them either have some grain of truth in them, or something about them that would remind one of some truth, if he knew all the facts in the case; but as they are told they are slanderous falsehoods. I have known about their circulation for some time, but have not cared about them; for I know well they can do me no harm. I believe as firmly as I believe Christ reigns that every one of those lies will work good to me, if only I do right myself; which, by the grace of God, I intend to do. But as they are proving to be stumbling blocks in the way of some in understanding and believing the doctrine of God's care, I expect to give an account of such of them as have come to my ears — an account accompanied by names of such witnesses as will enable any one who wants to do so to verify what I say, an account that will show that nothing in my experience tends to disprove that God cares for those who love and serve him. If I were the biggest hypocrite and most miserable wretch in the world, that would have nothing to do with proving or disproving the doctrine of God's care. Job was greatly afflicted for a while, but that did not prove he was bad, or that God had ceased to care for him. Daniel and his companions were in close quarters some times, but not one of God's promises failed him. Sometimes the wicked seem to flourish wonderfully, but that does not demonstrate that wickedness is better than righteousness even for this life. "The wicked have drawn out the sword, and have bent their bow; to cast down the poor and needy, to slay such as be upright in the way: their sword shall enter into their own heart, and their bows shall be broken." There is nothing that so impels me to do right now and all the time, that fills me with such enthusiasm in striving to live right, as the unfaltering faith that God is always and everywhere for the man whose whole soul is bent on

doing his will. No other thought is such a source of love, peace and joy.

Brother Frost and the Missionary Societies.

J. A. H.

Brother Frost represents J. N. Armstrong as saying that "all who favor the organization of societies to do the work of the church, and the use of instruments in the worship, are in rebellion against the authority of Christ." He thinks these statements are untrue, that Brother Armstrong sinned in making them, and that I sinned in publishing them.

Are they untrue? Let us see about that: By the Holy Spirit, through his holy apostles and prophets, God organized the churches of God for the conversion of sinners and the development of saints. In these churches, for leadership, oversight and special services, he ordained that there should be evangelists, elders and deacons; and he gave the New Testament to be the law book of the churches. When the last inspired man died, these societies (the churches) and these officials (evangelists, elders and deacons) were the only societies and the only officials God had on the earth for converting sinners and sanctifying saints, and the New Testament was their only law. For the first two centuries they were marvelously efficient, but about the beginning of the third century men began to be very much dissatisfied with God's order. They introduced infant baptism, then affusion began to supplant immersion, and afterwards they adopted creeds, confessions of faith and books of discipline of human origin for the better government of the church; and, after so long a time, these missionary societies Brother Frost is so fond of, and the organs came in. So nowadays it is very common to find church members who hold that the churches of God, with their evangelists, elders and deacons, are very inferior as agencies and agents for the conversion of the world; and they have a poor opinion of those who will not go into, and work through, these man-made institutions. They say the churches will not work; that their societies do work; that if the work is done at all as it should be, it must be done through the societies.

An illustration will show how their contention appears to me. Suppose some up-to-date gentlemen over in Puerto Rico should say, "The United States government does not properly control, educate and develop this island. The government and the officials as well as the laws are not up to the times. We will therefore proceed to organize a society, draft constitution and by-laws, and appoint officials to do the work of governing and developing the island;" and suppose they should actually put into operation their scheme, with a governor, legislature, and other legislative bodies and executive officials, doing to a considerable extent the very things our government had appointed its legislature and officials to do; how long do you suppose it would be before United States warships and marines would be on hand to settle with those usurpers? and how long before the leaders in

the insurrection would be behind the bars? In fact, did not our Civil War grow out of the effort on the part of some of us to run things in a better way, so far as we were concerned, than the national government was doing?

Now these people who build up and favor missionary societies are doing an exactly similar thing towards God and his government. They will not have Christ to rule over them. They are not content with his laws and his officials. They think any man behind the times, out of date, an old foggy and a mossback, who is bent on belonging to nothing but Christ's church, and who will not submit to, nor have, any officials for church work but those of God's appointment. They do all they can to induce every one of God's servants to join their societies and come under their officials. They try to bring every church they can under their boards, and they do not hesitate to divide the church, if they can not get all of it. And these people who thus build up institutions to do the work God committed to his church, and who thus divide churches for which Christ died, and for whose unity he prayed with all the powers of his soul in that night of his awful agony — these people, the Holy Spirit says, "serve not our Lord Christ, but their own belly." They are just as much rebels against Father, Son and the Holy Spirit as Davis, Lee and Jackson were against the United States; and their rebellion is as much more dreadful and wicked as Father, Son and Holy Spirit are superior to the President, Congress and Supreme Court of the United States. The fact is, Satan himself is the great instigator and leader of the rebellion.

But Brother Frost says: "I attended the Missouri State Missionary Convention this week at Springfield. Not one word did I hear from any one that indicated in the least degree a desire to oppose Christ's will. The most pious and loyal spirit was manifested in all their talks and prayers." To be sure! And that reminds me the Holy Spirit says: "By their smooth and fair speech they beguile the hearts of the innocent." And possibly they deceive themselves, for the same Holy Spirit says that "evil men and impostors shall wax worse and worse, deceiving and being deceived."

We look with horror upon Saul of Tarsus persecuting, beating, striving to make blaspheme, and killing Christians; we are sick with shame and dismay when we think of David's shameful adultery and wicked murder; but it does not seem so bad to us that Saul the king saved Agag alive, and kept the best of the herds and flocks to sacrifice to the Lord his God. But with God, who looks not only at the acts, but also at the intents of the heart, matters appear very different. He was most gentle, pitiful and loving towards Saul of Tarsus, because Saul was doing his best to do the very thing he thought God taught him to do; he was ignorant. God was greatly grieved with David and punished him most fearfully, but in the end he forgave his sin and saved his soul; he was weak, but a very loving, penitent servant of God: but for Saul the king he had no mercy; his indignation towards him knew no abatement; never again did he give heed to his prayers; Saul was a

doomed man as he stood upon his feet, lost forever as surely as Satan is; he had sinned "with a high hand," and in so doing he had blasphemed Jehovah, he had despised his word and broken his commandment; his was the presumptuous sin, because he not only broke God's law, but he thought he could do better than God had told him to do, or than God had thought of his doing. Strange that a worm of the dust should think to tower above Jehovah in anything or at any time! "But the soul that doeth naught with a high hand, whether he be home born or a stranger, the same blasphemeth Jehovah; and that soul shall be cut off from among his people. Because he hath despised the word of Jehovah, and hath broken his commandment; that soul shall be utterly cut off, his iniquity shall be upon him" (Numbers 15: 30, 31). "And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before Jehovah thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously" (Deuteronomy 17: 12, 13).

Where is the difference in principle between what Saul the king did and what the originators of, and leaders in, this missionary society movement are doing? They propose to worship God; so did Saul; they appear to delight in their work and to do it to honor God; so did Saul; they have turned from the way that God gave to them through his inspired servants for one which they have invented, which they think is much better; so did Saul. God accused such men, then, of blasphemy, of despising his word, and of breaking his commandment. What better are such men now? God never forgave Saul; how can we hope that he will forgive them? To sin, presumptuously, to sin with a high hand, was to commit the same sin that is called blasphemy against the Holy Spirit in the New Testament; and it is so called because it is the Holy Spirit who speaks to us in the New Testament, who filled the apostles and prophets and gave them utterance. It is therefore his Word that they despise when they set it aside for their own invention, his law that they break, him that they blaspheme. "A man that hath set at naught [Common Version, *that hath despised*] Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10: 28, 29).

The old covenant was sanctified by the blood of animals, the new by the blood of Christ; the old was ordained by angels, the new by the Holy Spirit; the old was our tutor to lead us to Christ, the new is the covenant in Christ; the old contained the shadow of good things, the new the very sum and substance of them; is it not, then, even blacker and more fearful to despise the law of the new covenant, to set it aside and break it, than it was to so do to the law of the old covenant? If that was blasphemy against Jehovah then, is not this blasphemy against the Holy

Spirit now? There is not one other thing that any human being can do that is so frightfully bad as it is for him to get his full, cheerful and active consent to believe that he can set aside any doctrine, ordinance or appointment of God, and put some device of man in the place of it, and thereby the more highly honor, serve and glorify God. For everything in the new covenant is from the fullness of the wisdom of the Holy Spirit, is sanctified by the blood of Christ, and is as perfect as Father, Son and Holy Spirit can make it for the accomplishment of the end designed. He who believes that God can be more highly honored by our working through the modern man-made societies than he can by our confining our labors to the God-given institutions of the apostolic age, and who acts upon this conviction, hath fallen away from his faith in Christ (if he ever had any); he hath trodden under foot the Son of God, hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, hath done despite unto the Spirit of grace, and hath blasphemed the Holy Spirit; his sin is willful and hath never forgiveness.

Now I do not believe that the mass of the society workers belong to this class. Many of them are ignorant on this subject. They are eager to do good, eager to work; and men in whom they have confidence tell them this is the best way, that it is eminently Scriptural, and by far the most efficient way. So in this way they go. When they are shown the truth, they promptly come back to God's way and abide in it. At least some of them do. Others are weak. They know better and would like to do better, but they drift along with the current. They have not the nerve to stand squarely for the right, let come what may. They do not know how to break away from "the great body of the respectable people of the community." Too often with them "the voice of the people is the voice of God." They have not the "single" eye, the one purpose to cleave to Christ, to his church, his ordinances, his appointments; and to refuse to follow any man or body of men one step in religion except as such man, or such men, follow Christ. Such people are in danger of, and doubtless often do, drift into the class of willful, blasphemous reprobates, for whom, of course, there is no hope. I think I know some people who have gone thus.

The old covenant, written on tables of stone, was carried in a very fine, costly box, called "the ark of the covenant." The men of Beth-shemesh looked into it, contrary to the law; and fifty-seven thousand of them died; for God smote them, and killed them. Uzzah dared to touch it, contrary to the law, and God smote him, and he died. But the new covenant is in the ark of Christ's church, written in the minds and hearts of the members thereof; and woe be to the man who touches that ark!

If a preacher gets drunk, and will not acknowledge his sin, but continues to do it, and to glory in his drunkenness, not a man among us will call on him to lead the prayers of God's people, or to exhort them, or to conduct a protracted meeting for them. But one may divide a church, or have full fellowship with, and greatly encourage, those who do divide churches with their human additions to, or substi-

tutes for, God's appointments, and we affiliate with them; call on them to lead the prayers in the meetings, to exhort, and so on. I believe it is worse for such men thus to touch the ark of God's holy church than it was for the men of Beth-shemesh to look into it, or for Uzzah to touch it. I suppose that none of us are capable of fully appreciating the sacredness of God's church, and of its holy ordinances. It is certain that drunkenness is not so dangerous, so deadly, so certain a mark of enmity to God, as the dividing of churches by forcing innovations into them. Those who do it, in the light of God's Word, seem to be the worst people in the world, when they know that the things they advocate are not required by the Lord. These missionary society advocates for the most part admit that no such institutions existed in the apostolic age.

Breaking Bread.

J. M. BARNES.

While in Montgomery, Ala., holding a meeting, Brother Harding made the remark that if breaking bread and the burial of his father were to come off at the same hour, and he had to go to the one or the other, he would go to break bread as a matter of the greatest duty. This shocked some of our nervous disciples very much. I called Brother Harding's attention to it. He asked me to write an article for THE WAY on this subject. Last Lord's day I took "Breaking Bread" for my subject, and now give the following as the teachings of the Scripture on the subject as I see it, and much the same as my discourse. Read and study, and you may conclude that after all Brother Harding was not extreme, but right. Before I start out, I will relate a little (big) circumstance that happened in my preaching history. The brethren were casting about for a preacher to hold a meeting in this city, and I told them I could hold a meeting if the elders would only go to the meeting. Now I censure elders first, and then the rank and file, for poor meetings. The meeting mentioned above was doing tolerably well. One Sunday morning during this meeting one of the elders called at the brother's house where I was stopping, and asked for me. The brother stepped to the door and told the elder I was in the room dressing. The elder then went on to say: "Tell Brother Barnes another elder had come for him that morning very early (it was quite early then) to go out fifteen miles in the country to help bury a Mason (a Methodist Mason brother), and he would not be at church that day." All this while I was standing at the window peeping through the slats, and just as the dear elder finished his apology for not being at church that day, I cried out in a clear voice: "Let the dead bury their dead; follow me." The confused elder said: "It does say that, Brother Barnes, don't it?" But both elders went, and their actions spoke very loudly to the Lord. This kind of conduct is what paralyzes the church. That day I took for my subject "Zeal." I illustrated what I meant by "zeal" by the action of the elders getting

up early, riding around, hunting up people to go honor the dead Mason (in preference to the living Christ), without censuring the elders, farther than leaving all to draw inference. Now, how good it would be if Christ had some earnest, devout advocate, who would stir in that way the interest of Christ here in Montgomery. I would like any brother to criticise what is here written. I shall dwell only upon the importance of breaking bread — yes, the essentiality of this institution.

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Is shown in Acts 20: 7 by the disciples meeting for that purpose. Did they meet to attend to that which was most important? This settled, all is settled. They attended to other things, but they met for one thing specially mentioned. There is much in this little bit of history given by Luke. I think it is an unquestioned truth that people give the greatest attention to that which is most important, to that which in their minds deserves and demands their attention. This being true, then "breaking bread" was the most important to the Trojans, for they met to break bread. Who, now meets to break bread in the year of our Lord 1902? To be apostolic, the meeting upon the first day must be to break bread. There are meetings among religious folks now for prayer, for singing, for eating, for selling and making money for the Lord (so said), for feasting, for music, for gambling, cheating, preaching, lecturing, etc., and so on; but who meets to break bread, as did the Trojan Christians?

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Of breaking bread is emphasized by their meeting to break bread under such remarkable circumstances. They met to break bread when it does appear they would have met to see Paul, to hear him preach, and to see and to get acquainted with the six distinguished men with him. Such an array of apostolic zeal, such a casual meeting of such men of God, will never occur on earth again, — can never. As I stand and look backward by faith, and forward, I promise myself, when I reach the shore of the blest, to see as soon as I can Sopater of Berea, of the Thessalonians, Secundus and Aristarchus; Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. I judge the Trojans by myself, and think it would require some strong motive or power to divert my curiosity and my admiration. Then Paul was there. Does it mean nothing that the Trojans honored Christ above these, and right in their presence? Does it signify nothing that these eight preachers joined in the meeting for the great purpose of remembering the Son of God, and showing his death? Must these Trojan Christians and these preachers not have placed a high estimate upon breaking bread? Did you ever know such a regard manifested by any person, or persons in your life? Did you ever know a church that met to break bread? You say you have? The whole church? Ah! A few members! I have known a few to meet myself. Then,

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Is shown by all the disciples at Troas turning out for the purpose of showing Christ's death. I shall re-

joice to see the time when all the disciples at a place will regard the God-imposed obligation to meet to break bread. Oh, I shall get more than a glimpse of a return to apostolicity when I find every man and woman of the church with a holy, a high regard for the first day's chief work, like that at Troy! Those Trojans, what men and women of faith! Paul's presence, and seven strange dignitaries of Europe and Asia, men of God, did not shake them from their fixedness in performance of duty. They kept their eyes steadily on Jesus. Did you ever know people that had the faith of our Lord Jesus Christ, the Lord of glory, without respect to persons more truly? These people could not be charged with glorying in men, could they? I asked a brother yesterday why he was not at breaking bread. He said his wife was a little sick, and he could not leave her. Another said father or mother came, and he had to stay away. Another went away to bury the dead Mason. Anything, everything, nothing, can keep so-called disciples from the meeting to break bread. Not so the Trojans. At this remarkable town the disciples came together to break bread. If one of these Trojan's father had to be buried at the time of breaking bread, he would have met to wait upon the Lord. How do I know. From what I see they considered the Lord must be honored always before man, and under all circumstances. What a contrast the incident at Troy shows between those who must have big preachers to entertain them, a house full, and everything the flesh can demand to get them out to show the Lord's death, and those wonderful Trojans! They do not appear to belong to the same family. It is more than probable they do not. Would you, could you, meet to break bread and Paul present? The Trojans did. Would you, not, in spite of yourself, go out to see Paul? Ah, faith was strong at Troy. No people are right who can not on the first day of the week rise above everything and see Christ on the cross and crave to show his death, and remember him bleeding, dying for them. I do not now see how the Spirit could have emphasized the importance of breaking bread more completely, thoroughly and effectually, than by these few words, "When the disciples came together to break bread," penned under such circumstances. Any writer not inspired would have written about thus: "The members of the church and a great concourse of outsiders came together to hear the learned discourse of the celebrated preacher, Dr. Saulus Paulus, of Tarsus, a no mean city of Cilicia." Does not this text carry its divine origin on its face? It is contrary to nature and must be of grace through the Spirit. A big lesson is taught in a few words. Few learn it. For I know some disciples who have not been to church in twelve months, I know some who had never been to church until Brother Harding came, and have never been back since. They count the blood of Christ an unholy thing, not worthy of attention. They do not care to be apostolic. Luke 14 is the chapter of impossibilities. Verse 26 says: "If any man comes to me (pretends to be a Christian) and hate not his father or mother, wife, brothers, sisters, yea, life, can not be my disciple." Verse 27 says: "If he bear not his cross, he can not be my disciple."

Verse 33 says: "If he forsake not all that he hath, he can not be my disciple." It is certainly dangerous to show a preference for anything above Jesus. If any one stays away from breaking bread for pleasure, comfort or business, it seems to me his actions say loudly: "Jesus, there are other things I would rather do than remember you." It does not appear this character is willing to forsake much for Jesus. If it be a cross to go to break bread, then he ought to be sure to go, for none but cross-bearers are disciples of Christ. God has always had tests of faith which rest purely upon his Word. For this reason he esteemed them highly, yes, puts great stress upon them. Under the reign of Christ there are two, one for the sinner, one for the Christian. Baptism for the sinner, breaking bread for the Christian. Now listen to what he says about baptism (Luke 7: 20, 30): "The publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized with the baptism of John." Do you see what stress Jesus placed upon this test institution? Now listen what is said about breaking bread (John 6: 53): "Except you eat the flesh of the Son of God and drink his blood, ye have no life in you." This speech is made for Christians. Then,

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Is shown to be very great by these words of the Savior: "If ye eat not the flesh of the Son of God and drink not his blood, ye have no life in you." What is the case if ye neglect to eat and drink, prefer something else to doing it, rather have pleasure or gain, than attend to it? Ah, there is danger here. It is not wonderful that the Trojans were so strict about breaking bread, taught by the lessons in Matthew, Mark, Luke, John, Acts, and taught by Paul, as he repeated it in I Cor. 10 and 11. The wonderful thing is that no one is so observant to-day. I have not seen a church about which I could write at any place thus: "When the disciples (at that place) came together to break bread." The greatest convocations of churches to-day is not to break bread, but to hear some big gun shoot. Trojans met to break bread and heard the big gun. These big latter-day saints meet to hear the big gun, and break bread maybe. A difference.

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Is shown by the practice of the Trojans meeting on the first day of the week. If such was their practice, "when the disciples came together to break bread," reads very much like it was their custom, habit or divinely required practice. This I do not understand was recorded by Luke by accident, but was intended by the Spirit for our learning and for our instruction in righteousness. The Spirit says they did so, go do likewise. But some may contend the text does not prove a practice conclusively. Admit this, then the day for breaking bread must have been appointed after Paul came into the city. If so, then

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Is shown by Paul and the disciples appointing a meeting to break bread, not for some other service. Would this not show the apostles regarded breaking

bread as the most important duty in all the public service? If several distinguished preachers were to land among us now, who would suggest that a meeting be appointed to break bread? Look at it either way, as a practice or appointed, still its importance is impressed by the lesson.

THE EXAMPLE

Of Paul and those with him teaches the importance of breaking bread. (Acts 20.) I am not prepared to say positively that they waited or tarried at Troy until after the first day of the week to be there at the breaking of bread. I do know that Paul and party were in a hurry, and a great hurry (verse 16), and were anxious to reach Jerusalem. Still, for some reason they tarried at Troas seven of their precious days, and as soon as the breaking bread was attended to, they were ready to leave, and did leave (verse 7). For aught that is told or known, they could have left on Friday, or any of the six days, but they did not. They were in a hurry, and something kept them at Troas. Was it the thing for which they met, and that which they attended to, or something that is not mentioned? We can not legitimately infer they remained for anything not mentioned in the text. It is safe to say they remained to worship and break bread especially.

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Is surely kept before us in I Cor. 11: 18-34, and its importance made clear. It is of such great consideration it must be done right, with the right spirit, with the proper preparations. It must not be done wrong. There is much in this eleventh chapter; let us see what we can get out of it. Study verses 27, 28, 29 and 30, and see if we can get all the inside out of it. "Wherefore" means "for which reason." This reason must have been stated above. Verse 26 seems to state a necessary conclusion from what went before. The essence, if not the quintessence, of the whole matter is found in the last clause of the twenty-fourth and twenty-fifth verses: "This do in remembrance of me." Why? Because this is a great work, a particular work, a nice work, and all its value is lost if Christ's death is not remembered. "For as oft as you eat this loaf and drink this cup you do show the Lord's death till he comes." Now what can the Christian engage in that is greater than this? What did Christ do for man greater than die for him? Is there any essentiality, importance, vitality, virtue, or valor in Christ's dying, in remembering it, in showing it?

SHOWING IT

Is Christ's emphatic way of remembering his death, He was pleased to have not a flitting recollection of the wonderful event through the minds of the people, but an outspoken, public demonstrative memory of these things. The death of Christ, then, is profitable, beneficial, only to the man who remembers it. This is of so great importance that Christ has given us the better way, the stronger way, his own way of doing it. Do not forget what Paul says: "This do as oft as ye drink it in remembrance of me. For as oft as you eat this loaf and drink this cup, you do show (proclaim, R. V.) the Lord's death till he comes."

As much as to say, If you proclaim it thus publicly in the church, you can not forget it, and you make others know it. Would Christ's death have been of any benefit to mankind if not heralded to the world, if not preached? Few realize the importance of preaching. This is the way the blessing reaches those in need of it. Preaching is the channel along which, in which, by which, the waters of life flow to the thirsty. Is the Lord's Supper one of God's ways of preaching Christ's death and making it beneficial to the poor sinner? It must be, from verse 26. It is more. It shows his death to others, it brings it forcibly up to the memory of the one who keeps it. He is dull indeed who takes the bread and sips the wine oblivious of the awful but blessed events in the far-off past. Wisdom runs all through this instruction. It is a souvenir, it is a keepsake, it is a memory restorer, it is a memory reviver; there is life in it. Then we can not magnify the importance of breaking bread, since it is too great to be overdrawn, being profitable to saint and sinner. This remembrance of Christ was taught by Christ himself. Luke 22: 19: "This do in remembrance of me." The Passover was to make Israel remember what the Lord had done for his people. Memory figures largely in God's religion. Forgetfulness has ever ruined his people. It brings on likewarmness, carelessness, indifference, then the forsaking entirely. Much of God's complaint at Israel is for not remembering his favors. Listen to Paul (I Cor. 15: 2): "By which gospel ye are saved, if ye keep in memory what I preached unto you." Keep in memory—keep in memory, that is it. Think that the Lord has graciously given his memorial supper to keep himself and his dying for us fresh on our minds. All depends upon memory. Deut. 4: 9: "Take heed to thyself and keep thy soul diligently, lest thou forget the things thine eyes have seen." Deut. 6: 2: "Beware lest thou forget the Lord who brought thee forth out of the land of Egypt, from the house of bondage." Oh, the power of memory! Nothing forgotten moves us. While the war between the States raged in its greatest fury, my mother received a message from her nephew, James R. Sheppard, my father's sister's son, that he was on his way to her house. Aunt Polly was next in his affections to his own dear mother, named also Polly, who had passed away a few years before. She held this place without rival until in far-off Texas he secured a partner for life, the queen of his household, and Queen by name. When he reached my mother's house he was little more than a shadow of the manly man who rode away from his happy home in Upshur County, Texas, to the war, and became an integral factor in Ector's brigade. Wasted by chronic dysentery, he was discharged from the army in the East somewhere, and unable to make his way home, he strove in feebleness to reach the home of Aunt Polly, where he knew he would find a loving heart and tender hand, that would leave nothing undone to bring him back to health and strength. His appetite was so great, his digestive powers so weak, that it called forth all the nerve and positiveness to control him. But she succeeded, for he always obeyed her, just as her own good son. By and by he showed signs of improvement, and after a good while he began to look like himself. All this time "my queen" was his theme. Ah, the power of memory! That woman, far, far away, across the great Father of Waters, was the power, and memory kept all her virtues, all her kindness and love, her beauty, her excellence, before him. This is what Christ wishes us to do. Think of him, of his goodness, of his dying love. To do so makes us better people, stronger, wiser, more noble, more elevated; to neglect makes us ingrates, and superinduces hatred and contempt rather than love. Christ expects the

gospel through memory to be a potency, an almost irresistible power to move. Memory should be cultivated. Christ does this in real disciples, learners. Jim would say oft: "Aunt Polly, when do you think I can start home? I must go just as soon as I am able." At my mother's house he had clothes, food, a horse to ride, and nothing to do; but memory bound him to something towards the setting sun. We wept, we parted, and Jim started on a long journey for his Western home. "I can start now at 9:55 P.M., and the next night at 12 will reach home." But much of the way had to be walked, the Yankee gunboats passed, the big river crossed, and dangers were on all sides, seen and unseen. Before reaching the Mississippi he fell in with another home-bound soldier. They agreed never to separate or desert one another until all dangers were passed. They found a man with a boat, which could carry only two men. It was agreed that Jim's fast friend should go over first with the man who had the boat, and return for Jim, then all go on together. The two crossed. The friend in words looked back at Jim, who was waving him, for a time, then went on his way. It was a sore disappointment to Jim. In a day or two he crossed, and after days — toilsome, footsore days — drew near home. He saw a man in the distance coming toward him. "Ah, that is —; I know it is he," he said, as he mended his pace somewhat. They met. Jim looked glad, his friend sad. What could be the matter? "Oh, Jim, I am just returning from burying your Queen!" Years rolled on before we met. "Mack," he said, "the toil, the pain, the dangers, the denials of the journey had been sweet, sweetened by hope of meeting my Queen." Now the motive power lay in the grave. God made us, and knows what moves us. I always feel like getting a little nearer when I read or hear this: "Do this in memory of me."

IN REMEMBRANCE OF ME

Perhaps carries with it more than a passing recollection of Christ. Verses 18, 19 and 20 seem to carry the idea that all eating as the Lord's Supper is not the Lord's Supper. In other words, persons may eat, call it the Lord's Supper, and still it will not be the Lord's Supper, because marred by some ungodly element that neutralizes the whole thing. The thing that changed its character and destroyed its validity was division. Then I want to know, Is there a city in the world this Anno Domini 1902, month of August, in which the Lord's Supper can be eaten? If I mistake not, the matter of eating properly or worthily is more difficult than at first supposed. The danger of what we eat not being the Lord's Supper at all is fearful. Is it taught in this chapter that the church is to examine itself to see if it eats worthily? To eat worthily is to do it in remembrance of Christ; to eat remembering Christ is to acknowledge his authority, to have no divisions, not even slights such as contained in verse 21?

If I understand the text it is, and the man who in the least wounds the disciples of Christ despises the church of God. This is taught by the Savior. Oh, it is a horrible thing to offend a disciple. (Matt. 18:6; Mark 9:42.) It is better that a millstone were hanged about the neck and the offender cast into the sea. It is a blessed thing to regard those that belong to Christ. (Mark.) Even to give to them in his name the smallest of favors, a cup of cold water. Christ, in this text, shows heaven's estimate of the humblest disciple in the world. This regard for the poorest, lowest disciple in the kingdom is certainly worthy of heaven. This demand of the Savior that these little ones be regarded and cared for, and noticed and attended to, reflects the bright glory of the Son of God. This would not pay for one slight offered a poor saint. Jupiter, with his satellites, would not be a compensa-

tion for keeping one disciple from the table of the Lord, or for wounding his feelings. The strong arm of Jehovah is stretched out to sustain and protect the true principles, the deep love and consecration, the humble deference to the lowest, that is to be ever present at the breaking of bread. Then, if I understand the text, the examination is a serious and searching one. No man can eat worthily who causes division or helps on one. No man can eat worthily who gets up factions at the breaking of bread or those that will be in existence when the table is reached. (Verse 21.) If the man who causes division, helps division, is a part of division, can eat worthily, why was there any complaint at the Corinthians, and why was their supper said not to be the Lord's Supper? What did Paul hear? He heard that there were divisions therein. He heard that some were of Paul, some of Apollos, some of Cephas, some of Christ. He heard that some took their own supper before the others came. He heard that they ate and drank to satisfy appetite; hence, got drunk while others were hungry. The inference is clear: the Paul party did not wait for the Peter party, or the Peter party for the Apollos party, or vice versa. This disregard for Christ in the taking the supper marred the whole thing, for Christ is not divided. (Chap. 1:13.) Read 11:18 again, and let us ask, Paul, do you know that divisions exist in Montgomery, Nashville, Bowling Green; in fact in every city in the world where Christ is named or Satan named? Do you know that these divisions are worse than those at Corinth, for the Corinthians did profess to belong to the same church; these do not? Are not these not only called by different names, but do not they have different doctrines far worse than Paulism, Peterism and Apollosism? What else did Paul hear? He heard there were heresies or factions at Corinth. So there are at Montgomery. He told how they ate at Corinth; they came to the same place, but not at the same time. The Christians, so-called, of our day do not so much as come to the same place, and they can outrun the Corinthians in everything save they may not get drunk; and as they have church socials, church feasts, they may get drunk for aught I know. Notice Paul said he heard these things, and right after penned verse 20: "When ye come together therefore into one place, this is not to eat the Lord's Supper" (Revised Testament: "When therefore ye assemble together it is not possible to eat the Lord's Supper.") Therefore—for this reason. What reason? What was the reason that it was not possible for Corinthians to eat the Lord's Supper? Was it not divisions, heresies? Is not this the meaning? Who, then, can eat the Lord's Supper? Can it be done in a city in the world? I am glad Paul added one thing: "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." I am glad this last sentence was added. There can be a class that are of Christ and none else. These should remove every obstacle that keeps them from being "strong in the Lord and the power of his might." They should know their vantage ground, and from it contend for the truth. More of this in the sweet by and by. Shall I repeat what I have gained from these lessons? They that have divisions, heresies or factions, they that foster these things or allow them, they that practice things divisive can not, according to the text, eat the Lord's Supper. "Mark them which cause divisions and offenses contrary to the doctrine ye have learned, and avoid them"—(R. V., "turn away from them"). How hard it is then to eat the Lord's Supper! How important to get self right for this business! How easy to make a mistake here.

"IN REMEMBRANCE

Of me" then has big meaning, broad meaning. If the

"feast" mentioned in v. 8 has reference to the Lord's Supper (and I believe it has) it would seem that much cleaning up and clearing out of the church, styled "purge out the old leaven," is necessary to eat it or keep it properly. All things that come under the head of malice and wickedness are included as well as fornication. (Verse 8, chapter 5.)

THE COMMUNION OF THE BODY. (1 COR. 10: 16.)

Nothing shows the importance of this institution more than the estimate the Spirit puts upon it. The Spirit shows this by the intimate relations it gives to all Christian work and the pains necessary to eat it properly. If McKnight has the correct idea set forth in the text above, Paul aimed this also at divisions. Read and think. "The cup of blessing which we bless, is it not the joint participation (not the fractured or fractional eating, but participation) of the blood of Christ? The bread we break, is it not the joint participation of the body of Jesus? For we, being many, are one loaf and one body, for we are partakers of the one loaf." One natural body not dismembered, one spiritual body, only one, the same one in every age, region, clime and country. What is Paul's argument? As we are all, though many, one loaf, one body, the eating will be a joint participation of the body, the drinking a joint participation of the blood of Christ. This only happens when we are one. What takes place when not one? Is there any participation at all then? Here is danger again. Here again the breaking of bread is closely connected with the church, the body of Christ, its unity, its perfect subjection to Christ. I do not see how there can be any pleasing of Christ without oneness. I thought I would not say it, but I will say I do not see how there can be any church of Christ without the closest oneness. Jesus taught it, and it is reiterated in all the teachings that follow. There is, there can be no joint participation of body and blood of Christ in all the varied and various ways it is done by the varied and various sects, parties, factions, denominations now extant and now abundant. It does seem that man could not be more one way when Christ taught the other. It does seem that more devices could not be wrought out of human intelligence and ingenuity to misrepresent the beautiful religion of the Savior than now exist among men. I read about Israel and think they must have been the eighth wonder of the world,—they departed from the loving God so often, so quickly after being in ecstasy over God's goodness, and went so far from the right. Right now—yes, right now—there are many things practiced as religion and as the outburst of holy zeal which wear the stamp of God's forbidding upon them, and, hence, stand forth as damnable before God and good men, and are, consequently, damning in their whole unwarranted admixture in the religion of Christ.

THE IMPORTANCE OF BREAKING BREAD

Is shown by the consequences of eating unworthily. First, "He that shall eat this bread, and (or) drink this cup unworthily shall be guilty of the body and blood of the Lord." What does this mean? Does it convey the idea that such persons will be as guilty as those who crucified Christ? If not, how can one be guilty of the body and blood of Christ? McKnight says: "Guilty of profaning the body and blood of Christ." Now I do not believe this is strong enough. This means to show guilt, great guilt. It does it. Second, "He eateth and drinketh damnation (judgment, R. V.) to himself, not discerning the Lord's body" (if ye discern not the Lord's body, R. V.). You see the great crime all the while is not remembering, not discerning. Third, "Many are weak, sickly, and many sleep" (verse 30). Some think this is natural sick-

ness and this is the punishment, damnation or judgment for eating (not unworthily, but to excess). I somehow do not believe this. Listen: For this (30) "cause many are weak and sickly." What cause? Eating and drinking unworthily, not eating and drinking too much, for not a word is said about eating or drinking too much, whilst "unworthily" is mentioned (verses 27 and 29, then follows 30, as read). What is eating and drinking unworthily? We have seen it is eating and drinking not in remembrance of the Lord, not discerning the Lord's body. Now this would no more make any one sick naturally than any other eating. Why speak of a punishment that follows inordinate eating?

Even McKnight falls in with this opinion, but it is certainly not the correct meaning. It must mean: For this reason, that is, because they ate unworthily or without remembering the Lord's death. They were weak and sickly, and some died spiritually. (Rev. 3: 1, 2.) Some were dead, some ready to die. Why? Was it not on account of disobedience? I know nothing that makes a man stronger than obeying the command of the Lord. I know nothing that makes a man spiritually more than a proper appreciation of God's law manifested in obedience. Nothing helps a man more than doing a thing that rests purely on God's Word.

"Seeing you have purified your souls in obeying the truth" (1 Peter 1: 25). When did they do this? On Pentecost, quite likely. What does this mean? What truth is this? "Thy word is truth," said Jesus. (John 17.) What word is here alluded to? It must have been a command, else these Christians could not have obeyed it. Obeying the truth always purifies men's souls, makes them healthy and strong. Disobeying invariably makes the disobedient weak and sickly. Negligence does the same. "Weak" is used in the New Testament oftener in reference to spiritual weakness than physical. Examine and see. It does good for man to obey any of God's commands. There are two commands which Christ gave, a great many are disposed to treat as of small import, breaking bread and baptism, but, as shown before, Christ did not regard them as small matter. Christ would have man understand that the great Son of God can not give an unimportant command. Baptism and breaking bread are both memorial or monumental institutions, and there are no officers. They are designed to bring Christ to remembrance, and no wonder they stand so high in the mind of their Giver. Both preach the Gospel or show the Lord's death. In baptism we have the death, burial and resurrection set forth forcefully. (Rom. 6: Col. 2.) It is more, for it is spoken of in Rom. 6: as a crucifixion. This may be for two reasons, if not three. One, because so many dread it and object to it. Second, in it the one baptized dies. It is also humiliating, as was the death on the cross. The Lord's Supper shows the Lord's death and shedding of his blood, but not the resurrection. It is unlike baptism in one respect. When baptized, that is for all time, but not so with breaking bread. It must be done "till he come." If I live a hundred years I must keep it up and the church must keep it up "till he come," be that 1902 or 20,000 years. Is it not in the highest degree impertinent and rebellious for man to eliminate anything that has Christ in it? "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." See the Lord in it. It is man's duty, privilege, and should be his pleasure, to keep Christ before him all the time. It is his duty to use all the God-given means to enable him to do this. There is no life without Christ. "I am the resurrection and the life," he said; "without me ye can do nothing." "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you."

The Way

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

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H. H. Hawley's Five Questions.

J. A. H.

Brother H. H. Hawley, of Madera, Cal., who thinks such Bible schools as Potter Bible College and the Nashville Bible School are wrong, thinks that I ought to be willing to affirm the following propositions:

1. J. A. Harding does right to neglect the preaching of the gospel to teach school.
2. It is Scriptural to teach the Bible to unbelievers.
3. It is Scriptural to use the Bible as a text-book in our common schools and colleges.
4. It is a sin for a Christian teacher to teach in any school where this is not done.
5. We, the teachers of Potter Bible College, in teaching the Bible to our students, act simply in the capacity of Christians; that is, we act, in so doing, under no board of trustees, no society, no organization of any kind except the church of God; nor are we subject to any law except the New Testament in our teaching the Bible. We teach the Bible because our duty to God and the welfare of our fellow men require it.

* * *

As to the affirmation that I neglect the preaching of the gospel to teach school, it is a mistake. I preach and teach God's Word since I have been in this Bible School work much more and much more effectively than formerly. In addition to preaching, on an average, five or six sermons per week for the last eleven years (the period of my Bible School work), I have also taught the Bible (from forty to

fifty minutes to each lesson) in the class-room, on an average, more than ten times per week every week in the year, for the last eleven years. During that time I have taught in my classes more than six hundred students. In my judgment, by far the most effective Bible work I have done has been in the class-room; for the students have studied their lessons, most of them very diligently, before coming to the class. They were, therefore, better prepared to receive and understand instruction given than audiences usually are. It is safe to say that any intelligent, diligent boy or girl will learn more of the Bible at such a school in one year than most Christians learn in a lifetime; and such a student, who begins and completes a collegiate course at our school, will learn more of the divine Book in that time than the great majority of preachers ever learn. During the seventeen years that preceded my Bible School work I evangelized, preaching about ten sermons per week; it was a great work — preaching the gospel of Jesus in "protracted meetings"; but I am confident that I have accomplished much more for the Master in the last eleven than in the preceding seventeen years. Let Brother Hawley be assured if I did not think I was doing more good in this work than I could in any other, I would change and go to that other at once. For I am fully persuaded that it would be foolish and wicked in me not to devote myself, with all that I am and all that I have, to the upbuilding of the kingdom of God. It is by very much the best for this life, and infinitely better for the life to come, than any other course.

* * *

Brother Hawley then wants me to affirm that it is Scriptural to teach the Bible to unbelievers. Well, I do so affirm, and here is the proof: "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). "So belief cometh of hearing, and hearing by the word of Christ" (Romans 10: 17). "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching" (2 Timothy 4: 2). Without faith, no salvation; without the Word of God, no faith; hence the absolute necessity of teaching the Word to unbelievers. Not only is the presence of God's truth in the heart necessary to the germination of

faith, but the continued study of it, the delighting in it, is necessary to the growth of faith, without which God is not well pleased.

* * *

And why should we not use the Bible as a text-book in our schools and colleges? Paul taught it for two years in the school of Tyrannus (Acts 19: 9, 10), and no inspired man objected; what right, then, has any man to object because I have taught it one year in Potter Bible College? It contains more than every one needs, both for this life and for that which is to come, than all the other books in the world put together. Why, then, should we not teach it? It contains the best poetry, the best history, the best philosophy; the most wisdom, the most reliable knowledge and the most goodness that can be found in the world. The nations that are the most enlightened in it are the wisest, the best and the happiest in the world. It seems to me to be folly and wickedness not to teach it in the schools. The God of heaven wrote it to enlighten, to refine, to civilize, to Christianize and save men; but it does these things for them only as they learn, delight in and meditate in its holy teachings. The whole of the Christian's life may be summed up in these three precepts: Study the Word of God; live the Word of God; teach the Word of God. "This is the end of the matter; all hath been heard; fear God, and keep his commandments; for this is the whole duty of man." So said Solomon when he was closing his great discussion of the question, "What it was good for the sons of men that they should do under heaven all the days of their life." I am not afraid that God will cast me out at last because I taught his holy Word to my students. Inasmuch as God wants all men to know it, inasmuch as they can not be saved without it, and inasmuch as he plainly tells us to preach it to the whole creation, it can not be wrong for the teacher to teach it to his students. The mystery to me is how any Christian in the world can think it is wrong for the teacher to teach it to his students.

* * *

Brother Hawley thinks I ought also to affirm that it is a sin for any Christian teacher to teach in a school where he can not teach the Bible. This much I do most certainly affirm, namely, that no Christian has the right to make any contract or agreement of any kind that will hinder the full and free performance of his duties as a Christian. Duty to God comes first; no other obligation must be allowed to interfere with the doing of what God wants us to do. I have been told that in some cities no one is allowed to be a teacher in the public schools who is known as a preacher. If a preacher becomes a teacher in one of these schools, he must give up the preacher's work; not even during the vacation is he allowed to hold protracted meetings. As an elder or deacon or as member of a congregation he may take part in the church work, but he must not hold protracted meetings or be known as a preacher. So I have been told. I could not agree to teach in such a school as that. For me to do so would be for me

to forsake God for another master. *It is never wicked to teach God's Word if it is done in love and loyalty to the Master.* Sometimes it is inexpedient. We should not cast pearls before swine. But no Christian is at liberty to bind himself by a contract that may hinder him from teaching God's truth when otherwise it would be manifestly his duty to do it. We should never forget that we are in the world to serve God, to save souls, and that everything else is of minor importance. A Christian ought to take his Christianity with him wherever he goes, and the business of his life should be to do God's will; whatsoever avocations he may have, not one of them should ever be allowed to interfere in the least with this one high and holy vocation.

* * *

Brother Hawley wants to know (1) Who is the head of Potter Bible College? (2) Who selects the teachers? (3) Who decides when they teach error, and corrects the error; or, if need be, dismisses the teacher? (4) Did the first Christians ever teach any Bible schools; and if so, can any marked resemblance be traced between them and yours? (5) Who decides how the Bible shall be taught by the under-teachers in your school?

(1) I am the head of the Faculty of Potter Bible College in the same sense in which the oldest and most experienced member of a business firm is the head of the firm, or in the same sense in which the oldest and most experienced preacher in an evangelistic party is the head of the party. (2) When we need another teacher the Faculty consults about the matter; we agree upon some one whom we would like to have as a helper in the work, and we ask him to join us. (3) We have never had occasion to decide that any one of them taught error. We have never needed to dismiss a teacher. If a teacher should prove to be unworthy or unfit, and it should be necessary to get rid of him, the Faculty would ask him to leave. We would need no book but the New Testament to guide us in our action. (4) As we have seen, Paul taught in the school of Tyrannus for two years. I do not know just what Tyrannus taught nor how many teachers were associated with him; but it was a wonderfully fine field for Paul; for as a result of his teaching there daily for two years, the whole province of Asia heard the Word.

Just here I would remind Brother Hawley that ours is not a sectional work, as he seems to think—a work for the South—for our students are from nearly all parts of the United States and from Canada; and many of them who have studied with us during the last eleven years are now scattered all over our great land preaching the Word. Not fewer than a hundred of them are devoting themselves to preaching the Word. I suppose many more than that number are doing so. (5) Nobody decides how a teacher of a Bible class shall teach that class. He is left to decide that for himself; though we are as free to advise one another, and to make suggestions when we think they are needed, as are any other Christians.

I believe this plan of teaching the Bible daily to

our children and young people, as we educate them in other branches of useful learning, is one of the best ways to circulate the truth. I would be glad if there was a Paul to reason daily in every school in the world, teaching the Word of God; and if every teacher in the world was wise enough and good enough to let the Paul in, as did the Tyrannus of Ephesus. If that were the case, the world would soon be filled with the knowledge of the Lord.

I hope Brother Hawley will quit fighting us for teaching the Bible, and that he will devote that much more time to teaching it himself. It is the hope of the world, God's power unto salvation. If it is faithfully taught, it will save those who can be saved.

The Law of Christ.

JAMES A. ALLEN.

Every kingdom has its lawgiver — its law. God's kingdom has its lawgiver — Christ; its law, the perfect law of liberty. God's kingdom is an everlasting kingdom; hence its law is an everlasting law. It was given to the world by Christ, who died for the sins of the whole world, and rose from the dead bringing life and immortality to light through the gospel. It is a perfect law. It needs no amendment or change. Any one adding to or taking from the law of Christ has the curse of God resting upon him. "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22: 18, 19). To go beyond the perfect law of Christ as it is written in the Bible is to transgress. "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other" (1 Cor. 4: 6). The perfect law of Christ is the light to guide men to life and immortality beyond the grave. Any one guided by the law of Christ is guided by its divine Giver. This guidance alone will guide men to endless glory. It is impossible for feeble, finite minds to construct a law fit to guide their brothers in Adam. "Can the blind guide the blind? shall they not both fall into a pit?" (Luke 6: 39). A law can never rise above its source. But one law, the perfect law of liberty, comes from the divine source. Obedience to the law of God is the condition to enjoy heaven at last. To obey one command of human law in religion is to disobey God's law, and then "cometh the wrath of God upon the sons of disobedience" (Eph. 5: 6). The prophets taught the coming of the law of Christ. The law of Moses was imperfect. "For if that first covenant had been faultless, then would no place have been sought for a second" (Heb. 8: 7). Christ appointed the apostles to proclaim his law to "every creature." He gave the com-

mission to the apostles, but commanded them to tarry in Jerusalem till endued with power from on high. Thus endued, no mistake could be made in their teaching. After the apostles were endued "with power from on high" they were capable of preaching the gospel. The Holy Spirit spake through them. They preached no human doctrine or opinion, but they spake "as the Spirit gave them utterance." The gospel was proclaimed to sinners, and saints were built up in their most holy faith. Any one wanting to know the law of Christ must go to the apostles. Under their direction men and women were taught the way of the Lord. There is but one perfect law of Christ. It shows the sinner how to become a Christian and the Christian how to live. The law respecting the conversion of the sinner may be found by examining a case of conversion under apostolic preaching.

On the day of Pentecost, after the apostles had been endued with the Holy Spirit, the multitude came together, and the Apostle Peter preached Christ to them. He declared that they had crucified the Son of God, and that God had raised him from the dead; that this Jesus whom they crucified was both Lord and Christ. Thus we have the first step in their conversion — hearing the Word of God. By hearing the Word of God faith was produced. "So belief cometh of hearing, and hearing by the word of God" (Rom. 10: 17). Thus hearing the gospel was the first step and faith was the next. "And without faith it is impossible to be well pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11: 6). "And whatsoever is not of faith is sin" (Rom. 14: 23). After they heard and believed that Jesus was the Christ, and that they had crucified him, they were pricked in their heart, and cried out: "Brethren, what shall we do?" Having heard and believed, they were ready for the next step. They were told to "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" (Acts 2: 38). Repentance was the next step. "And that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem" (Luke 24: 47). "I tell you, Nay: but, except ye repent, ye shall all in like manner perish" (Luke 13: 3). "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" (Acts 3: 19).

The only way to tell whether a man believes in Jesus the Christ or not is by word or action. To say, I believe that Jesus Christ is the Son of God, is to make the good confession. When the eunuch demanded baptism at the hands of Philip, Philip said: "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8: 37). This is the confession spoken of. Christ said: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven" (Matt. 10: 32). "Because if thou shalt con-

ness with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 9, 10). Having confessed Jesus as Lord, one is ready to be "baptized into the name of the Lord Jesus." Jesus said: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 16). 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" (Acts 2: 38). "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately" (Acts 16: 33). "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8: 12). "They then that received his word were baptized" (Acts 2: 41). Thus we see that according to the perfect law of Christ five items must come into a sinner's conversion, namely, hearing the gospel; believing the gospel; repentance; confession; and baptism "in the name of Jesus Christ." Having taken these steps, a person is saved from all past sins, is a child of God, a member of God's family or church, and as such should live soberly, righteously and godly in this present world. All who have been born into God's family or church should never be a member of any other body. All ecclesiastical sectarian bodies are unscriptural and sinful. No one has any Scriptural authority to belong to any body but "the body, the church." All unscriptural bodies are headed toward destruction. Their doom is, to be rooted up. "Every plant which my heavenly Father planted not shall be rooted up" (Matt. 15: 13). All having been converted to Christ or having obeyed the "first principles" of the gospel of Christ are Christians. All Christians are members of "the church, which is his body." To be Scripturally baptized makes one a Christian, a member of the church. "For in one Spirit were we all baptized into one body" (1 Cor. 12: 13). "Because we are members of his body" (Eph. 5: 30). It is the duty of a Christian to grow in grace and the knowledge of the Lord, and bear the fruit of the Spirit, which "is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof" (Gal. 5: 22-24). "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue, knowledge; and in your knowledge, temperance; and in your temperance, patience; and in your patience, godliness; and in your godliness, brotherly kindness; and in your brotherly kindness, love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye

shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ" (1 Peter 1: 5-11).
Nashville, Tenn.

A Sermon to Young Men,

Preached at the Church of Christ in McMinnville,
Sunday Night, July 13, by F. W. Smith.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word" (Psalm 119: 9).

Human life, from the dawn of existence to the hour of death, is of vast importance, and should be closely guarded and carefully improved. It should be devoted to high and noble purposes, ever seeking to realize the ideals of true greatness and glory. It is God's will that every life be crowned with success, and thus meet the ends for which it was created, viz.: to glorify the Creator and attain a destiny of eternal bliss. To this end has God blessed him with the wonderful means of grace through the death of his Son. The time of youth is by far the most important stage of life, and, consequently, we should look upon the possibilities of youth with a deep and abiding interest. The boy chasing a butterfly or flying a kite has within him the elements of future greatness if properly preserved and carefully developed. The reasons for saying that youth is the most important period of life are: First — It is the "springtime." Spring is the time for the implantation of seed, from which is expected the ripened fruitage. So youth is the sowing time, from which will be reaped the fruit of life and the destiny of the soul. As surely as the naturalist gathers fruit from seed cast into the earth, so will man reap from the seed of thoughts and habits sown in the virgin soil of youth. One results from the law governing matter, the other from the law governing morals. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting" (Gal. 6: 7, 8). This is a fixed and unchangeable law. It knows no variations, and the effect follows the cause as surely as night follows day. This being true, it is of infinite importance that we sow such seed, and only such seed, as will produce the fruit of noble manhood — developing the higher and better elements of human nature. If you desire a life of fruitage that will prove a blessing to the home, the community and the church of the living God, cherish in your heart such impressions as are uplifting and that will inspire you with a determination to mold your character into the image of him who left the courts of glory to redeem, exalt, happify and glorify the race of man. Otherwise the future will be strewn with blasted hopes and the wrecks of miserable failures. The old saying, "I must sow my wild oats," is as false as the deception practiced in the Garden

of Eden, when man believed a lie and lost paradise. There is no "must" in it. You can if you desire, and refrain from it if you will. There is no compulsion either way; but remember the law, "As you sow, so shall you reap." Second—Youth is the foundation period. Life may be fitly compared to a building—in fact, our Savior so compares it in his wonderful Sermon on the Mount, in which he speaks of the wise and the foolish man. One, he says, built his house upon a rock and the other upon the sand. (Matt. 7: 24.) Now, the foundation is the most important part of the house. The structure may be beautifully and artistically arranged, but if it does not rest on a firm, solid foundation, it will only be a matter of time when the building will fall into a heap of ruins. So with the structure of life. If character does not have for its foundation the solid rock of truth, virtue, and all the graces adorning true manhood, the house will fall, and great will be the fall of it. Lay as foundation stones chastity, integrity and industry. There seems to be an idea that is widespread that more should be expected and demanded of woman than man. She should be purer and cleaner in heart and life than he. Pray tell me what law or principle of social ethics gave rise to such a thought? It is as false as Satan himself. The Bible is the only true code of social ethics, and nowhere within its lids can be found a single word to justify such a conclusion. No man has a right to demand more of the woman he would wed than he can bring to her. If he demand purity and virtue at her hands, let him bring the same to her. What right has a lecherous man to sit in an angel's parlor? Is it in harmony with the divine fitness of things to see a vile wretch in company with a pure maiden? He should not even come within the circle of such, much less touch the tips of their fingers. A young man may start in life crowned with worldly honor and glory drawn from sensual pleasures, filling his soul with delusive dreams, which will prove to be "apples of Sodom" or bubbles upon the mad billows. He will find when it is too late that he has been "chasing the rainbow to get a bag of gold." Since God arched the heavens with prismatic colors fools have vainly striven to find at their end what is not. All such are building upon the sandy foundation. Third—The "morning of life" is the formative period. The most critical stage of life is when we begin to receive impressions, because the thoughts, feelings and habits are more easily molded and deeply rooted. The heart then is pliable, and like the tender twig, will grow in the direction bent. The soil is rich and receptive, enabling the roots of habits to strike deep. The character of habits does not alter this principle. There are many noble men whose lives are a blessing to the world, and if we make a brief study of their history, we will find that the foundation for their splendid characters was laid in early life. There are others whose lives are a curse to society, and a little investigation will reveal the fact that they started wrong. Many souls are struggling against the effects of bad habits formed in youth, and would give the world to travel over the same road again if by so doing they could avoid the follies of

youth. With these facts before us, we can the better appreciate the advice of Solomon, who says: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12: 1). And also the words of Christ: "Seek ye first the kingdom of God and his righteousness."

Let us now take up our text and analyze it. First, I notice the "inquiry," "Wherewithal shall a young man cleanse his way?" This is a momentous question. What a bright epoch in the world's history if the countless number of young men marching down the corridors of time would call a halt and propound this question to their own hearts and consciences! It would be an evidence of the realization of present danger, and an earnest desire to escape the pollutions of the world and gain an entrance to Paradise. Stop! young man, and think. It was thinking along the right lines that caused David to reform. "I thought on my ways and turned my feet unto thy testimonies" (Psalm 119: 59). The prodigal son never turned his face homeward until he "came to himself" as the result of sober thinking. Second, What does the "way" mean?—"Wherewithal shall a young man cleanse his way?" It refers to life with all its duties and responsibilities. These may be summed up under the following heads, viz.: Business, society and religion. The commercial world, with its spirit of greed and avarice, offers many temptations to misrepresent, lie and swindle. The young man anxious to grow rich will find it an easy matter to employ dishonest methods in order to do so. If he be in the employ of another, his anxiety to make sales in order to sustain his reputation as a good salesman, that he may retain the favor of his employer, may find him lying to his customers. His social relations are beset with many evils, which are likely to drown his soul in perdition. God pity the young man without sufficient self-restraint who attempts to steer his bark along the current of modern society! Unless his ear is ever ready to catch the sound of God's danger signals, he will soon find himself hopelessly involved in the rapids where many vessels have gone to pieces. Give ear, I beseech you, young man, to the admonition of the Lord. "Evil communications corrupt good manners" (1 Cor. 15: 33). If a young man desires to keep his life pure, he must shun evil companions as he would the deadly viper. There is the "social drink" that has slain its thousands, laying them low in drunkards' graves, from which they must go to a drunkards' hell. Let the social cup pass, though extended by the hand of a maiden; for it contains the poison of death. Count him or her your greatest enemy that would press to your lips the fiery fluid. Then there is the "social card," that has initiated its victims into theft and bloodshed. What estimate, think you, Christ places upon the church member who allows his or her home to be turned into places of card parties, thus educating and encouraging young men in that which so often leads to a life of dissipation and ruin? Ah, is there anything wrong *per se* in the practice? No. It is the surroundings which

develop the danger. Pray tell me, sir, why a married woman should sit up until 12 and even 2 o'clock playing cards with a young man? What a representation of Christ upon the part of church members!

Next comes the fashionable dance, with its history of shame and disgrace. The modern dance was "conceived in sin and brought forth in iniquity." It is a gratification of sensual impulses, which serve to break down and destroy the strength and beauty of native modesty, and when the lines are broken it becomes an easy matter in many instances to fall a victim to unrestrained passion and lust. Why do not young men and women find the same pleasure in dancing with their own sex? Why do not old men and women dike out and hie away to the ball-room and embrace each other in the giddy whirl set to music, for hours? Happy is the young man who keeps himself free from these evils.

Last, but not least, I call attention to the young man's church relations. The attendance upon the worship, liberality in the support of the gospel, and diligent, prayerful study of the Scriptures are things he can not neglect without incurring great danger to his soul. If he grows to be indifferent about these things, he is surely on the road to ruin. To forsake the church is to forsake the only ship that can bear him safely across life's ocean and land him in the haven of rest. The last element in the text gives the remedy by which a young man can cleanse his way, viz.: "By taking heed thereto according to thy word." This is plain. The young man who desires a pure and clean life must take heed to the precepts and examples of God's Word. The blood of Jesus, which cleanses from all sin, can be found nowhere except upon the ordinances and appointments of God. Be sure, then, that you have God's Word for your course in life. Be able always to appeal to Holy Writ for your conduct, and God's richest blessings will be upon you. Remember that the Savior in his great battle with Satan in the wilderness conquered by using the Word. Each time when tempted he would say: "It is written."

A List of Questions Handed Me at Whitewright.

J. N. ARMSTRONG.

1. Have we any promise that God will hear the prayer of one who is in open rebellion to his will?
2. Is it right for us to pray, expecting an answer to our prayers, when we know that we are not doing God's will?
3. Is it right to call on a person to pray with and for us when we know or believe him to be in open rebellion to God?
4. Are not those who advocate the organization of societies to do the work of the church, and the use of instruments in the worship, in rebellion against the authority of Christ?
5. If not, then why should we not fellowship and work and worship with them? And if they are, why

should we ask them to participate with us in the worship?

I think these questions are to the point, and the correct answers are important. I took pleasure in answering them in the meeting at Whitewright, and I think the answers will do good to the readers of THE WAY; so I endeavor to give them as I gave them in the meeting.

No. 1. "He that turneth away his ear from hearing the law, even his prayer is an abomination" (Prov. 28: 9, R. V.). "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well" (Isa. 1: 15, 16).

No. 2. "We know that God heareth not sinners: but if any man be a worshiper of God, and do his will, him he heareth" (John 9: 31).

No. 3. Why call on a person to lead the prayer when we believe his prayer is an abomination, when we believe God will not hear him? When I call for prayer, I do it because I want God's blessings, and not to fill out a program. Hence I call on those whom I believe God will hear.

No. 4. Yes; and for this reason I strive to get Christians to be members only of the one body. I try to get them out of Christian Endeavors, missionary societies, and all other societies organized to do the work of the church.

No. 5. But they are, and we should not work and worship with them.

We ought not to ask them to participate with us in a way that will fellowship them or recognize them as Christians. Have you been doing this? Then you ought to quit it.

The above answers are the answers that I gave at Whitewright as nearly as I can recall now. Great trouble has been wrought in the church by not drawing these lines. There is no duty made plainer than that we are to withdraw our fellowship from such people as are described in Questions 4 and 5 in the list given above. "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Rom. 16: 17, 18, R. V.). If this Scripture does not describe our digressive friends, it does not describe anybody. If they are not "causing the divisions and occasions of stumbling contrary to the doctrine which ye (we) have learned," then no one is, and this Scripture is worthless.

We are emphatically told here to "mark" them and "turn away from them."

And yet, brethren who have been driven out of their house, and have even been robbed of it, sometimes will ask these friends to lead the prayers of God's service, thus recognizing them as Christians, easing their consciences for putting a knife in the very heart of the body of Christ. Brethren, it looks

like seeking friendship of the enemies of our Christ. "Whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4: 4, R. V.).

Imagine, if you please, the church of God beginning a meeting in a town, and at the same time the Christian Church beginning in opposition to the true meeting, and the hours of meeting are so arranged that the digressives may attend the meeting of the children of God. They do come, and if one of them can lead in public prayer, the brethren take particular pains to call on him, and after the meeting we are all very anxious to get to speak to all of them, and we "hug," "kiss" and "brother" them, as if they were brethren from some sister church of God from a neighboring town. Is this marking and turning away from them? Will they feel like we have withdrawn our fellowship from them? I think it a kind of withdrawal that they themselves would like.

"Brethren, why did you build that new house you are worshipping in?" You reply that it was because you could not continue to worship with the other folks at the old place. "You couldn't?" "No." "Well, are they any better when they come down to this new place?" "Oh, no, no!" "Well, but you not only worship with them here, but you make them your leaders." Brethren, if you are still going to recognize them as Christians, make them your leaders and brothers when they come to see you, just abandon this new house, sell it, and give the money to the poor, and go back with your brethren. There is plenty of room up there, and they will be glad to have you come back. All you have done is to change places of worship. One place is as good as another, if the hearts and lives of the people are all right. If they can lead you in acceptable worship to God in one place, they can in all places. I have never withdrawn myself from houses, organs and horns, but from people. I think as much of the organ as I ever did. The organ has not rebelled against God; it is the people, and Paul says, "Mark them" and "turn away from them."

"But," you say, "they are our friends and neighbors." Ah, it's friendship you are seeking, is it? Which is worth more, the friendship of God, or the friendship of men? "For am I now seeking the favor of men or of God? or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ" (Gal. 1: 10, R. V.). "But my own mother worships with them." "Yes, I know this is often the case, and my whole heart goes out in sympathy for you. I would make any sacrifice that would be pleasing to Christ to help you in the matter and to save your own mother. I know you love her; you ought to. But this does not change the teaching of Christ.

Jesus says: "Think not that I came to send peace on earth: I came not to send peace, but a sword! For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household" (Matt. 10: 34-36, R. V.). Brother, if you "mark" and "turn away from them," and your loved ones are among "them," it will often set you at variance

with them. This is what Jesus means. You say this is hard to do. I know it is, but Jesus knows what is best for you and for your loved ones. He offers you a hundred-fold for every sacrifice you make for him. Be true to his teaching, although you have to forsake your own mother. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10: 37, R. V.).

Brethren, let us be true to these teachings. Let us make these distinctions and draw these lines. It takes courage. I know by experience, for I am marking them and turning away from them. But let us be gentle, kind and long-suffering. "The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will" (2 Tim. 2: 24-26, R. V.).

Tom Bean, Texas.

Something Definite and Direct.

J. M. M'CALEB.

Without giving name or place, I give below a letter from a brother who, I am sure, will not object, as it sets forth some suggestions of general interest:

"Dear Bro. McCaleb:—I desire to work up interest among our congregation in Foreign Missions, and would ask that you furnish me data with reference to your work, or the work of some one who needs our help, and to whom we could send a regular monthly contribution. I think we could raise six or eight dollars a month.

"Now some of us here want to help in preaching the gospel in Japan, and I am making this communication with you particularly that I may have some means of making the congregation feel that they are in personal touch with the one who receives the money and does the work, and thus get the whole congregation interested.

"I spoke of furnishing data. I think I could compile sufficient data from the Gospel Advocate to set the necessary facts before the congregation; but if you would write a personal letter in answer to this, or to the elders of the church, I think more could be interested. I want you to write a letter saying that you could use such and such a sum in such and such a place, that you will receipt the amount through the Advocate, and occasionally report in regard to work done in the Advocate or otherwise, if it suits you, or say you know a worker to whom we can send who will thus receipt and report.

"Now I have used quite a deal of your time. I hope you understand and will act accordingly if you think best. Write me anyway. I think I can use a letter from you to good advantage. I promise you a small contribution to send soon at any rate.

"With my prayers and best wishes, I am yours faithfully,

The above suggestions have a business tone about them that is commendable. Churches, in order to accomplish the most good in saving others and to grow in numbers and spirituality themselves, should lay out their work definitely and systematically, and then enter into it with the whole heart. They should be in dead earnest. "Not slothful in business, fervent in spirit, serving the Lord." A church that has not made an earnest effort to save others and to edify itself in love should feel at the end of the year that a golden opportunity has been lost, and that unless they awake to activity, they themselves will be lost.

The work I have in hand at present is as follows:

1. The school for poor children.—The amounts for this work received since January 1st to March 12th are in all \$50.10. Expenditures for the same time, \$35.81. Amount in hand, \$14.29. There are two churches contributing regularly to this part of the work. I have lately added an industrial department, which requires some extra expense. The premises need some improvement, and I can use additional offerings to those now being sent. The regular attendance is about thirty. About ten of the girls, and some of the boys also, are learning to knit, sew, and the like.

2. A regular Bible class every night in our home.—The expenses for this of course are small. I am also printing a series of good tracts for distribution in evangelistic meetings and otherwise. Am also engaging in open-air meetings and encouraging Japanese preachers to do the same. Wherever I see a man whom I consider worthy, I have fellowship with him. There are also objects of charity that come up. No Christian can do his duty and forget the poor. To meet such expenses as indicated above I keep a treasury supplied by setting apart a regular portion of our income. Have in "treasury" at present (March 12) \$51.37.

3. The Students' Home.—Just across the fence from our home is a beautiful lot. Some months ago, in looking over at it, I said to myself, The Methodist people would not sell that under any consideration, I suppose. I afterwards learned, however, it was for sale, as they want the money to put into a book concern. Yesterday morning, as I was engaged in the backyard with some domestic affairs, I looked over at that lot again. It contains almost one-quarter of an acre. A vision appeared to me. I saw a students' home—three sides of a hollow square—rise upon it, a lecture hall in the center, and a hundred students in the home. I stood before them every morning, giving a lesson in the Scriptures. I saw a special meeting every Sunday morning for Christians. I heard the bell ring every morning at 6 o'clock and every evening at 10. I saw the students gathered in the dining-room every morning and heard thanks offered to God, our common Father, for the meal. I saw these young men going and coming to and from their respective schools, and some, from year to year, I saw going forth to meet the affairs of life, carrying with them the principles of purity and an upright life. I saw them helping their fellow men onward and upward by the lessons

they had received while in the home. I greeted some as they returned in after years to tell me that the influence thrown around them while in the home had proved their redemption and was the turning point in their lives.

But the vision passed, and I realized that I had not a cent to begin this work. I got on my wheel at once and went to the man in charge of the property and asked him if it was still for sale, and learned that it was. The lot alone will cost a little over \$4,000 (\$4,131). It will take \$1,500 or \$2,000 more to erect the buildings. I am sure the property will not decrease in value from the present price. It is in a growing part of the city. It occurs to me that some brother or brethren might invest in the lot and let me simply hold it in trust, returning it to the owners when done with it. However this may be, I am persuaded that God will give into my hands this work, and I will one day be blessed in seeing the vision become a reality.

Having heard that I mean to establish such a home, there are now a number of students asking when I will have it done; they want to enter.

Have you a purpose in life, or are you drifting along with the current of time—thoughtless, careless, selfish, indifferent?

The dangers of such an aimless experience are shown in the wrecks which are floating all about us.

The selfish life is purposeless, useless, fruitless—truly a pitiable condition.

Life brings with it responsibilities. It is not given you to see how much you can get out of it, but rather how much you can put into it. Its true purpose is usefulness. You are to live for others, as well as yourself. Your life is a part of theirs; theirs a part of yours. What you do does not concern yourself alone. Your words, your works, enter into the lives of those about you, wielding an influence for good or evil.

You are going onward—to what? You are going somewhere—but where?

Life is yours to determine character and decide destiny.

What is your life? Is it—are you what you ought to be? Are you just what you profess to be? Are you what God wants you to be?

These are serious questions. They concern your life, they enter into the life which now is, and that which is to come.

You must answer them. What will your answer be?—Selected.

"Life is short," writes a young brother, "and I can not afford to waste any of mine." Yes, life is too short and time too precious to be spent in experiments with the devices of sectarianism. Their failure in the hands of their originators is on record for our instruction and warning. Let us heed the lesson before our hearts become alienated from the simplicity that is in Christ Jesus, and our lives poisoned with the vanity of worldly wisdom.—Selected.

The Way

"Enter ye in by the narrow gate: for narrow is the gate and straitened the way, that leadeth unto life, and ye shall find it."

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

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Scraps.

J. A. H.

This issue of THE WAY ought to reach our readers about the 18th or 19th of the month, about ten or eleven days before the opening of Potter Bible College. The students ought to be on hand Monday, September 29, by all means, if possible. It will be well also to write beforehand and engage rooms. Parents and guardians will please give to their children the first payment (\$43.00 for boys, \$47.50 for girls). Please send the exact amount in bank check, or in postoffice or express money order. It is safer and better every way than to send the cash.

* * *

The prospects are good for a fine opening and for the best school we have ever had. I never saw a better set of students or a better school than we had last year; but we ought to do better this year. We have more room, a better Faculty, and are better adjusted to our new surroundings. With the blessing of the Lord we can do a great work.

* * *

Brother Sommer was greatly disturbed by our putting the word "Bible" in the name of the school. Nashville Bible School, Potter Bible College, in his estimation are almost, if not quite, sacrilegious names. He tells us that "Biblos," the Greek word for "Bible," is applied to parts of the Scriptures, though not to the whole of the sacred writings, by inspired writers, and that it "belongs to the temple or church of the living God." He says to apply it to such schools as these is "a despoiling of God's

temple," "a species of sacrilege." But I reminded him that Luke used that very identical word, applying it to the lying books of magic that were burned at Ephesus. (See Acts 19: 19.) What does Brother Sommer think about Luke? If David Lipscomb and J. A. Harding and their associates were guilty of despoiling God's temple, of a species of sacrilege, when they applied to honorable and worthy schools, in which the chief object is to develop the students in the knowledge of God's Word and in the ability to teach it, the name "Bible," what a miserable wretch Luke must have been to apply the sacred word to those bad, bad books! But do not get scared and tremble for Luke; the fact is, he was right; he spoke by inspiration of God, and Brother Sommer is wrong. The Greek word "Biblos" means "book," any book, good or bad; while the English word "Bible" is applied to the entire collection of the sacred writings, and to this alone; in this meaning and use it is entirely of human origin, as no inspired man ever so used it. It is always best for a man to inform himself concerning the facts and to meditate upon them before charging worthy brethren with sacrilege, with despoiling God's house. That is a serious charge to make, and he who makes it untruthfully will be lost forever, if he does not repent and acknowledge his wrong. I write plainly but in all kindness to Brother Sommer. I do not want him to be lost. Moreover, he is capable of doing much good if he will faithfully follow Jesus, and refrain from these unjust and murderous assaults upon the characters of brethren, some of whom are much older and more experienced than he, and have done much more for the cause of Christ. He is yet but a novice in age, wisdom, knowledge, work and experience in comparison with such men as David Lipscomb and E. G. Sewell.

* * *

Brother Sommer also thinks we are sacrilegious in the names "The Gospel Advocate" and "THE WAY." The former, he thinks, is bad, the latter worse. In one place Jesus speaks of the gospel plan of salvation as "the way," and in another place he calls himself "the way." Now let me ask Brother Sommer a simple question: If one were to write an article on God's plan of saving men, would it be wrong to put at the head of it "The Way"? If one were to write one on God's church, would it be wrong

to put at the head of it "The Ideal Church"? If on the Savior, would it be wrong to head it "Jesus the Christ"? Anybody of sane mind can answer. Now the object of this paper is to set forth God's plan of salvation, The Way, and the subject is put at the head of it. By the name "The Way," I mean just what the Savior means (Matthew 7: 13, 14), the gospel plan of salvation, and the paper is published solely to advocate that plan, to induce people to accept it and walk in it. I have the same right to put the subject of the paper at the head of the paper that Brother Bittle has to put the subject of his article, "The Ideal Church," at the head of the article. The word "church" is as sacred as the word "way," and the head of a paper devoted wholly to the gospel plan of salvation is just as good a place for the one as the head of an article devoted to Christ's church is for the other — unless, perchance, the difference consists in the fact that the one paper is published by Daniel Sommer and the other by J. A. Harding. I am afraid indeed that that does make a great difference in Brother Sommer's eyes. It is hard to believe that one who is striving so hard to ruin the characters and reputations of his brethren in the eyes of the people upon charges so foolish and frivolous — I say, it is hard to believe that such a man is fair and kind at heart.

The Right Hand of Fellowship, and Daniel Sommer.

J. A. H.

"Yea, and all that would live godly in Christ Jesus shall suffer persecution" (2 Timothy 3: 12). "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you" (Matthew 5: 11, 12).

* * *

When I became a member of the church of God forty-one years ago, a leading principle with us was expressed thus: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." There were many churches then that had determined to take Jesus as their Master and the Bible as their only guide-book in religion. In not one of them, at that time, as I remember, was an organ used with the song service of the church. We were eager to walk just as the apostolic church was taught to do in all things. One practice of the church was very pleasing to me — that of receiving into the fellowship of the congregation, by giving to them the right hands of fellowship, those who had been baptized. After I became a preacher I kept up this custom for fourteen years. In my preaching I was accustomed to affirm that I would not ask any one to believe in religion that which I could not read in the very words of inspiration, nor to do that which Jesus did not teach him to do, nor to be that which Jesus did not require him to be. With all the power that was in

me I emphasized the fact that Jesus is our God-given guide, our prophet, priest and king.

Twenty years ago last January I had baptized a young man, and, according to the usual custom, I called him forward and asked the congregation to receive him by giving to him the right hands of Christian fellowship. They did so apparently with great pleasure. But after the meeting was dismissed a venerable mother in Israel asked me for the Scriptural authority for that proceeding. I had none to give her. She reminded me that the Bible is our religious guide-book, and that we have no right to teach Christians to do that which God does not require at their hands. I solemnly promised her that if I could not find divine authority for that custom, I would never do it again, nor ask any one else to do it. When I had searched the Bible diligently, I found that no inspired man had ever mentioned, or in the most remote way hinted at, such a custom; nor was there one jot or tittle of evidence that any church of the apostolic age had ever practiced it. That practice is a human innovation, pure and simple; and where it is in force, it is a human addition to the conditions of membership in a church of God. "Right hands of fellowship" are mentioned once in the Bible, and only once. It was not at a meeting of the church, nor was it to receive any one into the church. The three apostles Peter, James and John gave to the two apostles Paul and Barnabas the right hands of fellowship, as Paul says, "that we should go unto the Gentiles, and they unto the circumcision." These two men had been for years among the most prominent members of the church of God on earth. Barnabas was a member of the Jerusalem church almost, if not quite, from the beginning of it. Inasmuch as Paul and Barnabas had been accused of teaching false doctrine, at a private meeting they laid the whole matter of their teaching before James, Cephas and John, who heartily approved of all they taught, and gave them the right hands of fellowship, bidding them God-speed in their work among the Gentiles. (See Galatians 2: 1-10.) When we give the right hands of fellowship, we should do it under circumstances similar to those under which James, Peter and John did, and not violently pervert the practice by making it a condition of being received into the fellowship of God's church.

Of course I gave up the practice "of receiving people into the fellowship of the congregation by giving them the right hands of fellowship" at once; and so ought every other Bible man to do. No man is as loyal to Christ as he ought to be who does not. To hold on to the custom is to give up the doctrine that Jesus is a perfect guide and the Bible a perfect guide-book in religion. For a while I created quite a commotion occasionally by refusing to take part in this practice, and by insisting that it was unscriptural and anti-scriptural. One brother contended hotly that it must be taught in the New Testament, "because our brethren," he said, "would not have kept it up had it not been taught therein." I loaned him my Concordance, Young's Analytical, and told him to search and see. He brought it back, after

several days, saying the Scriptures teach no such custom. "Well," said I, "you are willing to quit it now, I suppose?" "No," he said, "it is a good thing, and has an excellent effect, and I am for holding on to it." There are lots of people in this world who are not as loyal to Christ as they ought to be. To hold that a human custom is good for the church of Christ, that it can not get along so well without it, is to reflect upon the wisdom, or the knowledge, or the goodness of Christ. It is to intimate that he failed, for lack of perfection in one of these attributes, to give to the church what it needed for the most efficient work. I believe in the perfection of Christ as prophet, priest and king; and in the perfection of the Bible as a guide-book for the church in its work and worship. Far be it from me to make a human innovation one of the conditions of admission to the fellowship of a church of God. The baptism of the believer is the act in and by which he is brought into the fellowship of God's people. He is born into the fellowship, born of water and the Spirit. As well talk about giving a new-born baby the right hands of fellowship to receive him into the fellowship of the family, as to say we must thus receive one who has been born again and thus brought into the kingdom of God.

I have thus preached and practiced for twenty years, North and South, East and West, and so far as I remember, the only preacher who has taken and endeavored to maintain the position that the Scriptures require us to receive the baptized into the fellowship by giving them the right hands of fellowship is the publisher of the Octographic Review. We had a short discussion of the matter in the papers — a discussion which was abruptly terminated by a radical violation of the Golden Rule by Brother Sommer. After years had passed, he brought the matter up again recently in the Review, accusing me of being a disturber of the peace of the brethren, a sower of discord. Now if this practice is Scriptural, if we are required thus to receive the baptized, Brother Sommer is right and I am a grievous sinner; but if it is not required, if no apostolic man, no apostolic church ever received the baptized into the fellowship by giving the right hands of fellowship, then is Brother Sommer an innovator, a hobbyist, and a slanderer of his brother. It is no light thing to bear false witness against your brother. He has brought this matter up, and it is due to him and to me, to his readers and to mine, that it shall be thoroughly discussed. I have invited him to such a discussion, but have not yet heard from him. No editor has the right to attack a brother's character, to accuse him of being a sower of discord among God's people, without giving the accused a chance to vindicate himself before his readers. Brother Sommer refers to the fact that Paul rebuked Peter to his face at Antioch; yes, *to his face* — he did not stab him in the back. There was not a drop of the blood of the coward in Paul's veins. He was every inch a man; and, better still, he was a Christian. We will see what Brother Sommer is. This article is written at Madisonville, Ky., September 8, 1902. I expect to mail it to the printer to-day.

One point more concerning the right hands of fellowship: James, Peter and John did not give to Paul and Barnabas the right hands of fellowship to receive them into their fellowship, but to express a fellowship in which they had been for many years. No inspired man nor God-guided church ever received anybody into the fellowship by giving the right hand.

Does God Always Answer Prayer?

JOHN AUGUSTUS WILLIAMS, IN CHRISTIAN LEADER.

Prayer in its general sense is spiritual communion with God the Father, including, as special elements, thanksgiving, praise and supplication. But it is in the sense of supplication, or asking for blessings, that it is more specially treated of in the Scriptures.

It is this element of prayer also that is so often criticised as irrational. The world is governed by universal and inflexible law, they reason; then why should we expect to modify or arrest the operation of such law by our feeble petitions? Let us make the proper use of the means that are placed in our hands, and the desired results will follow according to law. Even our religious teachers sometimes feel the force of this objection, and avoid the prayerless conclusion by emphasizing what they call the reflex influence of prayer, conceding that an earnest petition for a divine blessing in no way changes the mind of God or disturbs the immutability of his law, but that it reacts upon the petitioner himself by enlarging or exalting his capacity to receive and enjoy.

Now there is certainly some such reaction for good upon ourselves when we pray, for God not only gives us what we properly ask for, but even pays us for asking.

Said a skeptical husband once to his intelligent wife, who was a Priscilla in her Christian devotion to truth: "If I could only reconcile the fact of universal and inflexible law with your notion of divine providence and prayer, I should be glad to do so; for it is a beautiful and pleasing faith — I will not call it a superstition. But it is impossible to reconcile law and providence."

"When we were little children," she replied, "and not yet philosophers, we had no trouble in reconciling law and parental providence. All things at home worked together for our good, just as they still do. Our many little prayers to our dear parents were answered in some way, we seldom knew or cared how. Yet we never supposed that any miracle was wrought or any law was violated. We are now no longer under the care of watchful parents; but still we are only as little children in our heavenly Father's house — ignorant of many things, still the objects of his love, and ever dependent on his care. But there is this difference, if you will excuse me for stating it: when we were young, we trusted implicitly in our parents; we never doubted their wisdom or their power, simply because we did not understand the methods by which they worked. Yet we knew that

they violated no law, physical or moral, in order to feed, clothe and protect us.

"But now," she continued, with some emphasis, "we have learned a little science and formulated a few principles of what we call philosophy, which is often foolishness with God; and we venture to limit the ministrations of his infinite love and power by what little we know of his resources, and deny his providential care as contrary to his own laws! Verily, the philosopher of this age is much like Æsop's ambitious frog! Even some professed Christians, swollen with a conceit of learning, rather than confess their ignorance, will explain his evident providences as miracles, thus leading philosophy itself into infidelity."

"But," replied her husband, now roused to argument, "law is the fixed and inviolable relation of cause and effect. I know you do not accept the definition of a miracle as the violation of such law; and I think you are right. It must, then, of necessity follow that the doctrine of a special providence in answer to prayer is incompatible with the idea of inflexible law in the natural world."

"Husband," said she in reply, "I will venture to criticise your doctrine of cause and effect. Those two terms do not fully express the relations of natural phenomena. The idea of condition is always implied in that of causation. Condition is that which invariably accompanies a cause and renders it effective. For illustration, bread may be regarded as a cause of animal life or strength; but whether it be not a cause of sickness also depends on a condition — that it is properly eaten or digested. So truth is a cause of spiritual life, but only on condition that it is received in faith. We sometimes hear faith spoken of as a cause, which it never is except by metonymy; it is always a condition."

"The same cause sometimes produces various effects, depending entirely on the conditions present. If, then, I could control conditions at will, I might modify, or even arrest, results, and that, too, without violating any law of sequence. In fact, the will, whether intelligently or blindly directed, whether rightly or wrongly exerted, whether human or divine, largely controls conditions, and thereby determines results. The will, in all such cases, violates no law, but works to its ends through law."

"To recur," she continued, "to the analogy of domestic providence: we see that our parents made use of law to bring about the results they desired. Instead of violating law, they simply combined conditions; and the effects they wished followed according to law. Now I think that the heavenly Father, who fixed the relation of cause and effect, in both physical and spiritual worlds, holds conditions largely in his own hands; and thus he is at once lawmaker and overruling Providence. If this is so, and if we admit, as we should, that there are many higher laws not yet dreamed of in our philosophy, I think we may agree that the Christian view of providence and prayer is not only a pleasing, but a rational faith."

"And yet," she earnestly concluded, "above all my philosophy, beyond the reach of my logic, this doctrine of a special, divine Providence, that answers

prayer and makes all things work together for our good, is upheld by a higher, stronger reason — by a plea I can not resist or refute. I have experienced its truth in my own daily life. And besides, I need it; my heart craves it; my whole nature asserts it with a persuasiveness that leaves on my spirit no lingering shadow of doubt."

Whatever objections philosophy may urge against prayer, one fact remains: the Scriptures testify in the most positive terms that God never fails to hear and answer the prayers of his children, if rightly offered. So repeatedly and emphatically is that assurance given that no Christian should ever pray in doubt. And yet how many still pray doubtfully, or experimentally, or with double-mindedness, and like waves of the sea, rise buoyant with hope and then sink again in the depths of despondency! An answer to their prayers would surprise their weak faith and the lack of an answer would bring no disappointment.

Prayers continue to be made, however, but rather as duties, or as devotional forms in liturgy; but the prayer of faith, which is like the cry of a child in the dark for the mother's kiss, is too seldom heard. But while we are assured that prayer is always answered, we are distinctly taught that to secure an answer we must pray aright.

(To be continued.)

The Two Covenants.

S. WHITFIELD.

NO. I.

"For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7: 12). "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. . . . In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8: 6-13). It is impossible to understand the Bible without knowing something about these two covenants spoken of in these passages. It is necessary to understand when the first one ended and when the second began; whom they were made with, and for what purpose. A great many mistakes have been made in the religious world, and people have been confused because these things have not been understood; and for the same reason the Bible has not been properly divided.

The first one is called the Jewish covenant, and was made with that people. It was given by God to Moses on Mount Sinai, and from Moses to the people. They said that they would do all that the Lord had commanded.

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . . . But before faith came we were kept under the law, shut up into the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3: 19-25). From these verses we learn that the first covenant, or the law of Moses, was not given for all time, but was only given till Christ should come and build his church. God had told Abraham that all families of the earth should be blessed through his seed. (Gen. 12: 3; 22: 18.) Christ was that promised seed. As the people were not prepared for his coming at that time, God gave them the law, because of sin, to regulate them till they would be schooled for his coming. Those that tried to do the best they could in keeping that law will be saved through the blood of Christ. The law was their schoolmaster to bring them unto Christ. The people under the first covenant were pointed forward to Christ.

"Is the law, then, against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3: 21). The law did not interfere with the promise that God gave to Abraham, nor with its fulfillment. It was only temporary. We also learn in this verse that it could not give life. The people all had sinned, had died a spiritual death; and as the sacrifices that were offered could not take away or atone for sin, the law could not give life. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9: 22). "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10: 1-4). The law did not meet the demands of the people, for it could not give life.

The ten commandments constituted the basis of the law of Moses, and they are all in force under the gospel dispensation except one. God had commanded the Jews to "Remember the Sabbath day, to keep it holy" (Exod. 20: 8). He told them that he made the heaven, earth, the sea and all that was in them, in six days, and that he rested on the Sabbath, and hallowed it. He further told them that while they were under Egyptian bondage they had been delivered by the Lord. For these two reasons they were to keep this day holy. This was a positive command from God to the people, and the Lord was very particular about their observance of it. "Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that

soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exod. 31: 14-17). At the command of the Lord a man was stoned to death for gathering sticks on the Sabbath day. (Read Num. 15: 32-36.) This ought to teach us that God's positive commands must be obeyed. Under the new dispensation we find no command to remember the Sabbath day; hence this commandment is not in force now. It has not been re-enacted. All the rest of the ten commandments are in force under the new dispensation, and are just as binding as they were under the law. It is just as wrong to kill, steal, covet, commit adultery, bear false witness, take the name of the Lord in vain, to have gods besides the one true God, to make any graven image to serve, or to dishonor our parents, as it ever was. These nine commandments are not in force now because they were in the law of Moses, but they are in force because they have been re-enacted. They are taught in the new covenant. Hence, when we say that the law is not in force now, we do not mean that the ten commandments, which constituted the basis of the law, have all been made void. We are not under the law, but under grace; still we are under whatever commands of the law that we find taught in the Christian dispensation.

A short time before my father died he made a will; but a few days before he died he became dissatisfied with it and made another. If the first one had been perfect, in his judgment, he would not have made the second. There were many things in the first one that he was satisfied with, but there were some things in it that did not suit him; and there were some things not in it that he wanted in it. He did not patch it up to suit him, but he made another one. The things that were in the first that suited him he put in the second; those that he did not want in the second he left out of it; and the things that were not in the first that he wanted in the second he had them put in. The two wills that my father made do not illustrate in every way the two covenants that God has made, but they do in many ways; and as they have helped me to understand the Bible, I hope they may help others also. My father made some mistakes in making his first will; but God did not make any mistake in making his first covenant, but he only made it for a certain time. He promised Abraham that he would bless all nations of the earth through Christ, but as the people were not prepared for the coming of Christ then, because of sin, he gave them the law to last till they could be made ready. The things in the first covenant that God wanted in the second, he put in the second; the things in the first that he did not want in the second, he left them out; and the things that were not in the first that he wanted in the second, he put in the second. The

things that were in both of the wills that my father made could not be enforced by the first will, but must be enforced from the second. So the things that are in both of the covenants that God has made can not be enforced by the first, but must be enforced by the second.

The Lord always knows what is best, and consequently he does all things well. Then why should we not let his will be done on earth in all things, even as it is done in heaven?

Walnut Bottom, Pa.

Well-Doing.

D. J. WILLS.

"And let us not be weary in well-doing: for in due season we shall reap if we faint not" (Gal. 6: 9).

Jesus and the Father always did all things well. Away back thousands of years ago stood a heathen city on the Euphrates River, called Ur of the Chaldees. Its inhabitants were very wicked. But in it lived one old man called Abram, who was trying to do right. God, wanting to do something for him, told him to leave his kindred and go into a country which he would show him, and he would make of him a great nation. Nothing was said about a living being provided for, but it was simply a consideration of faith. And we see the old man walking out. God said unto him: "In thy seed shall all nations of the earth be blessed." This promise he again renewed with Abraham's oldest son Isaac, saying not in Ishmael, but in Isaac shall thy seed be called. Again he renewed the promise through Isaac's son Jacob. Now the promise in question was to be a Savior, and as we have seen, it had to come through Jacob's posterity. Jacob had twelve sons, the youngest being Joseph. He was sold and taken down into Egypt, and was found to be a prophet. He made ready for a seven years' famine, which was to sweep over the country. By this preparation Jacob and his family were preserved alive, which otherwise would have resulted in their death; and so we would have been without a Savior to-day. It is generally supposed that Joseph's brethren sent him into Egypt, but this is a mistake; it was God who did it. (Gen. 45: 8.) And why did he choose Egypt for his destination? Because there is where they grow corn. We might as well think of shipping coals to Newcastle as to think of shipping corn to Egypt. Now that thing was well done. It could not have been done any better. It was at a marriage feast in Cana of Galilee where Jesus turned the water into wine. Do you remember what the governor of the feast said about that wine? He said: "Men generally at a feast serve good wine at the first, and after men have well drunk, then that which is worse; but thou hast kept the good wine until now." This is the way it was. They had good wine at the beginning, which had been served, but it ran out while the feast was going on. That which Jesus made was so much better than the good which they had been served at the first that the governor thought the first was the poor wine.

The wine which Jesus made was not an imitation, nor was it slighted in any way. It was well done. And I believe when he made it he did his best.

After Jesus had fasted forty days he was hungry, and was tempted by Satan. Satan said unto him: "If thou be the Son of God, command that these stones be made into bread." Jesus answered: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In other words, he said: "I will not meet you on my divinity, but as the Son of Man." He proved himself a man and went against the odds. "A dead fish can drift with the tide, but it takes a live one to stem the current." Be a man and go against the odds. Others have done well. Dorcas, whom Peter raised from the dead, was full of good works. She made many garments and gave them to the poor. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them" (Rev. 14: 13).

The works of Dorcas now follow her, and always will as long as the world stands. When Mary anointed the feet of Jesus he said of her: "She hath done what she could." And again he said: "Wheresoever this gospel is preached will this thing be told of her as a memorial." And it will be told as long as time lasts. And it ought to be told. It is a preacher's duty to tell it. And a preacher who does not tell it is not doing his duty. Let it be told so that it may provoke others unto good works. Jesus, in exhorting his disciples unto good works, once said: "Give to every man that asketh of thee." And he meant just what he said. Here is the objection generally offered: "If any man will not work, neither shall he eat." True, indeed; and if any man be fed at your expense regularly, you have the right to ask him to work. But to the stranger calling at your door for a little to eat, or for a few cents, you ought not to ask him to go to the wood-pile to pay for it. Whenever pay is received for anything, it is not given. And the command is to give. "Oh, well," says one, "we might give ten cents and it might be foolishly spent, and we would be losing." Can you not afford to lose ten cents? Those people will not be staring you in the face every day. I remember of an evangelist once going to a foreign field who always obeyed this command. The heathen soon found his liberality and begged of him shamefully. They begged of him until he had nothing in the house to eat. Another evangelist who had gone ahead of him told him he would have to shut down on them. He also remarked that they would beg his house, and would carry it away in pieces, and he would have to live in the grass. Besides, he said that thing would do in America, but it would not do in Japan. The man replied by saying that passage of Scripture meant just as much in one country as in another; and concluded by saying that if God did not want him to give to all of these people, why, he had not better send them around. This was faith made perfect, and it was taking God at his word. It was a faith that did not waver, though starvation stared the man in his face. It was like the faith which Jesus had when starvation looked him in the face.

Let us believe these things which Jesus has said, and not try to give them other meanings because they will cause us to sacrifice.

Some have said that if Christ's disciples were to obey this command and a few others, they would all be poor. Did you ever read of any of his disciples but what were poor? That is what he wants them to be. And if they are not poor when they come to him, he will soon make them poor. "Therefore, brethren, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labors are not in vain in the Lord." "And let us not be weary in well-doing: for in due season we shall reap if we faint not."

Jordan, Ontario.

Light in a Dark Place.

HAKARINI ARUKI.

Of course as I had read the Book secretly, I could not speak of it directly to my father; but without telling the source from which I obtained them, I often expressed the thoughts I had obtained from this secret reading in the household conversations. My father would sometimes correct me, saying that the young should be careful not to adopt new views not held by the ancients. But as he did not discover the source of my ideas, he made no particular objections.

In a year or two I finished the school course of the village. It was then decided by my parents that I should go to Tokio to be further educated. I was then seventeen, but had never been away from home, and was very ignorant of the world. I was eager to go up to Tokio, being anxious to learn, yet I dreaded to go. Everything began, as the time to start drew near, to seem more precious to me than at any time before. The day before starting all the family offered senko, or incense, before the family shrine for my safe-keeping while away. I was also requested to pray before the shrine, and before my mother's "kwannon," that stood out in the sacred nook of the flower garden; then to go to the village temple and make an offering and pray. I am frank to confess that at heart I had no faith in any of it, but custom and the duty I felt I owed to my parents overruled my inner convictions, and I had the weakness to yield. Of this I am now ashamed. But as I was not at that early age very clear in my own mind as to what was right or wrong, I trust I am not to be held to so strict account for my course.

My oldest brother was to accompany me and see me properly located in the great capital of our country. My mother came out on the little veranda, kneeled and bowed me a repeated and affectionate farewell, at the same time placing in my hand a little mamori fuda, or charm, saying that it would be a sure protection against all harm. It and some others were brought home by my father from the temple of Fudo in Narita while on a pilgrimage to several sacred places the summer before. Father accompanied us as far as the next town, about three miles away, then

bidding me good-by, returned home. His last words were: "Be a brave boy and do honor to your ancestors." There was no railroad in my section then, so we traveled the entire distance on foot.

All my possessions were packed in a kori, a kind of wicker trunk, and consisted of a few extra garments and a few books, including a copy of "Pilgrim's Progress," which I was yet unable to read.

We reached Tokio about 1 o'clock the third day from leaving home. It was a big and wonderful city. Such great houses as some of them were I had never seen before. The long streets seemed to me to have no end. Finally we found a hotel and put up for the night. Next day we found a lodging where students were kept, and also I matriculated in the school called Keyogijiku.

In this connection it may be of interest to describe the life of a Japanese student. His room, if it be one all to himself, is about 6 x 9 feet, with three straw mats to cover the floor. His table is set in the corner or anywhere he may choose to put it, as it is very light. It is about one foot high, and is simply a wide board some three feet long, with shorter sections nailed upright at the ends for legs. This is the only piece of furniture he has in the room. If he is able he has a little futone, or cushion, in front of his little desk to sit on, otherwise he sits on the bare mats. His manner is to sit in the common fashion, with his knees straight out in front, while his body rests on his heels, with the toes sticking back behind like a goose when it flies. At night he takes two thickly padded quilts, large enough for a single bed, from a todana in the wall, and putting one down on top of the other, gets in between. For a pillow he has a round bag filled with buckwheat chaff, about as large as a common stovepipe, and almost as hard. If his purse will allow, he may also have a habachi, with enough fire to warm the tip ends of his fingers. His feet, for a very apparent reason, are not supposed to need fire. Foreigners who attempt to sit in our fashion say from the pain it gives them they are unable to tell whether their feet are cold or hot. It is a little like trampling on one's conscience; at first it gives great pain, but you can keep crushing it down till finally it becomes deformed and ceases to protest. For clothing the Japanese student wears cotton the year round, and often this consists of but a single garment. As for shoes and stockings, he has none, but goes barefooted and barelegged even in the coldest weather. Our winters are very chilly, often affording ice and snow. The foot, however, rests on a little board for a shoe, called geta, which affords some protection from the mud and cold. The word "geta" is pronounced much the same as "gaiter" in English. It is rather a coincidence in languages that the two words pronounced so nearly alike mean a kind of shoe. There are so many words like this among the different tongues that those who have made the matter a study give it as proof that all languages are derived from a common source.

Speaking further of student life, it is one accompanied with many hardships. The table fare is often insufficient to sustain the body. The student grows weak and thin; to stimulate his body he drinks sake

(pronounced soc-kay), and soon acquires a habit of strong drink. The moral influences about him are of the very worst, so that by the time he has spent a few years in Tokio he is well along on the road to ruin. I did not escape. It seemed almost impossible for me not to fall in with student habits, to which there was scarcely an exception. I remember well my shame the next day after my first night of immorality. I became hardened to it, and would turn it off with a laugh and a jeer. At heart I did not really want to be vile. I could easily have been led in the right. It was all because of evil influences. He that will throw good environment around student life by establishing homes for them will be a great benefactor.

Campbellites.

HAROLD HAWLEY.

A few days ago a certain sectarian "pastor," on being asked for the use of an empty church house, promptly refused, and in rather abusive language proceeded to tell "what he thought" of us. Among other things he referred to us as "Campbellites." This is not at all surprising, since the sectarian world seldom honors us with any other appellation. But the frequency with which that name is applied to us leads us to inquire for the cause. Why are we burdened with a name which we do not desire to wear? Of course any one who will take the trouble to investigate will see the absurdity in applying such a name to Christians. He will find that A. Campbell never established any new church, but simply attempted to restore the primitive church. He will learn that Campbell simply preached the gospel, as did Peter and Paul and Apollos, and as many earnest disciples are doing to-day; and the preaching of the gospel never produced "Campbellites," nor anything else but Christians. And for us to wear the name of Campbell or any other man would place us under the same condemnation with the Corinthians, who were "of Paul," "of Apollos," "of Cephas," etc.

But the world will not stop to investigate. They are rather inclined to jump at conclusions. And I am not sure but that we are partly responsible for the conclusions they have reached. Alexander Campbell was a great and learned man, and we do well to remember him with gratitude; but he was only a man, uninspired, like the rest of us, and as such it is both unwise and unscriptural for us to consider him as our "authority." Nevertheless we frequently hear preachers quoting the language of A. Campbell. We see leaflets and tracts purporting to give his "views" on various Biblical questions. And even prominent religious journals quote him with a frequency that can hardly fail to create the impression that they consider him authority. In view of this fact, is it surprising that the unthinking world sees in Alexander Campbell only the founder of a new denomination, and that, to them, our quotations from him are on a parallel with the Calvinist's refer-

ences to John Calvin, and the Lutheran's to Martin Luther?

The matter of a misapplied name is bad enough, and should cause us to use caution in speaking or writing. But this in itself is not the worst feature of the question. To be called Campbellites not only implies that we are followers of Campbell, but it also implies that we are sectarians, and consequently places us on a level with the denominational world. And here again we are partly to blame, and have helped to bring about this misunderstanding by our careless manner of speaking. We often hear disciples of Christ speak of "our church" and "our people," as if we were the originators of a church which is separate and distinct from all other churches. We seem to lose sight of the fact that Christ said, "On this rock I will build *my* church," not *ours*. We forget that we "have been bought with a price" and we "are not our own." We forget that we were "added to the church" upon our obedience to the gospel, and that every one else who has "obeyed from the heart" has also been "added," even though he may afterward have erred in the matter of a name or a creed. How great an error of this kind will be required to blot out one's name from the Book of Life is not for us to know. But who will presume to say that an error in doctrine will exclude a baptized believer, while an error in practice will not? The church of God is not composed of those whose names are written upon church books, but whose names are "written in heaven." Who can tell the number that belong to that host? None but those who have access to the "Lamb's Book of Life." Then let us not be too exclusive.

Another expression which we frequently hear, and which is almost as misleading as "our church," is the term "our belief" or "our teaching," as if we had a peculiar and unchangeable "belief," fixed by the wisdom of men. What is more natural than that the sectarian world should think of "our belief" as the interpretation of the Bible by some man or body of men, and differing from their "belief" only in so far as we are unable to "see alike"? Occasionally I receive a letter asking for "my belief" in regard to certain doctrines current in the world. I generally reply by saying that it makes little difference what "my belief" is, but if they wish to know the Scriptural teaching on the subject, I'll try to help them.

Such expressions as "our church," "our belief," "our teaching," etc., are all misleading, if not wholly unscriptural, and the sooner we discard them from our vocabulary, the sooner the world will begin to recognize us as simply Christians, disciples of Christ. While we persist in speaking the language of Babylon we can hardly expect the world to concede that we have "come out of Babylon."

Ludington, Mich.

It is a great thing when our Gethsemane hours come, when the cup of bitterness is presented to our lips, and when we pray that it may pass away, to feel that it is not fate, that it is not necessity; but divine love for good ends working upon us.—Chapin.

THE WAY

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

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

Vol. IV.

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Scraps.

J. A. H.

At this writing, September 13, it is a little more than two weeks to the opening of Potter Bible College; but when the readers of THE WAY see these lines, it will be nearly time for our students to turn their faces towards Bowling Green. So I want again to emphasize the importance of having every one of them on hand at the opening. It now seems probable that every room will be taken the first week. Again I want to ask parents and guardians who send children to us to give them the exact amount due the school on the opening day, \$47.50 to each girl, \$43.00 to each boy, in a bank check, or in a postoffice or express money order. It is the safest and best way both for them and for us. Students should not have much money to spend beyond what they need for books and washing.

* * *

Brother R. H. McNeil, of Clenna, Texas, reports the following meetings which he has held this summer: Yesner, Hopkins County, two weeks, twelve baptisms — one from Baptists, four from Methodists. Warsaw, Kaufman County, no additions. Clenna, Ellis County, seventeen baptisms, five restored. Gray's Prairie, Kaufman County, four baptisms, four restored. Corinth, Ellis County, three baptisms. When he wrote, he was at Combine, Kaufman County; had received twenty-five additions, and was expecting more.

* * *

If we could enlarge THE WAY by four pages, I would like to give a page or more of such reports

every week. And I would like to have a department for answers to questions, and another for book reviews. Some think THE WAY is better as it is; but I would be glad to see it enlarged. God knows exactly what is best, and he will grant in due time everything we ask him that is good for us, if we ask him in faith.

* * *

While we are talking about trusting God, and what it is to trust him, about laying up treasure for old age and for a rainy day, and about prayer and its efficiency, I would like for us to consider this teaching: "Beloved, if our heart condemn us not, then have we 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" (1 John 3: 21, 22). The Bible is full of the doctrine, and of illustrations of it, that if one gives his life to God, if he does all that he does in the interests of his Master's cause, God delights in granting his petitions. Not one good thing does he withhold from such a man. But we often fail because we do not please God, because we are selfish, or weak, and do not live for him as we should. Isaiah says: "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59: 1, 2). What man, who does not believe in special providence, can make any sense out of these passages? If they do not mean that God hears and blesses those who please him, and refuses to hear and bless those who do not, there is no meaning in language.

Is It Fair? Is It Just?

J. A. H.

In the Octographic Review of September 9 Brother Daniel Sommer writes an article of nearly four long columns concerning my proposition to him to discuss the question concerning "The Right Hands of Fellowship." But I fear from the way in which he writes, that he will never let his readers see the discussion. He accused me of sowing "discord among churches by denouncing the practice of extending 'the right hand of fellowship.'" He did

not call me by name, but so spoke of me as to make it easy for many to know of whom he was talking. Now I know well that the Word of God nowhere teaches that the right hands of fellowship should be given to receive into the fellowship of the congregation those who have been baptized into Christ. I have studied that subject, and I know what the Bible teaches about it. When given for this purpose, "the right hands of fellowship" become an unscriptural and anti-scriptural addition to the conditions of fellowship in the churches of Christ. Brother Sommer introduced personalities into this matter, and they are calculated to gender strife. I would like for us to agree to discuss the question on its merits. THE WAY goes into families that contain, I suppose, from fifteen to twenty thousand readers. Perhaps the Review goes to more. Such a discussion would reach directly and indirectly perhaps more than forty thousand people, if published in the two papers. In a tract it is questionable if a thousand people would be reached. Brother Sommer says: "I am persuaded that no serious controversy between brethren should be thrust upon the brotherhood generally, but all such controversy, if worthy of publication, should be published in tract or book form, and then should be offered to the brotherhood, so that those who desire it should send for it, and those who don't desire it will not be annoyed with it."

What did he begin it in his paper for, then? Why did he make a personal attack upon me, charging me with being one of those whom God hates? (See Proverbs 6: 16-19.) I freely admit that if the Bible teaches the doctrine Bro. Sommer advocates concerning the right hands of fellowship, I am guilty as charged; but as there is no Scriptural ground whatever for the practice which he favors, the guilt lies at his door, not at mine. But it is unkind and unjust for him to charge me with such a crime, and then not let me have a chance to vindicate myself before his readers. He not only charges me with being a sower of discord among brethren, but with being guilty of sacrilege, and with cursing the church with "human institutionism." But he seems bent on having it all his own way before his readers. I am willing to take up the questions, concerning which he has made these grievous charges against me, and discuss them on their merits, omitting all personalities. What I am after is to get Bible truth before the readers of both papers. I want to discuss with him the questions of the right hands of fellowship, of the righteousness of such schools as Potter Bible College, and of the appointment of elders, deacons and evangelists, concerning which he has made these grave charges, the discussion to appear in both papers, in an equal number of articles of equal length. I suggested that the articles should not contain more than sixteen hundred and fifty words, but would be willing to extend the limit to two thousand. Brother Sommer says he regards me "as a good man." Will he charge a good man with such crimes and then not give him a chance to vindicate himself before those to whom the charges were made?

Brother Sommer intimates that I am unfair because I refer to his charges against me, and reply

to them, without publishing his article in full, or at least that part of it to which I reply. It is strange that he should make this complaint! He referred to my teaching on the subject of the right hands of fellowship, and charged me with sowing discord thereby, and, with all the gravity of an infallible one, rebuked me for it, without letting his readers see a line of what I said on the subject. He attacked me and others for what we have done and are doing at Potter Bible College, without letting his readers see a line of what we have written in defense of that work. And then he is grieved because I do not copy his articles into THE WAY when I reply to them! And he thinks I am unfair! What is he, then? When a man charges me with any sin, I am under no obligation to print all he said in making the charge. It is only necessary for me to show that the charge is not true. There is one difference between me and Brother Sommer, however: I am willing for him to say all he wants to say on one or all of these subjects to the readers of THE WAY, if only he will let me reply to him in articles of equal length in the Review. But Brother Sommer seems to be opposed to a discussion of these questions in his paper unless he can have it all his own way.

He seems hurt because I called him by name and refers to the fact that he did not call me by name. True, verily; but he refers to "certain Southern editors and preachers, supposed to be apostolic," who "have been prominent in planning, founding and managing religio-secular institutions with the Lord's money, which they have called 'Bible School' and 'Bible College.'" And then he gives the full names, "Nashville Bible School," and "Potter Bible College." Had I been in his place I would have just said David Lipscomb and J. A. Harding at once. What is the use of going so far around when you have a plainer and better short-cut through? He refers to me also as the founder of a journal called THE WAY. He might as well have called me by name, and he deserves no especial credit for not doing it. Shall we have these questions discussed or not? Will Brother Sommer charge me with sowing discord among brethren, with being guilty of sacrilege, with cursing the church with human institutionism, and then not let his readers hear me in my defense, even when I propose to give him the same amount of space in THE WAY that I ask for in the Review? It is certain that no honorable man would refuse under such circumstances—no man who obeys the Savior's great rule: "All things whatsoever ye would that men should do to you, do ye even so to them." No man would be willing to be accused of such abominable sins before many thousands of his brethren, and then be denied the privilege of making his defense before the same audience.

It is not, however, chiefly to vindicate myself that I demand this right, though I am unwilling to be left in such a light before so many of my faithful brethren; but I want to get before them the truth of God on these themes concerning which I have been charged. Hence, if Brother Sommer desires it, I am willing to conduct these discussions without any reference to him or to me, direct or indirect. For

instance, one of us will write an article on "the right hands of fellowship," making no reference to himself or to the other, directly or indirectly; the other will copy and reply to it in the same impersonal way. Surely there could be no danger of unseemly personalities in such a discussion; and, as Brother Sommer says, the truth would surely be victorious. But whether personally or impersonally, let us have the discussion. If I can get the truth before his readers, I will be vindicated. The truth will vindicate me. Do not fairness and justice demand that he shall allow me thus to defend myself before his readers? Were I to refuse him admission to THE WAY under such circumstances, I believe the God of heaven would look upon me with indignation and contempt.

The Second Coming of Jesus--When Will It Be?

J. A. H.

Some months ago the New York Herald called attention to the marvelous convulsions that shook the earth and destroyed so many of its inhabitants during the first half of this year. It said:

"Mother Earth has evidently started this year to break all records during historic times of gigantic destructive disturbances.

"For the first half of the year we have to charge her unusual restlessness with 48,900 lives through volcanic eruptions and earthquakes. Her tornadoes have hurled 465 human beings out of existence, and cyclones have added 240 more to the list, while other storms in great numbers, but of less dignity in name, have placed 720 to the direct account of violent winds. Floods have swept 345 persons from life, tidal waves have drowned 110, and waterspouts have destroyed fifteen.

"To all of this we must add 283 lives charged to the destructive force of avalanches and snowslides, and we have a total of 51,078; an astounding mortality from these fierce agencies of destruction in one-half of a year."

Since this was written hundreds more have been swept into eternity by volcanic eruptions and the attendant tidal waves. In Russia also a mighty landslide, supposed to be the result of an earthquake, destroyed hundreds of lives in a few moments. Of late years many thousands of people have been destroyed on the coasts of China, Japan and Corea by mighty tidal waves that rolled in over inhabited regions of great extent—waves that were hurled upon the shores, apparently, by the uplifting of the bottoms of the ocean. These volcanic upheavals and tidal waves are accompanied by mighty roarings that fill those who hear them with awe and terror. They remind us of the words of Jesus when he speaks of the signs of his second coming. He says:

"And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things that are coming on the world: for the powers

of the heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Luke 21: 25-28).

* * *

If we were fully convinced that Jesus would come this year, or this month, or this week, would we live as we do, or would we change our habits and plans? We would not be so eager about laying up supplies for the future as most people are, but we would rather be eager to do all the good possible. We would read the Bible more, pray more, attend church more; we would be anxious to minister to the poor, the sick, the aged, the oppressed; we would be more eager to give than to receive; (Jesus says, "It is more blessed to give than to receive";) we would be gentler, kinder, more sympathetic; we would want to do everything possible to save ourselves and others.

* * *

Well, the Master may come this week, this day. He himself has said: "If the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to have been broken through. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh" (Matthew 24: 43, 44). After the door was shut, the foolish virgins came pleading that they might enter in to the wedding, but the lord of the feast answered them and said: "Verily I say unto you, I know ye not." So our Lord says unto us: "Watch therefore, for you know not the day nor the hour" (Matthew 25: 11-13).

* * *

When Christ came the first time no man knew the day nor the hour of his coming; but devout Jews were expecting it, and many false Christs arose because of this expectation. In foretelling his second advent Jesus makes it plain that the world will not expect it, nor be prepared for it; to them he will come as a thief in the night; but it should not be so with regard to his people; he tells them plainly that they should watch, and not be surprised as by a thief; they are to read the signs of the time and be ready. Now it is a notable fact that for the last fifty or sixty years many godly men have believed that the time of his coming is near. Surely we ought to watch, and be ready. To miss being ready is to miss everything good. It has never entered into the heart of a man to conceive how wonderful and glorious, how sweet and delightful and good it will be to be saved in the everlasting kingdom of God. But we may count upon this, that everything will be better there than here. There is no pleasure nor joy here that we may not expect to have there intensified, unless God sees best to give us instead thereof something far better. All things will be better there than here. Think of a land where there is no death, no tears, no mourning, nor crying, nor pain any more! It is foolish to live for this world; let us live for that one. When we remember that time is but a moment in the midst of the endless cycles of eternity, how foolish it seems to be heaping up for ourselves treasures upon the earth, when we can just as well be laying

them up in heaven. All that we lay up here we lose; all that we lay up there we gain for evermore.

"And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left; two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh" (Matthew 24: 37-42).

A Dialogue.

N. P. LAWRENCE.

CHAPTER VI.—AMOS AND GEORGE.

G.—Brother Amos, there are some passages of Scripture of which I wish you to give me your view. Some of them seem to teach that the sisters may use their voices in the worship of the church, while others seem to allow no such privilege.

A.—Well, as you ask my view, we can do no better than to examine the passages together and see what is taught. At the threshold of the new dispensation Peter quotes a prophecy, in which it is said that women are to prophesy "in the last days" (Acts 2: 17, 18). Then in Acts 21: 8, 9, we read of four daughters of Philip the Evangelist who prophesied.

G.—Yes, I remember those passages; but when I read Paul's words in 1 Cor. 14: 34 and 1 Tim. 2: 11, 12, he seems to put a veto on such efforts.

A.—Well, let us see further. In 1 Cor. 14: 3, 4, we have a definition given of prophesying: "He that prophesieth speaketh unto men to edification, and exhortation and comfort." This is but one meaning of the word; the other being to foretell future events.

G.—But what I would like to know is whether this was to be done in the meeting for worship?

A.—Well, in 1 Cor. 11: 2 the apostle commends the church for keeping the ordinances correctly. The ordinances are kept when the church is assembled together. (See verses 18, 20.) This chapter is devoted to the commendation of what they had done correctly and correction of irregularities. Then in verse 5 it is assumed that a woman was allowed in the assembly to pray or prophesy if she had her head covered; that when she did thus she was acting in harmony with an ordinance as Paul had instructed, as had been foretold by Joel and as Philip's daughters practiced.

G.—Your conclusion seems fair enough if those other passages I referred to did not seem to stand in direct opposition to it.

A.—We must not fail to carefully consider those passages in all their bearings; but before we do so let us read Gal. 3: 28: "There is neither Jew nor Greek, there is neither male nor female: for ye are all one in Christ Jesus." This shows there is equality

in some sense, and unless we find this equality limited in some particular, it must be absolute.

G.—But when Paul writes to this same church at Corinth, of which we before were speaking, he says: "Let your women keep silence in the churches: for it is not permitted unto them to speak."

A.—Now, seeing you have referred to it again, do you really think a woman has *no* right to use her voice in the meeting for worship? Has she no right to join in a song of praise to the loving Savior who redeemed her, and offers her a home of eternal bliss at his right hand with all the saints of every age? Should an earnest woman not a Christian be impressed with the duty of obedience, accept the gospel invitation in the meeting for worship, have no right to confess her faith in Christ? No one can sing words without speaking, and the good confession is made by speaking words.

G.—Those are sensible conclusions if there were no Scriptures to the contrary; but Paul's words in 1 Tim. 2: 11, 12, are ringing in my ears: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

A.—We have now considered one side of the subject, and will reserve the other for another interview, when we will take up the passages which impress you as not in harmony with my conclusions.

The Great Physician.

H. S. NELSON.

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick" (Matt. 9: 12). The word "great" in the heading is not found in the text, but we use it because Jesus, compared to earthly physicians, is so very much greater that he very justly may be called "The Great Physician."

In showing the greatness of Jesus as a physician we shall compare him as a doctor of souls with doctors or physicians of the flesh. In showing Jesus' superiority, we shall consider no likenesses, because there are no real ones to be found; therefore we will notice some of the chief differences.

1. Earthly physicians are very imperfect beings, and they doctor the fleshly man; Jesus is a very perfect being, and he treats the spiritual man. Imperfections of the body are treated by earthly physicians; sin is the disease that Jesus treats.

2. Earthly physicians study the fleshly man; Jesus the spiritual. Doctors have many remedies; Jesus has only one. (Mark 16: 15, 16; Rom. 1: 16; 1 Peter 4: 17.)

3. Earthly physicians have diplomas from earthly men; Jesus had none, except the authority given him of his Father. Matt. 28: 18-20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; and then he gave the great commission to his apostles. Then in Mark 9: 7 God says: "This is my beloved Son; hear ye him."

4. Patients are required to send for earthly physicians; Jesus invites: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11: 28-30). (Also see John 3: 16-19.)

5. Earthly physicians demand pay; Jesus demands none: "Freely ye have received, freely give" (Matt. 10: 8).

6. Earthly physicians are not willing to share the disease; Jesus was. (Phil. 2: 6-8).

7. Earthly physicians often fail to cure; Jesus never does. "He that believeth and is baptized shall be saved" (Mark 16: 15). Here believing covers everything that is necessary to a full and complete obedience to Jesus.

8. Men who are physically sick "must" take the physician's medicine if they recover; same with the spiritually sick, if they are cured of sin. We shall refer to some cases of physical and spiritual sickness, and in not even one case was the patient healed until he had taken the medicine, or remedy, that was prescribed, and just like it was prescribed, without the least change. First, the snake-bitten Israelites and the serpent of brass (Num. 21: 1-9); second, Naaman the leper (2 Kings 5: 8-14); third, Pentecostans, murderers of Jesus (Acts 2: 33-47); fourth, Saul of Tarsus; the Christian persecutor (Acts 22: 1-16). So we must obey God and Jesus, the Great Physicians, follow their prescriptions, if we are healed. (See also Rom. 6: 16; 2 Thess. 1: 8; 1 Peter 1: 22; 4: 17; Mark 16: 15, 16.)

Faith cures the love of sin; repentance destroys the practice of sin; and baptism puts us into Christ, the one body (1 Cor. 12: 13; Gal. 3: 27; Col. 2: 12; Rom. 6: 4.)

Every preacher ought to feel very deeply the great responsibility that rests upon him when he endeavors to teach sin-sick souls the way of life, and be sure to tell them the same remedy that Jesus commanded and the apostles preached. This I am devoting my whole time to. I have been telling this story of Jesus and the cross twice each day at Walnut Grove, this (Union) county, Ky., since the 10th inst., during which time nine sin-sick servants of Satan have decided to take Jesus' remedy for sin; and we trust others may by to-morrow night, the 24th, at which time our work will close at this place.

The churches in this county had the pleasure of hearing the editor of THE WAY during a two weeks' meeting at Morganfield, county site of Union County. I also attended most every service, which was a spiritual feast to me. He being my New Testament teacher in the Nashville Bible School two winters ago, it was to me like being in school again. The meeting was a success. May God bless Brother Harding and his great work as editor, teacher and evangelist. May some young man rise to equally as great and good work. Some of the young men will be required to fill the most responsible and worthy positions when our great and good men, like Brothers Lipscomb, Sewell, Elam, Harding and others have finished their work. Who will it be?

What We Believe and Teach.

No. I.

J. M. WALTON.

In this series of articles I wish to set forth in a plain, brief, but comprehensive manner, the things that are "believed and taught" by the disciples of Christ. And when I say "disciples of Christ," I mean the "Church of Christ." I mean those who preach the gospel of Christ as the apostles preached it, and who thereby convert and baptize men and women as the apostles did; who organize and establish churches -- "set them in order" -- as the apostles did, and who teach those churches to worship God as the apostles did.

We believe and teach that the people thus described are the disciples of Christ -- the Church of Christ -- identical in faith, teaching, practice and name with that which the apostles established while they were moved by the Holy Spirit.

And in this series of articles I shall not make any new discoveries, nor offer any new revelations, nor deliver any new commandment; but the "things that we have had from the beginning," even the Word of God in all its bearings upon human life and character, are the things upon which I expect to write.

And as THE WAY has many new readers, among whom are many young men and women, and many weak brethren, who know almost nothing of "our plea," it is therefore necessary to keep before their minds the things that are "believed and taught" by the disciples of Christ.

ORIGIN OF THE BIBLE.

We believe that the Bible -- the Old and New Testament Scriptures -- when properly translated into any living language, is the Word of God expressed in that language; that it is a message sent down to us from another world; that it is the will of God made known to man; that it is the last revelation that God gave to man; that it is a full and complete statement of his will to all the families of earth; that it is the only sure and infallible guide that we have to rule and regulate our conduct in this life and shape our destiny in the life to come. In fact, the Bible is the only Book on earth that purifies the human heart; that elevates society; that lifts up the fallen race and makes men better and women happier in this world and in the world to come. It reaches back over all past time and gives us a comprehensive view of the creation and formation of all material things. And at the same time it reaches forward -- views the very end from the beginning -- tells us of the final consummation of the material world, and still farther than that, it leads us on and tells us of a happy world for the righteous, and of a world of sorrow for the wicked.

Moreover, we believe that the Bible was written by men who lived at different ages of the world, at different places upon the globe, in different dispensations of time, surrounded by different circumstances, who were inspired by the Spirit of God, and who wrote as they were moved by that Spirit.

Hence, as touching the inspiration of the Old Testament writers, we will read the following testimony:

David says: "The Spirit of Jehovah spake by me, and his word was in my tongue." Zechariah says: "The Lord God of Israel spake by the mouth of his holy prophets, which have been since the world began." Peter says: "The holy men of old spake as they were moved by the Holy Spirit"; and when speaking of the inspiration of the Old Testament Paul says: "All Scripture is given by inspiration of God." All these, and many other Scriptures that could be given, testify to the inspiration of the Old Testament.

Now, the same Spirit that inspired the prophets to write the Old Testament also inspired the apostles and evangelists — six apostles and two evangelists — to write the New Testament, so that both Testaments were "given by inspiration of God." Hence Jesus said to his apostles: "I will pray the Father, and he shall give you another Comforter, that may abide with you forever, even the Spirit of truth." Who was to give this Comforter? The Father was to give him—"the Father will send him in my name," said the Son, for he saith: "The Comforter, which is the Holy Spirit, 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." Thus in two places Jesus said that the Father would "give" or "send" the Spirit, and in two places he said that he himself would give or send the Spirit. Let us see. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me." And, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you." Thus the Father and Son both had something to do in sending the Holy Spirit upon the apostles. In fact, the Father was not alone in sending the Spirit, and the Son was not alone in sending the Spirit, but the Father and Son were united together in sending the Holy Spirit upon the apostles. And in about fifty days after Jesus had made these promises the Father and Son sent the Holy Spirit upon the apostles, and through them (apostles) the Holy Spirit accomplished the great work for which he was sent to earth. Hence Luke says that the apostles "were all filled with the Holy Spirit, and began to speak with other tongues (or languages) as the Spirit gave them utterance" (Acts 2: 4). And to this fact the Jews on that occasion bear witness, saying: "Are not all these which speak Galileans, and how hear we every man in our own tongue (or language) wherein we were born?"

Thus the inspiration of the apostles is clearly established. But as the New Testament was written by eight men — six of whom were apostles and two were not — what about the inspiration of the two who were not apostles, Mark and Luke? Did they write by inspiration of God? If so, where is the evidence of the fact? If they did not write by inspiration of God, then from what source did they gain their information?

Mark was not among the first twelve (Matt. 10:

2-4), nor among the "seventy" (Luke 10: 1), nor among the one hundred and twenty (Acts 1: 15), nor among the last twelve (Acts 1: 13), nor among the five hundred brethren (1 Cor. 15: 6); but he was probably a convert of the Apostle Peter, hence Peter called him his son. (1 Peter 5: 13.)

And as to the inspiration of Luke, he does not claim to have been an eye-witness from the first, but possibly he may have witnessed some part of our Lord's public ministry.

"The ancient opinion that Luke wrote his Gospel under the influence of Paul rests on the authority of Irenæus, Tertullian, Origen and Eusebius. . . . The truth seems to be that Luke, seeking information from every quarter, sought it from the preaching of his beloved master, St. Paul" (Smith's Bible Dictionary, page 367).

And though Mark and Luke may not have written by inspiration as the apostles did, yet we are safe in saying that their writings are of divine authority, and why? Because their writings were subject to apostolic inspection, criticism and examination, which makes them just as valid as though they were written by an inspired hand. Moreover, it is highly probable that Mark and Luke both wrote as they were "moved by the Holy Spirit," for Stephen and Philip and all the "seven" were men who were "full of the Holy Spirit and wisdom." And, in fact, many of the apostles' converts were highly endowed with miraculous power—spoke in other tongues and worked miracles, the same as the apostles did. So it is highly probable that Mark and Luke both wrote by inspiration of God.

Browning, Ill.

Two Questions Answered.

CHARLES L. TALLEY.

For some time past there has been no small stir in the understanding of these questions: "On what day was Christ crucified?" "On what day did Christ wash disciples' feet?" As I have been asked on several occasions for an explanation of these questions, I will here give the solution of the same as I now understand them. And should Editor Harding or any other brother see that I fail as to the proper division, and answer contrary to Holy Writ, will they be so kind as to set me right? It is quite certain that no one's salvation hinges on a correct understanding of these questions, but they are asked, and we should answer them, as all others that are given to fit and prepare us for eternity.

In the Gospel Advocate quarterlies, written by Brother Elam, as I understand, he teaches that the feet were washed, and that the Lord's Supper was instituted on the same night, the same supper. And so argues Brother Lipscomb, when answering these questions, when asked by some of the Advocate readers. I can not accept either of these solutions, for the following reasons:

Christ, according to his own language, was not crucified on Friday, for he must stay three days and three nights in the heart of earth. The feet were

washed before Passover Supper out of Jerusalem, and as a consequence the type and anti-type were out of order — one did not take the place of the other. Those who hold that Christ was crucified on Friday, almost all argue that the Supper was instituted and the feet washed on the same night and at the same supper. I answer these questions this way: The day of crucifixion was Thursday, and that the feet were washed in Bethany, Simon's house, two days before the feast of the Passover. And these are my reasons for so doing: Three days and three nights must Jesus remain in the tomb. (Matt. 12: 40 and 27: 63; Mark 8: 31.) The language of Christ is: "The Son of man shall be three days and three nights in the heart of earth" [grave] (Matt. 12: 40). Now all the art, skill, science and education of the learned world can not accept this as divine truth, and allow Christ to emerge from the grave short of three days and three nights. All agree that he arose on Sunday, the first day of the week. You may begin at either end, start or destination, and your measurements are the same, allowing no mistakes. Therefore we start at the latter end. Sunday morning, Saturday, Friday, Thursday evening, and according to Moses' count (Genesis, first chapter,) we have three evenings and mornings. Once more: Saturday night, Friday night, Thursday night, three nights and three days. Here this objection is made: In Greek literature there is no line of distinction between cardinals and ordinals. But this fallacy occurs to me: If the cardinal *three* can be converted into the ordinal *third*, what law would be violated to change an ordinal into a cardinal, where this causes no rupture in the Scripture? So you see this is only a dodge, but is easily met. Now, according to law of cardinals, there must be order and completeness. Logic compels us to concede that Christ expressed complete days and nights when he said three. (Matt. 12: 40; Mark 8: 31.) Mark says "after three days" (8: 31), showing that these were not fractions, but complete days and nights. And there is no count that can allow three days and three nights from Friday evening to Sunday morning, only one day and two halves at best, and but two nights, unless you cut up these two into pieces and make one and two pieces. But what says Mark? "After three days." "After" is an adverb of time, showing the fact before specified. What fact? The duration of Christ's body in the grave.

Again, the adherents to Friday as the day of crucifixion argue that Christ and his disciples ate the passover previous to the appointed time. If so, the perfect, loving and obedient Son of God would have transgressed his Father's law. The priests and Levites tried this on one occasion, amidst trying difficulties. They changed from the first month to the second. How did their subjects regard the matter? When the posts were sent out, the people in turn "laughed them to scorn, and mocked them" (2 Chron. 30: 10). And Hezekiah prayed for them, saying: "The good Lord, pardon every one." (verse 18). Pardon for what? "Yet did they eat the passover otherwise than it was written." Had Christ and his disciples eaten on any other than the fourteenth even-

ing of Ahib, this would have been a change "of an ordinance forever" (Exod. 12: 14, 24). Christ says he came "not to destroy, but to fulfill." "One jot or one tittle (one commandment or ordinance) shall in no wise pass from the law till all be fulfilled" (Matt. 5: 17, 18). When were the feet washed? Mark says: "After two days was the feast of passover and of unleavened bread, . . . and being in Bethany, . . . the house of Simon, . . . Judas Iscariot . . . went unto the chief priests (after supper) to betray him unto them. . . . And he sought how he might conveniently betray him" (Mark 14: 1-12). When did he institute the Supper? Paul says: "The same night in which he was betrayed" (1 Cor. 11: 23). When was he betrayed? On the night of the passover, the fourteenth day of Ahib. When was the feast of unleavened bread? It began on the 15th day of Ahib. (Num. 28: 17; Lev. 23: 6.) Two days before the 15th was the 13th. At Bethany they washed feet. Here Judas becomes offended and goes to the high priests and makes his trade. From Simon's house he sends two disciples to prepare passover. The place, Jerusalem, the only place they were permitted to eat the feast of unleavened bread. (Deut. 16: 1-8.) The feast of unleavened bread began with the passover (roasted lamb and bitter herbs), and continued seven days, from the 14th of the first month to the 21st of the same month. And as the passover was on the night of the 14th, the feast of unleavened bread, that immediately began, virtually commenced on the 14th. Then on the first day of unleavened bread Jesus said: "Go tell the man in the city (Jerusalem) my time (of betrayal) is at hand. I will keep passover at thy house with my disciples" (Matt. 26: 17, 18). "Now when the even was come." What even? The even of the 14th of Ahib, God's appointed time. (Lev. 23: 5.) Here, according to Paul's statement, he gave us the supper — he, the Lamb for sinners slain, our own passover (passport) from sin and Satan's kingdom. Again, he was crucified on the preparation day, which was the day before the Sabbath. What Sabbath? The Sabbath for which they prepared, not the ordinary, for John 19: 31 calls our attention to the fact that *that* Sabbath day was a high day. From this we learn that Christ and his disciples ate passover, but only entered upon the feast of unleavened bread, which was a high day, a day of rest, a Sabbath from Egyptian bondage, which they celebrated with a feast of unleavened bread for seven days, and the participant priests were to be clean and sanctified, or consecrated, which caused the chief priests and elders to absent themselves from the judgment hall, that they might eat this passover — celebration.

The 15th of Ahib, as the 25th of December, does not always come on the same day of the week. This year on one day, next year on another. Now the incidents are such as to point that this high day, Sabbath, of rest and rejoicing, was Friday, Ahib 15th, and as a natural result caused one Sabbath, the ordinary, to join hand to the *that* Sabbath for which a preparation, cleansing, sanctification and consecration was necessary. Thus God our Father cleanses,

sanctifies and purifies us by the blood of his Son, that was shed on the day of preparation.

Bidwell, Tenn.

The Power of God to Save.

W. P. HANCOCK.

"The gospel is the power of God unto salvation to every one that believes" (Rom. 1: 16), and only to believers. On no other class has it any power whatever. "And they spake unto him the word of the Lord, and to all that were in his house" (Acts 16: 32). "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Peter 1: 25). Paul certainly preached the gospel to the Philippian jailer and those in his house, for they were saved, and the gospel is the power to save. Evidently Peter and Paul had the same thought in their minds when these passages were uttered, that is, that God's power to save sinners is in his Word, the Gospel, and he has so arranged and adjusted that power that it can have no effect upon any but penitent, obedient believers. The Word, the Gospel, is the seed of the kingdom, and when clean and pure and unadulterated with human inventions and traditions, it is sown in good and honest hearts, will germinate and bring forth sons and daughters unto God, subjects of the kingdom, as surely as literal seed will germinate and bring forth plants when placed in the earth, soil and climatic conditions being favorable. The good farmer knows how to prepare the soil, select and sow the seeds, and knows the plants when they appear, and nurtures them as they grow and ripen unto harvest. So also God's husbandman, as he goes forth to sow for his Lord, should understand the character of the soil to be sown. He should be able to discern between genuine and spurious seed, and should use none but good seed, and should know *how* to sow and cultivate for the best harvest. We learn that Paul and Barnabas on one occasion so spake that a great number believed, implying, no doubt, that the apostles properly gauged the frame of mind in which their audience was found, and with tact applied the Gospel accordingly. There is much on this line that might be done by Gospel preachers in bringing the heart of the alien sinner in union with and in obedience to the terms of salvation. When the Word preached finds lodgment in a good and honest heart, it produces faith, belief of the things concerning the kingdom of God and of Jesus Christ. The knowledge derived from belief of the truth and facts of the Gospel reveals God as the embodiment of love. This produces sorrow, and sorrow leads to repentance, or a determination to reform and live a new and better life. Let us inquire what effect the power that is in the Gospel has had on this alien sinner thus far. It has caused him to believe the Gospel; it has filled his heart with sorrow for sin, and forced him to resolve to abandon it. And has it not purified his heart also? Certainly no heart can pass through these stages full of guilt. The will, the affections, the

intentions and desires of the heart are changed, and a single impure, sinful or rebellious thought retained in such a heart would stop the entire process of conversion, for the power in the Gospel never proposes to save a sinner who harbors sin in his heart. It is true his former sins are still unpardoned, and he is conscious of his guilt and the condemnation he is under; but relying on the promise of God, and being fully obedient to his will, he is now ready to publicly confess his faith in Jesus of Nazareth as the Christ, the Son of the living God, and to accept him as his Priest, his Teacher and his King, and into whose death he desires to be immersed, where the blood of Christ cleanses from all sin, from which he rises to walk in that new life he had before resolved to live. He is now a new creature in Christ Jesus, where all the blessings of God are promised, and where he has aids and helps to live righteously, nowhere else to be had. And yet his heart is no purer than it was before he was immersed. His conscience, however, is now free from any sense of guilt or condemnation. He is now at peace with God through our Lord Jesus Christ. He now stands in God's favor, and rejoices in the hope of the glory of God. Yours in the one hope.

Corn Hill, Texas.

Note by Editor:—Brother Hancock was for forty years a Baptist. Only recently has he become only a Christian, just a member of the Church of God.

Sometime, Somewhere.

OPHELIA G. BROWNING.

Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer;
You shall have your desire sometime, somewhere!

Unanswered yet — though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done?
If years have passed since then, do not despair,
For God will answer you, sometime, somewhere.

Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To him our days and years alike are equal.
"Have faith in God!" It is your Lord's command.
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down, sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

Unanswered yet? Faith can not be unanswered;
Her feet are firmly planted on the rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere!"

—Exchange

The Way

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

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

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Scraps.

J. A. H.

Brother E. A. Elam's address is changed from Franklin, Tenn., to Lebanon, Tenn., R. F. D. No. 2. I hope to hear that some strong, good man has taken his place at Franklin, not as "the pastor," but as a worker who will make that the center of his field of labor.

* * *

I am writing these "Scraps" on Monday, September 22. When our readers see them, our school, Potter Bible College, will have been opened. It now appears that we will be filled up full the first week. Those who desire to attend, but have not entered, when they see this should write before coming, to see if there is lodging room. Many more have been in correspondence with us than we could lodge, but many write who do not come. There is no way to tell how many will come; we must wait and see.

* * *

In a recent letter Brother W. G. Cox, of Middletown, Ky., says he has been greatly edified and pleased with the discussions and investigations in THE WAY this year. He thinks Brother Armstrong's last two articles on trusting God were fine, and that Brother John Augustus Williams' article on prayer would be hard to surpass in beauty of style and in Scriptural accuracy. Then he adds: "Your article on 'the right hands of fellowship' in this week's WAY, I think, missed the mark. I do not mean that it did not hit what it was intended to hit, but that it was combating something which has no real existence. I do not believe that you can induce Brother

Sommer or any other editor to affirm that giving the hand of fellowship is a condition of entering the kingdom of God."

* * *

Brother Sommer did not affirm that giving the right hand of fellowship is a condition of entering the kingdom of God, but he does affirm that the practice of extending the right hand of fellowship "may be inferentially established." And then he adds: "We go farther and state that such practice is established by an unavoidable conclusion, since if there be no formal acceptance of members, there can be no formal rejection of them, and thus no formal discipline." Review, July 29, 1902, page 8.

This shows that Brother Sommer believes in extending the right hand of fellowship as a formal acceptance of members into the congregation, and that without this formal acceptance there can be no discipline. He does not think that a church can withdraw its fellowship from a disorderly man unless it had formally received him by giving the right hand of fellowship. This is the position I was aiming at, and which, it appears, Brother Cox thinks I hit. And I did hit it, too; for I suppose no man ever attempted to establish any practice on Bible authority with less reason and Scripture for his contention. I do not see how any man with a "single" eye could make such a mistake.

* * *

Brother Sommer's notion is that without a formal acceptance by giving the right hand of fellowship there could be no formal rejection, and so no formal discipline. That is, if a man were informally to come into Brother Sommer's house, and then prove to be a very bad and disagreeable character, he could not formally put him out. Or if the father of the family did not formally receive the new baby into the fellowship (partnership) of the family, he could never formally reject him (disinherit him). I am not aware that my father ever received me into the fellowship of the family by giving me the right hand of fellowship, but I am quite sure he could disinherit me if he wanted to.

* * *

Moreover, how does any one know that members were formally received by having the right hand of fellowship extended to them, in the primitive church? There is no intimation of anything of the kind in the Bible. The only people to whom the right hands of

fellowship were extended that the Bible tells anything about were already in the fellowship, and had been for many years. It was not at a meeting of the church. It was done by individuals as individuals. It was that those who received the right hands might go, not that they might be accepted or received.

Brother Cox is mistaken if he thinks there are none who hold that this is a church ordinance by means of which the baptized are admitted into the fellowship of the congregation. There are many who think that by baptism we are received into the church of God ("the church universal"), and by the right hand of fellowship we are received into the local congregation. Many a time have I heard one say something like this: "I have been baptized, but I have not laid in my membership yet." We are baptized into Christ (Galatians 3: 27), and God adds us to those who are already in the body (Acts 2: 47, R. V.). Let us be content to abide in the teaching of Christ. He fixed his church just right; it needs no ordinances nor appointments of ours.

We are always glad to hear from Brother Cox.

The Reason for So Many Misunderstandings.

J. A. H.

Some weeks ago, on a railway train, I had the pleasure of meeting Brother J. A. Craig. He is busily engaged in evangelistic work where it is very much needed. After talking of the work which we had been doing, he referred to the discussions concerning trusting God, which have recently been appearing in our papers, and spoke about as follows concerning it: "You and I, Brother Harding, are practically one on this subject; but you are very much misunderstood; many think you teach that a preacher ought not to work at all; and I think your writings, in part at least, are responsible for this misunderstanding."

I have known, of course, that I am misunderstood on this subject, but I did not think that my writing or teaching was in the least to blame for it. I did not expect anything else than to be misunderstood by many, and to be very grossly misrepresented by them. If the wisdom and skill of the eternal God could not so write as to avoid misunderstandings and misrepresentation, I knew it was foolish for such creatures as I am to hope to do it. What book has ever been so misunderstood, perverted and distorted as the Bible? More than five hundred different denominations, teaching contradictory doctrines, claim to get their teaching from this book. I doubt if there is even one duty enjoined upon men in becoming Christians or in living the Christian's life that has not been misrepresented; and in many of these cases the Lord is represented as teaching exactly the opposite of what he does teach. The popular doctrine of justification by faith only is a notable illustration of this. It is exactly the opposite of what God teaches. Yet it is, perhaps, the most popular of all the doctrines

among the great Protestant denominations, and the one in which they are the most fully agreed.

If a man does not want to be misunderstood, he should write upon something of no great consequence, something that will not require anybody to take up any burden or make any sacrifice, and he should not write much about that. An honest man of fairly good sense, but with very little Biblical learning, once understood me to say that God was three years in making the world. He said he would be willing to swear in any court in the world that he heard me say that in a public discourse. A brother standing by asked: "Are you sure he did not say that Jesus was three years completing his work on earth?" "Well, what is the difference?" asked the first man.

In writing, a man should write the truth, and write it with all the clearness and force that he can; but as long as the Bible is the most misunderstood of all books, so long will those who advocate its holy teachings be misunderstood. Nor is it because God's teachings are more obscure than those of men that this is so; for, considering the greatness and grandeur of the themes, the Bible is the plainest and most easily understood of all books. The chief trouble is that God teaches what men do not want to believe; so they twist, pervert and mystify.

Brother Craig says many think I hold that a preacher ought not to work at all, but only to preach. The greater part of my life as a preacher, I have done some other work also to assist in supporting my family. I have been preaching about thirty-four years. During seventeen years of that time I was also a teacher; and during the seventeen years that I evangelized constantly I was also engaged for much of the time in editorial writing, in preparing and publishing oral debates, and in acting as agent for religious books and papers. I have always been inclined to feel pity and contempt for any man who considered himself too nice or too good to do anything that is honorable and that needs to be done. Until my boys became large enough to relieve me, it was my work, when at home, to bring in the coal, take out the ashes and build the fires; and much of the time I was doing this I had from fifteen to twenty members in my household. For the last eleven years I have been as busy all the time as any farmer I know is during his busiest seasons. Now I am president of a college and run the boarding department of it, edit a weekly paper and publish it, and preach on an average about one sermon per day the year round. The greater part of the correspondence growing out of these different works passes through my hands. It is singular the impression should have gone abroad that I think a preacher should do nothing but preach. I have tried hard to emphasize the thought that the Christian must work with his might, that whatever he does he must do for the Lord, putting his whole soul into it. Whether he be physician or surgeon, merchant or mechanic, farmer or fisherman, teacher or preacher, if he is indeed a Christian, he belongs to Christ with all that he has, and he must be prepared to give a strict account of himself, of his time, talents and possessions, if he would at last hear the Master

say, "Well done, thou good and faithful servant"; for if the Master can not say that to him, he will be cast out. So I teach now, and so I have taught all my life. I was taught this lesson both by precept and example from my childhood.

Jesus teaches us to work, to be economical, to lay up treasures. He is very emphatic in these teachings; and no lazy good-for-naught, who has laid up no treasures, need expect to hear him say, "Well done, thou good and faithful servant." Not only does Jesus tell us to lay up treasures, but he is very careful to tell us where not to lay them up, and where to lay them up. He says: "Lay not up for yourselves treasures upon the earth; . . . but lay up for yourselves treasures in heaven." (See Matthew 6: 19.) "For," he says, "where thy treasure is, there will thy heart be also"; and he desires us to have our hearts in heaven. To a certain man, who had laid up for himself great treasures on earth, and who was comforting himself with the reflection that he would live long and enjoy them, God said: "Thou foolish one, this night is thy soul required of thee; and the things thou hast prepared, whose shall they be?" (See Luke 12: 13-21.) He teaches us that we should be "rich toward God," and not be laying up treasures for ourselves on the earth. He says again, in the same connection: "Sell that which 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: 33, 34). And when we wonder what will become of us here, if we obey these commands, when we inquire how we shall live while we are laying up treasures in heaven, when we begin anxiously to ask how we shall obtain food, drink and raiment, if we sell that we have and give alms, he accuses us of having little faith, and tells us if we seek the kingdom of God and his righteousness, all these things shall be added to us. Now to trust God as we should is to obey these commandments about laying up treasures, and to depend upon him for having all these things added.

When Jesus taught such lessons as these, the Pharisees, who were lovers of money, scoffed at him. (See Luke 16: 14.) And from that day to this his teachings, along this line and all others, have been perverted and distorted by those who were unwilling to receive them. It is not because his words are not plain enough that they are not understood, but it is because of the readiness of men to wrest God's words to make them suit their own wishes and their ways of doing.

Jesus not only taught by precept, but by example; and we can easily understand the meaning of his words when we see them illustrated in his life. It is right to have what we need for use. It is wrong to hold and hoard up for ourselves what we ought to be using for others. When George Mueller died he had under his control many thousands of dollars invested in grounds and buildings; but these buildings were filled with orphans and those who cared for and instructed them; and the grounds were taken up with lawns on which the little ones scampered and played,

and with gardens in which they worked. Here was a man who had great treasures laid up, but not for himself; who controlled vast riches, but every bit of this wealth was in constant use, in the name of Christ, and for the advancement of his holy cause. When Mueller died, all of his personal possessions amounted to but a few dollars in value, and consisted of things that were constantly used in his work of blessing others. If all of us would use all that we have constantly for the good of men, for the good of the cause of Christ, without selfishness or fear, with glad hearts trusting in Christ, what a vast amount of good would be accomplished! Many thousands of dollars would be expended for Christ that are now doing nothing for him.

I have become persuaded that it is better to help a man to help himself than it is to give him a support. In the earlier days of our Bible School work we gave a man his tuition, if he was not able to pay it; and we often paid his board for him, if he could not do it. Now we try to put the rates so low that any industrious man or woman can make the money to pay them. We are enabled to do this because of our endowment. But we can not take, it seems, all who want to come. We need more buildings, and then perhaps we would need more land. This enterprise, and thousands of others for the poor and for orphans and widows, should be greatly helped, and its borders be greatly enlarged. Tent meetings should be held, meeting-houses erected, orphanages built, and homes for the aged and infirm. What a stir there would be in this old world of ours if all the professed followers of Jesus would give themselves and all that they have to the service of Jesus, as they are plainly taught to do! But so many of us are afraid. We begin to say, What shall we eat? and, What shall we drink? and, Wherewithal shall we be clothed? and, What will become of our children when we are dead? And Jesus says: "O ye of little faith! . . . your Father knoweth that ye have need of these things. Yet seek ye his kingdom, and these things shall be added unto you."

When a man works hard to make money to spend for Christ's kingdom, he is trusting God. When a man works hard to make money to lay up for himself, he is trusting mammon. "Ye can not serve God and mammon."

The Signs of the Times.

J. B. BRINEY.

We are not endowed with the prophetic instinct, either to forecast the future as a seer, or to unravel unfulfilled prophecy. Indeed, we doubt whether prophecy can be correctly understood except in the light of the history that fulfills it. We do not profess to understand those predictions of the Bible that are commonly supposed to refer to the end of the world. But there are some things that fall within the sphere of calculation, and calculations that have been made by experts with reference to things bearing upon future conditions in this world are such as to cause serious reflection. Some time ago there was an

article in the Popular Science Monthly from the pen of Professor Pritchett, upon the increase of the population of the United States. Upon the basis of the ratio of increase during the nineteenth century, he reached the startling conclusion that by the close of the twenty-ninth century the population will amount to about forty-one billions, or eleven thousand to the square mile. That is, the land will be occupied by one continuous city. Of course we know that such a state of things can not exist, and it seems that something very unusual will have to happen to prevent it.

Not long before his death Professor Proctor, the distinguished English astronomer, had an article in one of the British magazines upon the increase of the population of the whole world. The basis of his calculation was the ratio of increase for the last five centuries. His conclusion, if our memory is not at fault, was that in the twenty-fifth century the earth's population will be so dense that there will be just six feet square to the individual. It is manifest that such a condition of affairs can not exist, and something very much out of the ordinary run of things will have to come about to prevent it. If it be said that wars, pestilences, famines and the like will combine to thwart these calculations, the reply is that these things entered into the basis of calculation, and are taken into consideration in the conclusions. And it is a fact that the destruction of human life by these instrumentalities is on the decrease rather than on the increase. It is a further fact that the average period of human life is lengthening rather than shortening. A recent writer, whose name we do not remember, arrived at the conclusion that in the twenty-third century the earth's capacity to sustain a population will be taxed to the very utmost.

A legitimate conclusion from these premises is that the mission of this world in its present state is well-nigh accomplished. It would seem that the end must come in a comparatively short time, and that being the case, it *may* come at any moment. Seeing, then, that things are thus, "what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh," while probably spoken with reference to another event, may be applied here, too.

So far as we are concerned, we have given up the long-cherished and pleasing idea that the world is growing better, and will continue to grow better till the end. "When the Son of man comes will he find faith on the earth?" is a question that ought to settle us down to sober thought. We are not now expecting the world to turn to God *en masse*. The Scriptures seem to indicate that wickedness will be prevailing when the end comes, and that the end will come on account of the prevalence of sin. Witness the destruction of the antediluvian world, the overthrow of Sodom and Gomorrah, the downfall of Babylon and Nineveh, etc. We believe that the same will be true in the final destruction.—Briney's Monthly.

Job's Philosophy of Affliction.

PROF. WILLIAM BRENTON GREENE, JR.

We have this in Job 1: 21: "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."

The Patriarch's oxen and asses have been stolen. His sheep have been destroyed by a thunderbolt. His camels have been seized and driven off. His servants have been killed at the same time. A tornado has struck the house of his eldest son and all his ten children have been crushed under the falling walls. Without the slightest warning, within the same moment, successive messengers bring these terrible tidings. Blow follows blow so rapidly that it seems as if all come together. At one minute his possessions make him "the greatest of all the children of the east," and his family render him, perhaps, the happiest. At the next he is destitute of everything as when he was born; not even one product of his long and active and God-fearing life remains. Yet he is not dazed; he is too strong for that. Neither is he unaffected; he is too true for that. He realizes exactly what has happened; he feels fully what has occurred. He goes into the deepest mourning. He says: "Naked came I out of my mother's womb, and naked shall I return thither." And then he adds: "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah." It is thus that he explains his pitiable and awful condition.

This is the true philosophy of affliction. Job did not make any mistake, nor did his extreme grief turn him away from his duty. He accounted in the right way for the trouble that had come to him. He behaved in the right manner under the stroke which had prostrated him. "In all this," the inspired narrative goes on to relate, "Job sinned not, nor charged God foolishly" (Job 1: 22).

Job's is also a practical philosophy. He was not one who may be admired, but who can not be imitated. On the contrary, we can not remember his situation and not feel that the height which he reached should be attained with comparative ease by us. As Dr. W. H. Green wrote: "Job went into his trial destitute of many of those firm supports and grounds of consolation which are now so plentifully supplied to suffering saints. Those revelations had not yet been made, upon which the believer now so firmly rests his hope in times of deep distress. He grappled with the mystery of affliction in all its unexplained darkness and difficulty until his own soul found rest. Hence, where he finds firm footing, other children of sorrow may safely tread."

I. The Reason for Affliction. The patriarch does not take any of the views now prevalent. He does not ascribe his troubles to chance. Events are not so unrelated and so uncontrolled that they occur without reason. The wheel of fortune simply proves unfavorable to Job as it has to many since; the whole matter is unexplained; it has no explanation. Yes, it has; and that a self-evident one. The patriarch may not understand the wisdom of the schools, but he has a view of the world which makes it impossible

for him to think of anything as without reason. As high above all and sovereign over all he conceives of the self-existent God, "that shaketh the earth out of its place, and the pillars thereof tremble; that commandeth the sun, and it riseth not, and seaeth up the stars; that alone stretcheth out the heavens, and treadeth upon the waves of the sea; that maketh the Bear, Orion, and the Pleiades, and the chambers of the south; that doeth great things past finding out, yea, marvelous things without number" (Job 9: 6-10); and, therefore, when sorrow overwhelms him so suddenly and so mysteriously, Job accounts for it as he would for anything else; he refers it to God. "Behold, he seizeth the prey, who can hinder him? Who will say unto him, What doest thou?" (Job 9: 12).

Neither does the patriarch ascribe his trouble to fate. He does not conceive of events as necessary; and so, though most closely related and absolutely controlled, as taking place without reason. They could not but be, and they could not be other than they are — this is *the* reason for them, this is all that can be said in explanation of them. In a word, blind force is the reason of all things, and this is a reason in which there is no reason.

Such fatalism is probably the popular philosophy. When our lamented President was assassinated, the explanation in which very many avowedly rested was that "his time had come." The event had to be when it was and as it was. It would have been the same if more precautions had been taken and if no precautions had been taken. It was President McKinley's fate. That was all that there was to it.

Not so thought Job. He believed in fate no more than in chance. How could he? He referred everything to God, and he regarded him as the personification of wisdom and his ordinances as the highest expression of reason. "God understandeth the way thereof," he said, "and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make a weight for the wind: yea, he meteth out the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it, and declare it; he established it, yea, and searched it out" (Job 28: 23-27). Such a faith leaves nothing to blind force. It believes in the absolute sway of reason.

Nor, once more, does Job explain his afflictions by the operation even of rationally created and ordered forces of nature. He does not conceive of God as having planned these and set them working and then left them to go of themselves. This is the view, practically if not always theoretically, of perhaps the majority of scientists in our own day. They usually admit a divine Creator; they often admit a divine Preserver; but they commonly regard nature as self-evolving and self-regulating. A modification of this way of thinking characterizes not a few deeply religious minds. While they would not deny the sovereignty of God, they do assert that it is necessarily limited within what they are pleased to call the sphere of the ills of life. These are wholly explained by our own sins or by our circumstances, or by the combination of both. God, either directly or indirectly,

is the author of our blessings, but nature alone is responsible for our afflictions.

This, clearly, is not that philosophy which, as we have seen, God approves. Even if we could conceive of a man of Job's evident intellect as holding any view so inconsistent, his own language would contradict us. He distinctly sets it aside. He is told that his oxen and asses have been stolen by the Sabians; that his sheep have been destroyed by a thunderbolt; that his camels have been driven off by the Chaldeans, and that his children have been overwhelmed by a tornado. He does not accept any of these explanations as ultimate. "Jehovah gave, and Jehovah hath taken away," is his comment. His philosophy of affliction is that God sends it.

Of course this position is not at variance with the truth in the views just stated. Though nothing happens by chance, many things may seem to us to do so; we can not discern their reasons. Though there is no stream of necessity or fate, every event is as certain as if there were; God's plan will surely be carried out; it includes all things; and he knows the end from the beginning. Though nothing occurs without his knowledge and control, he exercises the latter in accordance with the forces of nature; he so created and predetermined them that he might use them as "ministers of his to do his pleasure."

Nor is it otherwise in his relation to the Prince of evil himself. He is always the agent, and the only agent, of temptation. "God can not be tempted with evil, and he himself tempteth no man" (James 1: 13). It was Satan that inspired the Sabians and the Chaldeans to kill Job's servants and seize his cattle. It was Satan that availed himself of the thunderbolt and of the tornado to increase the patriarch's misery. It was Satan who in both these ways sought to make Job curse God. It is Satan who is the author of all our temptations, whether these come to us through adversity or through prosperity. This is a truth which can not be emphasized too strongly. And yet, as Job realized, this is never the ultimate explanation even of our temptations. God is sovereign over Satan as truly as over the forces of nature. He, no less than they, is the creature of Jehovah, and equally with them enters into his eternal plan, and as they, in strict accordance with his own malignant nature, is used by God for his own glory. How God's bare permission could have been *certain* to result in the holy angel that Satan was created turning himself into the foul fiend that he became, and how Satan himself, without any external temptation, could have thus debased himself — these are mysteries apparently insoluble by the finite mind; but nothing could be revealed more clearly than that Satan, too, is absolutely under divine control. Behold him on the occasion that we are considering. He appears with the sons of God; and like them, he comes to present himself before Jehovah. What an acknowledgment of his subjection to him! Equally with the angels, he is the servant of God and can not disobey him. True, there is evil in his head and heart, and he alone is the author of it and so culpable for it. Already he is plotting against Job and against God. He would expose Jehovah's favorite as being

at bottom no more righteous than others, and thus he would put to shame Jehovah himself. But he dares not attempt this without permission. He does not even venture to broach the subject until God affords him the opportunity by asking him, "Hast thou considered my servant Job? for there is none like him in the earth." Nay, beyond this is the sovereignty of God manifested. As our Confession of Faith well says, "The providence of God extended itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends" (Confession of Faith, verse 4). Thus Jehovah tells Satan just how far he may tempt Job. "All that he hath is in thy power; only upon himself put not forth thy hand" (Job 1: 12). Even, therefore, when affliction is the work of the great Adversary himself, it is true that the ultimate reason of it is to be found in God. This is the supreme truth with reference to it. In the last analysis he, and he only, hath sent it. "Jehovah gave, and Jehovah hath taken away."

II. The True Attitude toward Affliction: What should be its effect upon the life? This, too, the patriarch shows us. In the same breath with which he says, "Jehovah gave, and Jehovah hath taken away," he adds, "Blessed be the name of Jehovah." This does not mean that he did not regard the blows which had fallen on him as really blows. The conviction that it was God who had afflicted him did not make the affliction itself any the less distressing to him. Neither was his suffering mitigated by the reflection that God intended it to "work for him more and more exceedingly an eternal weight of glory." This blessed truth so familiar to us had not yet been revealed. Not was the patriarch's attitude one simply of submission to the inevitable, even though that was conceived as the will of the personal God. The characteristic of Job's philosophy of affliction, as always of the true philosophy of it, is that it is *positive*. Not only does it keep him from murmuring at what has befallen him; it prompts him at once to gratitude for what he has lost. Though Jehovah has taken away his children and property, he blesses him for having bestowed them in the first place. As Dr. Green has said, "the bitterness of his loss is made the measure of the preciousness of the blessing God had given. Every pang that now rends his heart is a fresh proof how gracious God has been." Such is the practical result of the philosophy that it is God who sends trouble.

III. The Explanation: Why should the conviction that our afflictions are to be referred ultimately to God enable us to regard them as we have just seen that Job did? The answer to this inquiry our limits permit us only to outline.

1. That it is God who sends trouble assures us that it can not be a mistake. It comes from one who is infinite in knowledge and wisdom, and so incapable of an error of judgment. Hence it must be perfectly adapted to its purpose. On no one, however, of the hypotheses considered would there be any ground for

believing this. Chance excludes wisdom. So does fate. By themselves the forces of nature can not guarantee it. Satan often overreaches himself. It is only as we trace our affliction to God that we can have the comfort of knowing that at least it has been ordered wisely.

2. Because it is God who sends trouble we may be as sure that it is right. He can neither do nor conceive evil. As, therefore, as we have just seen, his purpose in afflicting us can not miscarry, so it itself must be what it ought to be. But on no other view than Job's can we be certain of this. Fither chance or fate is a conception which forbids the thought of right or of wrong. The forces of nature, unless regarded as controlled by a person, exclude the moral outlook. If trouble is ascribed to Satan, its purpose, like his nature, must be evil. Thus it is only because it is God who afflicts us that we can be sure that it is all right. Must not every one who loves the right be helped and comforted by this?

3. That it is God who sends trouble proves that our affliction is good as well as right. Job was not aware of this, at least at first, but we should be. It has been clearly revealed, both that Christ is Lord of the universe, and that he is "head over all things to the church." It is not more certain, therefore, that nothing can happen contrary to his will than it is certain that whatever happens, it must contribute to the true interests of his church. Indeed, to redeem, sanctify and glorify her — this is his righteousness. He may cast her into the furnace, and she will deserve it; but his primary purpose will be that she may "come forth as gold." It would seem to be self-evident, however, that only one who, like Job, makes God sovereign can believe that such must be the outcome of his as of all afflictions. Can there fail, then, to be great comfort for the Christian in this philosophy? What on earth should be so precious to him as the church for which his own Redeemer gave his life?

4. Because it is God who sends trouble, we may be sure that it is specially good for the Christian to whom it comes. In God's administration the advantage of the individual is never sacrificed to the general interest. On the contrary, the latter is promoted by means of the former. Though he contemplates a redeemed race, he chose each member of the ransomed host in Christ Jesus before the world was. Though he sent his Son to be "the propitiation for the whole world," he loved each one of his own and gave himself up for each one of them. To the cry of the least one of his children his ear is ever open. He understands afar off the thoughts of each one of them. He calls each one of them by name. He has numbered the very hairs of their heads. Therefore, as "head over all things to the church," he is head over all things to each member of it; and so we are taught that "all things work together for good to them that love God, even to them that are called according to his purpose." It is distinctly through the highest good of each one of them that the good of the whole is to be secured. Outside of Job's philosophy, however, there is no basis for such a doctrine as this. If the will of Satan be the ultimate

reason of our trouble, then, of course, it must be evil for us, and only evil. If, on the other hand, it be due finally to any merely natural process, the individual is bound to be more or less sacrificed. Thus "natural selection," as also those teach who would exalt it most, would develop the species through the destruction of all but its strongest members. It is only when we conceive of everything as determined by a divine election that we can have rational ground for the belief that even for the poorest and weakest and most unworthy of God's children each one of their afflictions is "working out more and more exceedingly an eternal weight of glory." God alone could or would choose thus. Must not this reflection dispose us to bless him, as Job did, for what he gave even when he takes it away? The very taking of it away is the expression of his grace to us.

5. It is more. It is the unique occasion and revelation of his sympathy with us. "He is afflicted with us in all our afflictions." When he sends us into the furnace of affliction that we may "come forth as pure gold," though he himself needs no purifying, he leads us into it, he walks with us in it, he is the last to leave it. Now will not this sympathy derive its supreme worth just from the fact that it is God who sends us into the furnace? This insures the intelligence of the sympathy. God must know just what we are suffering as well as how much we can bear; for he determined it as well as created us. Again, it makes the sympathy infinite. The second-rate God that modern thought conceives of is not infinite, and so is not God; the affliction that he may not be conceived as sending he is, nevertheless, powerless to prevent. Finally, it is the very fact that God does send trouble himself that gives to his sympathy a depth and tenderness that otherwise, even as God's, it could not have. It is precisely when and because the mother chastens her child herself, that she feels most keenly that she and he are one. What wonder that Job could say, "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah." To appreciate that it is God who sends trouble must have this issue.—The Bible Student (Columbia, S. C.).

The Two Covenants.

S. WHITFIELD.

NO. II.

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10: 9, 10). It is impossible for two wills to be in force at the same time. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8: 13). The law or first covenant decayeth, waxeth old, is ready to vanish away, and is taken away in order that the second or gospel dispensation might be established. A number of religious organizations even now teach that the first cove-

nant or law of Moses is still in force; but this is not according to the teaching of God's Word. We should be willing to let the Bible settle this question, and believe just what it says, notwithstanding what preachers or even our parents have taught us. Let us not forget our individual responsibility before God and our Savior. "Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5: 29). "But Peter and John answered and said unto them, Whether it be right in sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard" (Acts 4: 19, 20). If we expect the favor of God in the next world, we had better try to gain it in this by believing and obeying what he says.

Christ was the seed of Abraham, born a Jew, lived a Jew, and died a Jew; circumcised on the eighth day, according to the law; born under the law, lived under the law, kept it in every particular, and died under the law. "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? . . . Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother" (Luke 18: 18-20). From this passage we know that the law was in force when Christ answered this question, for we find no such answer given to a question like this after Pentecost. Just before Christ died he ate the passover with his disciples, showing that the law was still in force. (Read Matt. 26: 17-25.) The passover was an institution of the law. The disciples did not keep the passover after Pentecost, and there was no command for them to do so. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 17, 18). Christ was the only one that ever kept the law perfectly. He never sinned in any way. He has told us that he did not come to destroy the law, but to fulfill it; and he said that nothing would pass from it till all would be fulfilled. Now can we find out when it was fulfilled? Listen: "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19: 28-30). What was finished? Paul will tell us: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2: 14). Let us remember that Christ said that nothing would pass from the law till all was fulfilled. In speaking of the "handwriting of ordinances," Paul evidently refers to the law. Therefore we may safely conclude that the law was fulfilled when Christ died on the cross. Under the law the high priest entered the most holy place; of course we understand that Christ, as our great High Priest, did not enter heaven until after he was raised from the dead. He ascended to his

Father, and was crowned King of kings and Lord of lords. He then took his seat at the right hand of God, on the throne of his father David. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9: 16, 17). A person's will is not in force until after he is dead; so the will of Christ was not in force till after his death.

John the Baptist or Baptizer introduced Christ to the world; and he told the people to repent, for the kingdom of heaven was at hand. He also preached repentance and baptism for the remission of sins, but he was not preaching under the last commission of Christ, for he did not baptize in the name of Christ. Christ came and preached to the lost sheep of the house of Israel, and told them to repent, for the kingdom of heaven was at hand. He sent out twelve apostles, and then seventy disciples two by two, and he told them all to go to the lost sheep of the house of Israel, and tell them to repent, for the kingdom of heaven was at hand. The twelve or seventy did not go to all the world, and they did not baptize in the name of Christ at that time; hence they were not preaching under the great commission. Christ had not given it yet. He, the seed, had come, but the blessing had not come yet. It was to come through his death for the sins of the world, and his resurrection for the justification of mankind. Christ taught his disciples to pray "Thy kingdom come." So they were talking, preaching, about a coming kingdom, and praying for it to come. Just before Christ ascended the disciples were asking him about this coming kingdom. (Read Acts 1: 6-10.) This all ceased after Pentecost. From the preaching of John the Baptist till the death of Christ they were preparing the material for the establishment of the kingdom or church. This was all done under the law.

Just after Christ was raised from the dead he gave his apostles the great commission for all the world: "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 always, even unto the end of the world. Amen" (Matt. 28: 19, 20). "And 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" (Mark 16: 15, 16). "And said unto them, Thus it is written, and thus it behoved 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). They were to go into all the world or to all nations, and preach the gospel to every creature. Those that believed, repented and were baptized would be saved, or would receive remission of their sins; but they were to tarry at the city of Jerusalem until they were endued with power from on high, before they went

on this mission to preach these things. After Christ ascended they tarried at Jerusalem, as they were commanded; until the Holy Spirit came. He came on the day of Pentecost, and for the first time the gospel — the death of Christ for our sins, his burial and resurrection — was preached in fact, and about three thousand people were told what they were to do, in the name of Christ, to be saved. The blessing promised to Abraham could be realized as far as remission of past sins was concerned. The world-wide commission was first preached on this day, the church was established, and the second will or covenant came into force. Please read all of the second chapter of Acts, and study it closely. In the last verse of this chapter the church is first spoken of as being established, and it is always spoken of afterwards as such. There was no command after this time from an inspired man to keep the law of Moses, or to remember the Sabbath day to keep it holy. The new dispensation has been in force since that time, and only the commands of the law that have been re-enacted, have been in force. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2: 3).

"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" (Acts 17: 11).

Walnut Bottom, Pa.

The Bible.

This book contains — the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.— Selected.

He has his plans. What if he even holds back all through the summer time of life some of his plants from flowering, that they may be more ready for some day of days? Never question the wisdom of his will.— Sarah F. Smiley.

Heaven blushes for the man who blushes for his religion.— Ram's Horn.

The Way

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

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Scraps.

J. A. H.

I have heard that the Nashville Bible School opened last Tuesday with the best enrollment that it has ever had on the first day. Seventy-one were enrolled that day. We, at Potter Bible College, open to-morrow; and our prospects also are brighter than ever before. I send in my matter for THE WAY to-night, but expect to send in a note after the opening to-morrow, which I hope will appear in this issue.

* * *

I have read several articles recently in different periodicals on woman's work in the church. Brother Lawrence has done some writing on that subject in THE WAY recently. I hope soon to write an article or so on the subject. We should be very careful not to hold to any doctrine that plainly and flatly contradicts a statement of the Word of God. All God's sayings are harmonious, because all of them are true. As long as we doubt whether God approves any given action, we should not act. He who does anything, doubting at the same time whether or not God approves it, is condemned. "Whatsoever is not of faith is sin."

* * *

If our readers would send us their subscriptions when they are due, without waiting for a statement, they would save us a lot of money and a lot of work. If you had to pay the postage bills, as I do, for sending out these duns, you would have a very feeling appreciation of what I say. We endeavor to send out these statements monthly. If a man is nearly three months behind and pays up, sending fifty cents,

we lose about ten cents (six in postage and four in paper, printing, envelopes and labor), and we receive for his year's subscription only eighty per cent. of what we charge. If he is behind eight months and sends in seventy-five cents, we just about get the fifty cents charged; the remainder is consumed in postage, etc. If one is behind nearly twelve months and sends in seventy-five cents, we get only about thirty-five cents for the paper; the rest is consumed in postage, etc. But many get much more than one year behind. If one is twenty-three months behind, we get not one cent for his paper for that year, for the whole amount that he sends in (seventy-five cents) is consumed in sending statements to him, if our clerk is prompt in attending to his duty. It costs about one hundred and sixty dollars to send one statement to each one of our subscribers, and the greater part of this is postage. Two cents is a small sum, but five thousand times two cents amounts to one hundred dollars. I have written this that you may see the importance of paying promptly. Attend to it now and oblige us.

* * *

September 30.—Potter Bible College had its best opening to-day. Ninety-one were enrolled, and quite a number of others are expected this week. They come from all quarters. Some of the young ladies came from the shores of the Georgian Bay, North Ontario, while other girls came from South Georgia, near the Florida border. Others of our girls come from Illinois and Indiana, but most of them are from Kentucky. Our boys come from the States of Washington and Florida, from New York and Texas, and from the regions between. We still have room for a few young men. But none should come without writing to see if room remains for them. A bright, vigorous, cheery set of students they seem to be.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks.

The men of the world may plead the pressure of engagements as a reason for sending you away from them, but though the government of the world is upon his shoulders, the Lord Jesus has both the time and the heart to listen to your faintest cry.—Dr. W. M. Taylor.

Potter Bible College and the Missionary Society.

Are You Not Inconsistent?

J. A. H.

In a conversation with an intelligent and very devoted brother recently, this question was asked: "You admit that Potter Bible College is a human institution, and that the American Christian Missionary Society is also a human institution; that both of them were founded and are conducted primarily for the advancement of the kingdom of God. You work in the one, believing it to be right and good; while you believe the other to be wrong and fight against it. Now, what is the difference between them that makes the one right in your estimation and the other wrong, the one to be built up and the other pulled down? It is charged that you are inconsistent, that you build up one institution that was founded to work for and advance the Church of Christ, while you oppose another that was built and is conducted for the same purpose. What answer have you to give to the charge of inconsistency?"

I am glad to have this question so clearly put, for it is a matter that is much misunderstood. The American Christian Missionary Society is not to be condemned solely because it is a human institution; for otherwise it would be necessary to condemn every school in the world, every bank, every widows' and orphans' home, every asylum for the poor, the blind, the sick and the insane, every mercantile firm, every milling company, every manufacturing company, and thousands of other like beneficent institutions. They are all human institutions.

Moreover, the American Christian Missionary Society should not be condemned because it is a human institution founded to work for the upbuilding of the church of God; for that is not only the best thing that any institution could be founded for, but if a man is as loyal to Christ as he ought to be, it is the reason which guides and controls him in planting and conducting any and every institution in which he is concerned. The Christian's business on earth is to build up his Master's kingdom, and thus to save men; and if this great work does not daily absorb his thought, time and energy, he is not living as he ought to do, he is not pleasing his great Father as he should, and he has good reason to fear lest he should be at last rejected. Christ died for us, and bought us with his own precious blood, and we are not our own. "Whatsoever ye do, do all to the glory of God" (1 Corinthians 10: 31). "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Colossians 3: 17). "If any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen" (1 Peter 4: 11).

What, then, is there about the American Christian

Missionary Society, or any other religious or benevolent society for that matter, that makes it improper for a Christian to be a member of it, or to work through it? The answer to this question is suggested by the following reflections: No Christian has a right to take upon himself, or to allow any one else to put upon him, any authority or dominion in the service of God that Jesus has not conferred upon him. To Scriptural evangelists, elders and deacons special works are committed by the Lord in the holy Scriptures, and the New Testament is our law book to guide us in our work and worship as Christians. In our work for Christ, in carrying out his commands, in building up his kingdom, and in saving men, we have no right to put ourselves under any law but the New Testament, nor under any overseers but these divinely appointed ones. To do so is to be disloyal to Christ; it is to look to others for guidance and support instead of looking to Christ. The American Christian Missionary Society is made up of life members and life directors, who have bought their positions with money. The Society has a constitution and a set of by-laws for its government which they made themselves. They certainly did not get them from the New Testament. The evangelists in the employ of the Society look to these life members and life directors (or to their appointees) for their guidance and support. And the whole thing is based upon a lack of confidence in the wisdom, or the goodness, or the power of God. The Holy Spirit affirms that the "man of God" (that is, the teacher of the religion of God), by the use of the inspired Scriptures, may be complete, "furnished completely unto every good work." (See 2 Timothy 3: 17.) The American Christian Missionary Society does not believe this, so it has made laws for the guidance and support of itself and its employees in working for Christ. This, in my judgment, is that which makes that institution wicked and inimical to the best interests of the kingdom of heaven.

Now, while Potter Bible College is a human institution, being like every other school in this respect, its teachers acknowledge no Master but Christ, and submit to no law but that which Christ imposes. In other words, we are freemen in Christ, we work together simply as Christians, we acknowledge no court as one to which we have the right to appeal for the settlement of any differences that may arise among us but the church; we would submit to no procedure in the settlement of such differences but that which Christ imposes upon us; we are doing nothing in our work but what Christ plainly tells us to do. We are plainly taught both by precept and example to have honorable avocations by which to sustain ourselves and to be enabled to give to them that have need of help. There is no more honorable avocation than that of school teaching. It comes next to our holy vocation of teaching the Word of God. "Let our people also learn to maintain good works [margin, "or profess honest occupations"] for necessary uses, that they be not unfruitful" (Titus 3: 14). Then we are taught to preach and teach; to be urgent in season, out of season; to disciple all nations; to preach the gospel to every creature; to

take heed to ourselves and our teaching; to continue in these things; for in doing this we shall save both ourselves and those that hear us. So the Holy Spirit talks to us. So when we teach an honorable, worthy literary school, we are doing what the Holy Spirit enjoins upon us; when we preach and teach the Word of God, we do what he commands and exhorts in many forms of words. *And at the same time, we are under no authorities but Jesus and those of his appointment; and we have no law to which we desire, or to which we are at liberty to appeal in our dealings with one another but his holy Word; and there is no court before which we are at liberty to go to settle any difficulties that may arise among us, which we can not settle privately, but one of his holy congregations; and in such a case we are at liberty to bring our case before that court only as he directs.* (See Matthew 18: 15-20).

Now if our school had a board of trustees empowered to select and discharge teachers at their will, to direct the teachers as to what and how and when they should teach, and, in general, to control the school, with a set of by-laws of their own make for the regulation of themselves and of us, I could not continue in it. In my judgment this is the same thing in principle that makes the Missionary Society wrong. It is doing God's work under other overseers, under another law, and subject to another court than those which God has instituted for us. In doing religious work the Christ-appointed overseers must be the only ones, the Christ-appointed law the only one, the Christ-appointed court the only court. "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier" (2 Timothy 2: 4).

When I was a young preacher, and when my understanding of this subject was much less clear than it is now, I refused the best offer financially that I ever had in my life, an offer to work for the Kentucky Christian Missionary Society, because to accept it would be to curtail the liberty that I had in Christ. At first it was proposed to me to work in a certain district in the State; and when I demurred, I was given the liberty to preach anywhere I pleased in the State. But I wanted the liberty to preach anywhere in the world where I could do the most good, in any place to which God in his providence might call me. I was accustomed to pray to God to lead me daily where I could do the most good. I was unwilling to give up the liberty to pray thus, and refused the offer. God is the only competent guide and supporter of those who work for him. He is abundantly able and willing to guide and support all those who put their trust in him. He knows exactly where each of us can do the most good, but no man knows it; he knows exactly what each of us needs, concerning which all men are more or less ignorant. No apostle, or prophet, or evangelist, or pastor, or teacher of the apostolic age worked under, or in, any missionary society but the church; but Paul taught in the school of Tyrannus for two years. The apostolic men looked to Christ to guide them and support them. He opened doors of utterance unto them, and made for them ways to work with pen and tongue and

hands. God has always shown the greatest pleasure in those who looked to him, who depended on him, who made him their rock, their strong tower, their everlasting refuge. It was because of this trust that Joseph became so great, that David was so brilliantly victorious, that Job was so abundantly blessed, and that Daniel was so marvelously delivered. The want of this trust is the great curse of the earth to-day. With it a man has no more use for a missionary society than a dweller in Sahara has for skates. He whose eyes "run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chronicles 16: 9) guides such a man of faith. He who owns "the cattle on a thousand hills" supports him. He who never sleeps, who never forgets, who never makes a mistake, guards him. "Trust in Jehovah, and do good; dwell in the land and feed on his faithfulness. Delight thyself also in Jehovah; and he will give thee the desires of thy heart. Commit thy way unto Jehovah; trust also in him, and he will bring it to pass. And he will make thy righteousness go forth as the light, and thy justice as the noon-day" (Psalm 37: 3-6). "Jehovah God is a sun and a shield; Jehovah will give grace and glory; no good thing will he withhold from them that walk uprightly. O Jehovah of hosts, blessed is the man that trusteth in thee" (Psalm 84: 11, 12). "Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him and he will direct thy paths" (Proverbs 3: 5, 6).

Josephus and Luke as Historians.

PROFESSOR J. S. RIGGS.

In this day of the critical study of "sources" in order to an accurate presentation or estimate of other times, the question of the value of authorities has gained a steadily increasing importance. Together with a good style, the two requisites to a good history are a just estimate of the material used and an impartial setting forth of the facts and forces involved. A great purpose may dominate the selection or arrangement of materials, but it must not give them wrong proportions, distort them, or in any way use them to convey false impressions. A really good history is a mirror to the time it seeks to show us. Judging by some such standard, we turn to seek what is the quality of the work which Josephus and Luke have respectively given us. Both were dominated by a great purpose. Both used sources for their histories. Both had a deep personal interest in what they wrote. Nevertheless their histories are quite unlike in character. It is not easy to compare them. It were better to measure each with the standard which has just been given.

In all criticism of Josephus it is difficult to keep apart the man and the historian. Character inevitably influences work to some degree. It has done so in the case of Josephus, but the historian is far better than the man. In all his dealings with men he was shrewd, politic, vain and self-sufficient. To the

task of writing history he brought a trained mind, a large store of knowledge, a wide experience and a real desire to honor his people in the eyes of the nations. If the purpose which inspired most of his work had been controlled by strict integrity of character, we should perhaps have no more to criticise than that which, considering his day and opportunities, was unavoidable. The history of the Jews is full of heroic endeavor and noble achievement. Especially is the emphasis which, all through it, is put upon conscience of the deepest interest. In this respect it is unique. It needs no exaggeration in any way. The recital of the actual story should be sufficient. The trouble was that in the first century, and in the Roman world, the story could get no hearing. The Jew was not only distrusted, he was misunderstood. As another has truly said, "the most absurd suppositions as to the origin of the nation had been blindly accepted and carelessly repeated, even by the most candid and learned of Gentile writers. The very name Jew had come to stand as the symbol of the most inequitable judgment which the consent of mankind has ever, or at that time had ever, sanctioned." It was to meet this unjust and not wholly unwillful attitude that Josephus took up his pen to write his "Antiquities" and his "Treatise Against Apion." He had already, several years before, written the best of all his histories, "The Jewish War," but the scope of this work excluded the times before the Maccabean uprising. A man who could take notes during the terrible siege of Jerusalem qualified himself for the work of a historian at the expense certainly of patriotism, and just this attitude is visible all through the book. The story of the war is told with the vividness and detail and general trustworthiness of an eye-witness and participant, but it is all made to serve the distorting purpose of causing that determined and bloody strife to appear favorable to the Romans. The work, which was translated from Aramaic into Greek, was well received, and its reception led Josephus to attempt on a more elaborate scale an apology for his people. The two works above mentioned were the outcome of that attempt, and they reveal in all its mischievous play the power of his purpose. Books II.-IV. of the "Antiquities" especially show how this purpose was worked out. Narratives are modified by legendary touches, features supposed to be objectionable to non-Jewish readers are either omitted or toned down by rationalistic methods of interpretation, and numbers are exaggerated. Josephus was a Pharisee. What shall be said of his Phariseism when we find that he intentionally omits all the most important Messianic prophecies? He did this because of Rome. The first ten books of the "Antiquities" bring us down to the Babylonish Captivity. From this time on the sources for his narrative are various, and, as a result, we have no such complete account of events as for that period covered by the Biblical history. His main reliance for the years 440 B.C.-175 B.C. is upon two legendary productions (see Schuerer, Div. I., Vol. I., p. 84), and Grimm charges him with using First Maccabees, a first-class authority for the early Maccabean struggle, in a careless manner. Fortunately he had

Nicolas of Damascus and Strabo, two trustworthy sources, for the century preceding the accession of Herod in 37 B.C., and yet into this part of his story he also introduces legendary elements. His account of Herod is full and admirable, but the old purpose comes to light again in his endeavor to make it evident that the Jewish people did not wish to enter upon a war with Rome, but were forced to it by a few fierce, implacable spirits. The very criticism, however, which has brought to light these defects has given us reason to be deeply grateful for this monumental history of the Jews. With all its imperfections, it is full of most valuable information for almost every department of Biblical study. No one of the works of this proud, politic Jewish historian conforms to the highest standard of historical composition, but he is an indispensable help to the study of the ancient history of his people. In some instances, as, *e. g.*, in regard to his estimate of the population of Galilee, criticism has changed its verdict and declared that there has been no "Oriental exaggeration." Space forbids the citation of particulars under each of the judgments expressed, but one instance may be given as typical of both the strength and weakness of Josephus as a historian. It is found in the account of the siege of Jotapata ("Jewish War," Book III., 7-8). The vivid portrayal of that terrible conflict is given with all the fidelity of an eye-witness. We watch with intense interest the successive devices by which those brave Jews withstood the Roman army. The tightening grip of Vespasian upon the courageous stronghold and the awful slaughter which attended its fall are realistically pictured. It is all strong and trustworthy. Now mark the account which tells of the rescue of Josephus. Read the speech which tries to make plausible a faithlessness which is shameless. Listen to the insidious flattery of Vespasian and see how Josephus wins his way in the Roman camp. Is this all equally trustworthy? One part is history—faithful, true and praiseworthy; the other has thrown into it a piece of special pleading, which is suspicious from end to end. Just in a word this is the description of the work of Josephus: it is history modified, colored, perverted—whichever term you will—by special pleading wherever and whenever such pleading will make the work more impressive to heathen readers.

Like Josephus, Luke had the Gentiles in mind in the preparation of his gospel and of his account of the early church. Like Josephus, Luke also was dissatisfied with previous efforts to present the history which deeply interested him. Both were qualified by exceptional education for their task, and both had had wide experience. There are critics who would have us believe that the defects of one are likewise the defects of the other. This brings us to the real question before us, *viz.*: does Luke satisfy the requirements for a first-class historian? The answer of this question has been often in the negative because of mistaken conceptions of the purpose of either the Gospel or the Acts. So long, *e. g.*, as a merely "conciliatory tendency" was looked upon as the reason for Luke's work, an affirmative to our question could not be given. There was supposed to be a manipu-

lation of material entirely impossible to genuine history. The miraculous element in each work has also been, and is now by some, considered entirely untrustworthy. The whole question of miracles is, however, really one of philosophy. Unless one can not believe in the miraculous at all, this element is no real evidence against the trustworthiness of a work, otherwise substantial and defensible. If Luke's own description of his method of procedure is to be accepted, we certainly have a right to expect careful, accurate work. In the preface to his Gospel he speaks of himself as possessing definite and exact knowledge which he has acquired by investigation, tracing events often to the beginnings. This ought to insure good history, and, if we may accept some of the most recent criticisms upon the Book of the Acts, it has. "One feels that in all that concerns Asia Minor Luke is treating real facts with thorough knowledge." "When we turn to the general narrative in the Acts and compare it with that which can be gathered from the Epistles, we find three characteristics — independence, broad resemblances, and subtle points of contact." Here are two lines of proof for the trustworthiness of the narrative. To this we may add that splendid line of archæological testimony contributed by such students as Lightfoot, Ramsay and James Smith. It has been almost a revelation in respect to the plan and method of Luke to have the province of Galatia properly related to the progress of the gospel. It is no longer possible to speak of "lack of proportion or of incomprehensible silence," as was the case when the Galatians were located in the central part of Asia Minor. We have come to see that the treatment of the history of the early church is not merely after a narrative fashion. It is handled with philosophic insight. We have been shown the successive steps in the historical development of the church and the names connected with each. We have learned to carefully estimate the weight of the briefest statements in a style that is singularly condensed. We have learned the reason for what seemed otherwise strange omissions. Where the writer is apparently at home, as, *e. g.*, on the Ægean Sea, there is abundant opportunity to prove his accuracy. Is it likely that he would be less careful where he must rely upon documentary evidence? Take, for example, the earlier chapters of the Acts, for which the author must have been more or less dependent upon various sources. His teaching here is in accord with the earliest forms of teaching in the church. It all harmonizes with the beginnings therein depicted. We have no forms of advanced Christian doctrine. The history itself is, in the same way, a mirror of what seems a natural, consistent progress of events. When we turn to the Gospel the same is true. To be sure, one passes from the precisely defined purpose of the introduction written in classic Greek, into the strange narratives of the annunciations, with their strictly Hebraic coloring; but the more closely they are studied, the more apparent becomes their fidelity to actual history. If these are legends, as Keim insists, how does it come that the Old Testament point of view is so rigorously and consistently kept through them all? There are diffi-

culties in the Gospel, but in view of all that we do know about Luke's accuracy, is it not better to suppose that discrepancies which are yet unexplained are due rather to our ignorance than to the author's blundering? A notable instance of such a discrepancy is in regard to the census of Quirinius. The suggestive and helpful recent work of Professor Ramsay is known to us all. Undoubtedly there are assumptions in his argumentation, but the very fact of the Egyptian enrolment is enough to check us in our too ready acceptance of a blunder in the Gospel. It certainly is surprising if one who has brought his narrative in the Acts at so many points into touch with general history and geographical situations, without error, should tangle up the beginning of John's preaching with wrong data in the Roman relations in Palestine. No one can dispute the power and beauty of the picture which he gives us of Jesus. No one can fail to see how the accent in the Pauline gospel has led him to emphasize the worth and blessing of Jesus to Gentiles as well as Jews. We could ill afford to lose the Peræan ministry. The graphic, faithful portrayal of the Master, which he made in order that Theophilus might know "the certainty" concerning the things wherein he was instructed, needs no defense for those who have felt the charm of it. If all the facts which constitute the framework of the picture are not yet clearly accounted for, we know enough of Luke to lead us to say that the misunderstanding is not his, but, in all likelihood, ours. He is a historian who worked with a purpose, yes, but never so as to allow that purpose to fabricate or warp his material. He handled his material with philosophic grasp. He himself saw, and tried to have others see, either the divine portrait of the ideal Man or the stately development of his universal Church.— Bible Student, Columbia, S. C.

A Dialogue.

N. P. LAWRENCE.

CHAPTER VII.—AMOS AND GEORGE.

A.— Now we will examine those passages which require silence in the meetings on the part of the sisters, 1 Cor. 14: 34 and 1 Tim. 2: 11, 12. Now the apostle uses this language in a qualified sense, or he does not. Does he mean that a woman must not use her voice in the meetings at all? Then how can we understand 1 Cor. 11: 5, which assumes that a woman may pray or prophesy with her head covered?

G.— It puzzles me, I confess, and I hope you will make it clear.

A.— It can not be made clear unless we allow one statement of Scripture to modify another. If we suppose the two passages now under consideration to be the whole law governing the sisters in the meetings of worship, then we at once strike out 1 Cor. 11: 5, Acts 2: 17, 18, and Acts 21: 8, 9. *This will not do.* Then what does Paul mean in his restrictions? 1 Cor. 14: 34 states that "they are commanded to be under obedience, as also saith the law." Now where is the

first law placing woman under obedience? Gen. 3: 16. To Eve it is said her husband should rule over her, and so the Holy Spirit has taught in every age. Paul emphasizes this in Gal. 5: 22, 24. Then in church government women are to be silent. In 1 Tim. 2: 11, 12 this is emphasized; she is to be in "subjection," not "to have dominion over a man." The voice of woman, or her vote, which is practically the same, is not to be used for any matter of church government.

G.— Why, that would be quite a change from the present usage, for when officers are to be elected, women usually vote.

A.— Yes, and I am reminded of an actual case. In a church of one hundred and twenty members there were ninety present at a church meeting, fifty females and forty males. Thirty-five put in a negative vote against a certain brother for overseer; five males and all the females put in an affirmative vote for him, and of course he was elected. So that church was thus under the government of women, thus usurping authority over the men.

G.— Your view seems quite reasonable; at least I do not yet see why it may not be so regarded.

A.— Regarding this as the true view of all the Scriptures bearing on the privileges and restrictions of the sisters in the church, it makes it proper for them to pray and exhort as well as sing in the meetings for worship, but subject always to the lead of the overseers, who must certainly be men.

Then should a woman isolated from a church induce some to obey the gospel, she might be their teacher until a man should join their number qualified to do the work.

G.— I have seen many women who have so well learned the great lessons of obedience and development of character that they could exhort very well and help on the work.

Light in a Dark Place.

HAKARINI ARAKI.

After my brother's return home I was quite lonely for a time. As I became acquainted, however, time passed more pleasantly. Among my schoolmates was one named R., to whom I became especially attached. On Sundays and holidays we often took walks together. He was from the country like myself, as most of the students are. One Sunday morning, as we were out walking and taking in a new part of the city, we chanced to pass a house built in Western style, and with a sign hanging in front of it. On the sign was written: "Nihon Kirisuto Kyo-kwai," or Japanese Church of Christ. The sign consisted of a board about one foot wide and six feet long, with an oblong hole in one end, by which it was hung on an iron hook in a perpendicular manner. It was written in Chinese and from top to bottom, as our custom is; on the other side of the door was a light frame work, some ten feet long by two wide, over which was pasted tough white paper, leaving the rods exposed two or three feet below for legs; on this paper were written some further announcements

about meetings of some sort. The doors were open, and as some others seemed to be going in, we decided to go in also; neither of us had ever been in such a place before, and we entered with considerable timidity and awkwardness. I had been in Buddhist temples where the people assembled on the straw mats and sat on the floor, but had never been in a public meeting place before where they had seats, except the desks in our school.

While we were sitting there very still to see what might happen next, a young woman who was from America, we supposed, got up from her seat and walked over to one corner of the house and sat down on a stool in front of what appeared to us to be some kind of desk, but as we had never seen anything exactly like it before, we could not tell for sure just what it was. She turned the top back and placed an open book against it. A very well dressed Japanese then went upon a platform, in front of which was another desk or stand, on which were some books. He took up one and, opening it, said: "Dai-hyaku-san-ju-ni-ban" — one hundred and thirty second. At first we were at a loss to know just what was meant, but as we saw others opening their books, we supposed he had referred to the page, so we followed their example. Presently the curious looking desk at which the woman was sitting, by some secret performance, began to make a musical sound, and after a little a number in the audience began to sing. It was the strangest singing I had ever heard, as I had never heard music after the foreign manner before. We rather liked it though, and after the first verse even tried to take part in it. We had not the slightest idea of tune, but as there were some others who seemed to follow one of their own, we did the same, and came out as well as they did, so far as we could see. The preacher then opened the seisho and read: "Except a man be born anew he can not see the kingdom of God." He then made a talk, first about God, then about the kingdom of God, and third about being born again. Some things that he said were mysterious to us, but for the most part we understood him very well.

At the close a foreign gentleman, whom we also took to be an American, came back to where we were, asked us our names, and, inviting us to call on him, gave us each a little tract. We gladly accepted his invitation to call at his home, which we did the following week. He talked to us further about Christianity, and was very kind in answering all our questions.

I had always been taught to be patriotic, and had at this time begun to take considerable interest in my country's affairs, and I remember asking Mr. J. what influence he thought Christianity would have on the future of Japan. He said he thought it would be a great blessing in developing Japan's civilization and material prosperity. This made me all the more inclined in its favor, for I must confess that at that time I was perhaps more concerned about the future prosperity and greatness of our country than the salvation of my own soul. I had not yet learned the difference between national patriotism and true religion.

We continued to visit the preaching services, and after some months I began to think seriously of becoming an adherent of the new faith. With this special purpose in view I accordingly went to the home of the missionary and made known my desire, asking him what would be necessary in order to become a member of his church. He seemed very much rejoiced to hear of my intention, and proceeded at once to ask me some questions, as follows:

"What is your purpose in wanting to become a Christian?"

To this I replied: "I have studied the life and character of Christ, and wish to take him as my ideal. I think it necessary for one to have his mind fixed in some belief. Christ is the highest ideal of any character I know of, and I wish to have my faith fixed in him as my leader."

"Have you ever studied theology?" asked the missionary.

"No."

"Do you believe in the trinity?"

"As I said before, I have never studied theology and do not understand your question; only I have read the New Testament some, and am anxious to become a Christian if I can."

"We give baptism once every three months; two months from last Sabbath will be the regular time. If you will come then, we shall be glad to give you baptism, along with some others who are now preparing for it."

"Tracing from Effect to Cause."

N. A. JONES.

A cause produces an effect. There could be no light, heat, life, motion or substance without a cause, or causes, to produce them. There could be no design without a designer; no creature without a creator. And when we behold nature in all of its beauty and grandeur, we cease to wonder, when we have traced it back, how such marvelous works exist. Many causes may combine to produce an effect; so we may have to follow the result back through several secondary causes to find its real origin, just as we would pass the tributaries of a river in searching for its source. Not only is this true in nature, but it is equally true in regard to any civil or religious movement. And as every movement may be so traced, it becomes our duty to trace out and find the causes of the present condition of the church.

There has been produced in the realm of religion an effect more destructive than the rushing torrents or the leaping flames, more desolating than the sword of pestilence or the hand of famine, more deadly than the sweeping cyclone or the heaving volcano. That effect is "divisions," divisions in the church of God! Seeing the poisonous effects of these divisions and this strife, let us trace them back to the origin and remove the effect by uprooting the cause. To try to cure this evil by following in its desolating marches and endeavoring to set up the ruins it has left behind would not be unlike a farmer replanting his corn and

leaving a herd of swine in the field to do the same work of destruction again, and tearing down the works of the "dividers'" hands and leaving the cause of division to remain, would not be much better than trying to kill a tree by gathering its ripening fruit.

I would not discourage for a moment even the most feeble effort to restore the ancient order in the congregations that have been ruthlessly trodden down by the "pious" dividers; neither would I stay the hand that would endeavor to plant again the seed that has been rooted out by the "godly" destroyers. Yet I think it would be far better, while we are doing these things, to direct our untiring energies to the burdensome task of removing the causes. Drive out the swine before we replant, clear away the rubbish before we build.

"How can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house" (Matt. 12: 29, R. V.). Jesus was speaking of Satan, and how his house might be destroyed by first binding him. The congregations that are being built up by causing divisions in the church of God are not, and can not be, congregations of the Lord, but they constitute in part the house of the strong man that Jesus spoke of. And before this house can be spoiled the strong man must be bound. Removing the causes of these divisions would make it possible for the house to be demolished. If his house could be spoiled without removing the causes from which it sprang, the same forces left undisturbed would build it up again; for the same cause will produce the same effect at any time under the same circumstances.

If Satan has divided churches at one time — and his is the only power that can — it is very probable that he can do so again; and if he can he will. So it follows that the only way to keep down divisions is to check his influence. Bind the strong man and then spoil his house. Remove the cause and the effect will pass away.

Divisions are from the influence of the wicked one; therefore they are sinful. Paul told the Christians at Corinth to speak the same thing, and that there should be no divisions among them. (1 Cor. 1: 10.) We are commanded to speak as the oracles of God. (1 Peter 4: 11.) Now if we speak the same thing and speak as the oracles of God, how can we be divided? Divisions arise from a failure to speak as the Bible speaks. If any speak other things than those in the Word of God, divisions will grow out of this also; hence the importance of being silent where the Bible does not speak.

Let us now examine a few of the causes of division.

1. A failure to teach the whole truth.—A person who stands on the Bible can not agree with one who fails to teach all of its truths. This causes a division. Does the man who takes the Bible, the whole truth, cause this difference? No; he is not to blame in the least for not uniting with a man who fails to teach the whole law. Why not remove the cause?

2. Going beyond and teaching more than is commanded.—The man who stands upon the Word of God can not agree with the one who teaches more

than is contained in the Word. He can not speak as the oracles of God and be in harmony with one teaching more than the oracles contain. This also causes division. Who is responsible in this case? The one who teaches the whole truth and nothing else? It can not be. Why not remove this cause and stand united on the truth?

Either extreme, failing to teach all of the truth or teaching more than is written, causes division. A person sins either in not doing enough or in doing too much. Divisions spring up where people fail to teach and practice all that is commanded of God, or where they teach and practice more than they can find divine authority for. While the one failing to teach and practice *all* that is written commits a great sin, it is not so sinful as the teaching and practice of the one who goes beyond what is written to introduce into the service of God something strange to the teaching of his Word; for he occupies the extreme, not only of going beyond what is written, but also of falling short of the truth. For he can not teach the whole truth without condemning himself in going beyond the commandments. If we would practice everything that is commanded us of God, we would find no place to introduce new things into the service. For example, if all the churches would do missionary work just as the Bible requires it to be done, the missionary societies would naturally die and be forgotten. Then the cause of this great promoter of division can be traced back to negligence on the part of church members, or a failure to practice fully what is written. How many congregations are trying to remove the cause of division at this point?

Out of the failure to do all God commands grows stronger, day by day, the tendency to do more than he has required.

The practice of using instruments of music in the worship grew out of the failure to obey fully the command to sing with the spirit and with the understanding. This failure to sing with the spirit left nothing in a song but its power to cheer the mind by its pleasing sound. And as an instrument, accompanied by selected choir, can make a more delightful and harmonious sound than the feeble tones of the aged, mingled with the uncultivated voices of youths and children, it led to this practice, which has caused a great division and greatly hindered the cause of Christ. If sound is what God wants, it is right; but he wants his servants to sing from the heart with the spirit and with the understanding. And if Christians would do this, the craze for "sound" would die and another "brass" tone would never be heard in the worship of Jehovah. Can we draw nearer to God with an instrument than we can with our hearts? Could we worship God without an instrument? Certainly. But if it is necessary, it is right. It is not necessary; how then can it be right? Is there more good in an instrument than there is harm in divisions?

Christ prayed that we might be one. (John 17: 20, 21.) It is wrong, then, that divisions should exist, and if wrong for them to be, it is right that we should remove them. We have learned the causes; we know how to dispose of them then. "To him there-

fore that knoweth to do good and doeth it not, to him it is sin" (James 4: 17, R. V.). We should remember that "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15: 22). To speak where the Bible speaks sounds better to God than music; and to be silent where it is silent is more pleasant to him than strife and division.

To be united is better than having an instrument; to be harmonious than listening to the sweetest melodies.

There are three other things that have caused divisions in the church, and perhaps the causes already mentioned grow out of these. They are: pride, popularity and the love of money. Pride is one of the things that God hates. It has lifted up many so high in their own estimation that it is impossible for them to be content with the simple order of worship that the Lord has ordained. And as God hates the looks of such persons, it is not strange that he should abhor their innovations.

Many persons consider being popular with the world far superior to that popularity which may be attained with God. Such are those who walk by sight, not by faith. And as the world is always looking for something new and catchy, these worldly-minded creatures try to keep the church abreast with the times by inventing new things and introducing them into the service of God.

The love of money is a root of all kinds of evil (1 Tim. 6: 10, R. V.), and as many take this love into the church with them, it is not surprising that it has taken root there. It causes many young men to engage in the "pastor" business for what they can make. It causes churches to have all kinds of suppers and sometimes an "old fiddlers' contest." So the world has begun to look upon the church as a kind of "social begging machine," and they buy her ice cream as they would buy from the crippled or blind—through sympathy. And we must say that when the church comes to this end it is both blind and on crutches.

Bowling Green, Ky.

Leave Live Wires Alone.

A small boy in Brooklyn the other day picked up a wire because he "wanted to see if it was a live wire or not." It was; and his elder brother barely succeeded in tearing his hands from it and saving his life, although he sustained a stunning shock and a few bad burns. Are many boys so foolish as that? Well, temptation is the worst kind of a live wire, and yet many a boy picks up a temptation from sheer curiosity, to see what it is like, and his elder brother, if he has one, hasn't usually enough sense to pull him away from it in time, either.

Boys do not begin drinking for the love of it; they "want to see what it will do to them." Well, they find out. Better leave "live wires" alone. There is death in them.—Selected.

Duty done is the soul's fireside.—Robert Browning.

The Way

"Enter ye in by the narrow gate: . . . for narrow is the gate and straitened the way, that leadeth unto life, and few there be that find it."

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

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Scraps.

J. A. H.

Potter Bible College had a fine opening this session. Both numerically and financially it was fifty per cent. better than last year. A finer body of students is rarely, if ever, seen. Every place for young ladies (in the boarding department) was filled the first day. A few more young men can be taken — less than a dozen, perhaps. Not one should come without writing to see if there is room for him.

* * *

What we need next is a dormitory that will accommodate a hundred young men or more, a large chapel and a large dining-room. Our present chapel and dining-room are pretty well filled now. Is there not some devoted brother who wants to help in this work? I doubt if there is an enterprise on earth in which a few thousand dollars invested would yield such vast returns for the kingdom of God.

* * *

The present investment of about twenty-five thousand dollars, made by Brother and Sister Potter and by the teachers of the school, was freely made for the advancement of the cause of Christ. One of our teachers, this vacation, was urged to take another place, and was offered more than twice as much as he receives with us; he chose to abide with us. Every one of us, I believe, could have made engagements that would have paid us more money; but we have no notion of doing it. We would far rather work for a living here, than to accumulate thousands in other fields that are open to us; because we believe

we can do more good here than anywhere else. We believe we could handle twice as many pupils as we are now able to accommodate as successfully as we do the present number, and that about twice as much good would be done. It appears that there would be little trouble in getting the students if we had the room. Now we hope that those who are interested in these matters, and who have money to invest for the Master's cause, will think on these things. And we hope and believe that our Father who is in heaven will do for us all that is best, if we are faithful to him and put our trust in him.

* * *

In the meantime we hope that the readers of THE WAY will not forget its interests. It has been by far the most efficient human agency in collecting together the splendid body of students we have here. It is doing much in leading people into Christ, and in building them up in the most holy faith of the gospel. It has now the best subscription list it has ever had, and is doubtless doing more good than ever before. But the best season of the year for securing subscribers is now approaching, and if we could properly enlist our friends in working for the paper, we could easily double its circulation by the first of April. Remember, if you work for THE WAY, you are not working for any man; for neither editor, publisher nor any writer for it receives so much as one cent per year from it. With all of us it is a work of faith and love. I believe I could receive advertisements and increase the price of the paper and get a very good salary from it; but I have not the slightest idea of doing it. As long as I live I hope to give my labors to it as a glad offering to the Lord. And I have no hesitancy in asking others, who believe it is doing a good work, to work for it. I could not ask you to work for me without expecting to pay you for your labor; but I can ask you to work for THE WAY just as I can exhort you to engage in any other good work; in this, as in Potter Bible College, we are working not for money, but for Christ. Will you not help us in the work, that more may be accomplished? First look at your "tab," and pay up if you are behind; then see if you can not get a dozen subscribers at least between now and April. A little thought, an occasional mention of the matter, will get the subscribers. And the good you can do thus no mortal can foretell.

Woman's Privilege in the Church.

J. A. H.

At another place in this issue the reader will find an article from Brother G. G. Bersot, on "Woman's Privilege in the Work and Worship of the Church." He concludes that women may lead the prayers of the church, and that they may make addresses that are for comfort and consolation; but "that the *authoritative* speaking of an evangelist and teaching of the bishops of the congregation" are forbidden to them.

Let us study the passages bearing on this question carefully and see if this conclusion is correct. My quotations are from the American Standard Edition of the Revised Version. Notice that in this edition, at I Corinthians 14: 33, the verse is divided, the first sentence of it being placed in one paragraph and the second one in another. The following is the paragraph in full that bears upon our question:

"As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from you that the word of God went forth? or came it unto you alone?" (I Corinthians 14: 33-36). Paul then adds of these things, "that they are the commandment of the Lord."

To Timothy he says: "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety" (I Timothy 2: 8-15).

To Titus Paul says: "Speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanor, not slanderous nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed" (Titus 2: 1-5).

To the Corinthians Paul says: "Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. But I would have you know, that the head of every man is Christ and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth

his head. But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if her head were shaven. For if a woman is not veiled, let her also be shorn; but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man: for this cause ought the woman have a sign of authority on her head, because of the angels. Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God. Judge ye in yourselves: is it seemly that a woman pray unto God unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God" (I Corinthians 11: 2-16).

Now from these quotations it seems to me that the following conclusions are clearly deducible: In all the churches of the apostolic age the women were required to keep silent; that is, they were not allowed to speak, to make public addresses to the assemblies. They were not to assume the leadership in assemblies in which men were present, because Adam was made first, then Eve; Eve was deceived, not Adam; because man is the image and glory of God, but the woman is the glory of the man; the man was not created for the woman, but the woman for the man. The woman must have her head veiled when she prays or prophesies, as a sign of authority, being subject to the man; but the man must be unveiled because he is the image and glory of God. For these reasons a woman is not allowed to teach nor to have dominion over a man, but to be in quietness. "It is shameful for a woman to speak in the church." But a woman is allowed to teach women and children. She is allowed also to teach men in private, where the meeting is informal and there is no assumption of leadership. At such a meeting Priscilla with her husband taught Apollos. (See Acts 18: 24-28.) This was an informal meeting, no leadership being assumed by any one of them. In a regular assembly he who addresses the meeting is the leader of it, controlling and directing its thought for the time being. This a woman is not allowed to do in the churches; she must not assume authority over men, she must be in subjection. She is not even allowed to ask questions in the meetings of the churches, though men frequently did this; she is required to learn in quietness with all subjection; and, if she would learn anything by a question, to ask it at home. In asking a question she would thus far control the assembly, directing its thought, presenting that which it was to consider, and even to this extent she was not allowed to be a leader of the church.

In the apostolic age, women prayed and prophe-

sied, but there is not the slightest evidence that they led the prayers in the churches or prophesied in them. Every Christian, male and female, should pray in the meetings of the church; but men should lead the prayers. He who leads the prayer directs the thought of the meeting, and is for the time being the leader of it, the one in authority. This is a position which God does not allow a woman to hold over a man in the church even for one minute.

Philip the Evangelist had four daughters who prophesied. To prophesy is to speak by inspiration of God. Any one who speaks by inspiration of God is a prophet. Whether he speaks of the past, the present or the future, he is a prophet. Philip's four daughters spoke by inspiration, but there is not the slightest evidence that they prophesied publicly in the churches. "They would not have been allowed to do it. "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." Before the New Testament was written not only these four daughters of Philip; but a thousand other women endowed in like manner could easily have found ample scope for the exercise of their prophetic gift without violating God's law by speaking in the public assemblies. It is more than probable that Priscilla prophesied when she and her husband privately taught Apollos. If she spoke by inspiration she did. By all means let the women teach, and the more the better, if they teach God's truth; but let them not violate God's law by doing it in the assembly of the congregation. And by all means let them pray in the congregation, when some brother leads the prayer, and in secret; and in meetings of women and children, where there is nothing to hinder their leading the prayers, that I know of; but let them be veiled when they pray, even though it be in secret. This "sign of authority" a woman should have on her head "because of the angels."

The question is often asked, "Does not this law forbid a woman to sing in the church?" I believe the word "speak" is used by Paul in the sense of making an address. It is often so used. We say, "Brothers Smith, Brown, Jones and Johnson spoke in the meeting to-night," meaning that each made an address. That this is the Spirit's meaning is evident from the fact that in the same paragraph in which the women are forbidden to speak, and are required to keep silent, they are also forbidden to ask questions. For had the word "speak" been used in the absolute sense, meaning unbroken silence, it would not have been necessary to forbid the asking of questions.

It is also evident that they were not to lead in the prayers; for the prayer is itself an address made to God by the assembly; and the leader of the prayer is the leader of the church in this address. Hence the apostle says: "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing." He then tells what he wants the women to do. It was the custom for those who led in the prayer to lift up their hands. (See also 1 Kings 8: 22; Exodus 9: 33; Ezra 9: 5.) This

passage makes it plain that it was the men whom the Holy Spirit wanted to lift up the hands in prayer, that is, to lead the prayer.

Brother Bersot assumes that as the women were to pray, they were to lead the prayers, the very thing to be proved; and that as they were to prophesy, they were to make public addresses in the church, the very thing God forbids them to do. It is strange to me that such a man as George Bersot should be guilty of a logical fallacy so flagrant and manifest. The things forbidden to the women are those which involve leadership, authority, such as making addresses, leading the prayers and asking questions; and these three things are specifically forbidden. Singing in concert is not specifically forbidden, nor does it involve necessarily authority, leadership. Let us not loose where God has bound nor bind where he has loosed.

Woman's Privilege in the Work and Worship of the Church

G. G. BERSOT.

This subject should be closely studied for two reasons: (1) To place limitations upon her privilege in the work and worship of the church that the Word of God does not warrant is to deprive the church of an element of power God has placed in it, and by so doing we incur a fearful responsibility and may also turn her activities into less worthy ways. (2) To take away restrictions that the Word of God places upon her is to assume an equally fearful responsibility in disregarding divine authority.

We premise the following as a rule to guide us in this investigation:

Whatever woman did in the primitive apostolic church with apostolic permission, she may and ought to do now. And whatever she was forbidden to do by the apostles, she is forbidden to do now, and may not and ought not to do it.

If there is any error in this premise we would be glad to have it pointed out. I know that those who lay heavy restrictions upon her privilege argue that things were permitted or suffered that were only to be *temporary*, and were not intended to continue after that state of things passed away. Again, those who take off all restrictions, on the other hand, say that there were restrictions laid upon women then that were peculiar to the apostolic age, and were not intended to continue when that state of things passed away. Now there is just as much sense in one of these positions as there is in the other, and to my mind no sense in either of them. If the apostles expressly stated the one or the other of these things, then the argument would be a legitimate one; but they have made no such statement, hence our premise must stand.

With this premise before us we begin our investigation. We find limitations placed upon her in two places in the New Testament. 1 Corinthians 14: 34, 35 reads in the Revised Version as follows:

"Let the women keep silence in the churches;

for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything let them ask their own husbands at home; for it is shameful for women to speak in the church." Again, 1 Timothy 2: 11, 12: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness."

Here some limitation is placed on woman's privilege in the work and worship of the church. The extent of this limitation is the question to be settled. Does this silence extend to all parts of the work and worship of the church? If there was nothing else said anywhere else in the New Testament on this subject, we would naturally conclude that it did; but if we find her taking some part in the worship with apostolic permission in other places in the Book, then we must conclude that this silence was not intended to extend to *all* parts of the worship.

This same principle extends to other apparently absolute statements of Scripture. Jesus says: "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." If there was nothing else said anywhere in the New Testament on the subject of prayer, we would conclude that there was no limitation to the things for which we might pray with the expectation of receiving. But James tells us that "ye ask and receive not because ye ask amiss that ye may spend it in your pleasures." We here find limitations placed upon our asking. Hence one passage of the Word of God must be explained in the light of other passages on the same subject. If this is not a true rule of interpretation, then I know not how to arrive at a true conclusion on any Bible subject.

Now did the women take any part in the worship in the primitive apostolic church, with apostolic permission, which modifies the statements quoted above? If so, then these general statements must be explained in the light of these special ones as illustrated by the subject of prayer.

Now let us look at this statement of Scripture. 1 Corinthians 11: 4, 5: "Every man praying or prophesying having his head covered dishonoreth his head. But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven."

Here we find that the women in the church at Corinth took a part in public worship along with the men, and the apostle does not forbid the praying of the women any more than he does that of the men. Both are directed how to conduct this part of the service in a becoming way. Is not this a fair interpretation of this Scripture? Is not this its obvious meaning?

The more general statement that women must keep silent in the churches must be understood in the light of this particular one. Then we are led to ask to what extent they are to keep silent? We answer to the extent of the matter that was before the mind of the apostle when he issued his order. This must be gathered from the statement made and its contents. In these two Scriptures we have these statements: "It is not permitted unto them to speak, but

let them be in *subjection*." "Let a woman learn in quietness with all *subjection*. But I permit not a woman to teach, nor to have *dominion* over a man." The speaking and teaching to which he here refers is that kind of speaking and teaching which would take them out of the sphere of *subjection* and place them in *authority*, and give them *dominion* over men. What kind of speaking and teaching in the church would do this? Not the prayers that a woman might pray, nor her prophesying, which is to "speak unto comfort and consolation," but the *authoritative* speaking of an evangelist and teaching of the bishops of the congregation. These things are inconsistent with the subordinate place she occupies by reason of the order of creation and of transgression.

Now if this conclusion is correct, have we as evangelists and elders the Scriptural right to forbid them taking any part in prayer meetings except to sing?—Briney's Monthly.

Does God Always Answer Prayer?

NO. II.

JOHN AUGUSTUS WILLIAMS.

Now there are several conditions of right praying which we shall briefly consider.

I. We must pray with faith; not only with that general faith that all Christians are supposed to have, but with a full, specific confidence that God will grant our petitions. I quote the words of Jesus: "All things that you ask for in prayer, believe that you will receive them, and they shall be yours." But how often do we, perhaps honestly, wrest or wrongly interpret the plainest Scripture, if it seems to contradict our experience or our philosophy! "All things" loses its universality; "shall be yours" becomes a figure of speech; or an ellipsis is supplied, "provided God sees proper to give"! Such praying is only devotional etiquette, and has no promise of an answer.

To an observant and thoughtful Christian the daily providences of life will abundantly illustrate the efficacy of right prayer. An exact, literal compliance with the words of our petitions would not always be an answer to our request. The lips do not always express the real wishes of the heart. We pray only for what we think is good; yet we have so little wisdom that we may sometimes ask for a stone, when we really wish for bread, or cry for a scorpion when we need an egg. In such cases God kindly denies the ignorant prayer of the lips and answers instead the real prayer of the heart.

Our child once cried to its mother for a stone or porcelain peach, shaped and colored very true to nature, which was on a table near by. The mother interpreted that cry as a desire for fruit, and answered by denying the stone and giving it an apple instead. A wise and good mother always thus interprets the verbal requests of her children, and while denying their literal petitions, yet lovingly remembers and gratifies their real desires.

And so, when we know not what specific things we really need, the Spirit rightly interprets our awkward requests, and makes wise intercession for us. God does not take advantage of our ignorance and simply withhold the injurious things we may ask for, which would be no answer to our prayers, but he never fails to substitute the good that we really desired for the evil we blindly ask for. Consequently, we often do not realize the fact that our prayers are answered, simply because the blessing desired is bestowed in some other form or manner than that which we expected.

My little son once called to me and begged me to help him in turning a massive stone, which he had not the strength to move. I did not give him such assistance as he asked for and expected. But I answered his prayer nevertheless by giving him a lever, which I taught him how to use.

Paul prayed repeatedly that the thorn in his flesh might be removed. The thorn remained, but his prayer was answered, for grace to bear it was given him. So Jesus thrice prayed in Gethsemane that the cup of anguish might pass from his lips, and he was heard in respect to that which he feared, but only by the coming of an angel to strengthen him.

But my most convincing and persuasive argument for the truth of the Scripture that God always answers us when we pray in faith is derived from my own experience. I know that he has often graciously heard and answered my supplications for some specific blessings, but in ways that sometimes I never anticipated. I have often been surprised, not that my petitions were granted, but that the blessings came in ways singular and unexpected. Such I know is the experience of others also.

How idle it would be to endeavor to persuade George Mueller that God does not answer prayer!

But there are other conditions of right praying besides the faith of which we speak; we will consider them in another paper.—Christian Leader.

Extract from Briney's Monthly.

"Bro. C. C. Rowlinson says that 'Chicago has not a single congregation of disciples which is recognized as having even local importance.' Is it possible that this can be true in the very seat of the 'Disciples' Divinity House? Has not he who implies that the disciples have been before the world seventy-five years without being taken seriously, been able to get Chicago to take him and his Divinity House seriously? From the complacency with which he tells the disciples how they might get the attention of the public, one might suppose that he would have all Chicago sitting at his feet by this time. But Bro. Rowlinson being witness, the plea of the disciples is practically unknown right under the shadow of the institution that is to revolutionize the Reformation, and of the man who is to teach the brotherhood what their plea is and how to secure recognition for it in the religious world. What is the matter in Chicago? What is the matter with the 'crisis' that has been heralded abroad with so much nonchalance? Cer-

tainly the principles that are to sweep through the brotherhood and carry everything before them ought to make a powerful impression at the fountain-head whence they issue. But it seems that such is not the case. The only way by which our plea can get the attention of the public is for it to be preached in the simplicity and power with which it was in the beginning of the movement, and with which it was always preached till quite recently. The nature of our plea is such that it loses its potency in any effort to compromise the principles that gave it birth and nourished it into vigor and power. Any departure from those principles will bring it into contempt, and degrade it to the common level of sectarianism. The alleged fact of its obscurity in Chicago shows that the new methods championed at the 'Divinity House' are failures. Wherever our cause has succeeded, its success has been achieved on the old lines, and the men who are accomplishing the most now in the evangelistic field are doing it by presenting the old plea in the old way. The 'advanced thinkers' ought to be able to show better results of the 'new thought' at home before they go abroad with the 'new evangelism.'"

Note by the editor: There is nothing which gives us such tremendous power as the assurance on the part of those who hear us teach that we want nothing, that we will have nothing, which the apostolic churches were not taught to have—taught by the Holy Spirit to have. Brother Briney wants, and will have, the organ and the missionary societies, which the apostolic churches did not have, when he knows well that churches of God are divided by the having of them. *He will have them, let come what may;* but Professor Willett and his Divinity House want these things and more, which the apostolic churches did not have; and Brother Briney is greatly grieved. His wisdom and experience, it seems to me, ought to have taught him long ago that there is no stopping in the road upon which he has entered, unless one will turn resolutely back and seek the "old paths," the "good way," and walk therein. When we once let go of the word of God as an all-sufficient guide for us in our work and worship, there is no limit to the extremes to which we are liable to go in our departures from apostolic preaching and practice. The Holy Spirit solemnly assures us that the man of God (the teacher of the religion of God) with the word of God "may be complete, furnished completely unto every good work." I would like to see Brother Briney come back to the apostolic platform, to the primitive plea, but it is most too much to hope. It makes me sad to see him attacking such creatures as Willett and his crowd of perverters of the truth,—sad because his blows rebound and bruise himself. He, too, has forsaken "our plea"; he, too, is a disturber of the peace of God's people, a divider of churches. What a pity he was not content to abide in the teaching of Christ! "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." "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." And Paul tells us we are to "learn not to go beyond the things which are written." Would to God that Brother Briney and others like him who are disgusted with Professor Willett and his crowd, and with their vagaries, would learn this lesson, and come back, and abide in the things that are written!

The Two Covenants.

S. WHITFIELD.

NO. III.

Paul had become an apostle to the Gentiles, and he and Barnabas were preaching the gospel unto them, which many of them had obeyed; but some of the Jewish Christians said that those Gentiles, who had believed, would have to keep the law and be circumcised to be saved. "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved. . . . But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses" (Acts 15: 1-5). After Paul and Barnabas had much discussion with them over this question, it was decided that Paul and Barnabas, and certain others, should go up to Jerusalem unto the apostles and elders to settle the question, which they did. Their decision was this: "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain men which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well" (Acts 15: 22-29). This should be final to all honest Bible readers, for these verses clearly teach that the law is not in force now. The new covenant was established on Pentecost, and since then the law has not been in force; but there are certain necessary things spoken of in these verses, which were also in the law, that are commanded under the new will. From the nature of these laws they must always be binding.

From the above verses we learn that circumcision is not required under the gospel dispensation. It was part of the law which has not been re-enacted. We are told by some that baptism came in the room of circumcision, but this is not according to the Scriptures. There is no statement found in the Bible to that effect. Circumcision was to be practiced by the Jews, and it was a mark of distinction to keep them separate from other nations. Baptism is required of people in their obedience to the gospel. It is one of the conditions of salvation to the alien sinner. Christ was circumcised, and afterwards he was baptized by John in the Jordan River. If baptism had come in the room of circumcision, circumcision would have ceased when baptism started, but they were both practiced at the same time and by the same people.

Because we are not under the law now let no one conclude that it is not necessary for us to study the Old Testament, for this would be making a very grave mistake. We can not understand the New Testament without studying the Old Testament. It is necessary, too, for us to study the Old Testament to learn how God dealt with the Jews, and from that we will know how he will deal with us. While we are not required to do the same things, or at least not all that they were, God deals with us on the same principle. He required them to do what he commanded at that time, and he requires us to do what he has commanded now. Then he blessed the faithful and punished the disobedient, and he will do likewise now. In the law of Moses or in the Old Testament we can not find out what God requires people to do now to be saved. We must go to the new covenant to find out this. The Book of Acts tells us how people became Christians in the days of the apostles, and it tells us how people must become Christians now. Obedience to the gospel is just the same now as it was then, no more and no less. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 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. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2: 37-41). These people had already believed, and now they were told to repent and be baptized for the remission of their sins. When people want to know what to do now to be saved, why not give them the same answer that the Holy Ghost gave through Peter on the day of Pentecost? This is exactly what we should all do. What they were to do to be saved, all others must do likewise. Let us not depart from the plain teaching of God's eternal truth, for we will be judged by it in the last day. To do just what the Bible teaches is absolutely safe, but nothing else is. We are told to-day that people receive remission of their sins, or that they are saved, before they are baptized; but the Word of God teaches, Repent, and be baptized for the remission of sins. "He that believeth and is baptized shall be saved." Will we believe what men say in preference to what God says? We had much better

stick to what the Lord says. "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, that is God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother" (Luke 18: 18-20). Virtually, this young man asked the same question that those did on the day of Pentecost, but the answers were entirely different. How can we account for this? One was under the law and the other was under the new will. Christ told the young man to keep the law, because the law was still in force; but no such answer was given to this question after the day of Pentecost. Those on the day of Pentecost were told to obey the gospel, or to repent and be baptized, because it was under the gospel dispensation. No answer like this was given before the day of Pentecost. All of this shows us very clearly that the law of Moses was in force until the death of Christ, and that the gospel dispensation came into force on the day of Pentecost.

Christ was raised from the dead on the first day of the week. Pentecost, the day upon which the church was established, and that the new covenant came into effect, was upon the first day of the week. This is the day that we meet to worship, and by many it is called the Sabbath, or the Christian Sabbath; but no place in the Scriptures is the first day of the week called the Sabbath. When people so call it they are not speaking as the oracles of God teach. The Sabbath day was the seventh or last day of the week, and it was a day of rest; but the first day of the week is a day of worship. If we are to be one people, as Christ taught and as Paul exhorted we should be, we must be satisfied with what the Bible says. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 42). This is what the church that was established on the day of Pentecost did, but in this passage we are not told when they did these things. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20: 7). "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16: 1, 2). From these passages we learn that they did those things, on the first day of the week. Religious people to-day are very careful to attend to the collection on the first day of the week, and many of them have it twice on that day; but what about the breaking of bread? With many two, three or four times a year is often enough to do that. There is no question but that the first Christians attended to all of these things on the first day of each week. Why should we not do the same? We ought to do what the Bible teaches in all things. "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). "And

why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46).

Let us show ourselves to be a noble people, like those Bereans did, by searching the Scriptures daily to see if these things are true; and let us receive and obey the Word of God with all readiness of mind, just like they did.

Walnut Bottom, Pa.

Information About the Volunteers.

J. M. M'CALEB.

In reply to Bro. Spayd's inquiry in the Christian Leader of March 18th, I may say that there were five of us who first came to Japan ten years ago. Of the five, three are in Japan and two in America. Bro. Azbill is preaching in California, and just at this time is interested in raising money to build a mission home in Tokio, Japan, for a "volunteer." He did not leave Japan for lack of support; he felt that duty to his family's wishes demanded his return. Misses Scott and Hostetter came back under the direction of the Christian Missionary Society; Miss Scott felt that she must remain at home, at least for a time, and take care of her aged mother. Both these sisters did a good work in Japan in helping to build up two schools for poor children, and two small churches, both of which are still prospering, having together above one hundred children. One is conducted at present by Miss Alice Miller; the other by myself. I was intimately acquainted with the financial condition of these two sisters while here. Neither of them left the "volunteer" service for lack of support.

"Since the original five came to Japan, ten years ago, the number has been increased to seventeen. Of this number, three joined the Foreign Christian Missionary Society, one went into business, two returned home, two have passed on to their reward, and nine remain on the field. When we came to Japan the Foreign Missionary Society had eight workers here. Of that original eight, only one remains; while of our original five, two remain.

There are four comfortable homes in Japan owned by "volunteers," and a fifth, by the Lord's grace, to be built before another winter, half of the money being now in hand. This home will cost about \$1,500. There are four small churches — none of these established by the Societies are large — four schools for children, three Bible classes, and three printing outfits, as the fruit of volunteer workers. When compared with those working with the various Societies, the results are not discouraging.

One drawback to the work independent of the Societies has been that those thus attempting to work have not always been opposed to the Societies, nor free from their influences. Their faith was very weak, and further, the churches could not trust them to the extent necessary to a hearty co-operation. In view of this fact, I am rather surprised that the work has prospered as well as it has.

However, there is always a deceptiveness about numbers that should be guarded against. Christ and

Paul were at times almost entirely deserted. The multitudes never have, in any age, taken readily to the truth. It is a choosing out, an election, and, as in political matters, those elected, when compared with the multitudes, are very few. Judging Noah's missionary labors by numbers, he was almost a complete failure.

I often wish that Bro. Bell would dip his pen in missionary ink and spread it over columns, teaching his brethren how they ought to grow hearts as large as Christ's last commission (Matt. 28: 19, 20, and Mark 16: 15, 16); teaching them with all their soul, strength and money to live for the cause.

I trust Bro. Bell will consider this a good suggestion and write more along missionary lines. There are also other brethren that, it seems to me, might give more editorial space to this subject with profit. We will continue to be ridiculed, and that rightly, by Society advocates till we do more for the salvation of men and women in other lands than our own.

In conclusion, I trust Bro. Spayd will consider seriously a suggestion in reference to the church at Shreve, O. According to his statement, the church there is giving about \$300 a year. This will support a single missionary, or nearly so. Why could not the church send out her own missionary and be her own Missionary Society? Then Bro. Spayd and the other brethren there can know exactly where their offerings are going and what are the results. This will increase the interest in missionary work and bring up the offerings quite sufficient to support one worker in Japan well, I am sure. As it is, they have no idea where their offerings go, whether to some missionary abroad or to some secretary or stenographer at home. They need not send the money to the Leader even, but directly to the missionary whom they may select and send out. I should be pleased to hear from Bro. Spayd in regard to it.

The Universal Gospel.

W. JASPER BROWN.

"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" (Matt. 28: and Mark 16).

Jesus simply said in the commission what he *was* towards all mankind. He was not the son of the Jew, nor the son of Mary, but he was the Son of Man. He gathered into one human form all that is good and God-like in humanity. He was an exhibition of God's idea of a man. He is a revelation of the possibilities of humanity, regardless of the accidents of race, position or color. Some may look upon him like they do an accomplished negro — as an exception to the race, and abnormal production, a prodigy. Some gaze at an educated negro as they would at a trained dog at a circus — not as something to be expected as a matter of course, but as a matter of curiosity, something that was not expected of any of the race, and is not expected to ever occur again. So it is with the perfection of Jesus. He is

not to be imitated with any expectation of becoming good like him. We have a correct idea of what a savior ought to be, must be, but quite a different idea of what his followers ought to be. The best of us must follow him; but that does not mean for us to do "what Jesus would do." We don't know just what it does mean, nor just what we mean by it. It suits our selfish purposes to leave the matter indefinite and obscure. For inferior races to become like Christ? Why, that is hyperbole, of course. We can't do that ourselves. What's the use, then, of preaching the gospel to all the nations? None whatever, for some of them have no souls. The negro was created prior to man and to serve the superior race. He existed before God said, "Let us create man." Why preach the gospel to him if he has no soul? But Jesus says preach it to every creature. Is he a "creature"? "Must I preach the gospel to the man with a black skin?" said the chaplain to Wellington. "What does your marching orders say?" said the commander. "Preach it to all the world," said the preacher. "Well, it is your duty to obey the marching orders of your Commander, and not to ask me what you should do." "Preach the Word; be instant in season and out of season." Don't stop to ask any class of men to whom you shall go with the Word of Life. "Immediately I conferred not with flesh and blood." The apostles preached the Word to colored people; baptized them, and gave some of them a prominent place in the church. One at least was given a place with the prophets. (See Acts 8: and II.)

I once baptized a colored woman, and a white-skinned woman became indignant and declared she would leave the church. I was convinced by her conduct that her whiteness was only "skin deep." And that occurred in the far northern part of the United States, where the people are supposed not to have any race prejudice. The majority of the people in this country entertain as much prejudice against the colored people as the people of the South. And if there were as many of them here as there, there would be as much prejudice, hatred and oppression as there. The people of the North are made of the same stuff as other people. A man that will not cut prejudice against the grain to preach the gospel to all classes is not worthy of the name servant of Christ.

Bloomington, Ind.

An Evidence and Test of Love.

Our first and highest duty is to God. We are his, and all that we are and have are his. He created us in his own image and for his own glory. We glorify him only when we conform our will to his will. When we do this, we love him, and out of this love springs obedience. This obedience is an evidence and test of our love. No man will exercise this who does not love God; nor is there any happiness in the true sense without this obedience. If we do not keep his commandments, we are at enmity with him, and have no peace. But if we love him and keep his commandments, we have that peace which is unspeakable and full of glory.—Alabama Christian Advocate (Methodist).

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 . . ."

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

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Scraps.

J. A. H.

We still have room for a few young men in the boarding department of Potter Bible College. We think we have the finest school we ever saw, and we anticipate the pleasantest and most profitable session of our lives. We are much pleased with our new teacher, Prof. John B. Cowden. His students, some of whom had been very thoroughly taught before, are delighted with his clearness, thoroughness and energy. Professor Hawley is doing as well as we expected, and that is saying no little; for every member of the Faculty was sure he would please us well. We would have been amazed and shocked had it been otherwise. We believe God is with us; and it gives us courage, hope and gladness.

* * *

We are very much pressed with work. That is, the editor of this paper is, and so are the young men who work in THE WAY office. They are in school now, and have less time than they had during vacation. Our subscribers can help us wonderfully, and save us much time, work and money, if each one of them will look at the "tab" on his paper, and then, if he is in arrears, pay up at once. If you knew how hard we work, and what a comfort and help this would be to us, I believe every one of you whose heart is right, who reads this, would do it at once, or as soon as it is practicable. I wonder how many will respond! Quite a number have done so recently, but many more have failed to do it.

* * *

During the last two years that I was with the

Nashville Bible School, I did not take any money from the tuition funds of the school. I was influenced to decline to take any money from the students from three considerations: 1. The teachers were not getting much money, and I wanted them to have more. 2. I believed I would get along just as well without it as with it; and I wanted to show by a practical illustration that a child of God did not have to work for a living to get the living; that when the interests of his Father's cause demanded it, he could work for nothing (so far as men are concerned) and get the living just as well. 3. I had ceased to teach anything but the Bible, and I did not want to charge a price for teaching God's Word. Both Brother Lipscomb and I had always wanted the teaching of the Bible to be free in the school.

During the preceding years I had received more from the school fund than any other teacher because my family was the largest, and my expenses by much the greatest. At the beginning of the first of the two years that I took nothing from the teachers' fund, it appeared that my income would be less from other sources than it had been for years, because I had ceased to preach for the church that paid me the most, to go to another place where I thought I could do more good—a place that paid me less than half what I had been receiving at the other place; and it also appeared that I would receive less from those who boarded with us than formerly. I was sure the money would come, but I wondered how and from what source. The money I received from my monthly appointments that year I do not believe was enough to pay my tithings. I got through that year as well as any; paid my obligations promptly, and lived as well as at any time in my life, so far as I know. How the amount that I had formerly received from the school fund was made up, I do not know now. I only know that I received as much day by day as I had to have. If I were to go back over my titling book I could find just whence it came. I made my wants known to no man, nor did I ask help directly or indirectly of any man. No two of the churches, for which I preached monthly during the session, paid me the same amounts. And what they paid was settled by themselves among themselves without any consultation with me. I state these facts because I have reason to believe they have been misunderstood. So far as the records show, what Christ

and his fellow laborers did in teaching and preaching they did without charge; and they were supported by unsolicited contributions from the faithful, and by the work of their own hands. They taught Christians to give, but made no personal appeals for themselves; nor did they make contracts in which so much preaching was given for so much money. The idea of charging a price for saving a soul, and of refusing to try to save the soul unless the price is paid, seems to me to be "earthly, sensual, devilish." So I have endeavored to keep clear from that course; and I believe all other men of God should.

* * *

The article on the "Love of God for the World as Exhibited by the Separate Persons of the Trinity," which appears in this issue, is worthy of a very thoughtful reading by thoughtful readers. You may not agree with every expression in it; I do not; but it is a thoughtful, suggestive, helpful article. It appeared first in "The Bible Student," of Columbia, South Carolina.

Jehovah's Favorites.

J. A. H.

A favorite is "a person or thing regarded with peculiar favor; one treated with partiality; one preferred above others." Partiality is "a bias to one party"; "an inclination to favor one party in a cause, or one side of a question, more than the other."

It has been affirmed that "God has no favorites." It would be hard to make a statement more directly contradictory to the plain teaching of the Word of God. The whole system of salvation by grace through faith is based on the truth that God favors those who put their trust in him, and who follow his holy Son. Grace means favor. We are all sinners; some sinners are saved even to the everlasting kingdom of God, saved because they obtain God's favor; while others go out into everlasting despair under a fierce, hot blast of God's wrath, because they have not obtained this favor. "God is no respecter of persons"; but he is, and always has been, a respecter of character. The humblest slave on earth, if he has given himself to God, if his life is wholly devoted to Jesus, is a wonderful favorite with God. The eyes of the Lord are over him, to show himself strong in behalf of him. (See 2 Chronicles 16: 9 and Psalm 34: 4-22.) All things work together for his good. (See Romans 8: 28.) Whatsoever he does prospers. (See Psalm 1: 1-6.) He is perfectly secure at all times and in all places, because he trusts in Jehovah and lives for him. (Read Psalm 91: and Psalm 92: 12-15.) To such a man Jehovah is a sun and a shield; he gives him grace (favor) and glory; he withholds no good thing from him; he blesses him because he trusts in him. (See Psalm 84: 9-12.) Every good thing that he asks for, God gives him. (Matthew 7: 7-11.) For every sacrifice that such a man makes in forsaking kindred and earthly possessions for Christ's and the gospel's sake, Jehovah gives him a hundred-fold in earthly blessings, as well as the great blessing

of eternal life. (See Mark 10: 28-31.) God grants him his heart's desire, and fulfills the requests of his lips. (See Psalm 20: 1-4, 21: 12, 37: 1-5, 145: 18-21, and Proverbs 3: 5-12. See also Philippians 4: 19, 2 Corinthians 9: 8-11, R. V.) Jehovah has pleasure in such a man (Psalm 35: 27), and Peter exhorts such people to cast all their anxiety upon God, because he cares for them (1 Peter 5: 6, 7), while Solomon affirms that Jehovah's friendship is with such people, and his blessing is upon their habitations, while he curses the houses of the wicked. (Proverbs 3: 32, 33.) I might go on and fill many issues of THE WAY with passages of Scripture that teach how greatly the Lord favors those who put their trust in him, who live for him, who make it the one overruling object of life to do his will. Such people will be saved world without end; but there is no assurance that anybody else will be. Do you say God has no favorites? Why, the very word "elect" means a chosen one, a favorite. The President of the United States is the favorite of the Electoral College, every elected man, to whatsoever elected, is a favorite of those who elected him. Who that is familiar with the histories of Abel, Enoch, Noah; Abraham, Isaac, Jacob; Joseph, Moses, Job; Joshua, Ehud, Deborah; Barak, Gideon, Jephthah; Samson, Samuel, David, Ruth; Elijah, Elisha, and many others that I might name of the prophets, priests and kings of the olden time who trusted in Jehovah — who, I ask, is familiar with the histories of these people, who does not know that they were greatly favored by God?

I hope that the readers of this article will not fail to turn to the chapters and verses that are mentioned in it, and read them carefully. Even if you are very familiar with them, you can not but be very greatly comforted and strengthened by a careful re-reading of them in this connection. At least I have been much strengthened and encouraged by the reading of them this morning, although I have read them very many times before. The Word of God is an unfailing fountain of comfort and hope, of fortitude and courage; of gladness and peace, to him who delights in it. It should also be observed that a man is a favorite with God in proportion to his faith in and devotion to the Lord. "All things are possible to him that believeth," says Jesus (Mark 19: 23, R. V.). Some people had "little faith," and therefore failed to accomplish some things, which they could easily have done if their faith had been stronger. (See Matthew 17: 19, 20.) Some had "great faith," and accomplished wonders (Luke 7: 2-10); while at times the apostles manifested such little faith, that Jesus cried out in indignation, calling them a "faithless and perverse generation" (Luke 9: 41); so they asked Jesus, "Lord, increase our faith." Jesus prayed for Simon Peter that his faith might not fail (Luke 22: 31, 32); and he says the work of God is to believe on him whom he has sent (John 6: 29); to the Canaanitish woman he said: "O woman, great is thy faith: be it done unto thee even as thou wilt" (Matthew 15: 28); and he sometimes said, "According to your faith be it done unto you." The chief business of man on earth is to implant and develop in himself and in others faith in God; some attend to this business very

poorly, while others neglect it altogether. Those who attend to it most efficiently are God's chief favorites among men; for they are the ones in whom faith most effectively works through love; and it is "faith working through love" that avails. (Galatians 5: 6.) God blesses, guards, guides, delights in and prospers men in the proportion in which they put their trust in him; which means, in the proportion in which they live for him. The holiest and highest ambition, or aspiration, which a man can have is to be a great favorite with God; for thus only can we attain to the richest blessings of this world as well as the ineffable joys of the world to come. The Christian who has not read with interest and delight the accounts given in the Bible of God's dealings with his favorites in former ages has missed one of the greatest sources of pleasure and profit to be found in all literature. It has happened more than once in the world's history that some one man has attained to the lofty eminence of being God's chief favorite among men. This was true of Enoch in his day. He "walked with God." He did not see death, for God translated him. He lived but a short time comparatively in this world, because God was so well pleased with him that he exalted him to the paradise of God without his going through the trying ordeal of death. Noah also was God's greatest favorite in his day, for he also "walked with God." Hence he and his were saved when all others perished; thus he became the father of all who have lived from that day to this. Abraham also seems evidently to have been the great favorite in the court of heaven in his day. God called him his friend, nor did he think it proper to destroy Sodom without telling his friend Abraham about it. Who ever read this glorious story without having his heart made warm with love and admiration for Abraham, without having a holy aspiration aroused within him so to live by faith as to reach this great height of being known in the high court of heaven as Jehovah's friend, even as Abraham was?

And Joseph seems to have been God's greatest favorite on earth in his day. Wherever he went "God was with him." Everything that happened to him worked for his good, even treachery, falsehood, slander and imprisonment. It was not possible to hurt him, for God was with him; God delighted in him; God overruled everything to make it bless him. While Joseph was faithful to God, it would have been as easy to overturn the throne of the Eternal One as to injure him; because God was for him. Who could be against him?

Have you read God's speeches about Job? Have you observed how fondly, how exultingly he talks about him? And have you considered how worthy Job proved to be of this great love and confidence? To read and to meditate in this history always stirs up all the good that is in me, and it makes me long for greater favor with God. It seems that I could gladly endure the cruelest death that Satan could invent, if I could only know that I stand so high in the favor of the great Creator. It makes me realize my unworthiness, but it fills me with hope; for what mortal man has done, mortal man can do. God is no respecter of persons; if we try as Job tried, we will

succeed as Job succeeded; and we will be exalted as Job was exalted.

"But," do you say? "I would not think of being as good as Enoch, or Noah, or Abraham, or Joseph, or Job, or Moses, or Samuel, or Daniel; no, I would think it presumptuous and wicked even to think of such a thing." Do you feel thus? Many talk as if they do. But Paul says: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope" (Romans 15: 4). Again he says: "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come" (1 Corinthians 10: 11). And we know that God respects not persons, but that he delights in men in the proportion in which they are devoted to him. The man who walks by faith the most diligently is the one who delights him the most. It was so then, it is so now, and so it will be forever. It is not greatness in riches, nor greatness in body, nor greatness in intellectual power that pleases Jehovah; for these things, as they are known among men, are comparatively very small matters in his sight; it is greatness in the faith that works through love that pleases him, and that brings the innumerable blessings, "the exceeding great and precious promises," that are so richly showered upon his faithful ones.

Let every Christian strive with all the power that is in him to grow in the greatness that pleases God, in the greatness of love, of self-sacrifice, of service for others. When this growth is as it should be, it is free from jealousy, envy, malice and every evil thought. I have never felt a single pang of envy or jealousy towards Jesus Christ. When people speak of his greatness and goodness it pleases me. Nor have I ever been jealous of my father. When people express pleasure in him, when they tell me I will have to stretch up a good deal yet before I equal him as a preacher, it pleases me. I love my father too well to be jealous of him. And so of my mother. Where is the son who was ever jealous of his mother — jealous because others loved her, because she was beautiful, gentle, sweet, noble and true? Surely there is not such a man. And so it will be in heaven. There will be no jealousy there, no envy, no malice, because it is a world of love. The greater one is there, the more lovely and lovable, the more delightful he is; and there, doubtless, we would as soon think of being jealous because Jesus is loved, as of any one else who inhabits that fair land. And just to the extent that we are Christ-like does this unselfish, unenvious love rule in our hearts even here. "Now abideth faith, hope, love, these three; and the greatest of these is love." "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." Great is love and the faith that works by love! Jesus was God's perfect favorite because he was perfect in love. He lived a life of perfect devotion to God.

The more like him we are in love and devotion, the higher we stand in God's favor. And growth into the likeness of him is the road to heaven — the only road. Every day we are more like him, we are one day's march nearer home; every day we are less like him, we are slipping back, we are farther from home. The man that reads God's Word, that delights in it, that meditates in it day and night, that studies it with prayer and with eager desire to do the Master's will, is always growing into the likeness of Jesus. But if one is careless about the study of the Word, and is much more interested in his temporal goods than he is in the kingdom of God, I do not know of any ground of hope for his salvation, unless he repents and turns.

An Evil Heart of Unbelief.

J. B. BRINEY.

An evil heart of unbelief is a very evil thing. Unbelief is oftener of the heart than of the head. Unbelief of the head usually proceeds from an ailment of the heart. If the heart is not right, the head is inclined to make excuse for it. If the life is not in harmony with the teaching of the gospel of the Lord Jesus Christ, and no amendment is proposed, the mind is disposed to disbelieve the gospel. This mental manifestation is a symptom of a spiritual condition that is not encouraging. When God is kept out of the heart, the mind is inclined to reject him through sympathy. This is in harmony with the principle that causes one member of the body to show symptoms of a disease which is in another member. Headache is often produced by an unhealthy condition of the stomach, and one eye frequently complains when the seat of the trouble is in the other. This natural law operates in the spiritual world, and one member of the spiritual man may show symptoms of a malady that is in another member. Infidelity of the heart tends to work its way to the head through the will. The heart affects the will, and the will affects the reasoning faculties; and thus we are able to see the truth of the statement that "out of the heart are the issues of life."

"If any man wills to do his will," says the Master, "he shall know of the teaching, whether it is of God, or whether I speak from myself." The attitude of the will respecting a matter often determines belief in regard thereto. Men largely believe what they will to believe, and disbelieve what they will to disbelieve. This often comes out in political affairs. An individual wants a certain man to be elected, and he believes that his man will be elected. In this he is so sincere that, if he is a betting man, he will put up money on his candidate. This principle holds sway in spiritual affairs, and in that realm one's conclusions are apt to be in harmony with one's desires. Hence it is that men believe what they want to believe, and disbelieve what does not suit their desires. Desire should not always be permitted to control the will, but the reverse ought often to be the order. We believe that if an honest skeptic

would determine to put himself in line with God and hold himself in readiness to accept the truth as it is in Christ Jesus, and then put his reason to work to inquire into the claims of the Christian religion, he would reach conclusions favorable to those claims. Satisfactory results can not be reached while the mind is hostile to the thing under investigation.

"Take heed, brethren, lest haply there be in any one of you an evil heart of unbelief, in falling away from the living God." This admonition is peculiarly in place at the present time, for religious and scientific fads are sapping the foundations of faith in God, and people are falling away from him. Atheism has had its day, and no intelligent, self-respecting man will now advocate its claims. But a refined, sublimated species of skepticism is now in the air, and it is doing vastly more harm than bald atheism ever did. There is at present a disposition to fall away from the personal God of the Bible, and drop down upon an indefinite something that is said to be "immanent in nature." Men are losing their confidence in the Bible, and as that is the bond that unites and holds the soul to the God of revelation, they are losing confidence in him. The acceptance of the theory of evolution amounts to the rejection of the historical origin of man that is contained in the Bible; and thus a strand of the cord that binds God and man together is snapped asunder. The average mind is disposed to conclude that, if the Bible account of man's origin is a fable, the story of the birth of Christ is fabulous also — that if the account of Jonah and the fish is unhistorical, the narrative concerning the resurrection of the Lord is likewise unhistorical.

If Isaiah did not write the whole of the book that bears his name, how is the average mind to know that he wrote any of it? If Daniel did not write the document that has come down through twenty-five centuries under his name, how is the ordinary reader to know that any book of the Old Testament was written by the man whose name it bears? If Moses did not write the Pentateuch, it is perfectly natural for the unsophisticated reader to reach the conclusion that the whole thing is a fraud. Indeed, the great Renan is candid enough to say that the writings which the "critics" declare not to be genuine, are fraudulent. Of course this is the only rational and tenable view of the matter. If some "great unknown" wrote documents many centuries after the death of Moses, and attributed his works to Moses, he lied like a Cretan and is unworthy of confidence. The allegation of the "critics" that the Bible is a more intelligible and precious book to them since they have discovered its errancy than it was before, amounts to nothing with people who can not understand how a falsehood can be true. All of these things sow seeds that are calculated to produce evil hearts of unbelief and cause people to fall away from the living God.— Briney's Monthly.

The wicked are overthrown, and are not: but the house of the righteous shall stand.

The blue sky is always bigger than the clouds, though we may not see it.— Ram's Horn.

The Love of God for the World as Exhibited by the Separate Persons of the Trinity.

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It is the common faith of all the members of the Evangelical Churches that there is one God, subsisting in three persons, the Father, the Son and the Holy Ghost. They are neither Unitarians upon the one hand, nor Tritheists on the other. They hold the unity of the divine being, but they hold also the trinity of the divine personality. They believe still farther that each of the three persons of the Godhead is a distinct, conscious agent — not a mere mode of the divine subsistence, and that, therefore, one person may address the other, love the other, and even command or obey the other.

They believe that these three persons are of the same substance and of a common nature; that they are equal in power and glory. The definition of the Westminster Shorter Catechism, in answer to the question, "What is God?" applies to all the persons of the Trinity; and in the opening clause, "God is a Spirit," the words "The Father," "The Son" or the "Holy Ghost" may be inserted, and all that follows will be true still. All the attributes of God are thus the attributes of each person of the Godhead.

But the being of God is not fully described in such a statement of the divine attributes. This is a definition of the divine nature only, not a definition of the divine activity — what God is, not what he does — and so soon as we pass from the statement of the divine nature to the statement of the method of divine activities, we find ourselves at once engaged with the personal distinctions of the Trinity.

Although these persons are the same in substance, equal in glory, and share in the attributes of a common nature, we hold that they are nevertheless different in rank and office. The Father is first, the Son is second, the Spirit is third; and each performs certain divine works dependent upon this invariable order. The peculiar personal work of each is plainly set forth in the Scripture in connection with all the divine activities concerning which a revelation has been made; but in the matter of man's redemption the distinctions are emphatic and unmistakable.

The Father appears as Creator, Lawgiver and Sovereign Ruler; the Son as Redeemer, Mediator, Judge; the Spirit as Quickener, Comforter, Sanctifier. The peculiar office-work of each brings each into separate and distinct relations with mankind, and in these separate relations the divine attributes, which are common to all alike, are yet variously displayed. They are precisely the same in each person, but the manifestation thereof is necessarily governed by the relation sustained by the respective persons of the Trinity to mankind in the discharge of their office-work. This is true not simply of a single attribute, but of all the attributes. The justice of God — of the entire Godhead — is not manifested by the Son exactly as it is by the Father; and this not because there is any difference in their respective possession thereof, but because of their different personal rela-

tions to the world. The Father and Son are indeed seen to be in absolute accord, and the justice of the one is a perfect reflection of the justice of the other. Nevertheless, inasmuch as it was a part of the Son's office-work to satisfy the divine justice, which it was a part of the Father's office-work to administer, (though that justice, thus satisfied, was as truly the Son's as the Father's,) its manifestation on the part of the Son bears the aspect which looks towards mercy, while its manifestation on the part of the Father looks towards wrath.

This two-fold manifestation of the common attribute was necessary in order to the revelation of the nature of the divine justice. Thereby the Father helps us to understand the Son, and the Son to understand the Father, and both together to understand the indivisible God. But what is true of this attribute, with regard to its manifestations, is true of all the others.

Personality involves a variety of manifestation; otherwise there would be nothing whatsoever by which the persons might be distinguished. Identity of operation is the destruction of personality, at least in our conception thereof.

We come, then, to the love of God for the world. Even if love be strictly an attribute of the divine nature, or, as it is sometimes called, the sum of all the attributes, the above would hold true concerning it. But it can scarcely be called an "attribute." It belongs rather to the activities of being. By many it is regarded as an exercise of the will. It is certainly an exercise of some sort, and being such, it involves personality. A mere nature can not love; but a person only. A nature may be just, wise, holy, powerful and good; it may indeed be described as "loving." The love of the person may be the reflection of his nature; but nevertheless the love is itself a personal exercise. Therefore as all the divine activities must be referred to the divine persons, so also must love be thus referred.

Yet inasmuch as the basis of the divine love is the divine nature, we may safely assert that all the divine persons cherish for the world exactly the same love. But since the divine persons severally sustain peculiar relations to the world in their office-work, the love will be variously manifested.

In order to understand the divine love, therefore, it is first of all necessary to understand its different manifestations, in the separate persons of the Trinity. For, because it is always a personal exercise, its personal exhibitions must be first considered.

It would be manifestly unsafe to take any of the general declarations of the Scripture and by them construe the particular declarations of personally manifested love. We should rather take the declarations of personal manifestation of love, and derive therefrom our conclusion with regard to the love of God where it is stated in general terms.

The Scriptures are very clear in their teaching concerning this matter. The love of God as manifested by the Father always bears an invariable form. The Son and Spirit likewise, as follows:

I. All passages in which a world-wide love is distinctly set forth are to be referred to God the Father.

In most of these passages this is made particularly plain and as though with direct intention, by the introduction of another person of the Trinity, antithetical to the first person. So it is in the oft-quoted John 3: 16. Here "God" who "so loved the world" is God the Father, because the Savior goes on at once to say that he—the God who so loved the world—"gave his only begotten Son." Clearly, then, it was not, according to this passage, the Son who "so loved the world," but the Father.

Again (Rom. 5: 8): "God commendeth his love toward us, in that while we were yet sinners Christ died for us." Evidently this is God the Father.

Again (John 4: 9, 10): "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This, too, is God the Father. If this last passage be connected with 1 John 2: 1, 2, in which the same expression, "propitiation for our sins," is used, but with the addition of the words, "and not for ours only, but also for the sins of the whole world," it will appear that the love implied in this passage must also be referred to the Father, particularly as the Father is in the same sentence mentioned separately—"we have an advocate with the Father."

Even the wonderful declaration, "God is love" (1 John 4: 16), it would seem should be referred particularly to the Father, because in the verse immediately preceding the apostle says: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God," and proceeding with the very same thought, without a break in its continuity, adds: "And we have known and believed the love that God hath to us" (God the Father it must be still). "God is love, and he that dwelleth in love dwelleth in God and God in him." It must be, then, God the Father of whom he particularly speaks, and that with reference to his love as shown to the world.

It is not necessary to burden this paper with other passages of a similar nature. It seems to be made very clear that wherever the love of God for the world in general is declared, the love is that of the First Person of the Trinity.

II. There are no passages in which the love of the Son is distinctly set forth which can be referred to the world, or to all mankind in general.

There are very many places in which the love of Christ is mentioned, but in every case, so far as I can find by diligent search, he is said to love only his own.

There is but one apparent exception, that of the rich young man. But I do not suppose that any one would think of founding an argument thereon, especially in view of the Savior's treatment of the case.

Consider, then, first the words of the Savior himself while he was yet upon earth. His uniform method is displayed in such passages as those containing the parable of the Good Shepherd, his last address to his disciples before his passion, and his intercessory prayer. Let us hear his words: "I am

the Good Shepherd, the Good Shepherd, giveth his life for the sheep." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

And the words of his prayer are particularly plain: "I pray not for the world; but for them which Thou hast given me." "Neither pray I for these alone, but for them also which shall believe on me through their word."

The Savior indeed dignifies and glorifies his own love in the following language: "Greater love hath no man than this, that a man lay down his life for his friends;" and in two of the passages quoted he is represented not only as loving his own, but his own are explicitly distinguished from the world.

If we now consider the actions and attitude of the Savior during his earthly ministry, we shall find them to be in exact keeping with his words. Even when his mother and his brethren "stood without desiring to speak with him," he in the most unmistakable language indicated that even the ties of blood were not so much to him as spiritual kinship, and stretching forth his hand toward his disciples, said: "Behold my mother and my brethren" (Matt. 12: 49).

This can not be misconstrued. The Son of God, the Second Person in the Trinity, did not exhibit during his earthly life anything which can properly be called "love for the world." He represented it as hating him and hating his. He did not hate it in return, but he certainly expressed no love for it—that is, no such love as he distinctly expressed for his own.

Passing, then, to the teaching of the apostles, we find it to be fully consistent with the teaching of Christ himself. The Son of God is represented everywhere in the Epistles as loving only his own. Paul counsels the "followers of God" to "walk in love as Christ also hath loved us"—"us" are the followers of God, not the world. And in the beautiful passage which follows, wherein he gives particular exhortation to husband and wife, it is enforced by the relation of Christ to his bride: "Husbands, love your wives even as Christ also loved the church, and gave himself for it" (Eph. 5).

John also follows Paul, and in his Epistles, which are redolent of love, it is never the love of the Son of God for the world at large, but for his redeemed. He does not indeed "minimize the love of God for all men," but he certainly magnifies his love in Christ for some men in particular; and it is this, he declares—this above all, this alone, which awakens, develops and perfects their love—"We love him because he first loved us."

Finally, the love of the Son of God as it is now exhibited from his throne in glory is ever represented as of the same nature. He is a High Priest forever,

but it is for his redeemed that he appears in the presence of God (Heb. 9: 24); and his ability to save those unto the uttermost who come unto God by him is secured in this, that he "ever liveth to make intercession for them" (7: 25). There is no indication that in this blessed office-work the Son of God represents the world.

So the redeemed before his throne recall only his love for them, and John, in opening his Revelation, writes as of them: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever;" and we will join in their "Amen!"

(TO BE CONTINUED.)

Light in a Dark Place.

HAKARINI ARUKI.

In reply to my letter, my father wrote me, saying that since my becoming a Christian he had given more serious attention to the Christian religion than formerly, and was more favorably disposed toward it. He stated further that it was his opinion Christianity came in to supply a deficiency in Buddhism, and that probably it was not so bad as he had thought after all.

I did not then know enough — for as yet I was very ignorant of the Scriptures — to oppose the idea of my father that the Christian religion was only one among other religions coming in to supply a deficiency. Besides I was so delighted that he had come to look upon it with any degree of favor, that I was not disposed to be critical.

For the benefit of my young friends who may be tempted to do the same, I wish here to make another confession. I soon fell into the idea of becoming a preacher; not so much because I was anxious to preach the gospel, but because I saw other young men, who had become preachers, were getting good salaries. I saw nothing wrong in wanting to be a preacher even for the money. Accordingly I expressed my desire to the missionary to enter the theological school, also stating at the same time that I was very much troubled for money. The missionary heard my story patiently, and, although admonishing me as to the deep importance attached to becoming a preacher, took me up and fitted me out as a theological student. He meant it for kindness, but it greatly endangered the welfare of my soul. I saw my mistake later, and repented of it, learning that the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

As a theological student I began with small capital, both in purse and in knowledge. I soon began to talk some in public, but it was a fitful, floundering, disjointed effort.

It was not till after the third year that I really began to think seriously. I knew I was not preaching because I loved the souls of men. This thought was renewed to my mind when one day I was reading the Scriptures and came to the passage where Paul says: "For if I preach the gospel, I have nothing to

glory of; for necessity is laid upon me; for woe is with me if I preach not the gospel." I stopped in my reading and asked myself if I had ever felt that way about it. My conscience was awakened, and I felt condemned before God. I knew I had thought more of the salary than I had of the souls of my fellow men. I knelt before God, or rather I was already kneeling, and simply bowed my head over on my desk, and prayed most earnestly that I might be led into a truer service. But I did not know what to do. My father was unable to give me further help in school, and I had no other means of support than that of preaching. I continued to pray over it daily; I knew my life was not in harmony with God, but I was at a loss to know how to correct it. I determined to read the New Testament through again, and to do just what it said as nearly as I could. This determination, when I began to put it in practice, involved much more than I had ever anticipated. I had not read very far till I began to see that I had not done anything from the point of strict obedience to God, but rather had simply intrusted myself to the directions of men. I became convinced that I was not yet on the road to heaven, but was really outside of God's kingdom. To me this was a very serious matter. Was it possible that after all my struggles with the vain superstitions of my country, the errors of idolatry and the belief in false gods, that I had not yet found the true way? And if in error still, how was I to know when I did find the truth? These thoughts troubled and discouraged me. At times I felt as though I might as well give up. But I could not retreat; some things I knew; I knew that the common judgment of mankind said there was a right and a wrong way, and while they erred in the application of the principle, there was, nevertheless, the idea of right and wrong. From my own experience I knew I always felt happy from doing right, and unhappy from doing wrong. Inasmuch as I could not get consent of my mind to abandon all principles of right and give myself wholly over to vice, I determined to struggle on for more light. I numbered 1, 2, 3, the points of right in which I was thoroughly established, and with these as a kind of foundation on which to build, I determined to do my best.

Naturally my thoughts turned toward the missionary that had taught me, for I had a very high opinion of him as being a very learned man. He gave me a very cordial welcome, as usual, and invited me to have a seat, after which I said:

"Excuse me, I have a question."

"Oh, certainly. What is your question?"

"I have been reading the New Testament through lately to see my way more clearly, and I am dissatisfied about my baptism. Peter says it is for the remission of sins, and Paul says we are buried with him in baptism. Can you explain this to me?"

"Where does it say baptism is for the remission of sins?" asked the missionary. I turned to the second chapter of Acts and thirty-eighth verse and read it.

He then said: "Well, that and a few other isolated passages do seem to so teach, but many great men teach that baptism does not have anything to do

with our salvation. If the heart is right, God will save without baptism, and any mode or no mode at all will do. Baptism is only a church ceremony."

I was not able to reply to his statement, but it did not satisfy me. After being silent for a while I finally said: "I can not understand what the Bible teaches at all." What I meant to say was that I could not understand the missionary's explanation of it, for since he said that it did not mean what it seemed to, I did not know what it meant. But in my imperfect knowledge of English this blunt way was the best I could do. It seemed to startle the missionary, and he only looked at me in astonishment and said: "Why?" Then I explained to him that if it did not mean what it seemed to, I could not tell anything about it.

I went away much discouraged.

Family Worship.

NO. I.

N. P. LAWRENCE.

Our Father has very graciously given us the right of petition. I will not take space to quote Scripture to prove this statement, which all Christians are happy to admit, but will draw from my own experience and observation a few conclusions upon the subject in hand.

Worship conducted by the head of a family, or some members of the same, once or twice daily, tends to the formation of a correct habit in each member of the family. Each child will be inclined, as a rule, to follow in the steps of pious, consistent parents.

Scripture read by the family, a verse, or two or three verses in turn, is instructive, especially if questions are asked upon it after the reading. This writer knows by happy experience as a child and as the head of a family.

It may, and should, be a pleasant exercise. If the child is asked to fasten one of the thoughts of the chapter in his mind, and the questions afterwards are pleasantly asked, and correct answers are smilingly received, and the giver commended, a glow of happiness will pervade the circle, and the heart is sweetened for the day, and all will look forward with pleasure to the next family worship hour.

Family worship is an instructor of the young in the form of petition to God. Of course it is premised that the leader knows how himself.

By a well-conducted family worship a good influence is exerted in the neighborhood. We read of a child who, when absent from home on a certain occasion, and being seated at table, she expected thanks to be offered, as usual, at home. Seeing no evident intention to perform the service, she said: "Father prays; if father does not, mother does;" thus unconsciously rebuking the wicked neglect.

Family worship is a heart cultivator. All members of a family whose hearts have not been hardened by long indulgence in sin will be influenced in the right direction by the earnest daily prayers and Scripture lessons.

We were asked on one occasion, when conversing

on the subject, whether the frequency of religious exercises would not have a tendency to cause a distaste for them in the mind of the child. A similar question is: "Will not the Lord's Supper become a contemptible, unpleasant service by the celebration of it weekly?" And just as consistent and reasonable a question is: "Will not physical food become insipid and nauseating when taken thrice daily?" Daily experience answers the last, and the weekly experience of all who properly celebrate the Lord's death gives the negative to the second. People who do not believe that "infants are totally depraved" will be slow to believe that "the sincere milk of the word" will become distasteful to the unperverted mind of the child or youth.

The question under consideration is all of a piece with the idea that "preachers' children are always the worst," which has been declared false by statisticians. Experience is opposed to the affirmative of the question. Of the seven children who daily assembled at our early home fireside and engaged in the family worship of our pious parents, and also three cousins who for years were inmates of the same house, all have showed that such a course is good by confessing their faith in Christ and being immersed. Four have been laid beside our father in the cemetery awaiting the Savior's call, as we trust, to glory. What would have been but for the influence of parental instruction at the family altar we dare not conjecture.

Other examples of families similarly influenced might be cited did space permit.

The man who asks for a command to have family worship is no more consistent than he who asks for a statute commanding him to take possession of an estate to which he has fallen heir.

Unseen Doorkeepers.

Sometimes we see the angel who opens to us the door of opportunity, but oftener we do not see him; sometimes God makes very plain to us the leading of his providence, but far oftener things simply seem to happen "of their own accord."

Yet nothing happens of its own accord. No gate opens without the gate-opener. If any blessing has come into your life, you may be sure that some one put it there; if you hear any call, there is a mouth behind the voice. Not at haphazard has any opening of your life come to you; some hand has taken down the bars, some arm has pushed back the doors.

The cloud of witnesses are more than witnesses; they are preparers, they are assistants. Your dead father is still helping you, if you will let him; your dead mother is still lifting your burdens. The angels are God's ministers sent on his errands, and what errand is more pressing than to aid God's children?

The next time you approach some closed door—whether it be closed by sickness, poverty, former failure, or what not—do not see the door, do not think of it, but think only of the unseen angel waiting beside it; and remember that it is only by following the angels you see that you can obtain the good offices of the angels you do not see.—Amos R. Wells.

The Way

"Enter ye in by the narrow gate which leadeth unto life, and few they be that find it."

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

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Scraps.

J. A. H.

Numbers of our subscribers are promptly renewing, for which we are thankful; many more would do it at once, if they could but realize how much time, money and work it would save to us, to be devoted to other important matters. I believe I am telling the literal truth when I say that I work up to my full capacity to work successfully. I retire at night at from 8:30 to 11 o'clock, as I can get off from my work, and arise between 4 and 5, and I am busy from the time I get up till I go to bed again. And yet I can not do the things that I want to do, and that I am trying to do. This paper is run solely for the good we believe it is doing, and if our readers will watch their papers and renew promptly, it will be a great relief to us. Many have done this, now you do it.

* * *

To-day, the beginning of the fourth week of this session of Potter Bible College, we have about as many enrolled as were received during the entire session last year. We still have room for several more young men. If God wills, we hope to have more room next year. We hope to have elegant accommodations for about fifty young ladies, and room for about one hundred and twenty-five young men, all boarders. If God wills, we will have these accommodations. It is good to cast all of one's anxieties upon him.

* * *

When Jesus tells us not to be anxious about what we shall eat, drink or wear, that all these things the

Gentiles seek after, that our heavenly Father knows we have need of these things, that we are to seek first his kingdom and his righteousness and all these things will be added to us, he adds: "Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof" (Matthew 6: 34). And 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" (Philippians 4: 6, 19). And he tells us, if we do thus, the peace of God, which passeth all understanding, shall guard our hearts and our thoughts in Christ Jesus (verse 7). And 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" (1 Peter 5: 6, 7). What a blessed thing it is to be free from anxiety! And this blessing we may all enjoy if we will but devote our lives to the service of Jesus, and take God at his word. I know the kind of servant that pleases me, and I know how I feel towards the one that does please me. About one hundred people eat at our table at Potter Bible College. Of course we need hands to cook and to do other work about the place. Up to this time we have had about eight colored people, men and women, in our employ. We pay better wages than they can get elsewhere, as a rule. Only one of the eight remains to this hour. The others, as a rule, would do very well at the first, perhaps for a week or two, and then become careless, or sullen, or disagreeable in some way, so that at length it would be necessary for us to settle up and part company. Some of them we disliked to see go away, for they had some excellent traits; others we were glad to see go. But the one that remains has pleased us well all of the time. He tries to do just right. He is a treasure. I am pleased every time I look at him. It is a pleasure to pay him. If he continues as he is, and I believe he will, I expect to stand by him; and if he needs my help, he will get it. He is not perfect; nobody is; but he tries diligently, faithfully, continuously, to do his duty.

Now I think about God looking at me as I do at those whom I employ. Am I careless of his interests? Do I shirk unpleasant duties? Do I try to get as much pay as possible for as little work? Am

I trying to get to heaven by doing just what is absolutely required to get through the gate—and no more? If so, no doubt God looks at me with indignation and disgust every day, and if I do not repent and turn, he will never say to me, "Well done, thou good and faithful servant"; nor will I ever enter into his holy city.

In the days of Jeremiah God said of Israel: "From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely" (Jeremiah 6: 13). And he destroyed them with a fearful destruction. How differently he talked to and of his favorites, Enoch, Noah, Abraham, Job, Daniel and others! Let us beware lest we be overcome with covetousness, false dealing, and carelessness in God's service, and so be lost forever. Covetousness, I believe, is by far the most dangerous of all sins to the church member. It is the most insidious of all sins, it is the most respectable. We call the man "well off" who has accumulated much money, no matter how he got it. We call him "successful" who is rapidly making money. And we say over the dead body of one who has laid up great stores of treasures, "He was a very successful man, a very successful man indeed," although he has spent his life in doing the very thing Jesus tells us not to do. Do you think God will say to the man who has spent all his days in laying up treasures here on earth for himself and his children, "Well done, thou good and faithful servant"? How could he, when the man has been doing every day the very thing Jesus tells him not to do? We are covetous because we do not believe in God. If we believed his word, we would feel no need to be laying up treasures. For this cause covetousness is idolatry.

An Impersonal Discussion.

J. A. H.

Our readers will remember that some weeks ago I proposed to Brother Daniel Sommer, of the Octographic Review, a discussion of the questions upon which he had brought such grievous charges against me and against the editors of the Gospel Advocate. I preferred an impersonal discussion; one in which the questions would be considered on their merits, without any reference, direct or indirect, to the person, name, reputation or character of either Brother Sommer or myself; but, whether personal or impersonal, I wanted the discussion for the truth's sake. I want to get the truth on these matters before the readers of the Review; and I am entirely willing for Brother Sommer to do his best in the defense of his peculiar views before the readers of THE WAY.

This proposition of mine was noticed in the Review of October 7, in an article of more than two long columns. I want to notice several thoughts suggested by his article:

1. He has a peculiar idea of what it is to be personal. He claims that he has been impersonal in writing about me, but that I have been grossly per-

sonal in my articles in reply to him. And he seems to be much aggrieved thereby. With him, apparently, to be personal is to call one by name; to be impersonal is not to call him by name. He has never called my name in his paper, so far as I know, but in making these charges he has referred to me as a Southern brother, as an editor, as one who favors the appointment of elders, deacons and evangelists by fasting, prayer and the laying on of hands, as one who opposes the reception of members into the congregation by giving the right hand of fellowship, and he called by name the school of which I was superintendent for ten years, and the college of which I am now president, and the paper which I edit and publish. Every one of his readers who knows me would recognize me as readily by these marks as they would by my name. Personal means "relating to an individual; affecting individuals; peculiar or proper to him or her, or to private action or character" (Webster). When you describe one accurately by other terms than his name, you are just as personal as if you had called him by name. And that is what Brother Sommer did.

2. In a very paternal, not to say popish, way he advised me to consider the questions of "the right hands of fellowship" and "the laying on of hands" before venturing farther; and he was very much grieved, apparently, because he thought I did not heed his admonition. Now, to be frank with him, I think I know men who understand the Scriptures and the English language much better than he does, and who are much better qualified to give fatherly advice. Indeed, I am confident that I have studied both the subjects to which he referred to greater profit than he has; and this I expect to show to his readers, if I ever get a chance.

3. He charged me with being a disturber of the peace of the churches, of sowing discord among brethren, of being guilty of sacrilege in naming THE WAY, and of improperly appropriating the Lord's money in building up the Nashville Bible School and Potter Bible College. He charged David Lipscomb and E. G. Sewell with some of these same crimes. In referring to these charges, and to the grounds on which he based them, I used the words "foolish," "frivolous," "wicked," "slandrous" and "murderous." When you show that a man who claims to be a preacher of the gospel of Jesus is guilty of persistently sowing discord among brethren by teaching that which is false, that he is guilty of sacrilege, and that he persists in misappropriating the Lord's money, you murder his reputation as a preacher. To the extent that Brother Sommer's readers believe the charges he has made, he has murdered my reputation as a preacher and teacher of the religion of Jesus. And if he himself believes them to be true, he ought boldly to have mentioned my name, like Paul did that of Peter when he rebuked him (Galatians 2: 11-14), and not to continue beating about the bush in his so-called impersonal way.

Now the differences between us, concerning which his charges were made against me and others, which we are to discuss in that impersonal discussion, if it ever comes off, in his own words are as follows:

"1. The Scripturalness of taking the Lord's money to establish schools or colleges that are chiefly secular.

"2. The Scripturalness of applying sacred terms to human enterprises.

"3. The Scripturalness of extending the right hands of fellowship to baptized believers when welcoming them into the local congregation.

"4. The Scripturalness of laying uninspired hands on men when ordaining them to official position in the church."

I object to his statement of each and every one of these matters about which we differ, because he uses terms in each of them that are more or less ambiguous and vague. We might write many articles on them without coming to the real issues. Let me illustrate what I mean by this: Brother Sommer talks about "the Lord's money," and he thinks it is wicked to use it for the building up of schools and colleges that are chiefly secular. What does he mean by the Lord's money? Does he mean money that has been put into the treasury of the church? or does he mean all the money which Christians have? or all the money that is in the universe? I have lying before me "A Bi-monthly Journal devoted to preparing godly men for the work of the ministry in the Church of Christ." Its motto is: "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." It was published by Daniel Sommer, Richwood, Ohio, July, 1889. The copy before me has sixteen pages of matter, thirteen and a half of them being taken up by an article on "Speech," two and a half pages are devoted to an article on "My Church." The first article is devoted to English Grammar, to the importance of speaking English correctly, and how to learn to do it. This article is by Daniel Sommer. He says it is shorter than usual, because he had to leave home to go to Canada. Had it been of the usual length, I suppose it would have filled out the other two and a half pages, and the issue would have been filled with an essay on English Grammar. Brother Sommer teaches it after this style:

"Three little words you often see
Are articles — A, An and The.

"A noun's the name of anything,
A School, or Garden, Hoop or Swing.

"Adjectives tell the kind of Noun,
As Great, Small, Pretty, White or Brown."

And so he goes on through the parts of speech. He teaches that we should say, "It is I," not "It is me." He devotes more than a column to enforcing this point. He teaches that "a verb must agree with its governing noun in number and person"; and he then says that taking it all through, there is no rule more difficult to observe than this one. He shows that we should say, "Our fathers were under the cloud," not "was under the cloud"; that we should say, "I saw," not "I seen"; and then he instructs about irregular verbs. He talks about "lay," "laid" and "lain"; about "wot," "wist" and "to-wit"; about the correct use of the words "understanding" and "misunderstanding," and about many other such

things. For twelve of these "lectures," for that is what he called the pamphlets, he charged four dollars. Now I wonder whether Brother Sommer considered this journal, "The Helper," which was "devoted to preparing godly men for the work of the ministry in the church of Christ," a religious or a secular institution; and whether or not the money they paid for it was the Lord's money. I wonder if he thinks that when we take money from people for teaching them English Grammar it is misappropriating the Lord's money to build up a secular institution; but that when he takes money from "godly men" to teach them English Grammar, it is a proper and righteous thing to do. Is the difference after all as to where the money goes — whether it goes to Daniel Sommer or to some one else? In some things it certainly does make all the difference with him between sacredness and sacrilege as to whether Daniel Sommer or J. A. Harding is the doer of the deed. For instance, I publish a paper and call it THE WAY, and he accuses me of sacrilege because I take a term that is applied to Jesus and put it at the head of my paper; but when he publishes a bi-monthly for teaching a mixture of sacred and secular things, and calls it "The Helper," he does no wrong, though Jehovah is called "the Helper of the fatherless"; and Christians are taught to say, "The Lord is my helper." It is true that "helper" is a word used daily in our common speech, but so also is the word "way." It is true Brother Sommer did not mean to insinuate that he, or his periodical, is Jehovah when he named his pamphlet "The Helper," but no more did I mean such a thing when I called this paper THE WAY. Doubtless he meant that he wanted to help godly men to be better ministers in the service of Christ; just as I meant that I wanted to make plain to the people The Way of righteousness, that they might walk therein. I wonder if he can see now that the name "THE WAY" is not one whit more or less sacrilegious than the name "The Helper," when applied to periodicals designed to help people to become better servants of Christ! I doubt if he can see it, for with Daniel it makes a great deal of difference as to whose ox is gored as to what the decision of the case should be. The reader now can see why I applied the terms "frivolous" and "foolish" to some of his reasonings. When his own interests or prejudices are involved, he is liable to esteem any one, concerning whom he may write, guilty of sowing discord among brethren, of sacrilege, and of misappropriating the Lord's money, or of something worse. Does Brother Sommer think it is wrong for Christians to spend money in building up schools and colleges to educate people, but right for them to spend money to build up a periodical to educate them? Does he think Potter Bible College is more secular than The Helper was? He charged four times as much for twelve issues of The Helper as I charge for fifty-one issues of THE WAY; one copy of THE WAY contains nearly as much as one copy of The Helper; about nine-tenths of The Helper that lies before me is secular, while fully nine-tenths of THE WAY is devoted to teaching the doctrine of God; the Holy Spirit uses both of the terms, "the helper" and "the way," of the Lord; so this

paper is sacrilegious while Daniel's is sweetly innocent in his sight! It did not occur to him that he was doing wrong in calling his paper The Helper; but at a glance he saw sacrilege in the names Gospel Advocate and THE WAY. With him it is strictly a question as to whose ox was gored.

His second proposition is concerning "the Scripturalness of applying sacred terms to human enterprises." He means, I suppose, by "sacred terms" such words as "The Way" in the name of this paper, and "Bible" in the Nashville Bible School and Potter Bible College; and by "human enterprises" he means this paper and these educational institutions; but I would like to know whether or not he considers "The Helper" a sacred term, and the paper he has so named a divine enterprise, or how that is? Again I am reminded of that ox.

As to his third proposition, he is inclined to modify very materially the extent and force of his original affirmation. Formerly he taught that the extending of the right hand was necessary to acceptance into the fellowship, that there could be no formal rejection if there was not a formal acceptance, and that this formal acceptance is sustained by Scriptural inference.

In his fourth proposition he uses the terms "uninspired hands," "ordaining" and "official position," all of which are more or less ambiguous. I want clear, unambiguous statements, and a fair, honorable discussion of them; so I suggest the following:

1. In spending money in the building up of Potter Bible College the Scriptures were violated.
2. The terms "The Helper," "THE WAY" and "The Gospel Advocate" are proper and appropriate names for the journals to which they are applied.
3. The Scriptures require that the right hands of fellowship should be extended to baptized believers to receive them into the fellowship of the local congregation.
4. Those who separate, or set apart, men to be evangelists, elders or deacons should fast, pray and lay their hands on them.

If Brother Sommer wishes to insert the names "Nashville Bible School" and "Potter Bible College" in the second proposition, I do not object. By the terms "proper," "appropriate," I mean fit, suitable; and nothing is fit, suitable, that is a violation of God's will.

To one other thing I wish to call attention: In a discussion between myself and Brother Sommer on "The right hands of fellowship," some years ago, he separated one of my articles into fragments, and interspersed these fragments throughout his article; so that his readers would not be at all likely to get the force of what I wrote. In doing this he plainly violated the Golden Rule. No man would be willing for one of his articles, in a written discussion, to be mutilated in that way. That this was done because Brother Sommer was conscious of the fact that he could not answer the argument, and was therefore unwilling for his readers to read the article as it was written, I have never doubted. He speaks in his recent article of my becoming "sufficiently reformed to appear in the Review"; but if I had treated an opponent's article as he treated mine, I am certain

that I would never be sufficiently reformed to appear at God's right hand in peace till I had repented of my sin and confessed it. If he has ever repented and confessed, I have not heard of it. If he will print that article of mine in his paper with his reply to it, both in the same issue, I will copy them into THE WAY, both in the same issue. I do not believe he will dare to do it. I was then writing regularly for the Gospel Advocate; to copy his article into the Advocate to reply to it would have made it necessary for me to reprint my own, to which his was a reply, entire; for the whole of mine was interspersed in his; but this would have been to put two articles of mine and one of his in the same issue of the Advocate, thus taking up much more space than was allotted to me; and this I was unwilling to do, especially as there seemed no prospect of getting fairly before the readers of the Review. So the discussion came to an abrupt conclusion.

The lesson that I learned from this incident has caused me to make these stipulations: 1. Each must print his opponent's articles entire; and, as nearly as possible, as they first appeared. 2. There must be a word limit to the length of the articles. I am willing to make it twenty-five hundred words to the article (which will be about two pages of THE WAY) or less, as Brother Sommer may choose. Now if he wants to debate, he can begin.

The Love of God for the World as Exhibited by the Separate Persons of the Trinity.

PROF. DAVID R. BREED, ALLEGHENY SEMINARY, PA.

NO. II.

III. There is but one passage in which the "love of the Spirit" is distinctly mentioned. This, however, is referable only to the saints: "Now I beseech you, brethren, for the Lord Jesus-Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15: 30).

But the nature of the Spirit's work is such that the manifestation of the divine love in his case is much more evidently towards a particular class than in the case of either of the other persons of the Trinity.

He is given only to those that believe, as an indwelling Spirit; those whom he leads are the sons of God, and he makes intercession only for the saints (see Rom. 8: 26, 27), interceding not as Christ, for them in heaven, but in them, and through them.

The widest possible difference is thus made between the two classes in the work of the Spirit, which is evident without farther discussion.

It would then appear that in the personal manifestation of the divine love for men by the Father, Son and Spirit there is this evident distinction made in the Scripture: The Father distinctly manifests love unto all men — "the world"; but not so, and distinctly, the Son, and not so the Spirit. How is this to be explained? If, as we assumed in the outset, the persons of the Trinity can not be at variance, or if the divine love itself be regarded as exactly the

same in each, how shall we reconcile the apparent indifference in its manifestation?

There seem to my mind to be but two methods of reconciliation. It must be found in a limitation of the meaning of the word "world," or in a limitation of the meaning of the word "love" when applied to the world. Either the world is not so broad as it appears to be in these passages, or the love of God for the world is not so broad as it appears to be.

The first method is adopted and advocated by certain authors. They argue that the word "world" and similar expressions never mean all men absolutely, but only a certain portion considered in its entirety, so that in this sense the portion may be called "the world." In this view the "world" may sometimes be the elect, at other times the non-elect—two opposite classes, yet each "the world." This position is supported by what appears to be at first sight a very plausible argument, inasmuch as there are many passages in which it is quite clear that the "world" is limited by the very context. A decree went out from Cæsar Augustus that "all the world should be taxed" (Luke 2: 1). Of course it was not all the habitable world, but only all the Roman world. "The whole world lieth in wickedness" (1 John 5: 19). Of course it is only the wicked world, because the writer has already excepted "we are of God." There are very many passages of this character, from an ingenious grouping of which it might be made to appear that the "world" does not mean the world, but only a part of it, and that, therefore, when it is said that God loves the world, the meaning is that he loves only that portion which he has chosen in Christ Jesus.

I reject this method of reconciliation for two reasons:

First — Because when the word means only a portion, it is indicated by plain usage, or by the context.

Second — Because the method proves too much. Upon the same plan it might be shown not only that God has no love for the world as such, but that he has no other affection for it, such as pity or forbearance.

In my judgment, such expressions as those in which God's universal love is set forth can not be subjected to any limitation in the extent of the love. The words "world," "all men" and the like are not invested with a double meaning. They mean what they appear to mean; they are as broad as they seem to be, except when the limitation is apparent, either in common usage or in the express words of the context.

We are then shut up to the second method. The reconciliation must be found in a limitation of the meaning of the word "love," which limitation is therefore found not in its extent, but in its quality.

Let us observe how this method is established and illustrated in the manifestation of the divine love by the second and third persons of the Trinity respectively.

First — In the love of the Second. — Though there be no passages in the Scripture in which the love of Christ for the world is distinctly expressed, yet the Savior certainly did present himself to the world, and still continues to do so, in a way that is unspeakably

loving and lovely. He shows to all mankind that which may well be called "love," so long as it is distinctly understood to be not that love which appears in the passages quoted. Yet it is sufficient to justify him and condemn them if they reject him. He "came into the world to save sinners," and the fact was published to the world. He did not confine his appearance to a chosen few, and offer himself to them alone. He offered himself to all. Few indeed were chosen; but many were called — called earnestly and affectionately; called in the same terms and by the same arguments as those who were chosen. The second person of the Trinity, in the discharge of his office-work, presents the same inducements and invitations to all. "Come unto me, all ye that labor." "If any man thirst, let him come unto me and drink."

The few who were chosen, were chosen "out of the world," as Jesus said — in its sight and hearing. They obeyed the call which others slighted. The only evidence which they gave or which Christ himself gave that they were chosen appeared in their acceptance of the call — the very same call which others refused.

The love of Christ, however, determined this difference: that the one class should yield to the influences which the other class resisted. "Ye have not chosen me, but I have chosen you." "Herein is love, not that we loved God, but that he loved us." "We love him because he first loved us." Nevertheless he called the second class, invited and entreated them; plied them with the same arguments, subjected them to the same influences; and not a mortal man among them knew that he was not chosen except by his own incorrigibility.

Second — The same limitation as to the quality of the divine love appears in its manifestation by the Third person of the Trinity. His influence is exerted upon the heart of every impenitent person — pleading, restraining, inviting — the same influence upon each. Such work may certainly be esteemed a work of love, if again we understand in this not such love as he is seen to manifest toward the chosen of God. With such his love takes another form, the difference again being one of quality rather than of extent. He enlightens their minds, renews their wills, and they are born again, a new creation. This also is the result of determining love, whereby the one class are separated from the other.

If now we turn from the exhibition of the love of God afforded respectively by the Second and Third persons of the Trinity to that which is afforded by the First person, shall we not find the complete reconciliation of those passages in which their love is separately set forth, and the explanation of the fact that the Father is said to love the whole world, whereas neither Son nor Spirit is ever said to do so?

Each person has his own peculiar part in the work of redemption and sustains his own peculiar relation to the race which is to be redeemed. In the case of the First person this race is viewed as a whole. Because of his paternal relation to his whole creation the Father may declare "all souls are mine" (Ezek. 18: 4) in a sense wherein the words could not be employed by either Son or Spirit, for all souls are

related to him as they are not related to the Second person or to the Third.

He is the universal Father — not in his relation to individuals, but in his relation to the race; not in the matter of redemption, but in the matter of creation. No individual sinner is a son of God, nor can he become one except by adoption. But mankind, as the creature of God the Father, has its origin in his paternity, whereby he is the fountain and source of all things.

Since, therefore, the Father sustains this peculiar personal relation to his creatures, his part in their redemption does not contemplate them strictly as individuals, nor has he any actual and active work in the process of their individual salvation. His work is discharged in giving his Son, and in sending his Spirit, which persons perform the strictly individual work, the Spirit even more emphatically than the Son, since it is the Spirit's part to apply the redemption purchased by Christ.

So, then, in giving his Son, and in sending his Spirit, which is the Father's peculiar work in redemption, individuals are not generally distinguished from the mass. Separate persons are not so much contemplated as the race; not a single class, but the whole creation; not so much the chosen as the world; and the world is therefore represented as the object of the Father's love.

But since the Father has relations to the other persons of the Trinity, his love must also have reference to them and to their work. We therefore find many passages in which the love of the Father reflects the peculiar love and personal work of both the Son and the Spirit; so that while the Father has his own peculiar work and personal manifestation of love, and while the Son has his, and the Spirit his, yet because of the mutual relations of the persons of the Trinity and also because the goodness of the divine nature is common to all, the love of one person has its perfect corresponding reflection and illustration in the love of the other. In the Father's love the love of the Son is also reflected, and in the Son's love the love of the Father is reflected, while yet the personal manifestation of the love of each is preserved intact. The same is true also of the love of the Spirit. The Father loves the world, yet in many passages he is represented as loving particularly and individually those whom he has given to his Son. The Son loves his own, yet he is represented in many passages as coming into the world which the Father loves in order to call upon all men everywhere to repent, and to invite all men everywhere to himself. There is here no confusion or contradiction, but only absolute consistency, when the peculiar relation of each separate person of the Trinity to the world is kept in mind, and the Scripture is construed with reference to their respective office-work.

We thus arrive at a more intelligent interpretation of the passages in question, in which the love of God would at first sight appear to be not only universal in its extent, but also uniform in quality.

We perceive —

First — That this love, represented as universal, is the love of the Father, and that it is represented as

universal in the Scriptures simply because of the Father's relation to the race.

We perceive —

Second — That this love has two very clear divisions corresponding to the manifestation of the divine love by the Second and Third persons of the Trinity, which divisions must never be ignored or obscured in any dogmatic deliverance.

Should the love of God be so represented as that it should be made to appear that God — the Triune God — exercises and manifests to all men everywhere, collectively and individually, the same love, without any determining distinction, then will very great harm ensue instead of the great good that is by some anticipated. The doctrine of a divine love which is not only universal, but uniform, is equivalent to a doctrine of universal election. Such a doctrine, if accepted, would destroy the sense of responsibility, and render sinners thankless and careless. The doctrine of particular love, however, and of an outflowing particular election, all in the secret purpose of God, and made known only by such repentance, faith and love as are enjoined on all men, has no such effect, but rather the reverse.

If, then, the teaching of certain passages relative to God's universal love be not clear, let them be made clear in the illustration and exhibition of that love afforded by the separate persons of the Trinity. Or let them be interpreted by such other passages of Scripture as set forth plainly the very quality of that love which is represented as universal, and in which even its peculiar manifestation in each person of the Trinity is exhibited. With two such passages, both from a single Epistle of Paul, I close (Titus 2: 12-14, R. V., and 3: 4, 5, R. V.): "For the grace of God hath appeared bringing salvation to all men, instructing us to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously, looking for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works." "But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration, and renewing of the Holy Ghost." — Bible Student, Columbia, S. C.

The One Thing Needful.

J. M. M'CALEB.

I wish to recommend a second reading of the first page of the Gospel Advocate of February 13th. In it the editor says some excellent things on the duty of churches to be alive in missionary activity. I wish also, in this connection, to emphasize another point that is a kind of prerequisite to the one so happily brought out in the article above mentioned:

In order for the churches to come up to their duty in missionary work, there must be more laborers to

take the initiative to lead them out, and in whom they can confide. As slow as the churches seem to be in giving, I am persuaded that there is a greater lack in the going than in the giving. Fathers and mothers are more willing to give their money to the missionary cause than their sons and daughters. When it comes to the latter point they sigh and say: "Well, I don't know. Anyhow — let somebody else go, and we will help to support them; but don't encourage our children to go; we can never stand it." Who that somebody else is to be they are never just prepared to say. All they know or care to know about it is, they don't want to make the sacrifice themselves. They train up their children for business, for the various professions, and to "marry well"; and if one happens to stray off as a missionary, he or she has thrown away the real purpose of life, and has become a kind of religious prodigy, only to be wondered at by sane-minded people. The young are trained that to be anything of note in the world, they must in some way make money or marry it; so when they are approached on the subject of becoming message-bearers of the words of life, it is so far from their nature and desire, so entirely alien to their thoughts and aspirations, that they simply answer you with a catch of the breath and a stare.

I sometimes fear that giving becomes a kind of substitute for self-consecration. Many have been led to see that the gospel should be preached to all nations, but when the question is approached as to who is to do this work, it is not so easily disposed of; some have bought land, some oxen, and some have married wives. "Well, anyhow," they say, "you go, or get somebody to, and we will do the giving." This answers as a kind of "hearts' ease," and they go along persuading themselves that it will all come out right in the end. The Lord is saying to many now, as he did to Abraham: "Get thee out of thy country." But all sorts of objection are made to evade the obligation. When the Lord wanted to send Moses on a mission of redemption, he made all sorts of excuses, not one of which in the eyes of the Lord was worth a cent. He knew that Moses was deceiving himself and was acting the hypocrite. Nineteenths of the excuses to-day against missionary work among the unconverted at home and the heathen abroad are hypocritical.

Parents persuade themselves that for one reason or another they are opposed to missionary effort among the heathen, but I fear, not a single reason are they willing to make known, is the real trouble that stands in the way. There are young people now in the home churches that would gladly go as missionaries if only they had the proper encouragement. But their parents stand in the way. If they ever enter upon such a work, it will probably be after their parents are dead. Many seem to look upon the matter somewhat in the light that if one is not very promising, and would probably not be president any way, has no family of his own, but few friends, and father and mother both dead, he's the one that ought to go to the heathen. But some one will likely say I am too hard. Of course I know there are some whom this criticism will not touch, nor for them is it

intended. Yet there are many, I am persuaded, to whom it will apply. "It is a fearful thing to fall into the hands of the living God." Everything is open before him. Not a single thing can we conceal from him, who knows the very thoughts and intents of the heart.

The one thing needful is consecrated workers. I have never known or even heard of a man or woman that starved to death while preaching the gospel or leading a life of true consecration to God.

Tokyo, Japan.

Sunshine,

Has a little bit of sunshine
Of your life become a part?
Do not let it fade and perish
In a corner of your heart.

Do not let a brother, seeking
For a joy that's thine to share
Turn away in silent sorrow
With his dreary load of care.

Nay! release the little sunbeam,
Send it sparkling on its way;
Let it speed on love's light pinions
In its mission true and gay.

You will find your pleasure sweeter,
Purer, more without alloy,
Taking half your brother's troubles
In return for half your joy.

—Selected.

Mission Notes.

J. H. LAWSON.

About seven months ago I came to the new country of Oklahoma to build up pure New Testament Christianity. At that time there was not a loyal preacher or church in any of this new country. I secured a gospel tent, seated and lighted it, and began in earnest. I have to date set in order four congregations and assisted other places. But the work is too much for one man. The calls are many and urgent. Knowing the needs of the field, I have secured the services of two faithful young men to help me. I shall give them a home with me, feed and clothe them, and send them out to establish churches after the New Testament pattern. In this way I hope to establish many churches in this new country.

The country is now thickly settled, and school-houses have been built in most every district. But there has been but little preaching of any kind done in the country. The people are anxious to hear the gospel. The country has now been opened one year, and in many settlements no preaching whatever has been done. There are brethren and sisters in most every community, and they are anxious to build up churches before sectarianism is organized. But they are not able to support a preacher.

Until this year there were no houses built on land

broken. All had to build houses, fence and break the land, and support their families while so doing. There is but little money among the common people. In many instances, instead of getting a support, I help support them by assisting them in buying Testaments and song books. This I believe to be right. Those who know me have been helping me do this work by contributing to my necessities. But we must enlarge the work, and this will increase the expenses.

There are now six churches contributing regularly to this work, but we need at least twelve more. Can we not secure twelve others? Surely if we are what we claim to be, we will show our faith by our works. I do not expect the Lord to perform a miracle in order to support a preacher in mission work or any other work, but believe he has placed the obligation on his people. Will they perform the obligation? I believe they will, and from them and through them we hope to be able to carry on the work. If any one desires to know of me or my ability, I refer them to Bros. Jesse P. Sewell, Dallas, Tex.; T. B. Larimore, Florence, Ala.; J. N. Armstrong, Bowling Green, Ky., or to the church at Whitewright or Sherman, Tex. Will the brother who reads this help me in preaching to these perishing people? We must labor while it is day.

Mountain Park, O. T.

Houston, Mo., September 26.—J. A. Harding—Dear Brother: I have been a regular reader of THE WAY for almost two years. I see many things in it that are good, some bad, and some indifferent. Your answer to Brother H. H. Hanley and others who oppose the teaching of Bible colleges is just right. Go on, my good brother. Teach the Bible to every creature to the extent of your ability. God will bless you for that.

You tell Brother Daniel Sommer that he charges you and other good brethren wrongfully and untruthfully of sacrilege and of despoiling the house of God. You say: "If he does not repent of this sin and acknowledge it, he will be lost forever." That is a very strong statement, but I shall not say that it is untrue.

But in THE WAY of the 11th inst. one J. N. Armstrong says that all who favor the organization of societies to do the work of the church and the use of instruments in the worship are in rebellion against the authority of Christ. He says such should not be fellowshipped nor in any way recognized as Christians. He says Rom. 16: 17, 18, describes such, or it is worthless as Scripture; that from such we should turn away; that God will not hear their prayers. Now if Brother Armstrong makes these charges of rebellion untruthfully, what will become of him if he does not repent and acknowledge his wrong? And what will become of Brother Harding, who knowingly published these things? Examine the word "rebellion." It is a worse crime than sacrilege, because it is willful and malicious. Nothing else is rebellion. A man may commit sacrilege or despoil the temple of God, thinking that he is doing good service. But rebellion means openly opposing authority. Do

those who favor Missionary Societies or Endeavor Societies openly set themselves against the authority of Christ? You and Bro. Armstrong know that they do not. I attended the Missouri State Missionary Convention this week at Springfield. Not one word did I hear from any one that indicated in the least degree a desire to oppose Christ's will. The most pious and loyal spirit was manifested in all their talks and prayers. They may possibly be wrong in some things, but surely not rebellious. Their souls' desire and prayer to God was that the gospel should be preached to every creature, and that the kingdom of God should fill the whole world.

Romans 16: 17, 18, does not refer to these people. They are in no sense serving their own belly, nor putting occasions of stumbling in their brother's way. What they are doing is not the works of the flesh. They are not what Paul called disorderly. Hence when Armstrong and others withdraw from these brethren for doing the good work that they are doing in building up the kingdom, then Armstrong and his followers build up a faction and become a sect, and are thus causing a division that is contrary to all the doctrine that they ever learned from the apostles.

Now, my good brother, I think justice and the Golden Rule require you to publish this. I know if you or Bro. Armstrong would have attended the Convention that I attended this week, and used calm, deliberate common sense, you never would again hint that these brethren were rebellious. Yours for the truth,

W. J. Frost.

NOTE BY J. A. H.—Some attention will be given to this later, if God wills.

Too Busy to be Kind.

"I sometimes think that we women nowadays are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small, wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor; but for the common, every-day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence and friendly chats about domestic matters helped to brighten weary days and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her; especially we ought not to be too busy to give and receive kindnesses in our own home."

May no one be able to say of us that we are too busy to be kind.—Young Woman.

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 they be that find it."

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

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Scraps.

J. A. H.

We have heard most favorable reports of the prospects of the Bible School which Brother S. M. Jones is to open in Beamsville, Ontario, this fall. It appears that the school will have a fine opening. We would like to have an article concerning it for publication in THE WAY. And hope that Brother Jones or Brother Wright will give us one soon. The opening of every new school of the kind gives us joy. Our daily prayer is that the Lord may prosper it to the greatest possible extent.

* * *

We have sent statements of accounts to all of our delinquent subscribers within the last two or three weeks. We hope they will promptly renew. We want to enlarge THE WAY in a short time, and prompt renewals will help us when we need help to this end. We need more room for several reasons. We want a page for church news, one for personals, one or more for brief clippings, and several pages more for our contributors. Now stand by us, and you will not regret it. We want to furnish you a paper that you can't well do without — one that will have something of interest in it for every member of your family.

* * *

We still have a few places for young men in our school, Potter Bible College, though several places have been taken since our last issue. If you want to come, write to us first to see if we have room. It seems clear to us now that we will need another new building next session, and we are hoping that we may have it. And we will have it, if it is best.

A Reply to My Accusers.

J. A. H.

In last week's issue attention was called to the fact that it is claimed my own experience shows God does not specially care for those who put their trust in, and live for, him; if indeed I am one of that class. For, it is alleged, I gave my note to a brother in Nashville for one hundred and twenty-six dollars and some cents, more than a year ago, and that note remains unpaid to this day. "Now," it is argued, "if God specially cared for one, he would be able to pay for what he gets when he gets it. He would not be compelled to get things he can not pay for." If it were granted that this statement of the case is full and fair, it would not follow that God does not supply all the wants of those who put their trust in him, for I may not be one of this favored class; or, if I am, I may need just such a chastisement as this experience would give me. The Holy Spirit says God chastises every son that he loves; and that if one is not chastised, he is a bastard and not a son. I am sure that some Christians need to be hard pressed by the debts which they have foolishly brought upon themselves to teach them the lessons of diligence, economy and self-denial, and promptness in payment.

But the facts concerning that note put a different aspect on the matter altogether. In the first place, more than half the face value of it has been paid; in the second place, not a cent of it is due till August, 1903; in the third, I confidently expect every cent of it to be paid before it is due; and in the last place, that note was not given to pay for anything I had ever received or expect to receive; it was not to pay anything that is called a debt by the civil law. I had entered into a business arrangement with Brother J. W. Shepherd without anything being agreed upon, or said, about the time the arrangement should continue; but my removal from Nashville to Bowling Green caused a termination of our business connection. Brother Shepherd had made expenditures that he would not have done had it not been for our engagement; so I thought it right for me to help him bear the burden of them. I believed it would be wicked for me not to do it. After a full consideration of all the facts, I felt it to be my duty to pay him \$126.50, and that is what that note is for. It was

cheerfully given, and every cent of it will be cheerfully paid, if God wills, though, as has been said, not one cent of it is for anything that I ever received. The man makes a great mistake who supposes he never owes anything except for value received—except for a debt that would be recognized by the civil law. Paul the apostle gave his note for a debt of love. (Philemon, 18, 19.)

Another report came to me concerning my association with Brother Shepherd. A brother said to me: "Brother Harding, I have heard a story that reflects upon your Christian integrity and injures your influence. I do not believe it. I want to ask you about it. If you think it wise to answer me, well and good; but if not, it will be all right with me." I told him I would like to hear his story and to answer his questions. He then spoke in substance as follows: "I heard that when the time came for you to move to Bowling Green, you and Brother Shepherd could not agree upon the terms of settlement; that you were not willing to act fairly; and that you and he agreed to leave it to three brethren, one to be chosen by each, and the other by the two thus selected. And I heard that the three brethren decided against you at every point, and constrained you to pay what was just." This story is false at every point. I was not only willing to do justly with Brother Shepherd, I was more than willing. I would rather pay any man too much than too little. Brother Shepherd is my son in the gospel, a man I have always loved and honored, and whom I have always believed to be unusually devoted to Christ; and even if I had been disposed to wrong anybody, he would have been one of the last I would have thought to injure. The facts are these: There was never a moment's hitch in the settlement so far as the amount due him for work done was concerned. When he presented his account, it was paid at once. I had proposed to him to meet and settle a number of times before we did. He was very busy, and so was I; and the matter was delayed; but the account was paid as soon as presented, without one moment's debate about it.

But there was a difference in judgment between us as to what share of the burden I ought to bear, growing out of his having built a room expressly for a printing office for THE WAY. It had been feared we would have trouble about this; but I had not anticipated any; I was from home evangelizing (during vacation), but was certain everything would be promptly settled when I got home; for I knew I was willing to do exactly right, and I was sure Brother Shepherd was also. So when we met for a settlement, I suggested that if we could not agree about it, we should submit the matter to two good and wise brethren; and I suggested Brethren David Lipscomb and William Anderson. Brother Shepherd was pleased with the suggestion and the men; and he favored going before them at once, and talking over our matters before them. So we did. They were not inclined to say anything, but wanted us to settle ourselves. We insisted that their judgments in the matter were unbiased, and that whatever they would advise we would most willingly do. But they per-

sisted in refusing to decide for us. During the conversation that took place in their presence I expressed the judgment that I ought to pay Brother Shepherd \$126.50; that I had received nothing for this, but that he had made expenditures for printing THE WAY that he would not have made had he known it would so soon be removed to Bowling Green; and that I believed the amount offered would be a fair compensation for his extra expenditure, inasmuch as he was then using, and would continue to use, the room for a printing office. After a good while the conversation was brought to a close by Brother Shepherd and myself leaving the room, after we had again insisted on their advising us as to what we should do, and after again expressing our willingness to do whatever they thought right. They soon called us back, and spoke in substance as follows: "We still think you ought to settle this yourselves, and we are unwilling to go into a consideration of the question as to the merits of the case; but make this suggestion for your consideration: Inasmuch as the difference between you is comparatively small, how would it do for Brother Harding to give to Brother Shepherd his note, bearing interest at six per cent., for one hundred and twenty-six dollars and fifty cents (\$126.50)?" I at once said that would suit me, Brother Shepherd spoke in like manner, and the meeting adjourned at once. I went home with Brother Shepherd and wrote the note. My wife and I took supper at his home and remained there till time to take the night train for Bowling Green. The settlement suited me exactly, and I have never heard a word that intimated Brother Shepherd was not equally well pleased. I have not seen him but once since, and then our meeting was cordial and pleasant. I believed then that he wanted to do exactly right; I believe so yet. I believed in him this much: I had a lot of type that I did not need; he wanted to buy some of it; he had bought it for me, knew its value better than I, and he was willing to take it for work he had done for THE WAY; so I told him to take out the amount necessary to pay himself in full, and to send the rest to me; and I left the matter in his hands. I have not for a moment doubted that he was just and fair in taking his portion. Any one who wants to know whether this statement is correct or not can inquire of either of these three brethren, Shepherd, Lipscomb, or Anderson. There was not a word of truth in the statement that Brother Shepherd chose one man, I one, and these two a third, and that these three decided against me at every point. In this one statement there are four falsehoods. Of course they did not come from either of the three brethren whose names have been given. I do not know how they were started, or who did it, further than that Satan was at the bottom of it, and that he followed his usual custom of twisting, perverting, adding to, taking from and lying in general.

Another charge against THE WAY and its trust in God was expressed by insinuation thus: It has "boasted of its faith and trust in God," and then had "to suspend business sixty days and charge its delinquent subscribers at the rate of fifty per cent. interest on the dollar as the result of the Lord bursting finan-

cially." The brother who made this charge was publishing a paper, for which he charged fifty cents per annum, which gave only one-fourth as much reading matter per year as THE WAY. Neither THE WAY nor its publisher has ever spoken an unkind word of his paper nor done it an unkind deed. True, THE WAY did suspend for two months (while it was a monthly), but it more than made up for it by becoming a weekly shortly afterwards and giving its readers more than twice as much matter per month without increasing the price. It got in debt while its editor was from home evangelizing, during the summer vacation. The subscribers had not been promptly notified when their subscriptions expired, and so the money did not come. The editor, who made this charge, could not evangelize and run his monthly paper at the same time. It was too much for him, although he is a young man and appears to be strong. He gave up the paper. It ceased to exist. He ought not to expect too much of the editor of THE WAY, who is approaching fifty-five, who preaches on an average nearly one sermon per day the year round, who is president, business manager, boarding-house keeper, and one of the teachers in a college, and who also edits and publishes a paper that requires four times as much labor and four times as much money as his paper did. *And the two papers were run at the same price per annum.* Surely he ought not to think, under such circumstances, that the suspension of THE WAY for two issues two years ago was evidence that God does not specially provide for those who put their trust in him. The fact is, the editor of THE WAY needed a little chastisement at that time, and I believe that was his Father's way of giving it to him.

Then he thinks THE WAY charges them fifty per cent. interest per annum because it charges subscribers, who are six months behind in their payments, seventy-five cents. He ought to reflect that when these folks, who are over six months behind, pay up, they are, on an average, nine months behind; that the postage on nine monthly statements amounts to eighteen cents; that the paper, blank forms and clerk hire more than make up the other seven cents; and that *we get not one cent of interest.* And especially do we think he ought not to have made this charge when he was charging four hundred per cent. per annum more for the matter that he published than THE WAY was. If THE WAY had charged at the same rate in proportion to the amount published, it would have charged every subscriber two dollars per year; for he sent forth twelve issues per year, while THE WAY went forth fifty-one times. We have not an unkind word to speak about this young brother, we are ready to bid him God-speed in every good work; but it will do him no good, neither for this world nor for that which is to come, to fight THE WAY, which has done nothing to provoke him to it, and which has no desire in the world to strike back. It wishes him nothing but love, joy and peace; health, happiness and success in the service of the Lord.

In all our lives, though time is given us to eat, drink, sleep, work and play, there is no moment given us to throw away.—Anna R. Brown.

A Reply to Brother Elam.

J. A. H.

In another place in this issue is an article from Brother Elam, on "God Has No Favorites." For a long time I have had a very high regard for Brother Elam, and it is no pleasure to me to differ from him about anything; though, if I must have a discussion, he is the kind of man I like to discuss with. But it is certain that God has had, and does have, favorites. Who does not know that David was his favorite when he and Goliath fought? Who does not know that David was his favorite when Saul was persecuting him, and trying to kill him? Who does not know that Abram was his favorite when Pharaoh took his wife, and when God plagued Pharaoh and cursed him, and blessed Abram and made him rich and gave him back his wife? (See Genesis 12: 10-20.) Who does not know that Lot was God's favorite in Sodom when the Lord saved him and his daughter and destroyed all the city? Read the twentieth chapter of Genesis and see if God did not specially bless Abraham and specially curse Abimelech when the latter took Abraham's wife. See if God did not specially bless Sarah in keeping Abimelech from coming near to her. See if God did not hear Abraham's prayer and heal Abimelech, his wife and his servants, because of that prayer. If a man can read the twentieth chapter of Genesis, and meditate upon it, and not see that God specially blessed his servant and specially cursed him who was infringing on his rights, then I believe the man either does not believe the passage is inspired of God, that it is not a true account, or else he is of unsound mind. I am sure Brother Elam is very far from being either an infidel or an imbecile. I ask him to read the passage again thoughtfully; and while its words are before him, and its impressions are vividly impressed upon his mind, let him answer these questions: Did not God specially bless Abraham over and above anything that mortal power could do? And did he not curse Abimelech over and above anything that mortal power could do? It is impossible for any believer of sound mind to give but one answer to these questions. If any one who reads this thinks my words are too strong, all I ask him to do is to read carefully, thoughtfully and honestly the twentieth chapter of Genesis. The doctrine of God's special blessing, and its antithesis, his special curse, is taught in the Bible by far more frequently, more clearly and more forcibly than anything else in it. What lesson does the mighty deluge itself teach, but God's great love towards Noah and his righteous family, and his intense aversion and disgust towards the rest of the world? Did not God specially bless Joseph, and make everything, even those things that were specially designed for his destruction, work for his good? and did he not do it, too, in ways over and above anything that man could have planned or brought to pass? If you doubt, read the story till you know it well, and meditate upon it till it is a part of yourself, and be convinced; for there is no room for doubt when a man believes it, and understands it, and accepts it as inspired of God. It furnishes no

trouble to the destructive critic; for he believes it is a fiction pure and simple; but the writers and readers of *The Advocate* and of *THE WAY* do not belong to that unhappy class of miserable creatures. Read the wonderfully impressive paragraph, Jeremiah 39: 15-18, and see how God specially blessed the servant Ebedmelech the Ethiopian because he was good to Jeremiah, God's prophet, and because he trusted in God. It is a striking passage, whose meaning is unmistakable. Did not God specially bless Caleb and Joshua, and specially curse the other ten spies? Does not God in the New Testament plainly tell us "that to them that love God all things work together for good, even to them that are called according to his purpose"? God says this through Paul.

Brother Elam says: "Paul, too, trusted God as implicitly as Joseph; yet Joseph was exalted to the throne of Egypt, second only to the king, and Paul was slain." What of that? Does Brother Elam think it is better to be a king of Egypt than to be the grandest apostle, prophet, preacher and worker for God that the world ever saw? I had rather be a Paul than to reign over a thousand Egypts. And if I were such a man as he, I would dread death no more than I would sweet sleep when the toils of the day are done. And if I were a Paul, and if it were God's will, I would as soon die under the executioner's ax as in my bed at home; for to God's child death is but passing through the curtain that hangs between this world of weariness and God's glorious paradise. Socrates died like a philosopher, serene, thoughtful, without fear, reasoning with his disciples about death to the last moment. Grand old heathen, I wonder what God will do with him at the last day! But Paul the apostle died like a glorious conqueror, like a mighty son of God, looking into the face of his Father and expecting soon to stand in his presence. If Paul received a hundred-fold "now in this time" for all that he sacrificed, suffered and endured for Jesus' sake, and for his gospel's sake, surely he was one of the most, if not the most, blessed of men in all that makes this life sweet and glad and good. The more he suffered for Christ, the better it was for him here as well as hereafter. (See Mark 10: 28-30.)

There is a righteous and an unrighteous partiality. The word is defined as "a bias to one party," as "an inclination to favor one party in a cause, or one side of a question, more than the other." If this bias, this inclination, is based on personal and selfish considerations, the partiality is mean, sensual, devilish; but if it is based on character, on conduct, on devotion to God and to his holy church, it is pure, grand and godlike. Does any one doubt that God had this kind of partiality towards David in his fight with Goliath? towards Abraham in his fight with Chedorlaomer? towards Job in his conflict with Satan? Did not God have "a bias to one party," "an inclination to favor one party more than the other," in each of these struggles? Who can doubt it?

Brother Elam thinks "God does not prefer one of his 'elect' above another." Well, he did in Job's day, if there were two faithful ones on earth; for he said Job was "perfect and upright," and that "there is none like him in the earth." Of course he pre-

ferred the best to the inferior ones. If one will read Christ's letters to the seven churches of Asia (*Revelation*, chapters two and three), he will see that he very decidedly preferred some of them above others. Brother Elam says of God that "he is righteous, just, impartial, and thinks as much of one who fears him and keeps his commandments as he does of another." Yes; if they fear him alike and keep his commandments equally well; but not so, if some of them are much more faithful, diligent, self-sacrificing and devoted than others. To me it appears like an axiomatic truth that God is pleased with, delights in and blesses his children in the proportion in which they are filled with faith in him and with devotion to his interests. Were it otherwise, he would be unrighteous, unjust, wickedly partial. Sometimes Christ, filled with pleasure, would speak like this: "O woman, great is thy faith; be it done unto thee even as thou wilt" (*Matthew* 15: 28). But on another occasion, with evident weariness of mind, he would speak thus: "O thou of little faith, wherefore didst thou doubt?" (*Matthew* 14: 31.) Jesus Christ was the greatest favorite that God ever had on earth in human flesh, because he was absolutely perfect in his devotion to his Father. And as we approximate to the perfection of Jesus, we grow in grace (favor) and in the knowledge of Jehovah.

Brother Elam seems to think that I am trying to help Brother Armstrong out of a tight place. Not so, by any means; for Brother Armstrong is pretty well developed in grace and knowledge himself; and a man of that kind, on the right side of a Scriptural question, though he be but a youthful David, is more than a match for any Goliath whom he may encounter; for God is with him; and a little sling with five smooth stones is better than sword and spear, battle-axe and shield. The man whom Jehovah blesses is irresistible. Nothing can stand before him. He is more than a match for the devil himself. He turns disaster into blessing, defeat into victory. He bursts through the darkness of death itself into the glorious light of immortality. So it is infinitely important that Brothers Elam, Armstrong and I, and every other man, should stand on the side of God's truth and righteousness.

Cigarette Smoking Tested.

In a late number of the *School Journal* there are presented some interesting observations of the effect of cigarette smoking upon boys in public institutions. A public school of about five hundred pupils was taken as an example, and in this school it was found that the boys were very much inferior to the girls in every way. It was also found that a large majority of the boys were habitual cigarette smokers. An investigation was ordered to ascertain exactly how far the smoking was to blame for the boys' inefficiency and low moral condition. The investigation extended over several months of close observation of twenty boys who it was known did not use tobacco in any form and twenty boys known to be "cigarette fiends." The non-smokers were drawn by lot. The

report represents the observation of ten teachers. The pupils investigated were from the same rooms in the same schools. No guess work was allowed. Time was taken to get at the facts of the case on the twenty questions of inquiry, hence the value of the report.

The ages of the boys were from 10 to 17. The average was a little over 14. Of the twenty smokers twelve had smoked more than a year, and some of them several years. All twenty boys used cigarettes, while some of them also used pipes and cigars occasionally. The following table shows the line of investigation, and also the results:

	Smokers.		Non-Smokers.	
	No.	P. C.	No.	P. C.
1. Nervous	14	70	1	5
2. Impaired hearing	13	65	1	5
3. Poor memory	12	60	1	5
4. Bad manners	16	80	2	10
5. Low deportment	18	90	2	10
6. Poor physical condition.....	12	60	2	10
7. Bad moral condition.....	14	70	..	..
8. Bad mental condition.....	18	90	1	5
9. Street loafers	16	80	..	..
10. Out nights	15	75	..	..
11. Careless in dress.....	12	60	4	20
12. Not neat and clean.....	12	60	3	5
13. Truants	10	50	..	..
14. Low rank in studies.....	18	90	3	15
15. Failed of promotion.....	*79	..	*2	..
16. Older than average of grade..	19	96	2	10
17. Untruthful	9	45	..	..
18. Slow thinkers	19	95	3	15
19. Poor workers or not able to work continuously	17	85	1	5
20. Known to attend church or Sunday-school	1	5	9	45

*Times. —Louisville Post.

Note by Editor:—Who can study these figures and not hate the cigarette? I believe the cigarette habit is worse than the whisky habit. It is a deadly thing. My own observation in the school room for the last eleven years leads me to believe that the facts are not in the least bit exaggerated in this report. The habit will ruin the mind, the morals and the body of one who persists in it. This report is printed in hope of saving some.

Blessed Assurance.

H. C. HINTON.

It's a glorious thing to be a Christian—to have that blessed assurance that when we assemble ourselves together for worship, and our voices are harmoniously blended in singing praises to our Redeemer, they will be wafted onward and upward till they come up before the throne of God and are pleasing to him who doeth all things well.

And we can prostrate ourselves before God's throne and in child-like simplicity pour out our petitions to him who is ever ready to hear the cries of his needy children and give them what is best.

But there is another assurance to the Christian that brings more joy than all the pleasures this world can afford:

What if the world oppresses and defrauds? What

if wicked men cheat and slander? What if sorrows encompass the soul till we feel almost like giving up? Look upward. That Father in heaven has prepared for you a home. It is the home of the soul. God built it because he so loved his faithful children. When we reach that home our trials will be ended. No sorrows can enter there. There to be with the angels and to be like them, and with Jesus, who died for us, and to bask in the sunshine of immortal bliss.

We can afford to give our time, our talents, our means, our lives—yea, everything can be given up in order to reach that home. Then we will be repaid a thousandfold.

Spencer, Ind.

A Visit to Potter Bible College.

LONDON J. JACKSON.

During the month of October my wife and I visited Potter Bible College, and a most delightful visit it was.

Two miles south of Bowling Green, on the Louisville and Nashville pike, is a splendid farm of one hundred and forty acres. On this farm, amid rolling landscapes, in one of the most beautiful sections of Kentucky, free from dirt and smoke, and away from temptation and sin of the city, stands Potter Bible College, clad in heaven's sunlight and washed in morning dew. An ideal place for a school after its order.

The main building, although a large, handsome, three-story brick, was insufficient to accommodate the male students alone, so another building was erected last summer; nor does it yet afford ample recitation room and dining hall for the present number of pupils, so far (putting it in Brother Potter's own words) has the school grown beyond his expectation. This reminds me of what David said of the man whose delight is in the law of the Lord: "Whatsoever he doeth shall prosper." The Lord has so abundantly prospered this school, which is not yet two years old, that its building capacity is inadequate to the demands made upon it. It seems that some brother, who would like to make the best and wisest investment possible, would give liberally, that more buildings may be erected. I am sure God's blessing rests upon this school, and he will see to it that its borders of usefulness, power and influence are increased as shall best please him.

The greatness of a school lies first in its purpose; second, in the strength of its Faculty; third, in character of students. In all these the Potter Bible College is unsurpassed. The grand purpose of this College is to disseminate the Word of God, and so train young men and women, boys and girls, that in their future usefulness the kingdom of righteousness may be extended. A full college curriculum is taught, yet all is made to point to one central idea, that the will of God be done on earth as it is done in heaven.

I rejoiced to see, as members of the Faculty, some of the boys who were my classmates in the Nashville Bible School. Surely Potter Bible College is to be

congratulated on its very strong Faculty, each member of which, in his special line of work, doubtless has not a superior.

A more orderly, a neater appearing and a more intelligent body of students I never saw than that assembled in chapel for prayer. Everybody seemed earnest and happy. What possibilities lie within their bounds! Their hope seemed bright as "another morn risen on mid noon."

How inspiring it must be to the teachers to stand before such students from day to day and watch their growth and development. As an artist marks with increasing delight the development of the painting beneath his brush until it bursts forth into a golden glory of a new-born day, so the faithful teacher notes with increasing joy the progress of his pupil until he attains the fullness of a well-rounded manhood.

One of the first things that impressed me was the diligence of teachers and pupils. It is the busiest school I ever saw. Every hour in the day was full of labor. Their motto is, "Thorough Work." Judging from their diligence, earnestness and "early rising," I am quite sure they live close up to their motto. "So teach us to number our days, that we may get us a heart of wisdom." "In diligence not slothful." "Whatsoever ye do, work heartily, as unto the Lord, and not unto men."

Another feature of the school which especially impressed me was the regard and high esteem teachers and students had for each other; the tender care, the watchful oversight, Brother and Sister Harding have for all intrusted to them. No mother was ever more untiring in her service to her family, and never more watchful of their best interest, than is Sister Harding of the young ladies and girls who come under her maternal care. Indeed, all the teachers guard with exceeding care the moral and spiritual good of the students. "In love of the brethren be tenderly affectioned one to another."

In boarding-schools the kitchen and dining-room are very important functions. In these, as in all other departments, faithfulness and care are exhibited. Neat linen, good, wholesome food, and plenty of it, which every student evidenced by his hale, hearty appearance. Opportunity is given a number of young men to defray part of their expenses by serving in the dining-room. It is very commendable in those who embraced this opportunity. Mr. Cleveland said he attributed his success in life to utilizing small opportunities. When we consider the price the students pay for board, lights, fuel and tuition, all is less than one pays for board alone in a first-class boarding-house; then note how well they live, and their advantages—it is astonishing; and we are made to inquire, How is it possible?

Brother and Sister Potter were led through the providence of God to begin this work. As Brother Potter expressed to me, "He and Sister Potter had been partners for about twenty years; they felt that they must work at something." Glorious work indeed! So from the liberality of their hearts, which were touched by the fires of God's great love, the Potter Bible College was born. From out the darkness and depths of their greatest sorrow, the death

of their son Eldon, springs a new-found joy and comfort. "Weeping may tarry for a night, but joy cometh in the morning." This son's inheritance has been turned by them, under influence of the divine Spirit, into such a glorious channel of work that eternity alone can roll up the grand aggregate of good accomplished. "Blessed are the dead that die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

Every foot of this farm of one hundred and forty acres, which Brother Potter himself cultivates, is devoted to God in the work of the school. The products from this farm furnish largely the supplies for the school, hence the advantage in point of expense. So through the liberality of Brother and Sister Potter and the self-sacrificing spirit of the teachers the advantages of one of the greatest schools, if not the very greatest in the country, are brought within the reach of every ambitious boy or girl. Thanks to God that such opportunities have been given. May they be increased through his blessing a hundred-fold.

Were it possible for me to choose from all monuments built to worldly ambition, and could there be transferred to me the fame, honor and glory these monuments represent, I would choose the one built to the "Father of his country." Solitary and alone it stands, a tall white shaft, in its splendor and magnificence, a symbol of earthly greatness and glory! Yet even the splendor of this monument shall fade, the principles which it symbolizes shall perish. But he who builds a school in which is taught the Gospel of Jesus Christ, builds for himself in the hearts of its students a monument which far transcends any monument of dull, cold marble, whose principles shall not only endure through time, but shall be caught up with the music of the everlasting kingdom of God, and echoed through the arches of heaven while the splendors of eternity roll on. Such a monument is the Potter Bible College, of which J. A. Harding is President.

God Has No Favorites.

E. A. ELAM.

In THE WAY of October 23 Brother Harding says: "It has been affirmed that 'God has no favorites.' It would be hard to make a statement more directly contrary to the plain teaching of the Word of God." In my last reply to Brother Armstrong I made this affirmation; and I would not, for any consideration, knowingly make a statement contrary to the Word of God. Every statement contrary to the Word of God is false. I am not fond of controversy, but it is right to investigate every subject in the light of the Word of God—or, in other words, to study most carefully, diligently and prayerfully the Word of God—in order to learn the whole truth on any Bible subject. I wrote three articles on "Trusting God for a Support" and the proper use of the means God has ordained—sunshine, rain, soil, day and night, seedtime and harvest—and that all food, raiment, etc.,

are produced by the manual labor of somebody; that God teaches industry, economy, diligence in business, etc.; that Christians should profess honest occupations for necessary wants (Titus 3: 14); that they should work with their hands that they may have something to give to the needy (Eph. 4: 28); that with quietness they should work and eat their own bread; and that "if any will not work, neither let him eat" (see 2 Thess. 3: 6-15). Brother Armstrong, while admitting all this, criticised my articles at length in THE WAY, and thought I was encouraging selfishness and teaching a dangerous doctrine. I felt it my duty to reply to Brother Armstrong's criticisms and to show wherein he had misunderstood me. He tried hard to defend himself. Now, Brother Harding, it seems, is not satisfied with Brother Armstrong's efforts and comes to his rescue. I have no desire to continue this discussion farther than the truth requires. Enough already has been said, it seems, to present all the Scriptures relative to the subject, and our readers can examine these for themselves. I will turn Brother Harding over to the tender mercies of Brother Dorris. I based the affirmation that "God has no favorites" upon the very definition that Brother Harding gives of "favorite," and especially upon Peter's declaration that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." I have never understood from studying the Bible that God is "partial" to any one of his children, or practices "favoritism"; but that he is righteous, just, impartial, and thinks as much of one who fears him and keeps his commandments as he does of another. Partiality is "a bias to one party." God does not prefer one of his "elect" above another. Is God "bias" toward any one of his children? He saves those who obey him and condemns the wicked, showing partiality to none. No one understood me to teach that God saves and blesses sinners as he does Christians; but one sinner has the same right to become a Christian that another has and in the same way, and God thinks as much of one of his "elect" as he does of another, and blesses one upon the same conditions and in the same way that he does another. God thought as much of Paul as he did of Joseph; and yet Paul was beaten time and again with rods and received many stripes of the Jews; was stoned, as his enemies thought, to death; and suffered hunger, cold, nakedness, shipwrecks, perils of robbers and of false brethren, imprisonments and death. Paul, too, trusted God as implicitly as did Joseph; yet Joseph was exalted to the throne of Egypt, second only to the king, and Paul was slain. Of course "grace" means "favor," and God favors all who serve him, and "the soul that sinneth, it shall die"; but God does not favor an "elect" preacher above an "elect" farmer, merchant, mechanic, housewife or shopgirl, and shows no partiality to any one of his faithful servants above another. To be sure, one may prove more faithful than another, and he who continues faithful unto the end, the same will be saved; but the rights, privileges and blessings are offered alike to all. This is all I meant by saying, "God has no favorites." Jesus taught Nicodemus that God has no

favorites, and John the Baptist taught the same to the self-righteous Pharisees. "Except one be born of water and the Spirit, he can not enter into the kingdom of God;" but every one who is thus "born anew" is in this kingdom, with all the rights, privileges, blessings and salvation of the same—"with equal rights to all and special privileges to none." In dealing with the subjects of this kingdom, God is righteous and impartial, with "a bias" toward none. Since God respects character, the only ground upon which any citizen of this kingdom can put in a claim that God is "partial" and "bias" toward him, and that he is a favorite with God, is that in faith, trust and character he is superior to all others.—Gospel Advocate.

Missionary Notes.

J. M. M'CALEB.

"Being therefore always of good courage."

"Making it my aim to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but as it is written: They shall see, to whom no tidings of sin came, and they who have not heard shall understand" (Rom. 15: 20, 21).

During the Paris Exposition of 1867 George Mueller and others distributed over one million and a quarter of Bibles in sixteen different languages.

"God's real answers to prayer are often seeming denials. Beneath the outward request he hears the voice of the inward desire, and he responds to the mind of the spirit rather than to the imperfect and perhaps mistaken words in which the yearning seeks expression" (Rom. 8: 26).

Bro. Fujimori writes under date of September 1: "I baptized two men yesterday. This makes seven baptized the last month, the best month we have had since our work began in Japan."

The Students' Home was opened on September 1. It is now four days' old, and has four students, with another to come to-morrow. On the first day there were two matriculates. The first was a Baptist; the rest are all unbelievers, but are desirous of studying the Christian religion. The third who entered is a friend from boyhood to Bro. Sakakibara, now in America, being from the same village. He brought another friend of his, who is also from the same place. We can give them good table fare at \$2.25 per month. Board and lodging cost them \$4 per month. We can only accommodate eleven young men at present. We are renting the house. It is hoped that the Lord will so bless the work that the present quarters will soon be too small. Then we will rent a larger house. When the way is prepared for it, we will build a Home especially for the work. The \$150 given is not being used for the present, but is reserved till time to build. The Home is conducted on a business basis of paying all its own expenses.

There are thirty minutes of Bible study and prayer every morning just before breakfast. Already a Methodist family next door have adopted the example

of the Home, and are now having morning prayers. I am much pleased with the work, and believe it is a work God would have me do.

EVERY CHURCH A COLLEGE.

The following extract from the Christian Standard is most excellent and to the point. It ought to be read by some proper person, one of the elders, the preacher, or some one selected who can read well, before every congregation:

"So as a basis of any enlargement of our present ministry that will not be factitious or temporary, there must be the implicit faith in the New Testament plea and the tireless evangelical zeal that characterized the primitive Church. Christ must be constantly preached and taught in the congregations, and his commands must have all the sacredness and force they would have coming to us directly as a voice from heaven. This much being premised, we are ready, under apostolic guidance, to consider the increase of our present-day ministry.

"First, every church must be a Christian college, to prepare young men for the ministry of the Word. In the early days every new event brought an increase of preachers. In the Jerusalem church seven men were chosen to serve tables, and two of them at least, Stephen and Philip, entered upon their work with such ability and zeal that they soon outgrew this minor ministry, and became mighty ministers of the gospel. Then when the church was scattered abroad by persecution, the disciples went everywhere preaching the Word. They could hardly have done this if they had not received the training for such work in the church. In the church at Antioch was not one lone preacher, but prophets and teachers — Barnabas, Simeon, Lucius, Manaen and Saul. Read the salutations of the apostle in the sixteenth chapter of Romans and learn how rich the church at the world's metropolis was in its teaching and preaching force. Here are samples: 'Salute Priscilla and Aquila, my fellow-workers in Christ Jesus: and salute the church that is in their house. . . . Salute Mary, who bestowed much labor on you. Salute Andronicus and Junias, my kinsmen and my fellow prisoners, who are of note among the apostles. . . . Salute Urbanus, our fellow-worker in Christ, and Stachys, my beloved. . . . Salute Apelles, the approved in Christ. . . . Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis the beloved, which labored much in the Lord.' Writing from Philippi to the Corinthians the apostle says: 'Now I beseech you, brethren, (I know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to minister unto the saints,) that I also be in subjection unto such and to every one that helpeth in the work and laboreth. I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For they refreshed my spirit and yours.'"

The Great Missionary was continually hunting out young men to become helpers in the gospel work. It is the business of the church to encourage and equip young men to enter the gospel ministry. At the most, college instruction is auxiliary to the work of the

church. Colleges can not create preachers. They may help the church train those whom she has induced to enter the ministry. Every wise preacher, with the elders, will see to it that the young men in the congregation, with gifts for preaching and public speaking, are encouraged to exercise the same, and should seek to have some young Timothy or Titus, whom he is personally training for the ministry of the Word. If there is no adequate opening in the congregation itself for the training of young men in the service of Christian teaching, let mission Sunday-schools and preaching places be opened, both to carry out the commission, "Preach the gospel to every creature," and to discover young people who will become efficient ministers and church workers in larger and more difficult fields.

When it is fully realized that the churches must equip and send forth the men that are necessary to the evangelization of America and the world, and that this is their imperative duty and holy privilege, the supply of preachers will, in some adequate measure, meet the demand. Then every congregation will become a training school for Christian workers and a radiant center of evangelistic influence. Present methods will need to be modified somewhat. The preacher, while not neglecting to edify and comfort the brethren in their general assemblies, will need to gather about him the brightest and most willing young people for special instruction in the grand New Testament plea. If proper effort were made to develop the available material in the church, it would be discovered that scarcely a congregation exists that could not furnish one or more efficient preachers or general ministers of some kind to help solve our present problem. Very many more workers must be enlisted if America is to be evangelized with the simple gospel and an adequate foundation laid for sending the message of salvation to every nook and corner of the earth."

Speech.

Talk happiness. The world is sad enough
Without your woe. No path is wholly rough—
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of mortal discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so. If not, push back upon the shelf
Of silence all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You can not charm, or interest, or please
By harping on that minor chord, disease,
Say you are well, and all is well with you,
And God shall hear your words and make them true.

—Ella Wheeler Wilcox.

The Way

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

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Scraps.

J. A. H.

This issue is largely filled by two articles, which appeared in the Octographic Review in 1889 on "The Right Hands of Fellowship." But the articles do not appear now as they did then by any means. For as they first appeared in that paper they were one article; for Brother Sommer took my article from the Gospel Advocate, cut it into nineteen fragments, and wove them into his reply. Nor did his reply appear as it does now, for each of the nineteen sections of that followed the corresponding section of my article. I now print them just as they appeared in a recent reprint in the Review. Had he reprinted my article just as it appeared in the Advocate, and his reply just as it first appeared, his present readers would have seen plainly what I would have had to publish in the Advocate, if I had replied to him. For we had agreed that each should print in full the articles from the other to which he should reply. I could not print his reply without printing my article again, for his reply without my article interwoven in it would not make sense. So, as there appeared no prospect of getting a fair admission to the readers of the Review, I let the matter stop at that.

* * *

Brother Sommer now says I ought not to have allowed him "to go on in ignorance of his error for a period of twelve years or more." I did not allow any such thing; for I was as certain then as I am now that he knew he was doing wrong, and that he would have been filled with indignation and anger if any one had treated him as he treated me. No

man of sound mind, in a discussion with another, would be willing to have his articles treated like that. It was not fair. He knew it then, and he knows it now, if he is a sane man. If I were convinced that Daniel Sommer did not know then, or that he does not know now that he did wrong in his treatment of that article, I would be sure that he was, or is, of unsound mind—an irresponsible. And, to tell the full truth, I am somewhat in doubt on this very point. The most charitable view any one can reasonably take of his conduct is that he has a disordered mind. Other things conspire to suggest this thought: He took me to task for calling this paper THE WAY, called it sacrilege because the term "Way" was applied in Scripture to Jesus; when he has conducted a journal to teach English Grammar and religion, and called it The Helper, a term applied to God. He found fault with Potter Bible College because we mix the secular with the sacred in our teaching; while he does the same thing in both The Helper and the Octographic Review. He finds fault with our college because it is "an institution" for advancing the cause of God; while both The Review and The Helper are institutions for advancing the cause of God. However sound his mind may be in some respects, it certainly is very defective when it comes to reasoning; for it is as plain as light that what he thinks is grievously wrong when I do it is beautifully right when he does it.

In any event, I am glad of one thing, namely, that his readers have at last seen my article as it first appeared (except the figures with which he numbered the sections; those he added). No unprejudiced man, no man of sound, unbiased mind can consider all the facts that are presented and believe that the Scripture requires the right hands of fellowship to be given as a necessary thing for the reception of members into the congregation. At this point Brother Sommer clearly demands more than God does.

* * *

The attention of our readers is particularly called to the article by George Mueller on "The Secret of Effectual Service to God." It fell into my hands in the form of a little tract, published by the Evangelical Publishing Company of Chicago. Like everything else that George Mueller wrote, this is worthy of our most thoughtful attention. He was a marvelous stu-

dent of the Bible, a wonderful believer in God, and withal a most serene and happy man. Few men that ever lived were fuller of faith and good works. At one point he was seriously mistaken in his religious life, I think, and I look forward to the judgment day with not a little interest to see how the Lord will settle the case. But every word in the article we publish from him this week is good. Read and be made happier and better.

A Reply to Bro. Sommers' Article on The Right Hand of Fellowship.

(This article first appeared in the Gospel Advocate, and then in the Octographic Review, April 18, 1889.)

1. Our readers are asked to read carefully Bro. Sommer's article, and then to consider this reply. Comparatively little has been said in any of our papers about the "Right Hand of Fellowship," but the matter has now come up, and principles of the greatest moment are involved in the discussion. Let us then patiently and thoughtfully investigate the subject.

2. I hold that in apostolic times, in so far as the records show, no church ever gave the right hand of fellowship; nor did any man ever give the right hand of fellowship to anybody at a public meeting of the church.

3. The practice which is in force among us, and for which Bro. Sommer contends, is this: When people come to us believing, repenting and confessing Jesus as Lord, we baptize them; and then, at a subsequent meeting of the church, they are invited to come forward to receive the right hand of fellowship. In some places the preacher, or the elder who presides for the day, gives the right hand for, and in the name of the congregation; in other places all of the members come forward and give their hands. By this ceremony it is understood that the new convert is added to the congregation, and comes under the oversight of its elders; before it he is not understood to be in the fellowship of any congregation, nor under the supervision of any eldership.

4. Bro. Sommer advocates this practice. He holds that obedience to the Gospel brings people into "spiritual union and communion" with us, but that they can not "obey themselves into the membership of any given assembly." He claims that till the right hand of fellowship has been given, these people can not "be recognized as numbered with us in the church," we can not know definitely "who are of the household of faith," nor can we withdraw fellowship from the disorderly. He significantly asks: "Can you eject a man from a house which he never entered?"

5. According to his view, the giving of the right hand of fellowship by the congregation is as necessary to entrance into that congregation, and to a coming under the oversight of its eldership, as the birth of water and the Spirit is to entrance into the kingdom of God. And if it should appear that the apostles did not institute this ceremony, if not one iota of evidence can be produced to show that they

ever thus acted or taught, then it will follow that men have added to the conditions of membership in God's congregation, and that they count people out whom God counts in.

6. It will follow also that by this foolish tinkering of man with the divine plan, the oversight of the eldership has been circumscribed, and that the functions of the church (especially in the matter of withdrawing from the disorderly) are often made inoperative and void. It is not a light thing to add to the conditions of membership in God's church, or to interfere with the oversight of his eldership.

7. Let us now proceed to consider Bro. Sommer's argument. He quotes: "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision" (Gal. 2:9).

8. He very properly begins with this passage, for it is the only place in the Bible where "the right hands of fellowship" are mentioned. The right HAND of fellowship is not mentioned at all. Hence whatever the Bible teaches on the subject, it teaches here. Will the reader now please turn to his Bible and read carefully the entire paragraph, from the first to the tenth verse? If convenient, read it also in the Revised Version, or in the Living Oracles. The following facts are clearly brought out in the paragraph: (1) Paul and Barnabas went up to Jerusalem, taking Titus with them. (2) They thought it best, before telling the church of their teaching and work, to have a private meeting with them who were of repute (namely, with James, Cephas and John) that Paul might lay before them the gospel which he preached among the Gentiles, "lest," said he, "by any means I should be running or had run in vain." (Let it be remembered that Paul had been charged with teaching false doctrine.) (3) At this meeting the apostles James, Cephas and John conferred nothing upon Paul; for he had received the truth directly from the Lord even as they had. (4) Paul therefore says: "When they perceived the grace which was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision."

9. Observe now the difference between what is taught in the paragraph and what Bro. Sommer is trying to get out of it. (1) This was not a meeting of the church at all. (2) The passage says nothing about new converts, nothing about "congregational fellowship," nothing about adding anybody to the congregation. (3) Paul and Barnabas were not new converts desiring to be added to the Jerusalem church, they were preachers of the gospel who, in a short time, were to depart from the city to prosecute their work. (4) The entire congregation did not give their hands, nor did any man give the hand for the congregation: but each of the three (James, Peter, John) gave the hand for himself. (5) This private meeting of the brethren, and all that grew out of it, came about from the fact that Paul and Barnabas had been charged with teaching false doctrine.

10. Now can any sane body believe the passage proves that when a man was immersed in Jerusalem, he was not a member of the congregation, nor under the supervision of its elders, till at a public meeting of the congregation the right hand of fellowship was given to him?

Five preachers have a private meeting; two of them have been accused of teaching a false doctrine; one of the accused lays the whole teaching that has been called "false" before the others; the three approve it all, and in token thereof cheerfully shake hands with the two. No church there, no new converts there, no taking membership. Therefore, Bro. Sommer concludes, a new convert is not a member of the congregation till at a public meeting of the body the right hand of fellowship has been given to him. I would as soon reason thus: The apostles immersed men and women; therefore we ought to sprinkle babes.

11. The right hand of fellowship is an individual, not a congregational affair. When Bro. Sommer preaches a sermon, and some brother comes up to him afterwards, warmly shakes his hand, and tells him how he enjoyed the sermon, how true and good it was, that brother has given Bro. Sommer the right hand of fellowship.

12. I might close my article here, as our brother has not referred to any other passage that has any bearing whatever upon the question in so far as I can see. But as he has mentioned a number of dreadful consequences that he thinks would flow from giving up this tradition of men it seems expedient to me briefly to notice them. But I would remark in passing that I fear no consequences that flow from giving up human traditions in religion; though I do greatly fear that which may come from retaining them.

13. He claims that if we give up this practice we can not rebuke a public man when he teaches error. Why not? Barjesus was a public teacher of error, and Paul rebuked him. (See Acts 13: 6-21.) Bro. Sommer frequently rebukes men who, he thinks, are teaching error ("modern schoolmen," he calls them), when he does not know whether they have received the right hand of fellowship or not. Indeed, if the practice of receiving members by the right hand of fellowship be Scriptural, the man who does not submit to it ought to be rebuked.

14. Bro. Sommer thinks if we discard the practice we can not know definitely who are of the household of faith, nor can we understand the extent of our obligation to do good "especially unto them who are of the household of faith." Why not? Why will not baptism do as the dividing line as well as the right hand of fellowship? It is certain that in the one place where the right hands of fellowship are mentioned in the Bible, they were not given to induct people into the congregation; and it is equally certain that the baptized believer is a child of God, and has a right in his Father's church. Into the church of God at Winchester, Ky., (my home,) some of the members were received in the usual unscriptural way by the formal giving of the right hand of fellowship, while others of them simply obeyed the

gospel without submitting to the tradition. We know the one class as well as we know the other; the one is as much in the fellowship as the other; we discharge our duty in doing good to the one class as fully as we do to the other; and we are as prompt in the matter of discipline with the one as we are with the other. The troubles that result from giving up this unauthorized practice are purely imaginary.

15. But, argues Bro. S., you can not formally exclude a man who was never formally received. Well, is not baptism as formal an act as the giving of the right hand of fellowship? Can you not receive a man by the one as well as by the other? "But," says he, "if people obey themselves into the membership of any given assembly they may sin themselves out of it." Well, what of it? If the right hand of fellowship, as practiced by Bro. S., is required by Scripture, does not a man obey in submitting to it just as surely as he does when he submits to baptism? Our brother's wits must have been wool-gathering when he wrote that.

16. "And the Lord added to them day by day those that were being saved" (Acts 2: 47, Revised Version). Why did Bro. S. refer to this? There is nothing in it to help his cause. The true church book is kept in heaven. It is called the Lamb's Book of Life. At the judgment day those will be cast into the lake of fire whose names are not found written therein. See Rev. 20: 15. Evidently the Lord has enrolled in it day by day those that are being saved. To have proved Bro. Sommer's doctrine the passage should have read thus: And the church day by day added to itself, by giving them the right hand of fellowship, those that were being saved. As it reads, however, it shows that the Lord, not the church, did the adding. The word "church" does not appear in the passage in the Revision, nor is there in the verse any reference in any way to the right hand of fellowship.

17. What Bro. S. says about the words "greet," "salute," the "holy kiss," etc., of course has nothing whatever to do with the question. These directions were given in letters to members, who were already in full fellowship, concerning their treatment of one another. Because one member of a congregation was directed to salute another member of the same congregation, does it follow that the right hand of fellowship had to be given to a new convert to bring him into the congregation? It may, according to Bro. Sommer's way of reasoning, for confessedly his logic is of a peculiar kind.

18. In the first paragraph of the article under review, Bro. S. refers to a preacher of whom he intimates that, moved by "haste, impetuosity or passion," "without a moment's investigation," he gave up the way of receiving new converts after he had practiced it for years. Never was there a greater mistake. The preacher did not give up the practice till he knew well that for it there is not a particle of authority in the Word of God. He was moved by loyalty to the Lord God, by the determination to speak where the Bible speaks and to be silent where it is silent, by the loving desire to keep every com-

mandment of God and to reject every tradition of men, in his religious life.

19. "Prove all things" (by the Word of God), "hold fast that which is good." I am ready to give the right hand of fellowship to any man who preaches as James, Cephas and John did, and who is trying to live as he preaches. And I am glad in knowing that "the secret of the Lord" is with every such man.

J. A. Harding.

Daniel Sommers' Reply to the Foregoing Article.]

EXPLANATION.

The foregoing article was printed in sections as numbered. Its author did not number the sections, but we have inserted the numbers so as to assist the reader in appreciating the comments as we made them. Let numbers 1, 2, 3, etc., of the articles and numbers 1, 2, 3, etc., of the comments be read together and compared.

COMMENTS.

1. This is well said, but we suggest an improvement. Our critic should have exhorted, Let us then patiently and thoughtfully and Scripturally investigate the subject, and by adhering to such an exhortation himself he would not have inflicted upon his readers and mine the specimen of slang that in his article is found.

2. In writing this emphatic sentence our critic forgot that what the inspired representatives or "pillars" of the church at Jerusalem did certainly committed and bound the church. Hence when James and Cephas (Peter) and John as "pillars" gave the right hands of fellowship to Paul and Barnabas, then and not till then the entire church of which they were pillars was bound to recognize them as Christians in good standing as well as apostles. They had no "ministerial meeting" held for private "ministerial" purposes. To the statement, "nor did any man ever give the right hand of fellowship to any body at a public meeting of the church," "in so far as the records show"—to this statement our critic might have added one similar in structure with reference to giving a formal invitation to sinners, singing an invitation hymn, inquiring formally for a confession, taking sinners by the hand while making the confession, publicly declaring non-fellowship with the disobedient, and so forth, and so on. But does this prove that there is no Scripture for any of these practices, and that therefore they should be discontinued? Nay, verily.

3. This is fairly stated, and had similar fairness to our article and inspired scripture characterized our critic throughout, we could well have afforded to print his article without a word of comment.

4. This is rather strong. There is a difference between what I claimed and what is here attributed to me. But for the sake of brevity we shall pass over all that is not radically wrong.

5. That the word "church" is in Scripture used in both a general and a particular sense no doubt even

our critic will admit. In its general sense it is interchangeable with "kingdom"; in its special meaning it is interchangeable with "congregation" or "assembly." Obedience to the Gospel's requirements of the alien sinner brings us into the church in the former sense, but not in the latter sense, just as a foreigner may in the District of Columbia become a citizen of the United States or an American citizen without being a citizen in the State of Ohio or Kentucky. Besides, though I was an American by birth in the State of Maryland, yet that did not make me a citizen of Pennsylvania, nor of Ohio, when I moved to these States, but only gave me the right of citizenship upon different terms than those required of an alien, to become a citizen of these States. So it is with the alien from the "commonwealth of Israel." He becomes a member of this commonwealth of Israel by obedience to the requirements addressed to an alien, and then he becomes a member of any local congregation or assembly when those composing the same recognize him as of the same faith and work with them. How shall this be done? The example of James and Cephas and John in their recognition of Paul and Barnabas at Jerusalem illustrates. Does our critic understand? What now becomes of the remark about counting "people out whom God counts in"?

6. To say "this foolish tinkering," is neither courtesy, nor is it dignified discourtesy. Besides, it is not altogether in harmony with the exhortation, "Let us then patiently and thoughtfully investigate the subject." Until a case of "foolish tinkering" has been clearly made out, such language is wholly inapplicable, and even when applicable it is certainly inappropriate. But should it finally appear that the practice of extending the right hand of fellowship is not an addition to the Word of God, then the foregoing paragraph from our critic (the paragraph in which our critic speaks of "foolish tinkering") evidently admits all that we have alleged about a formal disfellowshipping depending on a formal reception of members. The imputation about adding "to the conditions of membership in God's church" is misleading when not defined in the same connection. We are not discussing membership in the church of God in a general sense, but recognition in a local congregation.

7. Yes, but this is not all that we quoted, though, this is about all that my critic and those who stand with him are disposed to quote. The seventh and eighth verses (Gal. 2d chapter) they omit, but our readers can refer to the Review of March 7, 1889, and for themselves see what we presented. But as our critic gave our article in full to his readers on another page of the paper he assists in editing, we will not complain much of the partial truth that he states in his criticisms. Truth can afford to be generous, and to pass mildly over what affects not the general argument or final conclusion.

8. As the plural always embraces the singular it follows that the second sentence of the foregoing criticism (No. 8 of our critic's article) is not correct. Paul said in Rom. 16:16: "The churches of Christ salute you." Here "churches of Christ" are

spoken of, and this embraces "church of Christ." "Churches" embraces "church," and "hands" embraces "hand" to all excepting those whose erroneous position requires them to interpose an erroneous denial thereof, and they deserve a pointed exposition.

9. Let the reader examine Acts 15:1, and then examine Gal. 5:24, and then he will understand Gal. 2:4, and what is meant by the word "bondage." Now then, read Acts 15:4, "And when they were come to Jerusalem they were received of the church and of the apostles and elders, and they declared all things that God had done with them." See Acts 15:12: "Then all the multitude kept silence, and gave audience to Barnabas and Saul, declaring what miracles and wonders God had wrought among the Gentiles by them." Next read the twenty-second verse and onward to the close of the thirty-fifth verse. Notice that it pleased "the apostles and the elders with the whole church" to send chosen men and a letter that made special and honorable mention of Paul and Barnabas. With this before the mind, our critic's idea of a little private, ministerial sort of a meeting is an unnecessary and an unscriptural contraction or limitation of what occurred. Paul was not a new convert, yet he was doubtless desirous of favorable recognition by the church at Jerusalem. When James and Peter and John saw and perceived what was given him by the Lord they gave to him and Barnabas "the right hands of fellowship," the which secured for them the favorable recognition of the entire church at Jerusalem. This was what "the right hand of fellowship" meant then and what it means now, whether the individual be a new convert or not, whether preacher or private member.

10. The defense of truth needs not the implication or imputation that an opponent is not a "sane body." Besides, the implication that there was but one congregation at Jerusalem is an assumption, yet "the congregation" means but one. Not even my critic believes that the many thousands converted in that city all were but one congregation. Why then did he write "the congregation" twice in the first sentence of the above criticism? (See No. 10 of critic's article.) Then in what follows from our critic's pen it is further evident that he has in mind a private, ministerial meeting with which the elders and church had naught to do. But all this, together with the assumption that Paul was charged with preaching "false doctrines," is clearly contradicted by Acts, 15th chapter. The truth is, Paul and Barnabas and others went up to Jerusalem because those Judaizing teachers were charged with teaching false doctrine, and not because *he* had been thus charged. The trouble was about "false brethren" who had been brought in unawares and whose endeavor was to bring the Gentile Christians into "bondage." (Gal. 2:4.) What "bondage" means we learn by referring to Gal. 5:1-4, and Acts 15:10.

11. Then the difference between my critic and myself is very slight, and not worth discussing, for every congregation is made up of individuals, and what one individual has the right to do in that respect all others certainly have the right to do. If for one brother to congratulate me on a good sermon with a

shake of the hand is giving me the "right hand of fellowship," then if all the brethren would do the same it would become "congregational." But what is the difference in principle between congratulating a brother by a shake of the hand on preaching a good sermon and congratulating him on making the good confession, or rendering obedience to the Savior in baptism, and the additional step of desiring to stand with the congregation of Christ? Does not our critic see that he has given his entire position away by the foregoing confession? Whether he does or not, others certainly see it, and see it clearly. But then his confession as explained is not correct. His explanation informs us that extending the right hand of fellowship is the privilege of every disciple in every assembly, and this makes it congregational. An individual duty is that which belongs to a certain one, or to certain ones in particular, as teaching or exhorting, but a congregational duty is that which belongs to all, as singing and praying. The same is true of the difference between an individual and a congregational privilege. Hence what is the privilege right or duty of every individual, or of each individual alike, is certainly congregational. Can not my critic understand?

12. Yes, our critic "might" have closed his article "here," and I think he will see that he should have closed it "here." It would have been better for him had his article been closed as Job wished that his life had been closed—at its birth. But the passing remark is made: "I fear no consequences that flow from giving up human traditions in religion." Neither do we, but that the practice of giving "the right hand of fellowship" is of "human tradition" remains yet to be proved.

13. "Open rebuke of a public man when in error, and especially when his error is being copied by others"—this was our language, and not simply what is attributed to us by our critic. Our argument was that if the example of James and Cephas and John in extending to Paul and Barnabas the right hands of fellowship be not an example for us because they were all preachers, then Paul's example in openly rebuking Peter at Antioch is no example for us, because they were both preachers. But our critic refers to Paul's rebuking Barjesus. After all he had said about the public congregation it is strange that he referred to this case, for here were probably not more than four persons present—Paul, Barnabas, Sergius Paulus and Elymas. If this be an example for us to follow in public, then is the so-called "private" meeting at Jerusalem an example for us to follow in public. Does not our critic see that here again he has given himself away? As for rebuking the man who does not "submit" to the right hand of fellowship, we think that the preacher and editor who opposes it deserves rebuke, and we further think that he will receive sufficient rebuke in our calm exposition of his errors with reference thereto.

14. "We can not know with definiteness who claims to be numbered with us," was my preliminary statement, and I haven't changed my mind. Critic asks: "Why will not baptism do as the dividing line as well as the right hand of fellowship?" The rea-

sons are twofold: First, the denominations immerse many. Second, we baptize some who go to the denominations. In other words, there are some baptized believers in nearly every community who are not of "the household of faith" in the Scripture sense. Does our critic understand?

15. This last sentence contains the "slang" to which I referred in the first paragraph of my comments. (See No. 15 of critic's paragraphs.) "Wool-gathering" is slang when applied to a man's mentality, and the sentence in which our critic presents it is undignified. Besides the implication that I was in confusion is unjust, for what I said about obeying one's self into the fellowship was prefaced by the words "obedience to the gospel." This was the saving, guarding expression, and that this was not considered by my critic shows that he was possessed of an undue anxiety to make out an implication against me. Besides, it reveals that he wields an incautious pen. In dealing with dishonesty we expect to find it necessary to define what we mean, and what we do not mean, in every sentence, but once in a paragraph should be all that is necessary in dealing with an honorable gentleman. Yet in all cases we find that Prov. 15:10 is still applicable.

16. If there be anything in the above (15th item from our critic), it is this: What the Scripture says the Lord did, could not have been done by the church. But such a position even my critic, with all his incautiousness, dare not take, for the words, "even as many as the Lord our God shall call" (Acts 2:39) will confute such a position and confound the man who stands thereon, especially when the statement that "the church" should make known the wisdom of God as mentioned in Eph. 3:10, is considered. As for the church record that is kept in heaven wherein the names of Christians are recorded, it belongs not to this discussion; but even if it did the inquiry arises, Does my critic think that such record contains the names of those baptized believers who, as soon as dry from the waters of baptism, went and joined a church or churches utterly unknown to the Bible? If not, then baptism will not draw the line of demarcation either in heaven or on earth. But when besides and beyond their baptism penitent believers come out before earth and heaven, before men and angels, and cast in their lot with us, then, and not till then, they fully show that they are not ashamed of Christ and his people.

17. Our critic comes very near being always wrong. His language implies that the salutations (which meant a taking hold of those saluted) spoken of in the epistles were enjoined upon individual members rather than upon churches. But the letter to the Romans was addressed to "all that be in Rome" (Chap 1:7), and "the churches of Christ salute you" is found in Rom. 16:16. Here again, to mention his mistakes in the mildest manner, we see that our critic is incautious.

18. We referred to a preacher who had publicly extended the right hand of fellowship. He was asked by a sister, "Where is your Scripture for that?" He answered, "I have none." "Then, why do you practice it?" was her next inquiry. "I will never do so

again," was his response. These facts our critic doth not deny, but informeth us that he was moved by high and noble motives as mentioned above. Well, if he had previously investigated and learned that there was not one particle of authority therefor in the Word of God, why did he still continue to practice it until a certain sister made of him a certain inquiry? Was that "loyalty" in our critic?

19. Yes, prove or test all things by the Word of God, and don't use any slang. But here again comes up this "ministerial association" idea, as though the apostles had struck hands on preacher-ship. The less we have of this from our critic the better. But what can this "secret of the Lord" mean? We were simple enough to suppose that no man on earth now held any "secret of the Lord." We thought that what was a secret had been revealed. What do our readers think?
Daniel Sommer.

The Secret of Effectual Service to God.

GEORGE MUELLER.

Beloved Christian Friends:—We have, through the Lord's goodness, been permitted to enter upon another year. By many of us the welfare of our families, the prosperity of our business, our work and service for the Lord, may be considered the most important matters to be attended to; but, according to my judgment, the most important is this: Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work, even, may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I specially commend this point to the notice of my younger brethren and sisters in Christ. The secret of all true effectual service is, joy in God, and having experimental acquaintance and fellowship with God himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such an all-sufficient soul-satisfying portion in him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, This happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself unto us in the face of Jesus Christ.

The way in which we study the Word is a matter of the deepest moment. The very earliest portion of the day we can command should be devoted to meditation on the Scriptures. Our souls should feed upon the Word. We should read it—not for others, but for ourselves; all the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our own bosoms. Especially let us remember not to neglect any portion of the

Bible: it should be read regularly through. To read favorable portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. The whole divine volume is inspired, and by degrees should be read regularly through. But to read the Bible thus is not enough; we must seek to become intimately and experimentally acquainted with him whom the Scriptures reveal, with the blessed Jesus, who has given himself to die in our room and stead. Oh, what an abiding, soul-satisfying portion do we possess in him!

But another point here needs especially to be noticed: it is that we seek habitually to carry out what we know; to act up to the light that we have received, then more will assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practiced, or harbored and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all-important to remember this. Infirmities and weaknesses will cleave to us as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face, to say, "Here I am, blessed Lord; do with me as thou wilt."

Then let us remember that we are his stewards. Our time, our health, our strength, our talents, our all, are his, and his alone. Let us seek to remember this, and carry it out this year, and then what happy Christians shall we all be! It is a divine principle, "To him that hath shall be more given"; and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in his own most blessed service. Brethren! we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and to serve him with our body, soul and spirit, which are his.

Let it be our unceasing prayer, that, as we grow older, we may not grow colder in the ways of God. As we advance in years, let us not decline in spiritual power; but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days may be our best days.

Our holy faith does not consist in talking. "Reality, reality, reality," is what we want. Let us have heart-work; let us be genuine.

But then, when trial and affliction come; when God deals with us as though he were not the lovely, kind and gracious Being presented to us in his Word, shall we murmur and despond? Ah! no. Beloved in Christ! let us trust our heavenly Father; let us, like little children, hang entirely on him, reposing in the sweet assurance of his unchangeable, eternal love. Let us remember how he acted toward his saints of old, when his dealings were with them; let us remember what is recorded concerning their history; for now, as he has ever done, God will most surely act according to his Word.

This intimate experimental acquaintance with him will make us truly happy. - Nothing else will. If we are not happy Christians (I speak deliberately, I speak advisedly), there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours, and ours alone.

In God our Father and the blessed Jesus our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage be spent in an ever-increasing, devoted, earnest consecration of our souls to God.

Family Worship.

N. P. LAWRENCE.

NO. II.

Family worship includes every act of worship performed in the presence of the family when assembled as a family. I have no criticism to offer on the different acts of worship usually practiced in families, except the methods and times of performance, unless it be the use of the organ, or other instrument, which I consider inappropriate to worship at all times.

THANKS AT TABLE

Should be brief and to the point, and should be offered in a calm, distinct, reverential tone. As a reason for the above I will speak of the unsatisfactory results of the opposite. We have instances of mumbling, indistinct sounds from the speaker, which benefit no one but himself, unless it be in the consciousness that thanks have been offered. Then we have the hop-skip-and-a-jump thanksgiving imperfectly spoken, because of apparent haste to have it over. We said it should be brief. This especially in the presence of young children, who do not enjoy long periods of quiet. Children should be early taught to keep perfectly quiet while thanks are being offered, and this can be accomplished by gentle firmness. We have our Savior's example of brevity in the Lord's Prayer, so-called.

FAMILY SCRIPTURE READING.

This should be had twice a day. Of course once a day is good; twice is better. The Old Testament and the New should each receive a share of attention. Our method is to read in the Old Testament in the morning, and the New in the evening. Portions of the Old Testament may be omitted as the parents' judgment may dictate; for instance, the long lists of names, and still other portions which are more suitable for private than for family reading. As we hinted in our first article, all the family who can read should do so in turn. By this means each one has a greater share in the exercise, and consequently a greater interest. Questions upon the lesson should be asked at the conclusion of the reading. Singing of appropriate hymns may be profitably had at any stage of the worship, before or after reading, etc.

FAMILY PRAYER

Should consist of thanksgiving for blessings of a

physical, social, political and spiritual character. The special mention of each may be dispensed with at times, as circumstances and variety may dictate, but mention of them should be sufficiently frequent to keep all in mind of them. Favors should be asked; continuance of present prosperity, if the Lord shall see best, or otherwise adversity, since we do not know what is best for us. Different members of the family should, at times, express the thanksgiving and prayers of the family, provided they are Christians—either parent, a well-grown child, or visitor. The subject of prayer should be carefully studied. All the examples of prayer in the Bible, with the circumstances under which they were offered, as well as all that is said on the subject of prayer, should be carefully collated and compared, that we may be Scripturally consistent in the matter.

Opening of the Beamsville School.

H. M. EVANS.

The opening of this school took place Monday, the 10th inst., at 10:15 o'clock A.M., and it was the writer's good fortune to be present upon the occasion.

The opening exercises began by singing "All hail the power of Jesus' name." The Scripture lesson was read by the writer and prayer was offered by Bro. Madison Wright. The objects and purposes of the school were ably set forth in a well prepared address by Bro. S. M. Jones, president of the school, and was followed by short addresses by Bro. Wright and the writer. At the close of the opening exercises thirteen students were enrolled, and many more are expected during the week. The exercises of the morning were inspiring, and will be long remembered by those who were present.

Beamsville is situated half way between the city of Hamilton and Niagara Falls, and may be reached via the G. T. R., or from Hamilton via the H., G. & B. Electric Road.

The Beamsville Bible School has been established by Bro. Jones under great difficulties. Great and many are the trying circumstances through which Bro. Jones has passed in his efforts to establish this school, a school where the educational advantages of the student will be equal to the best and second to none, and where the Old and New Testament will be taught daily. No one but a man of great faith and determination could have endured the trials and discouragements that Bro. Jones passed through in developing this work.

This is the only school in Ontario where Christian fathers and mothers can send their sons and daughters with the assurance that they will be looked after and cared for in Christian homes and where they will be free from the evil influences of sectarianism and digressionism.

Space forbids us to enumerate the different branches to be taught in this school, but we must here mention the fact that Expression will be taught by Bro. Wright, who is a graduate of the finest col-

lege in the world. Bro. Wright graduated in 1901 from Ralston University of Expression, Washington, D. C. Expression includes elocution, oratory, voice culture, speaking and reading, and this course should not be missed even by graduates of other colleges.

For terms and particulars address S. M. Jones, Beamsville, Ont., Canada.
Rodney, Ont.

The Way Up.

JOHN WATSON.

Often a Christian is undecided as to what he ought to read and where he ought to go and what he ought to do, as to certain books, places and actions. The following from Dr. John Watson ought to be helpful to every such person: "Christ did not come to cramp any one's manhood. He came to broaden it. He did not come to destroy our manhood. He came to fulfill it. A thorough-going Christian is a man with a strong reason, kinder heart, firmer will and richer imagination than his fellows—one who has attained to his height in Christ. A bigot or a prig or a weakling is a half-developed Christian, one not yet arrived at full age. What ought a Christian to read? Every book which feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not negative, a giving up this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room. One is to attack the darkness with candles; the other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character. One is to conquer our sins; the other is to cultivate the opposite virtues. The latter plan is best because it is surest—the virtue replaces the sin. Christianity is not a drill. It is life, full, free, radiant and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is, fellowship with Jesus Christ."—Exchange.

If we want God's help we must not trust to our own devices. Some of the most grievous troubles have come through men rashly seeking to help themselves. Abraham tried falsehood when he thought he might be exposed to danger, and as a consequence was covered with shame. When, instead of trusting in God, we place reliance on our own wisdom, and even, perhaps, are ready to depart from the strict rule of right to extricate ourselves, we are likely to be left to eat the fruit of our doings. Thus, alone, sometimes we learn how foolish and ignorant we are without God's guidance.—Selected.

The Way

"Enter ye in by the narrow gate, for the gate is straitened, and the way is narrow, which leadeth unto life, and they be that find it."

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

VOL. IV.

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J. A. HARDING, Editor and Publisher,
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Scraps.

J. A. H.

Don't fail to read the article on the enlargement of THE WAY. We want our paper to be second to none in usefulness, and without this enlargement it could not be.

* * *

The story of Professor McGarvey's defeat shows how regardless of their brethren these innovators are. If they would have regarded any man on earth, surely J. W. McGarvey was the man. But, as they had departed from Christ, it was not strange that they forsook McGarvey.

* * *

Let us learn the lesson from their folly to abide in Christ and his Word, come what may; for in them we see how foolish men can become who forsake the Lord.

The Enlargement of The Way.

Read and Learn What We Propose to Do.

J. A. H.

In January, 1899, the first number of the first volume of THE WAY went forth to the public. It was a sixteen-page monthly, the page being exactly one-half the size of The Gospel Advocate. The subscription price was fifty cents per year. At the beginning of the second year the paper was enlarged by one-half; but it continued to go at the same price. Upon

the opening of its third year it went forth as an eight-page weekly, fifty-one issues per year. This year its pages carried more than three times as much printed matter as they did the first year, but the price was not increased. Its circulation had increased from about four hundred to more than four thousand. It had developed some strong, thoughtful writers, and had done a great work.

We have now reached the point where it seems absolutely necessary to enlarge again, if we would accomplish the greatest good possible. Now we have not room, sometimes, to print promptly the articles of some of our most highly esteemed contributors; we have no room for church news, for personal notes, nor for an account of current events. Then there are many most excellent articles in our exchanges that we would like for our readers to see — articles without which THE WAY can never be a first-class family paper. So, after much thought, consultation and prayer, we have decided to enlarge again; and, if God wills, with the next issue THE WAY will go forth as a sixteen-page weekly.

To do the work of the enlarged paper we will have three or four additional editorial writers, and some other regular contributors. We expect to give special attention to answering the many questions that are asked concerning the teaching of the divine Word — a matter we have been compelled to neglect. News concerning churches, protracted meetings and preachers will be given. Brief statements of matters of general interest that are occurring in the world will be made. And we hope that our department for the home will prove to be a great blessing in many families. We do not expect to advertise anything in the paper but Bibles, and other worthy books which teach the religion of Jesus, and perhaps other things that will be helpful to church workers. The aspiration of THE WAY is to build up the kingdom of God, and thus to save men. And we hope our enlargement will greatly increase our usefulness. The work which THE WAY has done in leading people into Christ, in the development of Christians in spirituality, in helping in the building up of the Nashville Bible School and Potter Bible College, has paid more than a hundred-fold for all the time, labor and money that have been expended upon it. The good it has done in the development of new writers would more than pay for all that has been expended upon it. From the beginning it has been a work of love. Its

writers and its publisher run it for the good they believe it is doing, without the expectation of making one cent from it. And, in fixing the price of it, we figure not on how to make the most money, but on how small a price we can charge and run successfully. From the time this appears subscriptions will be taken at one dollar per year. It will take a little time to overhaul our mailing list, and to get matters in shape for the enlarged paper. Two numbers will perhaps be delayed; but our subscribers will be more than paid by the increased size of the paper. It is probable that you will not receive the next paper (which will be the first of the enlarged issue) before the first week in January.

Now a word to our friends, to those who believe we are doing a good work, and who have helped us so faithfully in the past. We need your help now, perhaps, more than ever. We have subscriptions, that have been paid up at the rate of fifty cents per year, expiring all along through the coming year—the year 1903. These subscribers will receive a dollar paper, some for one month and some for a longer time, even up to eleven or twelve months, at fifty cents per year. Now to make the paper go successfully, we ought to have at least a thousand new subscribers during the first half of 1903, and another thousand during the latter half. Our friends can easily get them for us. If two hundred will secure ten each the work will be done. Now we want the names of two hundred persons who will endeavor to get ten subscribers each by January, 1904. If you get only half of the ten, that will be quite a help; if you get twenty or more, so much the better. For every five new subscribers that you get, we will move your own subscription up one year. For three new subscriptions we will move your time up six months. We want to inaugurate a vigorous canvass now to put THE WAY into thousands of homes where it does not now go.

An earnest Christian lady said to me yesterday: "I long to see THE WAY come, and I call it 'the sweet little Way.'" Well, by the grace of God, it will be bigger, and we hope "sweeter," than heretofore. And now is the time for you to help us, that its borders of usefulness may be greatly enlarged. It will be the largest dollar religious weekly that we have ever seen. It will contain more matter than some weekly journals that charge one dollar and a half, if we do not count the advertisements. And even as it has hitherto been, some intelligent readers esteem it the best paper they have ever seen. Now if its friends will rally to it, and work for it, it will succeed marvelously. I hope that God may stir your hearts to work, and that hundreds of people may be led into the church of God this coming year through the influence of THE WAY, and that thousands of Christians may become more spiritual by means of it. If you will pray to God to use you, to bless and guide you, there is no telling how many you may help on the upward way by scattering it among the people.

Now when you read this, if you have a mind to work, send your name to THE WAY, Bowling Green, Ky., as one who intends to try to raise subscriptions for it; and we will enroll you on our list, send you

sample copies, and give you credit for the names you send in. A subscriber for six months, at fifty cents, counts as a half subscriber; one for three months, at twenty-five cents, as a fourth subscriber. Some, no doubt, will want to send the paper to a number of people; we would rather that you should find the people to whom you send it; but if you can not, we can find the names.

Now one other request: We want every Christian who reads this, and who sympathizes with us in this great work, to pray earnestly to God that it may succeed abundantly. "The supplication of a righteous man availeth much in its working" (James 5: 16). Shall we not have the names of at least two hundred workers by January 1st? We will see. If your time has expired, don't fail to renew at once.

The Organ Goes In and McGarvey Goes Out.

J. A. H.

"Lexington, Ky., November 23.—By a vote of 301 for and 202 against, the Broadway Christian Church to-day decided to install instrumental music. Hidden beneath this simple statement there is a sensation, for the vote not only gives the church instrumental music, but it lessens its membership by from one hundred and fifty to two hundred persons, and drives away Rev. Dr. J. W. McGarvey, the church's first pastor, now President of the Kentucky Bible College, and Elder J. W. Zachary, late Prohibition candidate for Congress from this district.

"The congregation knew all this when the vote was cast, for both Dr. McGarvey and Elder Zachary had called for their letters, and declared openly that they would join the Chestnut Street Church, which has no organ. The voting was done by ballot, each member having been furnished during the week with a ballot, with the request that the vote be recorded and sent to the church secretary, Virgil McClure. Dr. McGarvey published his views some days since, giving Scriptural reasons for refusing to worship with instrumental music."—Louisville (Ky.) Courier-Journal.

This special dispatch from the Louisville daily suggests a number of lessons that are worthy of the most thoughtful attention from earnest people.

About two weeks ago a move was made to put the organ into the service of the Broadway Church. Through the influence of President McGarvey and others, final action was deferred till yesterday. The foregoing telegram gives the result.

President McGarvey is by far the most profoundly learned man in the Scriptures of that congregation. He is a man well known in all this broad land of ours, and his fame has gone beyond the seas and among many peoples. As a defender of God's truth against the doctrine of the destructive critics he has no equal in the brotherhood; in accurate, critical knowledge of the contents of the Bible, and in skill in using what he knows, it is doubtful if he has an equal on

earth, or if his equal has been on earth since the apostolic age. I think I have known men personally, and I am sure I have known men through their writings, who are intellectually greater than McGarvey; but I have never met the man, nor have I known him through his writings, who seems to me to be as great as he in the knowledge of the contents of the divine Book, or in the skill to use this knowledge with readiness, accuracy and vigor. He is past three-score and ten, and he has given the best years of his life to work in the city of Lexington, and as a member of that congregation. He is the man to whom it has looked for wisdom and for counsel far more than to any other; but in spite of all this, against the protest of himself and of two hundred and one others, they drove the old man out to put an organ in. It is a scandalous, shameful thing; and they who did it are a wicked, ungodly set, of whom the Holy Spirit says: "They that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Romans 16: 18). A Christian should have no more Christian fellowship with such people than he would have with an organized band of saloon-keepers and gamblers; and I doubt if in God's sight such a band seems as wicked. There is not, neither can there be, any greater crime than the willful, high-handed corruption of God's worship, and the consequent division of his church. (See Numbers 15: 30, 31; Matthew 12: 31, 32; Mark 3: 28, 29; Hebrew 6: 1-6; 11: 26-31; 1 John 5: 16, 17. Study the cases of Nadab and Abihu, of Uzzah, and of Saul the king.)

But this telegram gives us to understand that Brother McGarvey had called for his letter to be delivered if the organ was put in. What, I wonder, did he want with a letter from such a congregation as that? God plainly tells him, and all others who would be Christians, to "mark" and "turn away from" all such folks. He believes that the use of the organ in the church service is "unauthorized and sinful"; and that the causing of division by putting it into such service against the entreaties, the protests and the tears of aged and godly people, of people who say they must go out if it comes in, is a wicked thing to do, an heretical, factious thing; and he knows that Paul says: "A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned" (Titus 3: 10, 11). Their conduct was certainly "disorderly," and Paul also says: "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us" (2 Thessalonians 3: 6). What is the use of having a letter from a church that is factious, disorderly, whose members (or rather the leading ones among them) "serve not our Lord Christ, but their own belly," and "by their smooth and fair speech beguile the hearts of the innocent"? About the last people in the world, it seems to me, that a Christian should want a letter of commendation from would be a lot of belly-serving, beguilers of the innocent, who have just wrecked a church by corrupting its worship, who have just divided it by forcing into its service an unauthorized and sinful thing, and who have done this, too, after

all the light from the holy Scriptures had been thrown upon the subject, in their presence, that the profoundest learning and very great talent could shed upon it.

But Brother McGarvey has been very inconsistent upon this subject for many years. Many years ago, in his lucid and powerful way, he showed it was a sinful thing to put the organ into the service of God's church, when God himself had deliberately and purposely left it out; and in strong, indignant speech he has rebuked these dividers of churches for driving out aged and godly men and women from the very congregations they had built up. But afterwards he has affiliated most genially in societies and conventions with these same iniquitous people, when they had manifested no signs of repentance, but were openly and energetically pressing on in their wicked way. Does he believe that people who sin, and glory in it, and keep at it, and never repent, but who are continually striving to lead others in the same wrong way, are Christians? Does he think they will be saved? Surely he knows better, if he has not become utterly blind at this point by his long-continued, inconsistent course. In many things I have admired Brother McGarvey as I have no other man, but in no other man have I seen inconsistency more glaring and outrageous. What could be more inconsistent than to convict people of violating the law of love, and of so sinning against Christ (1 Corinthians, chapter 8); of being disorderly, factious, dividers of churches, servants of their own bellies, instead of servants of Christ; and then, without any manifestation of repentance or reformation on their parts, to treat them as brethren beloved in full fellowship and good standing? He has done this repeatedly during the last twenty-five years.

Brother McGarvey has for many years been a great friend of the missionary societies. Had he been consistent in marking and turning away from those who put organs in and drive Christians out of the churches, he would have put himself out of every one of them; for I believe every one of these societies is now dominated by those who favor the organ, and who put it in, when they can, regardless of the consequences; just as the Broadway Church has done. And I believe his attachment to these societies, and a determination to hold his leadership in them, and in the University, have caused his inconsistency in teaching and action concerning the organ.

The societies are as bad, if not worse, than the organ. They are founded and operated on the assumption that God, from some cause or other, in building up and organizing the church, failed to make a success of it. That it is practically a failure for the conversion of the world. But it is claimed that the missionary societies, built up by nineteenth century men, are admirable successes. It is freely admitted that there were no such institutions in the first century, that the churches were the only ones for the work then, but they are not competent now. Man has beaten God, they seem to think, in getting up institutions for the conversion of sinners. And as the societies largely supplant God's churches, so does their instrumental music supplant the God.

ordained vocal music. They imagine they have improved upon his music just as they have upon his societies. They are not the first people who act as though they believe they can surpass the Almighty. Nadab and Abihu thought to improve upon his incense, to their sorrow; Ahaz tried to improve upon his altar, and upon his way of supporting the great brazen sea, but he came to grief; Saul the king fancied he could make a much better and more God-honoring disposition of the best of the herds and flocks of Amalek than God had suggested, but he missed the mark, to his everlasting shame and disgrace; but these modern improvers (?) upon God's ways will fare much worse, no doubt, than any of these; for they are sinning against much greater light and knowledge.

Well, for my part, as they are bent on going that way, as they will not listen to Scripture nor reason, I am glad they put the organ in and drove McGarvey out. It may bring some people to their senses, and save some.

The Significance of the Conversion of the Samaritans.

PROF. JOHN H. KERR.

A careless reader of the New Testament might not see anything worthy of special note in the record of the Acts (chap. 8), which tells of the conversion of the Samaritans under the ministry of Philip, the deacon and evangelist. This would certainly be true, if he did not hold in mind the real purpose of the book, which was to detail the progress of the Gospel out into the world in accordance with the great commission of the Lord. The risen Lord said to his disciples, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost parts of the earth." The Acts is the account of that witness-bearing, and the spread thereby of the kingdom of Christ. Chapters ii.-vii. record the witness-bearing in Jerusalem; viii.-xii. in Samaria and Judea; and xiii.-xxviii. in the outlying world. The second section thus indicated marks the transition to the Gentile world.

The Jewish conception associated the blessings of the Messianic kingdom with their own nation. Salvation was to come to the individual because he belonged to the nation. The Savior taught the very opposite of this, and made connection with the commonwealth of Israel to depend upon relation to himself. The individual as such comes first. The greatest obstacle to his work was the false Messianic ideas of the Jews. These colored their thoughts concerning the Gentiles, and determined their attitude toward them. They could think of no salvation for them, except as they should become incorporated into the Jewish nation.

It is quite probable that few, if any, of the converts of Christianity referred to in the first seven chapters of the Acts were Gentiles. If they were, they had already become proselytes to the Jewish faith. It is

certain that a large share of the early believers regarded Judaism as the door of entrance into Christianity. At the very first the witness-bearing was confined to Jerusalem and the Jews. How long the apostles and believers would have continued in that circle, we have no means of telling, but it is very clear that they did not make any move to extend it for some time.

The martyrdom of Stephen and the subsequent persecutions of the followers of Christ came as a terrific blow to the disciples. They were scattered in all directions by the storm that burst upon them with such fury. But the very first result was the widening of the radius of their witness-bearing. "They that were scattered abroad went about preaching the word." With that general statement, Luke proceeds to record the work of one of these itinerant preachers, and adds: "Then Philip went down to the city of Samaria, and preached Christ unto them." Just how, and why he went to Samaria is not told. The fact alone is stated, and it is left to explain itself. It is easy, however, to see the divine guidance in this matter. The subject of Philip's preaching was "Christ." And the attention secured by him, and the results flowing from his preaching, certainly justified so bold a move.

But who were these Samaritans, and why was it worthy of remark that the Gospel was preached to them? It is impossible here even to mention the problems that are associated with his name. Briefly it may be said that they were not pure Jews. They were an amalgamation of the Assyrian colonists sent into Samaria from Cuthah, Ava, Hamath and Sepharvaim (2 Kings 17:24), and the remains of the various tribes left after the destruction of the kingdom of Israel by Shalmaneser (2 Chron. 34:9; 41:5). This Assyrian element was unquestionably originally heathen. But suffering misfortune after their arrival in Samaria, they attributed it to their ignorance of the manner of the God of the land. In response to their request, one of the exiled priests was sent back to them to give them the needed instruction. Under this instruction, and as a result of their intermarriage with the Jewish remnant in the land, the amalgamated population ceased to be heathen, and embraced the worship of Jehovah.

These mixed elements did not become assimilated with the Jews after their return from exile. There was indeed a movement in that direction, but it was checked by Ezra and Nehemiah. The well known hostility between the Jews and the Samaritans dated from those early days. "The very fact that the Samaritans were sectaries rather than heathen doubtless deepened the hatred between the two people." The Gospel history gives no little information concerning the attitude of these people to each other. At one time some of the Savior's auditors, moved by their intense unbelief, said unto him: "Say we not well that thou art a Samaritan, and hast a devil?" They could not from their standpoint have applied a more contemptuous epithet to him than that. And the Samaritans on their part were just as bitter in their feeling toward the Jews. The special points of controversy were concerning the true place for the worship of

Jehovah, whether in Jerusalem or on Gerizim, and the relative importance of their variant versions of the law. Their feelings easily found vent in deeds of hostility and violence.

But despite their deep-seated differences and hatred, there was at the bottom a common basis under them. They held Moses in equal regard, and both parties looked forward to the coming Messiah. The forces that kept them apart were largely political and external. Theologically they were closely related. "The Samaritans, though a people of mixed blood, observed the Jewish religion in an undeveloped form, and hence were not treated as complete aliens." The barriers that separated between Israel and the heathen world were insurmountable. But the Samaritans were not heathen. They constituted rather a link between heathenism and Judaism.

Now, the importance of their conversion consists in this fact. It was a widening of the scope of the witness-bearing. The Jewish element could not be brought at one jump to go forth into the heathen world to preach the Gospel. Dr. Stiffler writes that the Samaritans "were neither Jews nor Gentiles. They were midway between these distant moral extremes. God uses them as a sort of half-way house from those in the covenant to those who were outside of it. They were the ladder without which even the believing Jew, hampered as he was by his scruples, could not have got down to the uncircumcised Gentile. The leap was too great. The gulf between the two extremes was social, religious, political—and the Samaritan bridged it. God plainly intended him for this from the first."

It is not surprising that the apostles, as soon as they heard in Jerusalem of this work in Samaria, should send some of their number to inquire into it. It should be remarked that the question of the observance of the law was not here involved, for the Samaritans kept the law: Philip had not been commissioned to go to Samaria, and it was manifestly necessary that apostolic sanction should be given to such a new departure. And whatever scruples may have existed in the minds of Peter and John concerning the evangelization of the Samaritans quickly disappeared as soon as they found that the work was owned of the Spirit. At the same time, they must have recalled the attitude of the Master toward these people, and have remembered the two days spent by him among them after his Judean ministry (John iv.). Thus they gained a broadened conception of the scope of their work. It was a step, an important step, in the development of a broad catholicity in them by a concrete example.

It is worthy of remark that the apostles entered fully into the spirit of the movement by bearing witness and preaching the word of these people, for they preached the Gospel to many villages of the Samaritans." This was the entering of the wedge which was driven deeper by the conversion of the Ethiopian eunuch, then by that of Cornelius, and subsequently by the work in Syrian Antioch. The stream of salvation was rising and beginning to overflow the narrow national Jewish boundaries and to spread with its life-giving power over the whole

earth. The conversion of the Samaritans was an absolutely indispensable link in the chain.—The Bible Student, Columbia, S. C.

"For My Sake."

Three little words, but full of tenderest meaning;
 Three little words, the heart can scarcely hold;
 Three little words, but on their import dwelling —
 What wealth of love their syllables unfold!

"For my sake" cheer the suffering, help the needy;
 On earth this was my work; I give it thee.
 If thou wouldst follow in thy Master's footsteps,
 Take up my cross and come and learn of me.

"For my sake" let the harsh word die unuttered
 That trembles on the swift, impetuous tongue;
 "For my sake" check the quick, rebellious feeling
 That rises when thy brother does thee wrong.

"For my sake" press with steadfast patience onward,
 Although the race be hard, the battle long;
 Within thy Father's house are many mansions;
 There thou shalt rest and join the victor's song.

And if in coming days the world revile thee,
 If "for my sake" thou suffer pain and loss,
 Bear on, faint heart; thy Master went before thee;
 They only wear his crown who share his cross.
 —Churchman.

Sunbeams.

ANDREW PERRY.

A few years ago, in a meeting I was holding in Northwestern Missouri, the following question was placed in the question-box for me to answer. I was making use of blackboard and charts in my preaching:

Question: "Is there, or is there not, as much authority in the Bible for the organ and other musical instruments in the song service and for the Missionary Society, Endeavor Societies and other societies, to do church work, as you have for the blackboard and charts in the preaching service, and as we have for printed Bibles, hymn-books, etc.?"

I answered substantially as follows: If there is no better authority for blackboard and chart than for the first mentioned things, we will take this blackboard down and split it into kindling wood, and these charts shall be torn into carpet rags. Then proceeding to cut up the question into its several parts, as follows, viz.: First, Is there any authority in the Bible for instrumental music in the church worship? Second, Is there any authority for missionary or other societies to do any of the church work? Third, Is there any authority for blackboards or charts in preaching or teaching the Word of God? Fourth, Is there any authority for printed Bibles, hymn-books, or any books in the service of God? Then taking the questions up in order, gave answer as follows: First — As to authority for instruments in the

church service: There is none. We look carefully through the tabernacle as a type, and we find nothing to indicate the use of these things. We look at the synagogue as a counterpart of the church and fail to find instruments. "But hold," says some one. "David, a man after God's own heart, commanded the use of organs and other instruments, and made provision for their use in the tabernacle service." Yes; and while I am not going to take a position as to whether David did this under the sanction of God or simply as one permitted to do this without God's approval, I will give you the full benefit of David's work without question, and will examine the same.

In the tabernacle there were three apartments, viz: the outer court, a pattern of the world; second, the Holy place, a pattern of the church; and the Holy of Holies, a pattern of heaven. Now, where did David make any change? Did he ever go into the Holy place? No, never in his entire life; nor did he ever make the slightest change there. Did he ever go into the Holy place? Yes, once in life, when fleeing from King Saul, when in order to sustain his physical strength he ate of the shewbread; but he never made any change whatever in the furniture of the apartment. It was only in the outer court that he made any change. So all that any person can do from David's authority is to place instruments of music side by side with cookstoves, threshing machines, sewing machines and harvesting machines in our daily life, and not one can be carried into worshipping congregations.

In the New Testament we find absolutely no authority for them. I also showed the attitude of leading religious teachers of the world to them.

Second — Is there any authority in the Bible for modern religious societies, missionary societies, etc.? No, not in precept, and only one thing showed forth in example, and that the case of King Saul, recorded in 1 Samuel 13. We learn not only that God expects to be glorified through the church, but also that church members are commanded to do all things in word and deed in the name of Christ.

Examining King Saul's case, we find him rejecting the word of the Lord in that when not in the name of a prophet or priest he made the offering. Doing a perfect work, and a work that God required, yet on account of the name only he was condemned. Samuel being in the right name, would have been accepted in doing the same work. Saul's excuse: "I saw that you came not in the appointed days, and that my people were scattered from me, and I forced myself and made the offering" (see 1 Samuel 13: 11-13).

Bro. T., a district evangelist, at one time said to me: "No society would have formed if the church had been doing the work that she is required to do. But the church was doing nothing to sustain the preachers in preaching to the world. Hence we forced ourselves to make the Louisville Plan and these societies." Saul was condemned, and all that work through these societies will be under the same condemnation.

Third — Is there any authority for blackboards and charts? Let us see: First, in addition to the

book of the law of Moses, God himself arranged two tables of stone, upon which he wrote with his own finger the commandments. Then he required his word to be written on the door-posts of their houses and upon the borders of their garments. Second, Christ used objects in teaching, viz.: a piece of money with Cæsar's name and image, also common objects, also on one occasion writing on the ground. Third, Paul took an inscription on a rock, and from that preached Jesus. Then Daniel, Ezekiel and John give us pen pictures of certain things. My charts are simply crayon pictures of same things.

Produce as good authority for the first mentioned things as I have for blackboard and charts, and I will protest no longer.

Fourth — Is there any authority for printed Bibles, hymn books, etc.?

We find the authority for the Bible in the fact that the Jewish Scriptures had been copied in many places, and were read regularly every Sabbath in every Jewish synagogue. Then we find Paul writing to Timothy and saying: "The cloak that I left at Troas with Carpus bring with you and the books, but especially bring the parchments" (see 2 Tim. 4: 13). Here we find Paul requiring books brought to him.

I trust readers of THE WAY will be benefited by these questions and answers.

The Way to be Wise.

JAMES A. ALLEN.

It does not require much mental development to be wise. Generally the illiterate and unlearned, the poorer classes of people, exercise more wisdom and sound judgment than those classed as wise. The poor people have respect enough for the future to accept and gladly obey the commandments of God, while the learned and the great, as a rule, reject and refuse the offers of mercy from the Lord. Not many of those who stand above the common people are found preparing for eternity and cleansing themselves from all unrighteousness or applying the divine standard or rule to their daily conduct, in order to stand prepared where God shall bring both hidden and secret things to light in the judgment. Publicans and sinners showed more wisdom by pressing into the kingdom of God than all the scribes, Pharisees and great men in Israel who rejected the counsel of God by not obeying his commandments. It is not every one who cries, Lord, Lord, who is proving his faith by his works. No man can make a hollow mockery of the Christian profession by neglecting its duties and obligations and yet be permitted to enter eternal glories; but the reward is for the man who does the bidding of better judgment by doing the will of God in heaven.

But, now, what is wisdom, and what is it to be wise? Wisdom without knowledge can not exist, yet there may be much knowledge with little or no wisdom. Wisdom itself, which all should seek to obtain, is made up of two things, viz.: (1) Knowledge and the capacity to make due use of it; (2) knowledge

of the best ends and the best means of obtaining the desired ends. To know the two destinies awaiting the world, to choose the better, and then to use the right means of obtaining the desired choice, is wisdom of the highest order. To know and practice the religion of Jesus Christ, set forth by his apostles, and thus to pursue the way to everlasting life, is the wisdom which all must possess to be eternally blessed in the city of God among the redeemed of every nation, age or time. When God commands man to be wise, he does not intend for him to become wise in his own conceit, bigoted, or to be filled with pride; but he simply means for man to hear his commandments and obey them, thereby saving his own soul. It is for man's good that he obey the Word of the Lord, and it is for his salvation and eternal happiness that he must submit to every ordinance, duty or command contained in the Bible. "He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good" (Prov. 9: 8). "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding" (Prov. 4: 7). "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Daniel 12: 3). The only wise course for man to pursue through life is to rest his hopes for the future upon solid grounds, for him to build his house upon the rock, which neither the storm nor the blast can shake. There are safe grounds in religion for man to stand upon, which, if he occupy, he will be safe, living or dying. The duty of man is made so plain and so clear in the Bible that the common mind, the people at large, and not simply the learned and great in this world, can very readily understand it, and it is the suggestion of a good understanding that man should pursue the course marked out for him to pursue in the Bible, and to refuse to hear and obey things that have no higher authority than the wisdom of the world.

Now it is impossible for the world, through its wisdom, to ever know, much less obey, the commandments of God. Man is dependent upon a higher source for instruction pertaining to life and godliness. Paul is authority for teaching that the Holy Scriptures are able to make a man "wise unto salvation through faith which is in Christ Jesus." The Bible, then, is the source from which man must obtain wisdom. It is the fountain from which he must draw all of his knowledge as pertains to spiritual things. "The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring forever. The judgments of Jehovah are true, and righteous altogether" (Psa. 19: 7-9). The more one studies the Bible and the more one drinks in of its truths, the better he knows how to worship and serve God acceptably. To meditate upon God's Word day and night, to think upon it when we lie down, when we rise up and when we walk by the way, will result in making us wiser and more fruitful in understanding, as well as making us better in every way. "Blessed is the man that walketh not in the

counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scoffing. But his delight is in the law of Jehovah; and in his law doth he meditate day and night" (Psa. 1: 1, 2).

Every individual Christian, who honors God and respects his Word, is taught that he must walk as a wise man before the Lord, not setting his light under a bushel, but letting it shine forth to the world, as a city set upon a hill that can not be hid. They must conduct themselves as wisely as the serpents, yet they must be as harmless as a dove.

"Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is" (Eph. 5: 15-17).

"For your obedience is come abroad unto all men. I rejoice therefore over you; but I would have you wise unto that which is good, and simple unto that which is evil" (Rom. 16: 19).

Brethren, let us rouse up from the state of lethargy that has overtaken us, and let us work diligently, day and night, as did Paul, for the advancement of the cause of our Master, that results in so much good to men.

Nashville, Tenn.

"Age of Human Reason."

H. S. NELSON.

NO. I.

This is indeed the age of rationalism. Some of the strongest minds are endeavoring to reason away the inspiration of God's Book. There are three classes of these so-called reasoners, viz.: Atheists, Theists and Higher Critics.

Atheists teach that God had nothing to do with creation, but that a "slimy heap of jelly" created life within itself, began evolving, and resulted in man. Theists teach that God created the germ from which evolution began. Higher Critics deny that Moses wrote all the Pentateuch, and by so doing, deny the truthfulness of Jesus, his divinity, and make him a liar. I had as soon be an Atheist, Theist or Infidel, as to teach the modern higher criticisms. We quote some of the teachings of Jesus concerning Moses and his authority: "For the 'Law' was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17). If grace and truth came by Jesus, just so sure did the law come by Moses; if we deny one, we deny the other. If we accept one, we are forced to accept the other. Again: "Did not Moses give you the law, and none of you keepeth the law? Why go ye about to kill me?" (John 7: 19). Notwithstanding the many other Scriptures, both in the Old Testament and the New, which teach that God spake through Moses, Moses wrote, and preserved the writings, yet men claim to believe in Jesus, and at the same time deny Moses, when the fact is, both stand or fall together. Moreover, there are hundreds of quotations from the apostles, Holy Spirit and Jesus, from the Old Testament, which declare and

establish the genuineness, authenticity and integrity of the books and events of the Old Testament, or else the apostles, Holy Spirit, Jesus Christ, and every witness of Jesus, dead and living, are false, and the religion of Jesus Christ a myth. Atheists disbelieve the entire Bible; theists, infidels and higher critics believe only a part. I had as soon be one as another.

In the first two chapters of Genesis we have the first and only record — testimony — evidence of creation. I believe God is the author of the account. "Genesis" means "beginning." Can we go back of the "beginning"? Faith — belief — is based upon testimony, and that from God's Word. (Rom. 10: 17.) Since we have no testimony previous to nor since Genesis, we ought to, and do, conclude that every theory whose beginning antedates the account in Genesis is opinion, supposition, guess, and the wildest flights of the imaginations of men, who can not retain God in their hearts.

Theists say that God gave evolution a start, and then, "hands off." A light job, to be sure! Their principle is that God made the world of "nothing"; had a little piece of "nothing" left, of which he made man. Absurd! Atheists relieve God of any trouble at all.

If evolution be true, when did it come? We demand proof of present evolution, or any sign of it, before we will accept the theory. Profane history dates back over five thousand years, and shows us man, with all other inferior created things, the same as we have them now. Why did evolution and progression stop then? Will it ever begin again? If so, when? and what will be the next highest "in order"? Possibly Darwin would tell us that man will next evolve into an angel on earth. If it took a miracle — supernatural power — to begin, why not a miracle to finish?

If God made the "slimy heaps of jelly" from which we evolved, how many did he make? If one, how do we account for the species? If more than one, how many? Is he still making them? If so, proof. Did he make both sexes? If so, when do they begin to increase? If not, how do we account for two sexes? Let those who teach the modern views of evolution and progression establish a zoological garden, supply it with some "slimy heaps of jelly," and demonstrate their theory by the "actual and factual." Then, and not before, will we believe their doctrine. But they can't do this. They only have hearsay without proof; and this kind of teaching is too weak for honest reasoners.

Boxville, Ky.

When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair—

When I have time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—

Now is the time.

How to Conquer Worry.

Bishop Vincent gives these helpful rules for conquering worry:

Consider what must be involved in the truth that God is infinite and that you are a part of his plan.

Memorize some of the Scripture promises and recall them when the temptation to worry returns.

Cultivate a spirit of gratitude for daily mercies. Realize worrying as an enemy which destroys your happiness.

Realize that it can be cured by persistent effort. Attack it definitely, as something to be overcome.

Realize that it has never done, and never can do, the least good. It wastes vitality and impairs the mental faculties.

Help and comfort your neighbor.

Forgive your enemies and conquer your aversions.

The world is what we make it. Forward, then! Forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God!—Selected.

The Deadly Cigarette.

Edward Cregar, who together with his wife followed the show business as Roman standing riders, died at 6 o'clock Monday morning at his home on the Ransom Duck farm, two and one-half miles east of Paris, from the effects of excessive cigarette smoking, aged about thirty years.

Cregar had been told repeatedly that if he did not stop smoking cigarettes, the habit would result in his death. Cregar would answer that he knew it, but that the habit had such a hold on him he could not stop it. Recently he expressed a belief that he was dying from the effects of the indulgence. He was taken with a slight attack of pneumonia, and his weakened lungs were unable to stand it.

It is said that during his waking hours Cregar was scarcely ever without a cigarette in his mouth. Death resulted after a ten days' illness. He must have smoked thousands of boxes of the poisoned paper sticks.

The deceased was born in Indiana, and resided in Illinois for about twenty years. He is survived by his wife, father and two brothers. The three latter are residents of Paris. Brief funeral services were held at the grave in Edgar Cemetery Monday afternoon by Rev. H. M. Brooks.—Selected.

Christ on certain occasions defended himself, but he never reviled his enemies. With divine wisdom he answered them, with patience born of infinite love he bore their abuse, with the indignation of holy righteousness he pronounced on them the judgment of God, but he never replied to them in kind, made no threats when he suffered, but waited for vindication at the hand of God. And he was glorified.—United Presbyterian.

The Way

1019 So Spruce St
1802
J. W. Shepherd

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

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

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September 9, 1901.

SCRAPS.

J. A. H.

Well, here we are in our new form, the first issue of the sixteen-page weekly. How do you like it? Don't answer this question till you have read everything in it. We think it is a good number, but we hope to make much better ones. THE WAY was at first a sixteen-page monthly; the second year it remained a monthly, but the amount of matter printed was increased fifty per cent.; the third year it became an eight-page weekly, and bore forth twice as much printed matter as it did in the preceding year; now, after four years, it has doubled in size again, and for the first time the price has been raised.

Each improvement makes us more eager to make another. We hope and pray that THE WAY may grow better every year till the Master comes again, if it be his holy will for it to live and work for him till then. If our friends will help us,— and, judging from what we have recently heard from many of them, we believe they will,— we hope to make another enlargement January, 1904, without increasing the price. We do not now expect ever to increase the price again. It was a long time before we could get our consent to do it this time; and it would not have been done had it not seemed absolutely necessary to the accomplishment of the greatest possible good.

* * *

Notice, in the first place, that we have four editors instead of one. Of these, Professor Armstrong is

well known to the readers of THE WAY. He has already established a reputation as being a writer clear and strong, gentle and devout. Concerning Professors Gardner and Bell, those of us who know them well have no doubts concerning their ability to be influential and powerful as writers for the cause of Christ. Both of them are cultivated men, hard students and very efficient teachers; and both of them are humble, devoted Christians, who are daily growing in grace, knowledge, usefulness and power. The ages of the four of us are about as follows: Fifty-five, thirty-three, twenty-eight and twenty-six; none of us too old to learn and grow, none of us too young to study and pray, to preach, teach and work in the service of the Master. If we please him, he will ever be with us; and if he is with us, and his blessing rests richly, abundantly upon us, wonderful will be the work that we shall accomplish.

Of all things in the universe, the most valuable, and therefore, the most to be desired and sought after, is the favor, the good will, of God. Blessed is the man who has God's favor, but more blessed is he who grows in God's favor continually. Our daily prayer shall be that the editors and writers of this paper may have an ever-increasing hungering and thirsting for this greatest of blessings.

* * *

Notice that the price has been increased to one dollar per year. Last year the paper cost you a little less than a cent a week; now it costs you nearly two cents a week. But if you are like I am, you frequently read an article in it that is worth more than a dollar to you. There is no such thing as forming an adequate estimate, according to a money valuation, of the good that one article, or even one thought, may be to us. No one can read heedfully a good, true religious paper regularly without receiving from it a benefit in comparison with which all the gold of Ophir, California and South Africa seems insignificant, when the comparison is made by one who looks back from the shores of Eternity with the purified vision which that clime gives. Indeed, every one, who lives by faith here, can easily see that that which is intellectual and spiritual is vastly more valuable than that which is material and temporal. Even in this life that which profits most is development in "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." He who grows in these things has an ever brightening pathway

through this life. He is a blessing to every one who comes under his influence. The man who most richly abounds in these things (which are "the fruit of the Spirit") is the most abundantly blessed, even in this life, of all the men who live, regardless of whether he be rich or poor. He is rich indeed in the most valuable of all riches. Though there are some who must make a considerable sacrifice to pay the dollar which this paper will cost them, we are sure that every one who reads it faithfully, and who gives heed to the good it teaches, will be repaid even for this life a hundred fold for that sacrifice, and it will help him greatly towards eternal life.

* * *

In addition to these editorial writers, we have an enlarged list of contributors who, we hope, will write regularly for us. We call especial attention to Brother R. H. Boll, who has an article in this issue on the saying, "The Days of Miracles are Past." Brother Boll has been one of our most highly esteemed writers for years. He is a young man who has developed wonderfully within the last six years. He is one of a large number in whom is manifested what wonders the daily, diligent, prayerful study of the Bible will do for one in a short time. When we started the Nashville Bible School, I fully believed such study would work wonders in men and women; but the results have surpassed my expectation; mine eyes have seen, and I am filled with amazement and delight. He who is full of the Word of God has within him ever springing up a fountain of living water, the tendency of which is to make him stronger, purer and better in body, soul and spirit. Many people seem to think the Bible is to be studied because thereby we may hope to attain to a home in heaven, and not because of any good to be received in this life. This notion seems to be almost universal; but it is very far from the truth. No other study is so practical, so useful for the every-day life of every man; so full of blessing to him who delights in it; so powerful in making him as great as it is possible for him to be; no other study so sweetens the home-life, so strengthens the love of husband and wife, of parents and children, of brothers and sisters; no other study makes men and women so great, so wise, so gentle, so good; indeed, it is far more valuable, even for this life, than all other studies combined.

* * *

Articles appear also, in this issue, from H. H. Hawley and B. F. Rhodes, whom we hope to have as regular contributors to these columns. Both of them are young, Bible College men, who have already made enviable reputations for thoroughness in learning and for whole-hearted devotion to the service of Jesus. Of our old contributors, we hope to retain every one. We feel under the greatest obligations to Brethren F. W. Smith, S. Whitfield, W. Jasper Brown, James A. Allen, N. P. Lawrence, H. C. Hinton, H. O. Hinton, J. M. Barnes, J. M. McCaleb, J. H. Lawson, N. A. Jones, H. S. Nelson, J. M. Walton, Charles L. Talley, W. P. Hancock, J. H. Curry, Don Carlos Janes, D. J. Wills, R. W. Officer, and others, who have done so much to make the

paper entertaining and useful. We have more room for them now, and we hope they will write more for the paper.

* * *

Especial attention is called to the fact that we are to have a department called "The Home," edited by Brother L. J. Jackson, of Valdosta, Ga. We expect this to be one of the most valuable parts of the paper. This will be made up of original articles from Brother Jackson and others who may assist him in the work, and by choice selections from a wide field of literature. His wife and others will assist him in making these selections. Another feature that we hope will add very much to the value of the paper is the section devoted to "Churches and Church-Workers," edited by Dr. L. K. Harding. We are all interested in the history of the growth of the church, and we like to know about those who are doing the work.

The column devoted to "Things Occurrent," also edited by Dr. Harding, we think will add much to the value of THE WAY. God rules over the nations of the earth, overruling in all things for the building up of his kingdom and the accomplishment of his ends. Even their most wicked deeds are overruled for his honor and glory, and for the salvation of men. What could have been more wicked than the crucifixion of Jesus? and what could have so wonderfully worked for the honor of God and the salvation of men? In this column also we hope to have constantly in view the accomplishment of the greatest possible good.

* * *

THE WAY desires also to do all it can in circulating the very best possible literature. We are sure the very best translation on earth is "THE AMERICAN STANDARD EDITION OF THE REVISED BIBLE." Some of the leading papers of the world speak of it as follows:

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good book on the market, but especially do we want to sell this book.

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The entire Bible can also be bought in larger type, Long Primer, 4to. (size, 8 3/4 x 6 3/4 inches), 12 maps and index, in styles similar to the preceding, at the following prices: \$1.50, \$2.50, \$3.00, \$3.75, \$4.50, \$7.00, \$9.00. Or in India paper at \$6.00, \$7.50, \$10.00, \$12.00.

* * *

Every Christian in the English-speaking world ought to have a copy of this book. You can make no more valuable present to a friend whom you wish to benefit. If you have a new Bible of any other edition that you have just bought, no matter how much it cost you, in my judgment it will pay you to lay it aside and get this one. It would pay us much more money to sell the Common Version. The commissions are much larger. But we want to sell this one, get less money, and do more good. Every dollar that is made by us in selling these books will do two things: It will send a copy of THE WAY one year to some person who would like to have it, but who, perhaps, would not otherwise get it; and that dollar will also increase the income of THE WAY, and help to make it a better paper. And every dollar we make from the sale of every book, or of anything else that may be advertised in this paper, will be used in the same way. The paper is wholly devoted to the Lord. Its entire income is devoted to him. The one object for which it is run is the ad-

vancement of the kingdom of God. Remember, its publisher, editors and writers are to receive no pay from the income of the paper for their work. But that God will pay them richly in proportion to the sacrifices they make for him in their work, I do not doubt. I never fear that anybody will lose anything, here or hereafter, by working for the Lord. If you want the THE WAY to go to many poor orphans, widows, afflicted people and the like, help us sell these books.

* * *

Now, before closing these "Scraps," a word to our readers about another matter: The last paper you received was dated December 4, 1902; as we regularly omit the issue that would otherwise come in Christmas week, you have failed to get three numbers. So our mailing clerk will be instructed to send three additional copies to every one whose time began prior to December 11 and expired after January 1, 1903. So you will get twice as much as you lost.

* * *

In the last issue we called for two hundred workers, each of whom would try to get at least ten new subscribers during 1903. Quite a number have sent in their names to be enrolled on the list. Several have already sent in five subscribers, with the money for them. Now we would like to hear from more, till at least the two hundred workers are enrolled. We will send you sample copies, and help you in every way we can. For three names your time will be moved up six months; or, if you prefer it, we will send you a neat copy of the New Testament, American Standard Edition. For five names your time will be moved up one year, or we will send you a copy of the Revised Bible, American Standard Edition, bound in cloth boards. For ten new names we will send you No. 173, a beautiful Bible; for fifteen new names, No. 173X, a beautiful book on "India Paper"; for twenty new names, No. 174X will be given; this is a superb book, as fine as I desire to have. We want you to have the Bibles, and we want the names. We have called for two hundred workers, but we would be glad to have many thousands of them, of course. If you believe THE WAY is doing much good, ought you not to work for it?

I close this first lot of "Scraps" for the enlarged edition of THE WAY with this earnest petition to every godly man and woman, boy and girl, who reads this: Don't fail to pray to God to prosper THE WAY to his own honor and glory, to the salvation of men.

INTRODUCTORY TO THE WORK OF ANOTHER YEAR.

J. A. H.

A Happy New Year to the readers of THE WAY. May you be more fully consecrated in body, soul and spirit to the service of God; may you do more for the upbuilding of his kingdom, for the salvation of men, than ever before. God grant that we may have an ever-increasing realization of the importance of this

work, till it shall become the absorbing passion of our souls; till our words and thoughts and deeds are all directed towards the one infinitely great and all-important end, the edification and glorification of the kingdom of God. This is not only the way of duty, but it is also the only way in which is guaranteed to every one who faithfully travels it, love, joy and peace. It is not free from conflicts, self-denials and pain; but in every conflict there comes to the faithful one in Christ the joy of victory; every self-denial, even in this time, receives rewards a hundred-fold; and every pain endured for Jesus' sake is followed by a hundred joys. Most blessed is that man who, having found the kingdom of God, most diligently devotes himself to the righteousness of his heavenly Father.

* * *

THE WAY appears before you this time with sixteen pages, instead of eight, as it has heretofore done ever since it became a weekly. It has been thus enlarged because we believe it can do more good in working for God's kingdom in the enlarged form. The price was increased from fifty cents to one dollar because we do not believe it could have been run at a less price and have paid running expenses, as the postal laws require it shall do. Its publisher, editors and other writers will continue to give their labor without pay from the paper, as they have hitherto done. If money should be received more than is needed to run the paper, it will be expended in enlarging or otherwise improving it; or it will be given to the poor. The paper is still devoted wholly to God; and any income which may remain at any time, after paying its expenses, is God's; and I would as soon think of stealing from the Lord's treasury as of taking money from THE WAY for my personal use or benefit; because it is a devoted thing. When it was started I made a vow to God that it should be run solely for him and his cause. I believed then that I would be richly repaid for the work even in temporal, material things; and I have been. God always rewards us, even in this life, when we work for him in faith; and so he will reward every worker for it, who works for him in faith.

* * *

It contains more matter, I believe, than any other one-dollar religious weekly I have ever seen. And we want everything that goes in it to be useful towards the one great end for which the paper is conducted; we want it to be as effective as possible as a preacher and teacher of the Word and doctrine of Jesus.

As the work is an unselfish one on the part of the editors and writers, we feel at liberty to exhort our brethren, who believe we are doing a good work, to help us. You can circulate sample copies. We want to send out several hundred of them every week. You can get new subscribers. You can devote some money yourself to sending it to people to whom it might do great good. When the paper has been in need in the past, the help has promptly come. When the matter for the first issue of it was about ready for the printer, and when, if I remember correctly, there was not a dollar in hand to pay for its publication,

a sister unsolicited gave one hundred dollars to it. When we needed an outfit for mailing with type, a brother, who knew not of our needs in this respect, wrote me he had two hundred and fifty dollars he would like to turn over to me to use for the Lord, if I knew of a place to put it where it would do good. I told him about THE WAY's need of a mailer, proof press, type, etc., and the check for two hundred and fifty dollars came. A sister, who lives by her daily labor, has been in the habit of sending to THE WAY from time to time, ever since it started, sums varying from five to twenty dollars. And this has been only one of a number of the objects of her love. A brother who works hard for a living, and who has to make many sacrifices, gives regularly a per cent. of his income to THE WAY (I do not know what per cent.); he turns over to me, from time to time, five, ten, fifteen dollars or more, and he gives much labor besides. Another brother has been accustomed to give about a hundred dollars a year. A sister, who has been from its beginning one of THE WAY's most liberal givers, recently sent me twenty-five dollars with her best wishes and prayers. And many others have given more or less in money, or in working for subscribers; but I suppose the greatest givers of all in this enterprise have been those brethren who, though poor in purse, have given the time and labor required to write regularly for it. Some have made great sacrifices in this way; and I am sure our great, loving, heavenly Father has not failed to make every one of these sacrifices a blessing to us, great in proportion to the greatness of the sacrifice. For my part, I believe I have never done any work from which so much pleasure and profit has come to me in proportion to the time and labor given. And I believe I have never been engaged in a greater work, a work in which the influences for good have been greater or more far-reaching.

* * *

THE WAY is now taking a new start under much more favorable circumstances, it seems. We have a subscription list ten times as great as it was in the beginning; we are to have a weekly instead of a monthly; we have a strong body of editorial writers, instead of one only; and we have the experience and development that have come through these four years' work in editing and publishing. Through the blessing of God it seems that we ought to accomplish much more in the next four years. But we know well that whom the Lord blesses is blessed indeed; and above everything we hope to strive for his blessing.

* * *

In the days of Haggai the prophet, Jehovah found fault with the people because they dwelt in ceiled houses themselves, but they built not the house of the Lord. Because of their neglecting his house, his curse was upon them in everything they did. He said to them: "Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith Jehovah of hosts: Consider

your ways. Go up to the mountain and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith Jehovah of hosts. Because of my house that lieth waste, while ye run every man to his own house. Therefore for your sake the heavens withhold the dew, and the earth withholdeth its fruit. And I called for a drouth upon the land, and upon the mountains, and upon the grain, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands" (Haggai 1: 5-11).

Then Zerubbabel, of the lineage of David, and Joshua, the high priest, and all the remnant of the people, obeyed the voice of Jehovah their God, which he spake to them through Haggai his prophet. Then Jehovah spake to them and said: "I am with you." So the Lord stirred up the spirit of Zerubbabel, the governor, and the spirit of Joshua, the priest, and the spirit of all the remnant of the people; and they came and did work on the house of Jehovah their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.

About one month later Jehovah spoke to the people again through Haggai, saying: "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 Joshua, son of Jehozadak, 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. For thus saith Jehovah of hosts: . . . I will shake all nations; and the precious things of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts. The silver is mine, and the gold is mine, saith Jehovah of hosts. The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace."

About two months later the people, having given themselves heartily to the work, the Lord spoke to them again, saying: "Now, I pray you, consider from this day and backward, before a stone was laid upon a stone in the temple of Jehovah. Through all that time, when one came to a heap of twenty measures, there were but ten; when one came to the wine vat to draw out fifty vessels, there were but twenty. I smote you with blasting and with mildew and with hail in all the work of your hands; yet ye turned not to me, saith Jehovah. Consider, I pray you, from this day and backward, from the four and twentieth day of the ninth month, since 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 have not brought forth; from this day will I bless you." Read these two short chapters of Haggai, and see how God cursed them when they neglected his holy temple, and how he blessed them when they put their whole hearts into his service.

But it has fallen to our lot, in this last age of the world, to work with God in the building up of a much greater and holier temple, even the church of God, the body of Christ. Will he not be much more indignant with us if we neglect so great and so important a work? Will he not also be with us and bless us most richly if we give ourselves wholly to it? Now THE WAY is conducted for this one purpose. It exists for this one end. It is not to make money. It pays for paper, printing, folding, pasting, mailing, and for a clerk to keep the mailing list and send out statements of amounts due, and such mechanical and clerical work, and this is all. All the money that is received above this, as I have said, is used for the improvement of the paper or for the poor. And we think we have a right to appeal to our brethren to join with us in this effort to advance the kingdom of God. We think we need a thousand new subscribers by the 1st of July, and another thousand by the 1st of January, 1904. A little help from each one of a great many would bring two or three times that many. We have called for, in a former issue, at least two hundred workers who would, on an average, get each ten new subscribers. Quite a number have promptly responded, and say they intend to try for ten at least; one sent in five of the ten in the letter in which he announced himself as one of the two hundred. Now, in more than four thousand subscribers, it seems that we ought to get even as many as four hundred such workers; and our subscription list, and our opportunity for doing good through the paper, could then both be easily doubled. But whether in this way or in some other way, let each of us be sure to work faithfully in the building up of this great spiritual temple, the Church of the living God. Inasmuch as God was indignant with the people, and cursed and afflicted them when they neglected the earthly, material temple to build up their own houses and to gratify their own tastes, will he not be much more indignant with us and curse and afflict us much more fearfully, if we neglect the great spiritual temple, the Church of God, which has been sanctified by the blood of Christ? And inasmuch as he was delighted with them in the olden time, and blessed them when they turned to the Lord with all their hearts, and worked in faith for the building up of that temple, may we not expect him to love us, and be with us, and bless us when we love his Son, and work in faith and love for his holy Church? Surely we may. In this faith THE WAY was begun, and in this faith it is conducted.

In enlarging THE WAY we have greatly increased our work; and we will need a great deal more money; and we would not have dared to undertake it had we not been fully persuaded that God is with us. A prophet of old said to King Asa and his people: "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" (2 Chronicles 15: 2). The Lord forbid that this greatest of all calamities should ever befall us, that God should forsake us. The Lord grant that this greatest of all blessings may ever be ours, that God is with us.

ARE THE DAYS OF MIRACLES OVER?

ROBT. H. BOLL.

One of the standing sayings of the veiled unbelief of modern times is, "The days of miracles are over." It is not my purpose here to dispute the truth of that saying, but to file an objection to the use that is made of it. It is made to convey a monstrous fallacy, out of which unbelievers have drawn their support and encouragement from of old, and on which they will continue to rely unto the crack of doom. Simply this: If the days of miracles are over, natural law reigns. The world is run by law. God does not interfere with law. The corollaries are that God's hands are bound by law. Punishment and blessing come from natural law. Prayer is of no avail, except in the good emotion it puts on the man that makes it, for God will not, perhaps can not, disturb the order of the universe to help you; as some one is reported to have said: "There's no use of praying for rain while the wind is in the north." The logical consequences of this idea reach still further: The day of miracles being over, and law reigning inexorably in everything, God has no immediate dealings with men any more until the end. Blind law works, blind law governs, without interference; God sitting the meanwhile on the circle of the heavens calmly watching the working of the huge machine-work he started, until it be run down.

The scoffers that shall come in the last days (2 Peter 3: 3, 5) base their scoffings on their observations of natural law—its constancy and immutability—saying, "Where is the promise of his coming? for from the day that the fathers fell asleep, all things continue as they were from the beginning of creation." Which means in substance: "God (if there be a God) is unwilling or unable to change or interfere with the working of the laws of nature, as our experience shows. Nothing miraculous has happened or will happen. We do not believe in miracles, in interventions of God's hand, in the literal interpretation of all the marvelous predictions of Christ's second coming and the end of the world." This is but an advanced stage of the unbelief that begins by emphasizing the departure of the day of miracles, and the reign of law, apart from the reign of God. But still the Lord God Omnipotent ruleth, and the day is near when he "will punish the men that are settled on their lees, that sayeth in their heart, Jehovah will not do good, neither will he do evil" (Zeph. 1:12).

Yet it is confidently affirmed that the days of miracles are over, as though that were a weighty matter. Suppose they are over, what can one mean to establish or to prove by it? That there will never be miracles any more? Surely, no believer in God's Word is unacquainted with the prophecies of stupendous manifestations of supernatural power at the coming again of Jesus Christ and the end of the world. If the days of miracles are past, they are not past forever. To-morrow, to-day may bring them anew; and the wise braggarts shall faint with fear of the things that are coming to pass. What then do you mean when you say the days of miracles are

over? That God is further away from his people than of yore? But the Gospel says he is nearer than ever, dwelling in them by the Spirit. Or is he any less that "very present help in trouble" that he was in David's time? Has he any less control of circumstances now since miracles have ceased? Of an absolute necessity he must still have full, unlimited control of the smallest circumstances, else he could not make all things work together for good to them that love him. But do you say that God does not now deliver as he did in times gone by—that fire burns now; that lions devour; that swords cut; that disease kills? And then do you conclude it is best to avoid the fire, and the lions, and the edge of the sword, and the contagion of disease, and I might add, the cross, though your duty, your highest duty before God, call you into their reach? That would be logical, but what of the principle?

The days of miracles were recorded for our comfort and to inspire us with faith. Those miracles of old showed no extraordinary saving power in God, above that he has and exercises now. They were but peculiar manifestations of God's power—the same power that is at work now, delivering and protecting as much and more than ever. God never needed to work a miracle to deliver any man. He worked them sometimes to make his power evident in the sight of men—to show them for a moment that same power that worked at other times unseen.

Take for an example the case of Daniel's deliverance from the lion's den. Does God deliver now in that way? He does do it, daily. Not that he makes a display of it, as he did in that remarkable instance when he wanted to declare his Name and power. He works in silence, hidden from our sight, save that here and there the eye of Faith can see God's finger. He could have adjusted Daniel's troubles in the same manner. When the men who plotted Daniel's destruction came to Darius with the request to pass their law that no man should pray (Daniel 6: 5-9), God could have nipped their whole plan in the bud. But for a whim, and the king would not have passed the bill. God, who turns the hearts of kings as he does watercourses (Prov. 21:1), could have roused the king's suspicions, could have brightened his eye but a little to perceive the intrigue, and all the sequel would never have happened. Daniel would have been as effectually delivered as when God shut the lions' mouths. But who, besides trusting Daniel, could have seen God's hand in it? God wanted to show himself plainly in this for reasons of his own—hence the miracles. That was the whole purpose of this miracle, or any other. The miracle was not God's power itself, but only a manifest declaration of God's power. Such exhibition was not often needed. And that instance is recorded for us that we may trust in the God of Daniel, who works for us in private as he did for Daniel in public. The same Hand guides and protects us, whether we see it or not.

These remarks apply to other cases. God could have broken down Pharaoh's proud resistance at once, in such a way, too, that no one would see any thing miraculous in it; but he made Egypt's king

to stand, that he might show his power in him, and that God's name might be known among Israel and declared in all the earth. That was the object of those miracles.

What matters it then if the days of miracles are over? There is no less power with God, and he still "worketh for him that waiteth for him," none the less effectually because he does not display it to our senses. If we but trusted him! And if anything is more wonderful than miracles, it is the quiet work of God, in which he leaves the laws of nature undisturbed, yet makes them work particular blessing in particular cases, and leaves men their free will, yet uses them as we do the men on a chess-board; commands them to obey him, and yet uses their very rebellion to accomplish his purpose, and makes the wrath of men to praise him. So works God. Kingdoms and governments may scheme, and buy, and make conquests, yet God after all determines their boundaries. (Acts 17:26.) Men may strive and scheme for high positions; after they have done all they can do, it is still true that promotion comes from God: "he setteth up one and putteth down another." He can do things without miracles, for he knows all his own laws in their workings, and he can throw his influence unseen into the whirl of events. If we could see him working out his benevolent designs, utilizing every man as a wheel in his vast loom; could we see his finished work and the purpose of his love towards us, we could but cry in wonder: O the depths of the riches of his wisdom and knowledge! How unsearchable are his judgments and his ways past tracing out! "O Lord of hosts, blessed is the man that trusteth in thee."

REPENTANCE.

B. F. RHODES.

The term "repentance," when used of man's relation to God, presupposes a separation from God. It literally means a turning about in mind. If we inquire, What is this separating cause? the Spirit answers: "Your iniquities have separated between you and your God, and your sins have hid his face from you so that he will not hear" (Isa. 59:2). Again: "Yea, they have chosen their own ways, and their soul delighteth in their abominations" (Isa. 66:3). Were it possible to take man to paradise with his choice fixed on evil, and his heart delighting in his own abominations, then Jehovah might save man without requiring repentance. But to do so would be to admit into heaven itself the very cause of the sorrow and misery of earth, and to invite there the spirit of rebellion that prevails in the realms of darkness.

No good can come to the world but by recognizing the sovereignty of God. Man can be blessed, and union with God found, by which alone there is true blessing, only as he turns from sin. So long as man's heart is set on sin there is that present which forbids oneness with God.

Every word and work of man, good or evil, exists

first in the mind. Every sin that has defied God, cursed man and peopled hell, took form in the mind before it was wrought out into deed. Jesus says: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings, these are the things that defile a man" (Matt. 15:19, 20). In repentance, man turns about in mind from these things, and as a result the life is changed. While repentance is, in itself, simply a mental act, yet in its consequences it involves the entire man.

Having defined the term, I will use it in this article as simply the mental act, or as embracing a reformation of life, of which the mental act is the efficient cause.

Some would define repentance to be a godly sorrow for sin, but this would be to mistake cause for effect. Paul tells us: "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret; but the sorrow of the world worketh death" (2 Cor. 7:10). Sorrow and the expression of sorrow do not always mean a repentance. The sorrow may be of the world. The man who weeps so freely, and seemingly is so sorry, may not have even one godly impulse, and his sorrow not that which is produced by a deep conviction of sin, but only a regret that his sin has been discovered. Looking at repentance as including that which it involves, and analyzing by the aid of Scripture examples, it has the following characteristics:

1. Conviction of sin.

Until there is a deep conviction of sin, there can be no true repentance. Conscience needs to be aroused. It may have accused, but its voice has been disregarded. Joseph's brethren knew they sinned in selling him into slavery; but for more than twenty years conscience slumbered, deep conviction was lacking, and hence repentance waited. Brought into his presence, afraid of Joseph's power, and touched by his love and kindness, the voice of conscience was heard, conviction took firm hold, and godly sorrow wrought in them that repentance that brings no occasion for regret. One may have the conviction of sin—a conviction that is despair—and still not repent in the true sense. Judas is an example.

2. Sorrow for sin.

David had been rebuked by Nathan, the prophet. The guilty secret of his own soul had been exposed by the stern and faithful man of God. David was moved by the deepest conviction; not the conviction of despair, but of most sincere sorrow. Surely he who wrote the fifty-first psalm had sounded the depths of passionate sorrow for sin.

3. Confession of sin.

If conviction is deep, and sorrow genuine, the third step follows necessarily. When David heard Nathan's bold rebuke, he said: "I have sinned against Jehovah." The man who is too proud to confess sin has not repented, yea, can not while in that state.

4. Resolution to reform.

While the foregoing processes have been going on there has been formed in the mind a determination to change. It is difficult to say just where this step should be placed, but let it suffice to say that it has

taken form; and if all the preceding steps have been fully taken, the resolution will result in a reformation, and repentance, viewed practically, is complete.

Repentance is, as we have already seen, the work of a godly sorrow. This sorrow is not produced by worldly agencies. Love of the world's favors, fear of its frowns, or shame for its reproaches, have never led to true repentance, and never will. As we consider the divine perfection, and especially as we view the divine goodness and love, we are drawn toward God, and, consequently, away from our sins. "Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee" (Jer. 31:3). "Or despisest thou the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance" (Rom. 2:4).

That repentance is a condition of pardon, that it is an appointment of the Gospel to the alien sinner in coming to Christ for remission of sins, can not be questioned. The apostolic teaching and practice clearly establish this. When connected with faith in Christ and baptism into him, it brings the soul into that union with God in which spiritual life is enjoyed. The preaching of the apostles requires it. "That repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:47). "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 Spirit" (Acts 2:38).

Reformation of life, involved as a consequent in repentance, is not an instantaneous change, but is a growth. It is the end sought in Christianity. It is the reconstruction of sinful character on the divine model, a reproduction of the Christ-life in the life of the disciple.

OBITUARY.

JAS. M. BRIGGS.

SNODGRASS—Rebecca Alice Graves, daughter of Rodham and Martha Graves, was born in Delaware County, Ind., February 9, 1845; departed this life November 16, 1902, aged 57 years, 9 months and 7 days. Was united in marriage to Jeff. K. Snodgrass, August 10, 1865. To them were born seven children—two sons and five daughters. One son and two daughters preceded her to the spirit land; one son, three daughters and the husband of her youth remain and mourn their loss. In her maiden life she was impressed with love and duty, and united with the Methodist Protestant Church, and observed the rules and discipline of said body until the year 1870, when, under the preaching of Elder B. Polly, she saw new duties, confessed her faith in the Son of God, and was baptized into Christ for the remission of sins. Her life is an open book. Her friends and neighbors know her works and character. She expressed a desire to live for two reasons: First, that she might influence her son to

a righteous life, and, second, that she might do good works. She desired to depart that she might rest from her labors and suffering. In her last hour she admonished her husband to make no mistake in life, to love the Lord and labor as an evangelist.

Such is the obituary of Sister Snodgrass, written by her devoted husband. After a song service, prayer, and reading of the sacred Scriptures, Bro. John Frazee made some appropriate remarks, after which friends and relatives viewed the body of Sister Snodgrass the last time; then it was placed in the earth, where it will remain until Christ calls it forth a spiritual body.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Potter Bible College has just completed three months of most successful school work, and has closed for a week's vacation. During this time, with one or two slight exceptions, there has been nothing to disturb our serenity, or to prevent us from doing the very best possible work. The pleasantest relations have existed between the students and teachers; indeed, it could hardly be otherwise, seeing we are all one family, as it were, working for a common cause.

From the very start the rooms have all been filled, or nearly so. In fact, if all had come who wished to do so, they could not have been received on account of lack of room. We confidently believe that when school opens again, on Tuesday, December 30, every room will be filled to its utmost capacity.

We believe there are many readers of THE WAY who are quite ignorant of the great work that Bible Schools are doing. There are other true-hearted Christians who are withholding their support because of a misunderstanding of the purposes for which such schools are conducted; and we believe it is only necessary to relieve their minds of this misunderstanding in order to secure their hearty co-operation in the work in which we are engaged.

With this thought in mind, we wish to present to the readers of THE WAY, from time to time, such items as will be, we trust, both useful and interesting. In doing so, we will not confine ourselves to Potter Bible College, but we hope to keep in touch with other similar schools, such as the Nashville Bible School and the school at Carmen, Manitoba, and to make occasional note of their progress.

We are glad to learn, through the Gospel Advocate, that the Nashville Bible School has been running very successfully during the past three months. Bro. Anderson informs us that their rooms are all occupied, and that they, too, are in need of more buildings to carry on the good work in which they are engaged. May their need be supplied, and may

the time be not far distant when other schools of similar character and purpose will be found in every corner of the land. And this would doubtless soon come to pass if the people could be made to realize the good that is being done by such work. For, though it is impossible for any one to fully estimate the value of such institutions in the upbuilding of the cause of the Master, yet all who are fully acquainted with Bible Schools will agree that they are productive of marvelous results. Indeed, there are few who attend these schools long enough to become familiar with their work who do not go away with a determination to do all in their power to increase their capacity for doing good.

ON TRUSTING GOD.

E. A. ELAM.

Brother Armstrong's Article.—Against the judgment of others that it will not accomplish much good, another long article is published in this paper from Brother Armstrong. This is done for his gratification and that he may not think anything he has written was kept from our readers. It is well for those who conduct a discussion to know when to quit, and the best time to quit is when the parties to it have said all they know, and before they begin to deal in personalities. Good people desire to know what the Bible teaches on all subjects, but unpleasant personalities are distasteful to them.

Cut His Sentence.—He says I cut his sentence in two. I wrote to him at once to know which sentence I so mutilated. I had no reason for doing this; and if I had done so, our readers could have detected it, because his entire article was published in the same paper with mine. He says that this is the sentence, "That the Christian, sinner and infidel all trust God alike and on the same principle for support; that simply because a farmer plows, plants, cultivates and harvests, he is trusting God for support," and adds: "The first part of this statement extending down to the semicolon grows out of what follows," etc. Now, granting for the moment that I may have misunderstood this sentence, which he claims was "the foundation" of his article, and upon which it was to stand or fall, I insist I did not cut it in two. I quoted it in full, "semicolon" and all. Here is what I said: "He says his article 'stands or falls, according to whether' I took the position 'that the Christian, sinner, and infidel all trust God alike and on the same principle for temporal blessings, for support; that simply because a farmer plows, plants, cultivates, and harvests he is trusting God for support.'" Then I simply deny this charge. Also, I deny that in replying to this sentence I did not consider every "point" in it. In his private letter he says: "The sinner and infidel part, the part you denied, is a minor point." While I thought that this seemed to be the main "point" on which he seemed so willing to rest his case, yet I expressly said: "Leaving, then, the sinners and infidels out, does any one believe that Christians trust God for a support

while neglecting the means and disobeying the laws of God which produce a support? One trusts God only as he obeys God." Whether he calls it "trusting God" or not, God commands Christians to work for the necessities of life (Titus 3:14; 2 Thess. 3:12), to work for something to give to the needy (Eph. 4:28), and "if any will not work, neither let him eat" (2 Thess. 3:10). He says, "One point gained in this discussion" is that I admit "there is a difference between the trust of God's children for support and the trust (?) of an unbeliever," and that he is glad to hear me say this "even in this late hour"; for I have "so much as hinted this before," he has "missed it." Well, he has "missed it," and should not congratulate himself too soon; for while I would as soon learn from him as from any one, yet I clearly stated this months ago. God gives to heathens, infidels, atheists, and all sinners "life, and breath, and all things," and all "live, and move, and have" their "being" in him (Acts 17:24-28); he gives to all "from heaven rains and fruitful seasons," filling their "hearts with food and gladness" (Acts 14:17), and sends rain and sunshine upon "the evil and the good" and "the just and the unjust" (Matt. 5:45). Then all sinners are dependent upon God for all temporal blessings and must use his ordained laws and means in order to make a support and live. These laws and means have not been ordained by sinners; they are God's. Infidels and all sinners are bound to trust sunshine and rain, seedtime and harvest, day and night, and all laws and means God has ordained to produce a support. Then, whether they acknowledge God as the supreme Author of all these things or not, they are bound to depend upon him and to trust him to this extent and in this sense for these blessings. These are the same God-ordained means which sustain the natural life and produce all temporal blessings which Christians enjoy. All temporal blessings must come through these means unless God performs a miracle. While Christians are thus blessed through the use of these same means and by obedience to these same laws, they thank and praise God, giving him the glory, realizing that they have not done this by their power and the might of their hands, but that God gives them power to get wealth (Deut. 8:17, and verses 11-16); they honor God with their substance and the first fruit of all their increase, believing, so shall their barns be filled with plenty and their vats overflow with new wine (Prov. 3:9, 10); they lay up treasures in heaven, and are rich in good works and rich toward God (1 Tim. 6:17-19; Luke 12:21); and yet they know that the only way to make more to give away is to work with their hands at some honest occupation. (Eph. 4:28.) Christians do not give money away and sacrifice in order to make more money or to be supported, but to be rich toward God and to be saved in heaven.

His "Conditions."—One has to comply with the conditions of pardon in order to be saved; if he does not, he will never be pardoned. So, one has to comply with the conditions of temporal blessings or he will not obtain them. One can obtain temporal blessings and be supported without becoming a Christian;

hence, seeking first the kingdom of God, etc., is not essential to temporal blessings or a support. One may work and use the means for producing a support and not be a Christian; but he can not be a Christian without working at something useful, neither can he obtain a support without the use of these God-ordained means. If he is supported by others while he preaches the Gospel, or if he is afflicted so he can not work, others who support him must use these means. I insist, then, the conditions (?) Brother Armstrong laid down in his former article, and repeats with such assurance in this one, are not the God-ordained conditions of obtaining a support; if so, no one could obtain a support without complying with them. One is required, if necessary, to give up his home, wife, children, mother, father, and all things in order to be a Christian; but he is not required to do this in order to obtain a support. If one should pretend to be a Christian, or use Christianity in order to be supported, he would be a hypocrite. This would be making merchandise of the Gospel. (2 Peter 2: 3.) The difference here between Christians and sinners is not that they obtain temporal blessings and a support by the use of different means; but the different use they make of the same means, and of temporal blessings and support after obtaining them. Brother Armstrong says that I "intimated a support is not in these promises." I emphatically deny that one has to seek first the kingdom of God and his righteousness in order to obtain a support, which he must do in order to be saved; yet I deny as emphatically his statement that I "intimated a support is not in these promises." I intimated no such thing. A man is not going to become a simpleton and quit work, and depend upon others to support him, because he becomes a Christian, for "the righteousness" of God's kingdom embraces work at some honest occupation for necessary wants, and one can not seek this righteousness without seeking some honest work. "He that believeth and is baptized shall be saved"; [not "shall be supported"]; but "he that tilleth his land shall have plenty of bread" (Prov. 12: 11). "He that disbelieveth shall be condemned," but "if any will not work, neither let him eat" (2 Thess. 3: 10). "If ye do these things, ye shall never stumble;" but "seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men" (Prov. 22: 29), and "the soul of the diligent shall be made fat." He "that lacketh these things is blind," etc.; but "slothfulness casteth into a deep sleep, and the idle soul shall suffer hunger" (Prov. 19: 15). Here are the conditions of a support and the conditions of salvation. The conditions of a support do not embrace the conditions of salvation, but the conditions of salvation embrace the proper use of the means of a support. One may give all his goods to feed the poor and not be a Christian, but he can not be a Christian without giving his goods to feed the poor.

Paul did not teach the Philippians to support him always and under all circumstances. A congregation supports the preacher who holds a meeting, in that

it contributes to his necessities; so the Philippians supported Paul, and he taught them to do so—not that he sought for himself the support, but he sought the fruit that would abound to their account. (Phil. 1: 5; 4: 16-18.) The church at Philippi would not have known its duty in this particular if Paul had not taught it. He did not teach it in order that it might support him, but it supported him because he taught it its duty.

Did Not Mean Him.—Brother Armstrong thinks that while I said that my remarks on teaching and preaching had no reference to him, yet I must have meant him. Why should he think so? Does he not believe me? I meant just what I said. All his explanation about how he has worked and lived is useless, and, as he says, does not settle this question. Teaching school is what is called a "secular calling," like farming or merchandising, and is an honest occupation; and a man may teach for almost nothing if he chooses and can do more good in that way, just as another may farm or work at anything else for almost nothing for the sake of doing good. It occurs to me, however, that one is not called upon to teach for almost nothing the children of men who are fully able, and as willing, to pay for such teaching, or to teach for almost nothing able-bodied young men who are as able to work as the teacher. This is an injustice to such young men as well as to the teacher and his family. Boys who have to be hired to go to school, or who desire to go on a semi-pauper ticket, will be no account after they are educated. All young men struggling for an education, and to prepare themselves for usefulness, need encouragement, and there is a right way to help them; but that is not, in my judgment, to educate them for almost nothing.—Gospel Advocate.

A REPLY TO BROTHER ELAM.

J. N. ARMSTRONG.

In another place see Brother Elam's article. Remember that I have written but three articles before this one in this discussion, and one of these was written merely to call attention to what appeared to me to be errors in his doctrine. Neither have I written quite all I know; but I have written much more than he has yet handled. And his effort has, if possible, increased my confidence in the position I occupy; for if Brother Elam, with his superiority to me in age, in the knowledge of God's Word, in skill and experience in handling it, has failed to show my error, I am persuaded there is none to be shown. In every article he has spent much of his time on irrelevant matters and things that I as heartily agree with him on as it is possible, and have so stated time and again. He says himself the matter that he introduced about "teaching school for nothing," etc., has nothing to do with this discussion. Then why introduce it? Then in his last he has a whole paragraph on teaching young men for almost nothing, etc., and calling in question the low rates of such schools as the Nashville Bible School and

Potter Bible College. The rates at both schools are as low as they can be to run well. Nine dollars a month at Potter Bible College will feed, lodge and teach a young man. But really what does this have to do with this discussion? Yet direct questions, and arguments that are of vital importance and pertain directly to the issue, he passes over unnoticed.

Remember that Brother Elam leaves Paul an apologizer to the church at Corinth, accusing him of failure in teaching them as he should, thus impeaching his conduct at that place. Not only so, but the very lesson that he claims Paul failed to teach no inspired teacher ever did teach so far as we know.

Brother Elam seems to be fearful lest this discussion may end in personalities. I want to rid him of this fear so far as my part of it is concerned. From the beginning of the discussion, I have refused to notice anything save what, it seems to me, the truth demanded. In every criticism that Brother Elam has offered of my articles there have been personal references, criticisms and insinuations that have appealed to the flesh for an answer of resentment; but I have kept myself from it, and so will I keep myself.

I had purposed never to refer to these things, but in his last he refers to personalities and leaves the impression on my mind that he thinks I have verged on these things. If this be his meaning, he is very much mistaken. I did say that he cut my sentence, and I repeat it. I did not say he intentionally did it; nevertheless he divided my sentence and denied a minor part. I am willing for the readers to say whether his denial includes my sentence or not.

Whenever a man teaches that a farmer trusts God for support because he uses the means and laws that produce the support, then Brother Elam, nor any other man, can successfully deny that unbelievers trust on the same principle. But the doctrine that I criticised, and that my sentence includes, is that "a farmer who uses the means God has given him to supply his temporal wants trusts God for a support." Does Brother Elam deny the above doctrine? When he denies my sentence, he does. He himself says one would as well deny that he who obeys the Gospel trusts God for salvation. He divided my sentence and denied the conclusion that I drew from his doctrine, rather than the doctrine.

Remember that in Brother Elam's first criticism of my work he said I misrepresented him worse than any sectarian preacher ever misrepresented a man. He has failed to show this in a single point.

If Brother Elam had written to show how all unbelievers trust (?) God for support, I would have never criticised his doctrine. In all of his writings on this line he has never taught trust for support above or beyond that of unbelievers. The only evidence of trust for support that he has given is found as abundantly among unbelievers as among Christians; yea, there are unbelievers all over the country who excel many of the most devout Christians that ever lived in the trust for support that Brother Elam teaches. There is not an intimation in all of his writings up to the article before the last that there

is any difference between the trust (?) of an unbeliever and the trust of a Christian for support. For the first time it occurred in that article.

Of course he has taught that they (the Christian and unbeliever) differ in character. In his writings he has referred often to the infidel and sinner, but not one time does he contrast trusts. But finally he tells us there is a difference, and in his last he attempts to show the difference. If I understand him, he makes thanksgiving, praise, giving glory to God, and honoring God with his substance a part of the Christian's trust for support, and that that distinguishes it from the unbeliever's trust. A man trusts (waits in hope for), not for things which he has, but for things which he has not, but has been promised. Now all of these things that Brother Elam mentions as distinguishing the Christian's trust for support from the trust (?) of others are all done after the support has been obtained, and he himself says they are not done in order that more temporal blessings may come. "Christians do not give money away and sacrifice in order to be . . . supported, but to be rich toward God." So, according to Brother Elam, these things constitute no part of their trust for support.

Several articles back Brother Elam says: "Neither is the issue what use Christians should make of temporal blessings after receiving them, or whether they should be self-sacrificing. What use Christians should make of these blessings is quite another question and not under discussion." But now Brother Elam tells us that the use of these means is a part of the trust of the Christian for support, and that it is one difference between his trust for support and the unbeliever's. What does Bro. Elam mean? He certainly is mixing matters. Now, I suggest that as long as Brother Elam holds the position he took in his first three articles, so long will he utterly fail to show a difference. Why? Because there is none.

Another thing that we wait to see, and that is, How does this trust that he teaches grow? He says it may grow, and in my last I asked for the evidence of growth. He did not give it. I am anxious to know, because it is right for our trust in God to grow. Brother Elam ought not to fail to give us teaching along this line. In my judgment, the man who helps the church to a stronger faith in God in every respect is the greatest benefactor the church can have. It is not time to quit yet.

In my last I also asked: "(1) Did Jesus give the promise in Matt. 6: 33 to induce the disciples to seek the kingdom and its righteousness? If so, what is the inducement? (2) What advantage have the disciples in virtue of this promise over the Gentiles respecting temporal blessings — food, raiment and drink?" To these questions he made no direct reference. Here is a direct promise of our Savior for these temporal blessings, and the man who seeks first the kingdom of God and his righteousness, receives the benefits of this promise, while the man who does not seek the kingdom and its righteousness has no claim on this promise. If the man who seeks has any advantage over the other by virtue of this promise, it is in temporal matters, for the promise includes

nothing else. If he has no advantage by virtue of the promise, the promise is worthless. Let Brother Elam give us this advantage. Thus far he has given no advantage through these direct promises. I do not believe he can occupy the position he has and give any advantage, but we will see.

He has told us that the advantage is not that sinners have to work and Christians do not. Well, I have never taught it is. Who could seek first the kingdom of God and his righteousness without working his very life out of him, if need be, for the cause of Christ? Jesus was one of the busiest men that ever lived on the earth, seeking first the kingdom of God every minute and every hour of his life.

By reading Matt. 6:19-34 we find that Jesus teaches the disciples not to be anxious about food, raiment and drink, neither to seek them, "but seek ye first the kingdom of God and his righteousness." Whatever is included in the work assigned here must be the supreme pursuit of life. In all of the Christian's work he must aim at the kingdom and its righteousness. This must be the motive of every-day life. Whether he is farming, merchandising, practicing medicine, preaching the gospel, or giving his goods to feed the poor, his first considerations must be for the kingdom and its righteousness, or he does not trust this promise. He must be led into the shop, farm, store, school-room, etc., not because he can see a living in it, or can see more money in it, but because he can see more advancement in it for God's kingdom and his righteousness. The question that should always and everywhere be settled by the Christian is, What can I do that would best advance the "righteousness" of God, and where can I do this work most effectually, regardless of a living? This is typical trust, and I do not know anything the church needs more to-day than this faith in the promises of Jesus. This principle followed would lead some to the farm, some off the farm, etc. It would lead some into home fields and others into foreign fields; some into old churches and others into destitute fields; some into private preaching and others into public preaching, etc. Such a faith will make more Pauls, and more preachers will see a greater need for furnishing to the world an example of work. I do not see why the church does not need this to-day as much as ever. But to-day preachers who sometimes find it necessary (?) to work with their hands find fault with the church because they are unable to continue preaching, and say the reason of it is, the churches do not give as they should. Such a speech never fell from the lips of Paul. Certainly the churches do not give as they should, but if they did, it would be better, no doubt, for the kingdom of God for preachers to work with their hands more than they do, and methinks one way to get the churches to give more and freely is for preachers to work more with their hands. I am sure Paul did not wait till he was forced to work. Nay, verily, he did it that he might not hinder the gospel; and he who does not work till he is forced does not follow Paul.

But Brother Elam says seeking "righteousness" includes seeking a living. Even so does losing or hating life in Matt. 16:24 and John 12:24, and so

does "godliness" in 1 Tim. 4:8. They all include it, for Jesus promises a living to the man who does this work. They also include sometimes work that directly results in a living — work that produces the living. But this is so only when in such work the Christian can best advance the cause, and not a minute longer. The Christian who works in his farm, shop, store, etc., when he himself believes he can advance God's kingdom more in some other work, ought to feel guilty, regardless of how much his farm, etc., may seem to need him at that hour, day, month or year. Jesus has made it possible to so work. He has bridged every chasm, and all it takes to cross is faith in his promises. If it be possible for a man to forget himself absolutely, leaning upon the promises, he is perfectly safe.

But righteousness, etc., not only includes such work as Paul did with his own hands, but they include essentially self-sacrifice, and no man can do them without the sacrificing of self; then the sacrificing of self is essential to the trusting of these promises; but these promises include a support, therefore a man can not trust for support without the sacrificing of himself in the cause of Christ.

Self-sacrifice is the essential to trusting God for salvation from hunger, nakedness, sin and hell.

I repeat, I have given the only way by which a Christian can trust God for support. He may get a living otherwise, but he does not trust God for it, as he is taught. The position is invulnerable. No man can uproot it.

THE BRENTON CHAPEL CHURCH.

J. M. WALTON.

Our meeting at Brenton Chapel, near Petersburg, Ind., which began on Saturday night, November 22, closed on Sunday night, December 15, with an empty house. This was the wettest meeting I ever attended. We were rained entirely out five nights, and about half out all the rest of the time. We had rain, mud and dark nights from first to last, yet we are glad to know that our labor was not all in vain, for eleven were added to the membership during the meeting—five took membership and six obeyed the Gospel.

Though our audiences were small, except one night, when we had a full house, yet we had the best of order and attention.

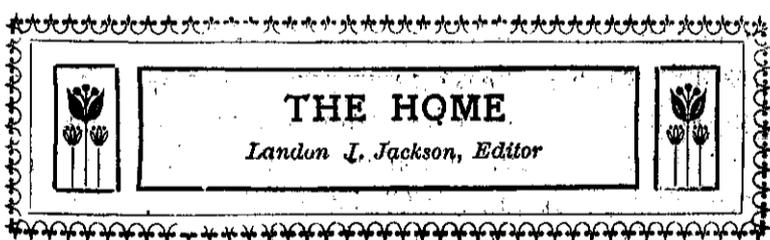
I must say I never visited a community where I came as near "falling in love" with everybody as I did there, both in the church and out. Everybody seems to be kind, friendly, sociable, and know just how to make a preacher feel at home in their midst, and encourage him in his work of faith and labor of love, and then remunerate him in a substantial way, so that when he takes his leave of them he knows that his labors were appreciated by them.

The church at this place is unlike many churches (?) in the following points: (1) They are satisfied with the New Testament. (2) They read, study and try to learn it. (3) They try to practice what it teaches. (4) They meet on the first day of the week. (5) They try to worship according to the

Book. (6) They are at peace with and among themselves. (7) They conduct the church without any societies or institutions of men. (8) They aim to call, encourage and support preachers who are satisfied with the Book. (9) They make him feel happy and at home in their midst, and contribute liberally for his support. (10) They "comfort themselves together and edify one another" by engaging in every part of the worship on Lord's day. (11) They seem to be of the "same mind and same judgment, all speak the same thing, and have no divisions among them." (12) They all try to "keep the unity of the Spirit in the bond of peace"; all walk by the same rules, all led by the same spirit, all strive in the same way to accomplish the same thing—to worship God according to his revealed will.

Bro. A. Elmore has visited this community several times in the last four or five years, and is held in high esteem and is greatly beloved by many people here. His name is a household name with old and young. Through his labors this congregation was established and many persons brought into the kingdom, most of whom are faithful to the Lord.

From there I went to Lawrenceville, Ill., to visit my mother. She is in her seventy-third year, and enjoys reasonable health and strength for a woman of her age. She has strong faith in God, in Christ, and in the Gospel. She obeyed the Gospel when young, and has never belonged to anything but the one Body of Christ. It is great consolation to an humble preacher to know that he has the daily prayers of an aged, godly mother, and that from early childhood it was her fervent prayer for God to put an humble, quiet spirit in her boy, and raise him up to be a good man, a good preacher, a faithful and successful minister of the Word of God. I thank God for the prayers and influence of a Christian mother.
Browning, Ill.



SELF-ADMIRATION IS A BESETTING SIN.

CHARLES F. THWING,
President of the Western Reserve University.

A temptation to which young women in college are subjected is the temptation to undue self-consciousness. It is a temptation to make the point of view of life too personal. Of course, each of us greets the day through the window-pane of his own chamber. Our point of view must be personal. But, in the personality of our vision, we are not to forget that every other person also has a pair of eyes, and the light which comes to every other pair of eyes is just as clear a light as that which comes to ours, and the revelation which every other pair of eyes beholds is just as dear as that which we ourselves receive. We are, therefore, to endeavor to see with others' eyes, to hear with others' ears, to put

ourselves in others' places. Individuality and breadth are to co-exist.

A love of admiration is a very easily besetting sin. Like so many sins, it has a good source. It arises from the righteous wish to have ourselves and our work appreciated. But it also has a source in a too great degree of self-consciousness. The proper cure, I think, for it, is to stop thinking about oneself, to stop thinking about work as related to self, and to think simply of work as duty. Work is duty, to be done for its own sake. Forget yourself, if you wish others to remember you.

Be ambitious; but be not too ambitious. Be at once highly and narrowly ambitious. Let your life be prefigured by the star, a single point, high; not by the cloud, widely spread, high.—Exchange.

WHAT A YOUNG MAN SHOULD READ TO-DAY.

WILLIAM H. MOODY,
Secretary of the United States Navy.

The character of the reading from which a young man will derive the greatest pleasure, and which will prove of the greatest benefit to him, is largely dependent, of course, upon his individual tastes, and upon the business or profession in which he is engaged, or which he hopes to enter. Obviously, all a young man's reading should center around the field of activity in which is to be found his life-work. He can not too thoroughly familiarize himself with his chosen sphere, and yet specialization, which appears to be the dominant tendency of the age, should not begin too early. Expert knowledge in a special line should rest upon a firm foundation of general information.

Historical reading is, it seems to me, essential; and, naturally, a young man will derive the greatest benefit from a thorough insight into the history of the United States and of Great Britain. To my mind, the most interesting form of history is exemplified by the American Statesman Series, now completed. I believe in biography. It lends the element of personal interest to historical research, and fixes the colors, so to speak. Pleasure and relaxation may be found in fiction; but I do not believe that, in the great majority of cases, the so-called historical novels are of any distinct value historically. It is extremely unlikely that, in the case of a novel written, perhaps, several centuries after the period portrayed, the author can have reproduced the atmosphere of the time; and, on the other hand, there is always the danger that such a work will foster a misconception of the characters of personages of the period.

For the young man who wishes to exercise discrimination in his reading, the rule "never to read a book until two years after it has been published," is by no means a bad one. In my own case I have adopted a modification of this injunction; namely, never to purchase a book until after I have read it. If, upon perusal, the volume appeals to me sufficiently, I make the purchase.

Every man should read one good newspaper each

day. I do not mean, of course, that he should read everything in it; but he should go over the entire contents, carefully making his selections and reading attentively the articles which give promise of being helpful or instructive. The weekly, and, more particularly, the monthly reviews are also of great value, from the fact that they familiarize their readers with current history—which, after all, is the most important history—while at the same time possessing some advantages over the daily newspapers, because the editors are not compelled to accept first reports, and also have opportunity to correct any inaccuracies which may creep into hurriedly prepared discussions of subjects. Nevertheless, these reviews must ever but supplement the daily newspapers, for we are not content, in this age, to wait until the end of the month for our news.

CHRISTMAS CHARITY.

PHOEBE CARY.

O men in prosperous homes who live,
Having all blessing earthly wealth can give,
Remember their sad doom
For whom there is no room—

No room in any home, in any bed,
No soft white pillow waiting for the head,
And spare from treasures great
To help their low estate.

May all who have, at this blest season seek
His precious little ones, the poor and weak,
In joyful, sweet accord,
Thus lending to the Lord.

CALL ME FOR THE FIRST TRAIN.

The life of a commercial traveler is both hard and dangerous. He sells goods all day and rides all night. An accident on the road may kill or cripple him. Exposure may develop consumption, or ill-cooked food may make him a dyspeptic. He is assailed by temptation which would be powerless amid the restraints of home. But weariness of mind and body, and the necessity of being friendly with customers, often tempt him to do that which degrades his soul and enfeebles his body. He is to be congratulated if he goes off "the road" as pure and strong as when he went on. Some do, and what is more, develop Christian character while exposed to the vicissitudes and temptations of the "drummer's" life. Our readers' sympathies will go out to this class as they read this tender sketch, published in the Detroit Free Press:

"I have taken my last order, I am going home," he said, as the clock struck the midnight hour.

The nurse looked at the doctor with a significant glance, and whispered:

"His mind wanders."

Presently he lifted the feverish head from the pillow.

"Any letters from the house?" he inquired. "There ought to be letters here."

Then he slept, and in his sleep he was a boy again; babbled of fishing-streams, where the trout played; of school hours and romps with his mates. At 12 he suddenly awakened.

"All right!" he called in a strong voice. "I'm ready."

He thought the porter had called him for an early train. The doctor laid a soothing hand on him and he slept. In his sleep he murmured:

"Show you samples of our goods? I'm going off the road now. This order closes me out. The house has called me in. Going to have my first vacation, but I shall lose—time—time!"

He dozed off, and the doctor counted his pulse. Suddenly the sick man started up:

"Give me a letter from home. Ellen always writes to me here. Dear girl! she never disappointed me yet. And the children. They will forget me if my trips are too long. I have only a few more towns to sell. I promised to be home Christmas—I promised to be home—I promised!"

He slept again, and again awakened with a start. "No word from the house yet?"

He was going fast now. The doctor bent over him, and repeated, in a comforting voice, the precious words of promise:

"In my Father's house are many mansions. If it were not so, I would have told you."

"Yes—yes," said the dying traveler, faintly. "It is a clear statement. It is a good house to travel for. It deals fair and square with its men."

The chill December morning dawned; the end was very near. The sick man was approaching the undiscovered land from whose bourne no traveler returns.

"I've changed my route," he murmured, faintly. "The house is calling me in. Write to Ellen and the children that I'm—on—my—way—home—it's in my sample case—without money and without price—good house—fills all its orders as agreed. Call me for the first train. I am going to make the round trip, and get home for Christmas."

They laid his head back on the pillow. He had made the round trip. He had gone home for Christmas.—Selected.

MAKING THE MOST OF LIFE.

They who live longest do not necessarily make the most of life. Long life is desirable, provided the years are all filled with that which is good; but an empty life can not be redeemed from vanity by length of days. A life filled with good fruit is better than a long life. Jesus, who made more of life than any other, did not live long; his life was cut short by violence while he was yet a young man. A life poured out in blood for the sake of righteousness is far better spent than one which has been carefully guarded and preserved, even down to old age, at the expense of righteousness and truth. In order to make the most of life it may be necessary to lay it down as a sacrifice.

One who finds most pleasure does not necessarily make the most of life. Some think there is nothing better in the world than to have what they call "a good time." They count that day lost which does not bring them some social delight or worldly gratification; but all wise men agree that mere pleasure should be sacrificed to some higher good. They who live in pleasure are dead while they live. Jesus, whose life was a perfect model, never ran after pleasure. We do not know that he ever sought it for a moment; it was his meat and drink to do his Father's will and finish the work which was given him to do. The joy of a good conscience and the approval of the heavenly Father are infinitely superior to all worldly pleasure.

The man who makes the most money does not always make the most of life. Money is not to be despised or thrown away; money is a means of great good when properly used; but "a man's life consisteth not in the abundance of the things which he possesseth." A millionaire may live a narrow and unsatisfactory life. His millions will be a millstone about his neck unless they are used for some good purpose in the world. It is better far to be rich in good works, rich in faith, rich toward God, rich in character, than to be rich in gold and silver.

It is thought by some that learning is the thing that makes life rich and grand; but one may be learned without making much of life. Learning is a good thing; the study of science affords wonderful satisfaction; few things contribute more to the enrichment of life than a well-stored and well-disciplined mind; but knowledge and learning are not the principal things. Some men are wiser and stronger without learning than others are with it. Jesus was not a learned man according to the standard of this world; yet when he opened his mouth and spoke, such streams of truth and wisdom proceeded from his enlightened mind that his learned enemies said: "How knoweth this man letters, having never learned?" Peter and John were unlearned fishermen, yet they made the world richer by their wisdom. The wisdom that comes from above is superior to the wisdom of this world. It is not the scientist, but the saint, that lives that life which is life indeed; it is not the philosopher, but the Christian, that is the light of the world; it is not the scholar, but the good man, that makes the most of life.—New York Christian Advocate.

So great was Stonewall Jackson's faith in praying as a saving and guiding power and so instant was he in prayer that a Confederate soldier once said that the men of his army always concluded that a battle was near when they saw the General spending more than the usual time in prayer. Jackson said of himself once, with modesty: "I have so fixed the habit in my own mind that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section room without a minute's petition for the cadets who go out and those who come in."

CHURCHES and CHURCH WORKERS

Dr. L. K. Harding, Editor

Bro. C. D. Moore is in a meeting at Middlebourne, W. Va.

Bro. T. L. Gray closed a twelve-day meeting at Wheeling, Mo. One confession.

Bro. L. J. Jackson held a very successful meeting at Acodia, Fla. Bro. Jackson has done a fine work at Valdosta, Ga., his home. The Valdosta congregation is one of the best. Good deeds, like murder, "will out."

Bros. B. F. Rhodes and H. E. Thornberry, two students of Potter Bible College, held a meeting Christmas week at the Salem congregation, twelve miles south of Louisville, Ky.

Bro. A. B. Barrett is working under the direction of the Houston Street Church, at Sherman, Tex. There has been an increase in the attendance, and a number of additions recently.

Bro. J. H. Lawson is doing a good work in Oklahoma. This field is a comparatively new one. There are many new towns without the Gospel in this Territory. Bro. Lawson is endeavoring to establish a church in every town he visits.

Bro. W. H. Devore is evangelizing in Pennsylvania. He has held meetings in Walnut Bottom, Bradford, Hallton and Sunbury. This is truly a mission field. The love of the truth prompts a man to enter such.

Bro. R. R. Hayes, of Potter Bible College, held a meeting at Greencastle, Ky., during the holidays. There was good interest and attendance.

Bro. A. P. Johnson will work with the congregation at Columbia, Tenn., this year. He recently held a debate with a Baptist minister (Mr. Hicks) at Camden, Tenn. The correspondent of *The Nashville Daily News* expressed the opinion that the unprejudiced thought Bro. Johnson easily the victor.

Bro. W. S. Deatherage reports thirty additions at Elm Branch, Mo.; Hattle Springs, five; Miami, I. T., twenty.

Bro. W. L. Karnes, Chas. Davis and C. J. Cooper were busy preaching Christmas week. Bro. Karnes was at Laguardo, Tenn. Bros. Davis and Cooper did some house-to-house work in Bowling Green. They report three additions.

Bro. Joe S. Warlick closed a meeting at Hamilton, Tex., on the night of December 7. There were three confessions and a number reclaimed.

WHAT THEY SAY ABOUT ME.

THE WAY.

"If the Big WAY is to be as interesting and helpful as the little WAY I have been reading, I'll be glad indeed."

"I do pray the blessing of the Lord to abide with and favor it for many years to come."

"THE WAY has always been a welcome visitor. Am glad you are going to enlarge THE WAY, and trust you may greatly increase its circulation. I do not wish you to give me a dollar paper for fifty cents. I have paid fifty cents for the coming year. In this letter I inclose fifty cents more."

"We are glad you are going to enlarge it. We enjoy reading it. As it was, we read it through only too quickly."

"I hold THE WAY in high esteem, and think it is doing good."

"My husband is a subscriber to your valuable paper, THE WAY. We think it is doing a grand work."

"I think THE WAY is a grand paper for all who are interested in Christ and their own salvation."

"I am satisfied it has done me more good than all the preaching I ever heard. It stands out so boldly for the truth of God."

"I believe it contends more earnestly for the truth than any publication I ever saw, except the Book of books."

"Mrs. S. reads it with delight, and finds great pleasure in its pages. I love to hear of the great work you are doing, and may it continue."

"I can't afford to do without THE WAY."

"I think it a splendid little paper, and wish it much success."

"I think it a paper every member of the Church of Christ would want to read. As for myself, I anxiously anticipate its coming every week with great pleasure."

"I enjoy THE WAY very, very much."

"I love THE WAY above all other papers. It has been gladly received every time it came to me. . . . It helps me and my family to live for Christ."

Heaven often seems distant and unknown, but if he who made the road thither is our guide, we need not fear to lose the way. We do not want to see far ahead—only far enough to discern him and trace his footsteps. They who follow Christ, even through darkness, will surely reach the Father.—Henry Van Dyke.

THINGS OCCURRENT

Dr. L. K. Hardtner, Editor

John S. Bilby, of Mitman, Mo., is said to be the largest individual land owner in the United States. He owns about 180,000 acres, located in seven States.

Four crops of corn are produced yearly in Cuba. The first crop is planted in December, and the fourth crop is harvested in December.

Extensive experiments in wireless telegraphy are to be carried out at Portsmouth, England, in connection with the new submarines.

Imports into Cuba from the United States for the first half of 1902 were 12 per cent. less than for the same period three years ago, while those from Spain actually decreased, showing that so far Cuba's liberation has been an injury to this country and a help to Spain. Still Cuba sent us 74 per cent. of all her exports, and bought from us 44 per cent. of all the goods she imported.

Metallic calcium now costs about \$2,000 a pound. But a new process of reducing it from chloride of lime has been discovered by a Belgian chemist which will bring the cost down to perhaps \$1 a pound. The metal is soft as butter and rapidly oxidizes into lime if left in the open air. It is therefore of no use for construction purposes, but is a valuable agent in certain chemical processes.

Mrs. Ulysses S. Grant's will was filed on December 26, 1902. She left an estate of over \$200,000. This fortune was left to her four children.

President Roosevelt has declined to arbitrate the Venezuela affair, and it goes to The Hague Commission by consent. This Commission includes a large body of men "of recognized competence in questions of international law, enjoying the highest moral consideration and prepared to accept the functions of arbitrator"—from one to four of such men being named by each of the fifteen signatory nations to serve for a term of six years.

George K. MacDonald, a Baptist preacher of Long Island City, went from the pulpit to a place behind the bar of a saloon. He said that he made the change, believing he could do more good as a bar-keeper than a preacher, "separated from them (the masses) by the absolute barrier of the cloth."

The transport Thomas arrived at San Francisco on December 23. Army surgeons on the Thomas say there were thirty deaths daily from cholera in the Philippine Islands. The disease is raging unchecked in the southern Provinces. In Iloilo the death rate is very heavy.

We can never dislodge the devil from the world as long as we allow him to occupy the amen corner in the church.—Selected.

The Way

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

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

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SCRAPS.

J. A. H.

We ask of all our readers items of news concerning churches and church workers. Send us brief reports of meetings, and of any and everything connected with the churches that it will be interesting and profitable to print.

* * *

Don't forget this: If you want any good book, and you buy it from THE WAY, whatever profit the paper receives from the sale goes to the fund for sending the paper to the needy. Three good things are accomplished: You get the book at the regular retail price; the profit sends the paper for a greater or less time (according to the amount of it) to some one who, perhaps, would not otherwise get it; and THE WAY gets the benefit of an enlarged subscription list. So we say again, if you want to do good, here is a good opportunity; order your books through us. The orders will be promptly attended to. THE WAY has a skilled, experienced hand engaged to attend to this particular work.

* * *

Just as I sat down to write these "Scraps," the first copy of the enlarged edition of the weekly was placed before me. Before you see this, of course, you will have seen that. What do you think of it? I like it. It is now cheaper at a dollar than it was formerly at fifty cents. I believe it will meet the

demands of the Christian family better than it has hitherto done. But we ought to have an enlarged subscription list. Many who read this can do it, and I hope they will say: "I intend to send at least ten new subscriptions to THE WAY this year." Many more can get five, and I hope a great many will say: "I intend to send one if I have to pay for it myself."

Some who work for the paper in writing for it, and getting it out, give to it from twelve to thirty-six hours of hard work every week. Others give from five to fifteen hours per week. Now if the readers will put something like the energy into getting subscribers for it that the makers of it do, we will double the subscription list before next January. We pray the God of heaven to stir up their hearts to the work.

* * *

Have you a copy of "THE AMERICAN STANDARD EDITION OF THE REVISED BIBLE?" Every man and woman, who can read English, ought to have. It makes many a passage blaze with light that before was obscure. If you have not, let us get one for you. You can get one by getting a few subscribers for THE WAY. Notice the offers on page 291 of last week's issue.

WERE THOSE WORDS TOO HARSH?

J. A. H.

In a letter dated December 5, 1902, Brother W. G. Cox writes thus:

"Your article in this week's WAY on Brother McGarvey's case has stirred up the advocates of improving God's methods of work and worship. They have not been so aroused since your onslaught upon J. A. Lord for belittling THE WAY on account of its heading off his little scheme to snare the churches of Nashville with a union meeting.

"They cry out 'Too harsh.' I took my Bible and said: 'Read to me Brother Harding's harshest expression; and, if I do not eclipse it for harshness in the words of the gentle Savior of the world, when rebuking the leaders of the Jews for the very same offense—setting at naught God's Word—then I will apologize for Brother Harding.' I read Matthew 23:33: 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' I did not have to apologize.

"If this setting aside of God's order is as dangerous as the Bible represents it to be, how can one be too deeply in earnest in warning all to avoid it? I fear our writers have been remiss in not being more positive as to its heinousness in God's sight.

"I feel that THE WAY is wielding a mighty influence for good. From my point of view this present time, with its looseness of faith and its disregard for God's Word, seems to cry loudly for such a paper, and many others like it, to visit every home weekly. I hope it may please the Lord to increase its circulation in its enlarged form abundantly. And what we pray for, it is our duty to work for. It is right for us to pray for the salvation of the world, and it is not only our privilege, but our duty, to work to that end. If it is right for us to pray for the circulation of THE WAY, it is our duty to work for it."

* * *

In the foregoing letter there is one point to which it seems expedient to give a little more attention. It is suggested by the words "too harsh." I do not believe I wrote a word in that article that would have been called too harsh, if we were accustomed to look upon injuries to our spiritual interests as we do upon those that affect our bodies. If some big, overbearing ruffian slaps your mother in the face, and you call him a beastly ruffian, nobody will say your language is too harsh; but a great majority of the people will think you are a contemptible coward because you did not knock him down, or shoot him. In this country, the chances are that a man who should do such a thing would be beaten to a jelly, or shot to death. Christ ought to be dearer to us than mother, daughter or wife. The welfare of the church of God ought to be more zealously guarded than the welfare of any human being, or than life itself. Every Christian ought to be more ardently set for the kingdom of God than for anything else beneath the stars. The Church has been sanctified by the blood of Jesus, and it is the dwelling-place of the Holy Spirit; and we ought to be stricken with horror and indignation when we see it rent asunder by men who force upon it the traditions of men to the displacement of the commandments of God.

I think one of the most distressing signs of the times is the fact that many who profess to follow Jesus are so little concerned about the false doctrines and modern practices that make void the commandments of God — the fact that those who teach these false doctrines, and who invent and promote these modern, divisive practices, who persist in them and glory in them in spite of all the prayers and entreaties, the reproofs, rebukes and exhortations that can be urged upon them, are nevertheless so commonly regarded as good Christians; as gentle, loving and lovable people with whom we can afford to fraternize as brothers in the Lord. I repeat, it does not seem to me that it would be a bit worse for those who profess to be Christians to affiliate as Christians with men that persistently and defiantly practice drunkenness, fornication, adultery and murder. If there be any difference, which is worse, the drunkenness from strong drink that makes a man stagger and reel and fall in a stupor by the roadside, or the

drunkenness from false teaching that makes a man stagger and reel and fall from the way of God's ordinances and appointments? Or, which is worse, if there be a difference, physical adultery or spiritual adultery? Which is worse — to murder a man or a church? a body or a soul?

* * *

J. H. Garrison, in commenting on Brother McGarvey's opposition to the organ in the public worship, in his paper, *The Christian Evangelist*, says: "It need scarcely be said that any one who believes the use of an instrument of music in public worship to be contrary to the will of Christ as revealed in the Scriptures has a very different idea of the Bible from that which we hold; but we have only respect for one who has the courage of his convictions to such an extent that he is willing to ally himself with an unpopular cause. We also commend his consistency; for it has always seemed to us that, holding the view of the Bible which he so ably advocates, opposition to the organ, to missionary societies, and to every method and instrument which is not explicitly mentioned and indorsed in the New Testament, is a logical necessity."

I do not know just how J. H. Garrison would express the "idea of the Bible" which he holds, but his writings have impressed me with the thought that he is in hearty sympathy with the destructive critics, and that his manner is the perfection of sweetness and gentleness towards the advocate of any new-fangled notion, of any substitute of man for an appointment of God. When J. S. Lamar, about thirteen years ago, expressed a willingness to receive pedobaptists on letter from pedobaptist churches, without requiring the sprinkled ones to be immersed, Garrison gently and lovingly dissented, but took occasion to speak in the most complimentary way of Lamar's goodness, greatness, learning, etc. But he was not yet ready to practice Lamar's suggestion; he reserved the right to study more on that matter. When some scribe wanted to substitute infant dedication for infant baptism as a basis for unity for us and pedobaptists, Garrison gave him a patient hearing in his paper, and seemed to think the suggestion worthy of a most patient and thoughtful consideration. He has repeatedly shown his sympathy for some of the more radical doctrines of the higher critics; and, to cap the climax, it was he who introduced the federation resolution that was passed at the Omaha Convention; and that resolution practically gives up everything that we have been contending for, during the last eighty years, in our effort to lead the people out of sectarianism into full unity with Christ and with one another.

Just think of it! That federation scheme practically requires every denomination, church, and church member that enters into it to openly espouse or silently acquiesce in every doctrine taught by every one of the denominations; for, when one church occupies a field, other churches are to stand off and leave that one to work that field; and, when a member of any church moves into that community, he is not to endeavor to start a church of his own faith, but he is to affiliate with the one church already in

the field. This is exactly the reverse of the doctrine, "Back to Jerusalem," "Back to Christ." It is practically this: "Support and encourage every religionist in the federation in whatever doctrine he may hold, whether true or false; be careful to antagonize no church in the federation, no matter what it may teach." For, if each church-member were to contend earnestly for what he believed to be true and against what he believed to be false, the federation would be turned into a Babel at once.

As I have said, I do not know what "idea of the Bible" Garrison does hold, but it must be an idea that allows people holding to all sorts of contradictory doctrines to affiliate in full fellowship with one another, an idea that forbids professed Christians to reprove, rebuke, mark and withdraw from their associates when they supplant the ordinances of God by their traditions; and that, practically, is an idea that surrenders the doctrine of the Lordship of Jesus. If Jesus is Lord, we must follow him, believe what he says, and do what he commands. And, as most people will not accept the truth, this course of necessity brings about division and strife. Jesus said: "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross, and follow after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:34-39).

So, after all is said, the real difference between J. H. Garrison and those who put McGarvey out of the Broadway Church, on the one side, and those who oppose the federation scheme, the missionary societies, the organ, and all other human changes in God's appointments, on the other, is as to whether or not we will accept Jesus as the Lord, and the teaching of the Bible as sufficient for our guidance in all our work and worship.

It was not the mere act of putting the organ in the worship at Broadway that was so bad; nor was it the driving out the aged, the learned, the venerable McGarvey; it was the underlying fact that in so doing they deliberately rejected Jesus as Lord. It was not the eating of a piece of fruit in the garden of Eden that was so bad; it was the rejection of Jehovah as their Lord that brought such woe upon Adam and Eve. Our only hope of salvation lies in our trusting implicitly in Jesus as a perfect guide in the service of God. *Nor is there anything more insulting to God than for us to believe that we can improve upon any of his ordinances or appointments.* That was the sin of Cain, of Nadab and Abihu, of Saul the king, of Jeroboam, of Ahaz; it is the sin of those who substitute sprinkling for immersion; infant baptism for the baptism of believers; human creeds, confessions of faith and books of discipline for the New Testament; missionary societies for God's churches. In all of these cases is manifested a lack of faith in

Christ; in all of them there is a rejection of Jesus as Lord. Instrumental music in the worship is just as bad in principle as sprinkling for baptism; in both cases, unbelief instead of faith is manifested; in both the Lordship of Jesus is rejected. The missionary societies are just as bad as the Methodist Conference; for in both the ordinance of God is set aside to make room for the appointment of man; in both the Lordship of Jesus is rejected; in all of these cases it is unbelief in God and faith in man that moves to action. God forbids that we should forsake our only ground of hope, faith in the Lord Jesus Christ.

Those who thus reject the Lordship of Jesus today, who supplant the commandments of God by their traditions, and thus divide his churches, no doubt are just as wicked in his sight as were the scribes and Pharisees of old against whom Jesus hurled his terrible anathemas. Read the twenty-third chapter of Matthew, and see how Jesus talked to people who were guilty of the same sins that J. H. Garrison and those Broadway leaders now are; that is, they would say to God, "Lord, Lord," but they would not do what God said. Instead of obeying him, they would make void his commandments by their traditions. I am not ready to take back one word that I have said against them. I know many of them are cultivated, learned, elegant in attire, beautiful speakers, very attractive to the people, and all that; but nevertheless I believe they are among the worst enemies the church of God has on earth. I am by no means certain that I have spoken about them as often and as strongly as I ought to have done.

FACTS ABOUT THE USE OF INSTRUMENTAL MUSIC.

W. J. FROST.

As some good men and women are troubled in conscience on this subject, I have concluded to submit a few Scriptural facts to help such people to form a correct judgment, and to settle strife.

First. Moses said nothing about instrumental music in his law. But in his history he said, Miriam, the prophetess, and sister of Moses, led the women in a song of praise to God after crossing the Red Sea, and that she had a timbrel in her hand. (Exod. 15:20.) The timbrel was a very light, cheap musical instrument; perhaps the only musical instrument possessed by the Israelites at that time. For nearly one hundred years they had been cruelly oppressed as slaves in Egypt; hence had not cultivated music to any extent. We do not know of any songs sung by them during their bondage. Moses prepared only a few songs for their use. But nearly five hundred years later, in the days of Samuel, the prophet, musical instruments were being used. But God's prophets were the first that we notice using them. They certainly did not think it displeased God. (I Sam. 10:4.)

A company of prophets met Saul, the newly anointed; they prophesied, and they had a psaltery,

tabret, pipe and harp. The Spirit came on Saul then, and he prophesied and was turned into another man. Some twenty years after this, Saul rejected the commandment of the Lord, and God rejected him and forsook him. God then directed Samuel to anoint David to be king in Saul's place. God said David was a man after his own heart, who would do his will. David was at that time a skillful player on the harp. God knew that, and made no objection to it. But an evil spirit came on Saul, and he became dangerous to his family. God then made use of David's skill with the harp to bring him into Saul's house that he might learn the way of the kingdom. David played the harp before Saul, and the evil spirit left him, and he was well again. (1 Sam. 16: 13, 18, 23.)

After David became king, after Saul's death, he directed the Levites and others to use psalteries, timbrels, cymbals, harps, etc., with their singing. (1 Chron. 13: 8; 15: 16.) David was a prophet as well as a king. Gad and Nathan were also prophets, and were with David. David was also a prophetic poet. The 105th Psalm was written by David, and sung for the first time with musical accompaniment when the ark was brought to Jerusalem. When the good king Hezekiah cleansed the house of the Lord and made a sin-offering for the people: "And he (the king) set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David the king, and Gad, the king's seer, and Nathan, the prophet: for so was the commandment of the Lord by his prophets" (2 Chron. 29: 25). Here it is plainly said the command is of the Lord, by his prophets. That is, by David, Gad and Nathan.

Again, when Jehoram was king of Israel, and Jehosaphat was king of Judea, they were going to make war on Moab. They called on Elisha for a message from the Lord. But Elisha was not in the spirit of prophecy. But he called for a minstrel to play an instrument before him, and when the minstrel played, the Spirit of the Lord came on Elisha and he prophesied. (1 Kings 3: 15.) You see, then, that God does not regard instrumental music as sinful even when used in praising him. Again, David wrote a large number of the Psalms and set them to music. The Psalms are inspired Scripture. They are quoted more than five dozen times in the New Testament. They are always quoted with approval as inspired. In the thirty-third, eighty-first, ninety-second, ninety-eighth and other Psalms, the use of the harp, psaltery, cymbal, pipe, cornet, and stringed instruments are spoken of with approval. They were used extensively in the service of God with his approval.

But what are the facts in the New Testament? First, Jesus Christ said nothing about music or singing. He prepared no songs for his disciples. When the memorial supper was eaten, they sang a hymn and went out. No other mention of singing during his personal ministry. Acts of Apostles cover thirty-two years, with only one mention of disciples singing. That one time was Paul and Silas in the jail at midnight. The apostles wrote no songs for the brethren. But when they advised the disciples to sing, they always mention Psalms first. These

Psalms approve of the use of instrumental music, and were most always sung with the harps or psaltery by the Jews. In Revelation 5: 8, John says the four beasts had harps and sang. Martin, in "The Voice of the Seven Thunders," says the four beasts represent Europe, Asia, Africa and America. Rev. 14: 2, 3: John saw the 144,000 that were redeemed from Israel. They had harps and sang a song that no one else could sing. Rev. 15: 2, 3: John saw those standing on a sea of glass with the harps of God, and they sang the song of Moses, the servant of God, and of the Lamb.

If Jesus Christ had commanded his disciples to use an organ in worshiping God, then no church, family nor individual could have worshiped God acceptably without an organ. But no one is required to use it. God would be an unreasonable tyrant if he had required all to use it, or even required all to sing. He would also be an unreasonable, cruel tyrant if he condemns a person for using music when he has given no indication of that fact before.

I write these facts as a help to the conscientious. Think them over carefully.—Western Preacher.

A REPLY TO THE PRECEDING ARTICLE.

J. A. H.

Two points are very clearly established by Brother Frost: 1. Instrumental music was allowed by God under the Mosaic dispensation. 2. Instrumental music is not required under Christ. And he concludes, therefore, that it is allowable now. But his argument is worthless, for it proves too much. Polygamy was allowed under Moses by God; it is not required under Christ. Are we, therefore, at liberty to practice polygamy now, and to force it into the churches to the causing of divisions? There are reasons for believing that it was even tolerated under Christ for a while. If Brother Frost's argument will not establish our right to practice polygamy, neither will it justify us in using instrumental music in the worship.

• Human slavery was allowed under Moses; it was even tolerated under Christ. Are we therefore at liberty to force it upon the churches now to the disrupting of the body of Christ? Not even Brother Frost will say so. Then he ought to give up his argument for instrumental music in the church; for it is not so strong.

Animal sacrifices were allowed and required under Moses; and they were allowed and apparently approved by Paul towards the close of his life. (See Acts 21: 23, 24, and Numbers 6: 13-20.) Are we at liberty therefore to teach and practice that men may offer the burnt-offering, the sin-offering, the peace-offering and the meal-offering, to the division of the churches of God? All of these were connected with the Nazarite's vow, which Paul appeared to approve.

Brother Frost is not a safe counselor in matters pertaining to the kingdom of God; for, if we were to take his advice and follow his practice, and carry out his conclusions to their legitimate extent, we would be teaching polygamy, slavery, the offering of

Mosaic sacrifices, and many other unlawful things; and we would be practicing according to our teaching, dividing the churches in every direction. No, no; Brother Frost's argument will not do; it proves too much by far. Just such loose and fallacious reasoning as his has brought in all the innovation and divisions that curse Christendom, from baby baptism to interdenominational church federation, the last offspring of Satan's brain to be taught among us.

By what rule are we to be regulated, then, in determining what part of the old covenant is to be incorporated into the worship of the Church of Christ? The answer is simple and easily understood: Just as much of it as is required by Christ; no more, no less. When Peter wanted to honor equally Christ, Moses and Elijah, by making a tabernacle for each of them (for, apparently, it had not occurred to him that even the Christ would be much, if any, greater than these mighty ancients, who after many hundreds of years of absence had returned to earth), God took away Moses and Elijah, and said in the hearing of the wondering disciples: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). And Jesus teaches: "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" (John 8:31, 32). The Holy Spirit, through the apostle John, teaches: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God" (2 John, verse 9). Through Paul, the Holy Spirit teaches us that we may learn "not to go beyond the things which are written" (1 Cor. 4:6). And through John he teaches again: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in his book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22:18, 19). This last quotation refers particularly to the book of Revelation; but this book is not more sacred than any other New Testament book; for every one of them was written by the same Holy Spirit, and sanctified by the same blood of Jesus.

Under the old covenant, that which was spoken by angels, and sanctified by the blood of animals, was so sacred that to tamper with, to add to it, to take from it, or change it, was death. How much more terrible will be the punishment of those who add to, take from, or change that which was spoken by Jesus Christ and sanctified by the blood of the Son of God.

The book of Hebrews is a dissertation the chief object of which is to show that the dispensation of Christ, at every point and in every way, is infinitely superior to, and more sacred than that of Moses; and that it is worthy of infinitely more reverence and awe. The inspired writer says: "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through the angels proved steadfast, and every transgression and disobedience received a just recompense of reward, how shall we

escape if we neglect so great a salvation? which, having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifest powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2:1-4).

"Transgression" is going beyond, adding to; "disobedience" is falling short, taking from.

I would advise Brother Frost to be content with what Jesus requires, and not to be going about among the people teaching and doing that which Jesus has not asked at his hands. Brother Frost says of his instrumental music: "No one is required to use it." Why then does he practice it, and argue for it? Does he not know that it is a very wicked thing to divide a church of Jesus Christ by forcing into its worship that which he knows Jesus does not require at our hands? Does he not know that churches are being constantly divided in this way? that the most eminent man in the Missionary Society Brotherhood (to which Brother Frost belongs) was driven out of the church which he planted, by a popular majority, who forced the organ, and drove out the most learned, the most eminent, and one of the most godly men of their fraternity? Is it not strange that people will cause such a division for that which they admit Jesus has not asked at their hands? The Holy Spirit says that those who cause divisions in this way "serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." Does not Brother Frost count himself one of those who beguile the hearts of the innocent by smooth and fair speech, when he goes about advocating this divisive thing, which he admits Jesus has not asked at his hands? It appears to me that he has put himself in that class. The Holy Spirit, speaking about enmities, strife, factions, divisions, parties, and other like evils, caused by people doing what Christ has not required of them, says: "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. 5:20, 21).

It was all right to use instrumental music under the old covenant, and to have a plurality of wives, and to put away a wife for almost any cause, and to practice the religious dance, and to offer burnt offerings and sacrifices; for God, through his prophets, expressly allowed these things. But he plainly told them he intended to take away that covenant, and to give them another one that would not be like that one. And he did give another, through Christ, which is infinitely superior to the old. Under the old, he said "sing" and "play upon instruments"; under the new, he says, "speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Ephesians 5:19). And in another place he says: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Colossians 3:16). Thus the law was changed by the Holy Spirit of God, the instrumental music being left out; and the

practice was changed by God's New Testament apostles and prophets; and for the first seven centuries of the Christian era this thing, which Brother Frost says "no one is required to use," was not used in the churches of Christ. But after seven hundred years, that mother of harlots, the Roman Catholic Church, put it in her church services; and now Brother Frost and a lot of other folks, who are not content to abide in the word of Christ, but who are daring enough to "go beyond the things that are written," are following her wretched and wicked leading, causing thereby wraths, enmities, divisions, strifes and parties. It is strange that people are not content to do as Jesus teaches them, without endeavoring to improve upon his appointments. It seems to me to be the very perfection of folly for any one to imagine he can improve upon the ordinances of the Eternal God.

THE CHURCH OF GOD.

J. N. ARMSTRONG.

There are few people who really appreciate what the Holy Spirit means by "church" in the New Testament.

It is almost universally used to-day to mean the meeting-house, the house set apart for worship. It never means this in the Bible. As used by the Spirit, it always means intelligent creatures — people.

Of course, our New Testament was translated out of Greek. The Greek word is derived from a word that means "to call out," and always means a called out people, a selected and chaste body. This word has no religious meaning attached to it. Among the Greeks, any body, company, or assembly, without regard to the character of those composing it, or the purpose for which it was called out, was an *ekklēsia*, an assembly, a church; as when a captain in the Greek army would call out his company from the rest of the soldiers, the Greeks would say that he had made an *ekklēsia*, a church, of his soldiers. Not only did the Greeks apply this word to any called out body, religious or non-religious, but the Holy Spirit has so used it. In Acts 19, an account is given of Demetrius gathering together a mob to consider the interests of the craft of the silversmiths, and this crowd is three times called *ekklēsia*, translated in our Bibles "assembly," and could have been translated, without violence to any passage, "church."

Then Stephen (Acts 7:38) calls the Israelites called out of Egypt "the church in the wilderness." So it is evident that the word translated in our Bibles "church" is applied to any called-out people, religious or non-religious, and only describes the called-out feature of that people.

"He saith unto them, But who saith ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, . . . I also say unto thee, that thou art Peter, and upon this rock I will build my church [*ekklēsia*]; and the gates of hades shall not prevail against it" (Matt. 16:15-18, R. V.).

When Jesus said, "On this rock I will build my church," he meant that he would call a people out of the world and found them "upon this rock." The word "church" describes this people as a called out body, called of himself; hence his church.

When you meet with the phrase, "the church of God," in the New Testament, it means a people whom God has called out of the world, and they are called "the church," because they have been called out; and they are called "of God," because God did the calling. Of course, the expressions "church of God," "church of the Lord," "church of Christ," "my church," etc., refer to the same people; for whomever Christ calls out, God calls out.

"It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me" (John 6:45, R. V.). Hence the people whom Christ calls out of the world are also called of God.

Certainly the truth Peter confessed in Matt. 16:16 is the Rock on which Jesus purposed to build his church. Every man that is drawn out of the world unto Christ must believe that Jesus is the Christ, the Son of the living God. This is the platform, or creed, of this people. The burden of the apostolic preaching was Jesus the Christ, the Son of the living God, and in "every city" the apostles and prophets of Christ laid "this rock" and built upon it. It is even called the foundation of the apostles and prophets, since by their preaching it was laid on the earth.

"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, R. V.).

"Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also as living stones are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Because it is contained in the Scripture, Behold I lay in Zion a chief corner-stone, elect, precious, and he that believeth on him shall not be put to shame" (1 Peter 2:4-6, R. V.).

Here the apostle teaches that Jesus is the living stone to whom believers coming are built up a spiritual house to offer up sacrifices to God. This is the church of God, called a spiritual house built upon Christ, the Rock. It should be observed also that believers are the living stones of which the house is composed.

"According to the grace of God which is given unto me as a wise master-builder, I have laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:10, 11, R. V.). This passage teaches, without doubt, that Jesus is the Rock. No man can come into the church without hearing and believing this truth. Every one that

does believe it effectually comes unto Christ, the living stone, and is built into the church of God.

The very minute a man is called out of the world, called of God and of Christ, he is, of course, called into the called-out people of God, and at the same moment that he is called out he is a Christian. No one can be a Christian without being called out of the world by Christ, and no one can be called out by Christ without being a member of his (Christ's) church. Hence to be a Christian is to be a member of the church, and to be a member of the church is to be a Christian.

But in these days it is almost universally taught and believed among the different religious peoples that one should by all means become a Christian and then "join the church of his choice." It is also believed by most of these same people that a man may become a Christian, and live the Christian's life, and never be a member of any church. But in New Testament times one was a member of the church by virtue of his being a Christian. He could not be one without being the other at the same moment and by the same process. No one was ever exhorted "to join the church" by inspired teachers; but always exhorted to come to Jesus, to be Christians, to be called out of the world. It was a calling on the part of God, through his holy apostles and teachers on the one hand, and an acceptance of this call on the part of those who heard the call. This was all of it. This acceptance made them members of God's church, and it also made them Christians.

To be a Christian covered the whole ground, and every inspired teacher died and left the disciples of Christ simply Christians, members of the church of God, nothing more and nothing less! This is all heaven has taught people to do and be, and for us to do more, or be less, is failure to follow Christ.

FAITH.

R. C. BELL.

In the eighth chapter of Matthew, we are told a centurion, asking that his servant should be healed of the palsy, came to Jesus. The centurion said Christ need not come to his house, "but only say the word." This led Jesus to say that he had not found so great faith, even in Israel; and as he dismissed the centurion he said: "As thou hast believed, so be it done unto thee."

Christ calls a state of mind "faith" in one verse, and in a succeeding verse, speaking of the same thing, he says the man has "believed." So we see the terms "faith" and "believed" are used interchangeably, only "faith" is the noun form for which "believe" is the verb form. He that believes has faith, and he that has faith has believed.

WHAT IS FAITH?

To make our concept of faith clearer, let us say it is neither knowledge nor opinion. Knowledge, briefly defined, is a condition of mind relative to a given proposition, the result of experience through or by the senses. It does not need and will not admit of additional testimony.

Opinion is a condition of mind relative to a given proposition, due to preference, prejudice, will, wish, or desire, etc.

There are propositions, however, of which we can know nothing through the senses, and these must be proved by testimony. When this testimony is believed, the result is a state of mind for which the noun is "faith" and the verb form "believe."

It differs from opinion in that it is receptive, while opinion is formative. Faith is the belief of a proposition supported by testimony, and when this supporting testimony is lacking, or is insufficient to produce the state of mind called faith, opinion, which consists of conjectures, speculations, etc., may exist.

Take the record in the eighth chapter of John, where the woman charged with a grievous sin is before Christ: here we may exercise knowledge, faith and opinion. I know the record is there, because I have seen it. I believe (have faith) Christ wrote on the ground, because I receive (receptive) the testimony as true. Now suppose the question, What was it he wrote on the ground? be asked. I did not see it, hence can not know. I have no testimony on that point, hence can not have faith. All I can do is exercise opinion, and say, I suppose he wrote this or that.

I can not see without light; no more can I believe without testimony. I hope we get a clear and distinct understanding of the three terms, knowledge, faith and opinion.

WHICH OF THE THREE SAVES?

Of the three, only faith is a means to salvation. We are not required to know anything concerning God, Christ, or the Gospel; neither are we required to exercise opinion about them. In fact, we can not have absolute knowledge concerning them, and must not have opinions, which are held to be necessary to obedience and worship. On the other hand, we are "saved by grace through faith" (Eph. 2:8).

The grace is exercised by God; the faith by man. "And without faith it is impossible to be well pleasing unto him: for he that cometh to God must believe that he is" (Heb. 11:6).

Again: "Whatsoever is not faith is sin" (Rom. 14:23). And again: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

I believe with all my heart, if I am ever justified and saved, it must be by and through faith, for the Bible plainly teaches this lesson, as all agree.

DOES FAITH ALONE SAVE?

I can not believe that it does, for the Word of God teaches quite the contrary, it seems to me. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21). "And having been made perfect, he became unto all them that obey him the author of eternal salvation" (Heb. 5:9). The promises are to those who do the will of God—obey him. Do this and live; do it not and die, seems to be the spirit of the whole Bible. James speaks more directly to the point, if possible; for he says: "Even so faith, if it have not works, is dead in itself" (James 2:17).

Again: "For as the body apart from the spirit is dead, even so faith apart from works is dead" (James 2:26).

So we see that faith without works—without obedience—is not a means to salvation, but is dead, being alone.

If we must be lost without obedience, in what sense, then, is the statement that we are saved through faith, true? It is true in this sense: A man can never render acceptable obedience to God unless faith goes before and leads up to it, any more than he can digest his dinner before he eats it. Eating is preliminary to digestion; just so faith is preliminary to obedience. In common usage, eating includes digestion, however; just so in Bible usage faith includes obedience.

We are saved, then, not by faith without works, but by faith in Christ as an underlying principle which leads up to the obedience of all his commandments. The Bible nowhere recognizes kinds of faith, but it does recognize degrees of faith.

In the Sermon on the Mount, Christ tells his disciples they have "little faith." (Matt. 6:30.) In the centurion's case, noticed above, he speaks of "great faith" (Matt. 8:10). There is only one kind of eyesight; but there are different degrees of sight, viz.: near sight, far sight, weak sight, strong sight, etc. In the same way there are degrees of faith; but only one kind. A degree of faith not sufficiently strong to lead to obedience is not sufficiently strong to save. God requires that a man believe with the whole heart. Not only must he be taught and his affections enlisted, but he must also will to obey.

Thus the whole heart is changed when a man obeys the Gospel from the heart. God does not require knowledge or opinion alongside faith, but he does require works.

HOW DO WE COME INTO POSSESSION OF FAITH?

Since we are saved by faith, and it is a sin for us to do anything as worship which is not prompted by faith, it is very important that we know how to come into possession of this state of mind. We have seen that it is produced by belief of testimony. Now it is of the utmost importance that we know what testimony must be believed to create saving faith. "We say we live by eating; but what we eat determines whether we live or die. If we should eat sand or sawdust, life would not be sustained. Just so we may believe the truth and be saved, or believe a lie and "be judged" (2 Thess. 2:12).

Paul tells us what to believe to produce faith: "So belief cometh by hearing, and hearing by the word of Christ" (Rom. 10:17). When Christ is silent on a subject, we are left without testimony, and can have no faith concerning it.

Let us be careful lest we exalt our opinion on these sacred things, and try to make it of equal rank with faith, in the eyes of the Lord, which is impossible.

HOW LONG SHALL WE HAVE FAITH?

I have heard men talk as if they thought faith could be represented by a straight line, and that when we stepped cross it we were saved. But faith is not something we pass and are done with. Faith

is a frame of mind we must continue in unto death, if we receive the crown of life. (Rev. 2:10.)

It is utterly impossible for us to be faithful in the Bible sense without obeying. We must keep on believing (which includes obeying) unto death. Perhaps then faith will be superseded by knowledge. Be this as it may, just remember that God wants none of man's opinions here nor hereafter. Throughout his dealings with man he has punished him more speedily and severely for going beyond what was written than any other sin. Take as examples the well-known cases of King Saul with the Amalekites; Uzzah, and Nadab, and Abihu.

I had rather not try to worship God at all than to make the awful mistake of trying to worship him by formative opinion instead of receptive faith.

It seems that the devil was cast out of heaven because he was not satisfied with God's rule, but wanted to usurp authority. He did not want to be bound by faith, but wanted to walk in the freedom—which is not freedom—of his own knowledge and opinion.

This is not service at all, but rebellion. Let us be careful, Christians, lest we fall into the same heinous sin and get the same punishment these Old Testament examples and the devil got.

May we be faithful unto death, is my prayer.

BIBLE SCHOOL NOTES.

H. H. HAWLEY.

Nearly all of the students who went home for the holidays have returned, and the school is now running as smoothly as ever. There is room for a few more students; but these places will doubtless be filled before the beginning of the second term.

Dr. Leon Harding, who has been with us since the beginning of the session, has returned to his work with Bro. Larimore, for whom he is conducting the singing.

Last Monday, Bro. L. S. Sanford, of Rogana, paid a short visit to some of his friends at the Bible School. He has been attending the Nashville Bible School for the last two years. Though not a young man, yet he feels that he is not too old to learn; and the fine record that he has made as a student at Nashville shows that he is right. Indeed, we are never too old to learn. They make a great mistake who think they have completed their education when they have finished their college course. On the contrary, they have hardly begun to learn. These years have been spent in what may properly be termed a preparatory course, whose chief end is to teach the student how to think and study and learn. Afterward, when the real lessons and problems of life present themselves, he is prepared to grapple with and master them.

Bro. Hunt, who has been with us for several weeks, nursing his son through a spell of fever, has returned to his home near Louisville.

We have every reason to be thankful for the extraordinary good health that has prevailed among the students thus far during this session. The cases of sickness have been very few, and only two or three have been seriously ill.

Last Tuesday night, after a meeting in the chapel, L. E. Mayfield, of Horse Cave, Ky., a student of Potter Bible College, made the good confession, and was baptized by Bro. Armstrong. It is not an uncommon occurrence for the students to respond to the invitation of the Gospel. In fact, the school year is a sort of protracted meeting, which results in many conversions. Such is the influence of the school upon its students that few enter who do not go away Christians.

There seems to be a misunderstanding on the part of some in regard to the purpose of Bible School work and the end which its founders have in view. Let it be remembered that Potter Bible College and the Nashville Bible School are not Theological Seminaries. "Theology" is not taught in these schools, except such as is found within the Book of books. Neither are they intended as schools for evangelists, though many of the students intend to engage in this work, and some have already begun.

The question then arises, What purpose are they intended to serve, and wherein are they superior to other schools and colleges? Most schools are established to prepare students for what their founders consider success in life; that is, the acquiring of wealth, or the pursuit of honors or fame. And here their usefulness ends. But Bible Schools, when properly conducted, not only prepare their students for the various pursuits of life, and thus do all that other schools are intended to accomplish; but they have the additional advantage of helping to fit their students for a far nobler work, a work which should be the chief business of their lives, that of being living, active, working Christians. In fact, the leading object which the founders of these schools have in mind, is to develop Christian workers, whether in the capacity of evangelist, preacher, or elder, or simply as a teacher of God's Word — for all Christians should be teachers. To develop Christian sons and daughters, who through the influence of the teaching received here will become Christian fathers and mothers, husbands and wives, in every sense of the word. And after all, this is what the Church is most in need of. Preachers and evangelists are necessary, but they can do little toward the upbuilding of the cause of the Master unless all Christians co-operate with them by becoming active laborers in the Lord's vineyard.

The Bible is the only text-book needed in this work. The students are all required to spend some time daily in the diligent study of this grand Book. They become familiar with its teachings and imbibe its precepts and principles; in fact, they make such a thorough study of the text of the Bible that every student who completes the course given here is prepared to become a teacher of God's Word, and wherever he goes he will exert a powerful influence for good.

Is the Bible the only book taught in these schools? By no means. All the branches are taught that are ordinarily found in the curriculum of colleges. For while the Bible is sufficient to teach us our duties as Christians, yet it will not teach us how to become business men, merchants, teachers, or writers, nor prepare us for any other profession. And these things are all as necessary for Christians as for sinners. So the Bible is taught to develop us as Christian workers, and with it such branches as are necessary to fit us for the various pursuits in which a Christian is permitted to engage.

CONVERSION.

R. N. GARDNER.

Upon no other subject in the religious world is the difference more universal and vital than it is upon the subject of conversion. Then it is worth our time to investigate it closely.

What does the word "convert" mean? Among other meanings, Webster gives "to turn"; "to change from one state to another"; as "to turn from a bad life to a good one, or to convert rude savages to civilized men." The above meanings were selected, because they give us a correct idea of what the Bible teaches conversion is.

A man is converted when he has turned from the practice of sin (a bad life) to whole-hearted service to God (a good life). No man is converted to God who simply professes a belief in his teachings. To be converted one must forsake his wicked ways and become obedient to God. A man is not converted until he has been translated out of the kingdom of Satan into the kingdom of God. Saul of Tarsus was a converted man when Ananias baptized him; but he was not before, for his sins had not yet been pardoned. The appearance of Jesus to him while he was on his way to Damascus to persecute the Christians did not convert him. It was a great miraculous circumstance in his conversion, but it was at least three days after this before Saul became converted.

The people on the day of Pentecost (Acts 2) were not converted when they cried out, "Brethren, what shall we do?" They were convinced by the strong sermon of Peter that they had crucified Christ, but they were not converted until they had been changed from the state of sin into the state or kingdom of righteousness.

The Gentiles, Cornelius and his kinsmen and near friends (Acts 10) were not converted by the Holy Ghost's falling upon them, though they were able to speak with tongues and magnify God. They were not yet in the kingdom of God, so were not converted. They did become converted, but the Holy Ghost, apart from the Word, did not convert them; neither was it one of the elements of their conversion. It was like the light that appeared to Saul, only a miraculous circumstance in their conversion, that the occasion seemed to demand. No occasion in this day of God's revelation demands such circumstances as that of the appearance of a great light,

as in Saul's conversion, or the shedding forth of the Holy Ghost, as in the case of Cornelius. So men are converted to-day without either of these circumstances. It might be well to mention here that Saul and Cornelius were converted just alike, and that the conversion of one man to-day is accomplished exactly like the conversion of every other man, whether he is the king on his throne or the beggar on the highway.

However religious a man may be, he is not converted until he has complied with the requirements that God has revealed to convert him. It would be useless for one to make the above statements without having Scriptures to justify them; so let us notice the following Scriptures to see if the statements made above are true.

"The law of the Lord is perfect, restoring (converting) the soul" (Psa. 19:7).

"Repent ye therefore, and turn again, (be converted) that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Acts 3:19).

"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 (be converted) and I should heal them" (Acts 28:26, 27).

"My brethren, if any among you err from the truth, and one convert him, let him know that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

The above scriptures teach—

First. That "converting" the soul is the same as "restoring" the soul. (Psa. 19:7.) The Common Version puts it "converting" the soul, and the Revised Version puts the same passage "restoring" the soul; the terms being synonymous.

Second. That when men turn again (are converted) their sins are blotted out. (Acts 3:19.)

Third. That when men turn again (are converted) God heals them. (Acts 28:29.)

Fourth. That to convert a sinner from the error of his way is to save his soul from death; and to hide a multitude of sins.

These scriptures force us to the conclusion that when one is converted his sins are pardoned, and he is no longer in the kingdom of Satan, but in the kingdom of God.

This leads us to another question: How is a man converted?

In studying this phase of the subject, it is well to notice that the passive verb, "be converted," "art converted," etc., are translated in the Revised Version by the active verb "turn," or "turn again." The language of our Savior, as given in the Revised Version, beautifully expresses this idea in Matthew 18:3, where he says: "Except ye 'turn' and become as little children ye shall in no wise enter into the kingdom of heaven." Again, in Matthew 13:15 it is translated "turn again," instead of "be converted"; so in Acts

3:19: "Repent ye therefore and 'turn again' that your sins may be blotted out." So the idea of a passive conversion is not found in the New Testament. Man himself must "turn" from his evil way to the service of God. Conversion is a voluntary act on the part of man; he can either choose to turn from sin to obedience to God, or choose to continue in sin. If I am lost, it will be because I refuse to turn from the practice of sin to obedience to God, and no man, but myself, is responsible; neither is God. I am entirely free to do as I will, and can be converted whenever I choose to turn away from the service of Satan to the service of God.

There is nothing miraculous connected with man's part of conversion, neither is the process mysterious or hard to understand. It consists in hearing the Gospel, believing the Gospel, and obeying the Gospel. No direct operation of the Holy Ghost on the heart of a sinner to convict and convert him is taught in the New Testament by precept or example. God has revealed to man certain things that he must do in order to his conversion, and when a man learns from the Bible what these things are, and does them, he is converted; God pardons his sins and adds him to the church of Christ. Read the account of the conversion of the three thousand on the day of Pentecost (Acts 2); of the Eunuch (Acts 8:26-40); of Saul (Acts 9:1-19); of Cornelius (Acts 10); of Lydia (Acts 16:13-16); of the jailer (Acts 16:25-34). In each of these cases they were told what to do; they did it, and thus turned from sin to God (were converted).

Every conversion since the establishment of the Church on the day of Pentecost has been effected by means of the Gospel. The Gospel is sufficient to convert the world. All one needs to do is to receive it and obey it. Let us never cease to thank and praise God for so complete a revelation to guide us from this world into everlasting joy in the world to come.

WHY GIVE THANKS?

A. C. JACKSON.

Thankfulness is the parent of all other graces. So says Cicero. It is, therefore, the one thing needful. A gentleman in Bombay, seeing a very religious man sitting under a cocoanut tree, asked for an interest in his prayers. The hermit replied that he would with pleasure grant the request, but he scarce knew best what to ask for him. "I have seen you often," he said, "and you appear to have everything you want; everything that can conduce to human happiness; perhaps the best thing I can ask for you will be that you may have a grateful heart." And so of us; with numberless blessings about us, we ask God to give us grateful hearts to-day.

But I am to speak upon the question, Why give thanks? There are many reasons which, in the time allotted me, can not be elaborated; hence I merely mention a few, and leave them without extended elaboration. We should give thanks—

I. Because God teaches us to do so. Hear his

Word: "Pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus concerning you." "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 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. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." This I place as the first and chief reason why we should give thanks to-day, and not to-day only, but every day—the Lord requires it.

2. We give thanks to-day because the Chief Executive of the State and Nation has issued a proclamation calling upon every citizen to assemble in his or her accustomed place of worship to offer public thanksgiving for the blessings that have crowned the year. And we, as Christians, being submissive to the powers that be, and as honorable citizens, obeying our ruler, comply with his request, rejoicing with joy unspeakable that we live in a land where God is recognized to such a degree that a special day should be set apart to render unto him our gratitude for his manifold gifts. Yes, thank God, our ruler recognizes that there is a ruler even higher than he. It is not so in every nation. Although there is no speech nor language where the voice of God is not heard, how gross are the conceptions entertained in some countries of him in whom we live and move, and by whose superintending providence all events are directed! Among heathen nations, the most absurd and groveling notions are entertained respecting God. They have formed the most foolish and degrading representations of his august being, and have changed the glory of the incorruptible God into an image made like unto corruptible man, and four-footed beasts and creeping things. Temples have been erected and filled with idols the most obscene; bulls and crocodiles, dogs and serpents, goats and lions have been exhibited to represent the character of the Ruler of the universe. All such groveling conceptions have their origin in the darkness which overspreads the understanding where the influence of the Gospel is not felt. But in our blessed country, where the light of Christianity sheds its influence, such delusions vanish as the mist, and even the head of our nation recognizes the true God. Rejoicing in this thought, we obey our ruler's call and give thanks.

3. We give thanks to-day because of the many blessings that we have received during the past year. Some fail to see these mercies because they have ungrateful hearts. If you should give me a dish of sand, and tell me that there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my clumsy fingers in the sand, discovers no mercies; but let the thankful heart sweep through the year, and as the magnet finds the

iron, so it will find in every hour some heavenly blessing; only, the iron in God's sand is gold.

I can not enumerate all of the blessings for which we should be thankful: they are as the stars of the heavens—innumerable! as the sands of the sea shore—countless! We should be thankful for the common blessings: the pure, refreshing and bracing air that we breathe; the bright light that we enjoy, and the health-giving water that we drink. Our hearts should overflow with gratitude for personal blessings: a sound mind; a healthy body; eyes to see the beauties of this sublime morning and guide us to this place; feet to carry us here; tongues to express our feelings of gratitude; ears through which to receive the sentiments expressed, and voices to praise our God. Home blessings also furnish reasons for thankfulness: parents that were kind when we were helpless, and wise when we were foolish; the household lamp, and the household hearth; the faces of loved ones; the happy voices which make sweet music cheering to all; and the countless indoor delights. But, above all, we should be thankful for spiritual blessings: the Bible; its revelation of the Savior; the Lord's-day meetings; the week-day meetings; for psalms and hymns and spiritual songs; for peace with God through our Lord Jesus Christ; for hope in dying; a joyful resurrection; a home in heaven, and the inheritance of all things. Oh! it is a cold heart that lies in the heart of him who requires a miracle before he can see a blessing.

But we are to give thanks not only in words—words are but the air; the verbal expression is nothing unless corresponding actions follow. As the physicians judge of the condition of men's hearts by the pulse in their arms rather than from the words that proceed from their mouths, so we may judge of the thankfulness of men by their lives rather than from their expressions in words. Amen!

The above is a ten-minute speech delivered by A. C. Jackson in the Plum Street Church of Christ on Thanksgiving Day, 1902.

"AGE OF HUMAN WISDOM."

No. 2.

H. S. NELSON.

"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men" (Matt. 15:8, 9). "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" (1 Cor. 3:18, 19).

Some of our "wise" moderns would have us believe that an "absolutely dead thing" had within itself power to cause life within itself. The chasm between the living and dead can not be abridged,

except by miracle, and that of God. Can a "slimy heap of jelly," absolutely dead, have inherent power to become a living, acting something? If so, who would doubt it being a miracle? Men in this enlightened age can not perform miracles. Therefore, we conclude that this absolutely "dead thing," germ, jelly, mud, or whatever we are pleased to call it, had more power, was further advanced, evolved, had progressed more, than the most highly educated (?) theist, atheist, infidel, evolutionist, progressionist, or higher critic, living; for none of these can perform miracles. Does the "slimy heap of jelly" theory prove evolution? No, rather, involution. Mr. Darwin and his followers may well wish themselves the power of their ancient "sire," "slimy heap of jelly"; or even some creature between "jelly" and man — "chimpanzee," perhaps. Which are the most easily believed—the imaginations of men, or God's Word? If I were in the least disposed to doubt, I would doubt the theory the most easily doubted.

What made evolution? Did it exist before the heavens and the earth? If so, how long before? Did evolution endow the primeval cells with power to develop a planet like this? To make it three-fourths water, to build it of coal beds, salts, rock, iron, copper, silver, gold and diamonds? Did evolution build the sun, and launch the moon that moves the tides of the mighty seas? Did evolution create anything? or is it a development only? If God made laws, and the laws made the planets, and the planets made the rest, pray tell us, how did Darwin find it out? If God made the "mollusk," the mollusk made the fish, the fish made the reptile, the reptile made the chimpanzee, the chimpanzee made the man, then, of course, religion is a mockery, and Moses a bad historian. The truth is, God created, just as Moses says he did. The entire Bible either stands or falls on what Moses wrote. The crowded geological beds, from Maine to Mexico; also, the Dakota group, with every form of flora and fauna, as perfect in development as if they were plucked from the lowlands of Florida, refuse to give up one specimen in support of the "graduated series theory." They sustain Moses and repudiate Darwin. Infidelity can not martyr everything that testifies for God's eternal truth. Evolution is purblind. It would destroy Bible history to make room for a dreamy prophecy. Theories on geology are ever changing. The Bible never has, is not, nor ever will change.

Instead of "evolution," I believe "involution" would be more easily proven. The pyramids of Egypt stand as monuments to man's greatness. They were built about 4,500 years ago. The science of blowing glass has been practically lost compared with ancient Egypt's work. The skill of dressing and handling stone as did Egypt's builders is forever gone. In the great pyramid Cheops, which, Herodotus tells us, covered thirteen acres, was 450 feet high, the erecting of which employed over one hundred thousand men for twenty years, are vaults of kings, the cemented joints, or seams, of which have not settled the least, and can hardly be detected. They not only were skilled in manual labor, as the pyramids, temples at Thebes and Memphis, and the

great walls and columns of Carnak, show; but they were educated, mentally, as Acts 7:22 shows. Does it not look like involution to compare our contemporaries with the builders, embalmers and scientific men of four thousand years ago? Surely it does. However, we have many inventions that they didn't have.

Plato taught the "involution theory" — degeneration from the high to the low — and surely this theory is, in some degree, true, when we consider the state of our fore-parents in the garden of Eden. Plato taught that, by cultivating the baser passions and not exercising the higher faculties, gods became men; men, apes; apes, brutes, and so on, to the lowest and meanest of creation. From the involution standpoint, men, by cultivating the baser natures, do become "brute-beasts" in principle, but not in form. From the "evolution" view-point, brutes, apes, chimpanzees, never become men, either in "principle" or "form." None of the inhabitants of hell have ever gone to heaven, which would agree with evolution; but the inhabitants of heaven have been cast down to hell, as 2 Peter 2:4 and Jude 6 show. There is as much argument, or more, for "Platoism" as there is for "Darwinism." If I were to choose between the two, I would follow Plato. He is closer to the truth. Both theories are basely wrong, as they were taught by these wise (?) men. Darwin was a graduate of Plato; but "turned the coat" — turned tailor. The only way evolution and progression are accomplished is by man teaching and cultivating the faculties and nobler passions of men and women. We are highly "evolved" this way; but we remain "men" and "women."

Boxville, Ky.

REPLY TO ISOLATED DISCIPLES.

R. W. OFFICER.

For many years my time, in the majority, has been given to destitute fields. This work is nearest my heart. I have requested the churches to let me give my time to points where preaching was most needed (neglected points), and not expect me to serve congregations where they were able to secure the time of other preaching brethren, and pay them well for their work. Now I have somewhat to say in reply to brethren in isolated places who insist upon me visiting them. I have already more work promised than I can do perhaps in two years. There was a time when the saints more than met my needs, so that I divided with other brethren. It is not so now. Why, I do not know. This is the business of those who once kindly and liberally fellowshipped with me in the work. Now I am compelled to give a part of my time to working with my own hands in order to live and keep out of debt. Many disciples have moved into this Western country to better their condition, and finding no congregations, become discouraged and lose interest. This is a mistake. The early disciples went everywhere preaching the Word; in other words, they preached the Word wherever they

went. By scattering Christians is one way of doing missionary work. Every Christian should be a preacher of the Word as far as in his power. Fidelity to the cause of Christianity requires it. Let every one do what he can, and soon congregations will spring up, and so churches will be planted.

I have conveyance now and am out of debt. I could not say as much a year ago. I hope to give more of my time the coming year than the past. For twenty-five dollars a month I could meet all my expenses and give my whole time to the destitute places and weak congregations. I fall short of this amount about one-half. I assure the isolated brethren I am doing what I can. I want to ask them to do the same. Let us all work together under God and in the unmolested light of the Holy Spirit's teaching, doing what we can, leaving the results with our heavenly Father. I know the homeseekers who come West are pressed for means to build homes, etc., and have little left for any other purpose. This suggests the fellowship of suffering together, a kindly feeling. We have this advantage over more thickly settled countries. In one letter before me the writer states: "I am here with my family, wife and one daughter. If there are any other members of the Church of Christ within twenty miles of us, I don't know it. The country is overrun with a zeal of God without knowledge." This is bad enough, but a knowledge of God without zeal would be perhaps worse. Let every one kindly, yet firmly, present the truth we have learned in love and in the spirit of Christ. I hope to be in Cimarron Valley soon and spend some weeks preaching. Let us all try to connect knowledge and zeal, and in the name of the world's Redeemer do what we can, and the reward will come, if not in this world to our satisfaction, it will not fail in the world to come. It is worth a whole life of sacrifice to have the Lord say at the end: "Well done, good and faithful servant: thou hast been faithful over a few things; enter into the joys of thy Lord" (Matt. 25: 23).

Turkey, Texas.

SOUND WORDS.

J. R. CLAVE.

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1: 13).

Many things have been said on the subject now before us, but for us to be reminded of such important thoughts is to cause the disciples of Christ to be more firm in their conversations and preaching.

"Sound" means "firm," "strong," "safe." Words are the signs of ideas. Sound words, then, will convey firm, strong and safe ideas. In order for us to have our conversations and sermons sound we must go to the fountain where all things of the kind are pure. We can not go to man for sound words, for Solomon says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14: 12).

Jer. 17: 9: "The heart is deceitful above all things, and desperately wicked: who can know it?" Therefore we must search for another source than man for sound words.

Christ says: "I am the way, the truth, and the life" (John 14: 6). "Sanctify them through thy truth: thy word is truth" (John 17: 17). "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14: 10).

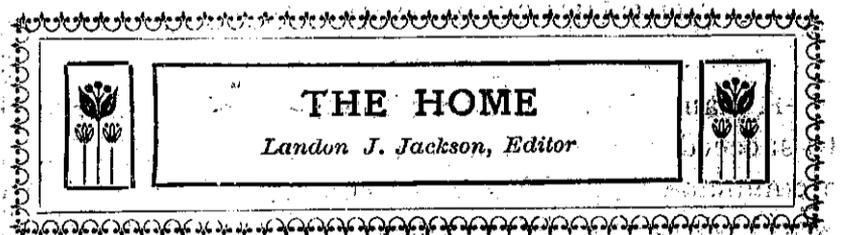
One of the writers says that Christ was without sin. (Heb. 4: 15.) From this language we find Christ was pure; therefore we can go to him for sound words. Why should we be so particular in our sound words? 1. It prevents confusion. 2. It makes peace. 3. It will cause the people that want to know the truth, the whole truth, and nothing but the truth, to be united.

We will now notice some words that are used by Christians sometimes. "Our church." I often think, What did he pay for his church, or they pay for their church? Christ's church cost him his life. (Acts 20: 28.) Some call it the "Christian Church." Where do you find that? Christ says it is his church. (Matt. 16: 18.)

A great many speak of the first day of the week as the Sabbath. The Sabbath was the seventh day and not the first.

We very often hear people speak of the Lord's Supper as the sacrament. Paul says: "Hold fast the form of sound words" (2 Tim. 1: 13). And these came from Paul (through) in faith and love.

I imagine I can hear the question, "What harm is there in using these names or words, as they are used by many to-day?" They ought to ask the question, "What good is there in it?" Try to get as far from wrong as possible, instead of trying to get as close to the wrong as you can. Many fall into Satan's kingdom by trying to get so close to the edge of Christ's kingdom. Let us all hold fast the form of sound words.



WAIT ON THE LORD.

A little boy was given a bulb to plant, and told that if he put it in the ground it would grow, and by and by he would have a beautiful flower. He undertook the task with great delight, and promised blossoms to all his friends; but at the end of a week he came to his mother in sore disappointment. "The bulb isn't good for anything!" he said. "They told me it would grow and have pretty flowers, but it doesn't grow a bit, for I have dug it up every day to see."

Just such impatient gardeners are most of us in spiritual soil. We go to our Father with the old complaining cry: "We have served God and kept his

ordinances, and what are we profited by it. The dishonest ones get ahead faster, the careless ones are happier. Where are the promised rewards of righteousness—the fruits of obedience?" But the harvest of God ripens slowly, and the seed which is sown in the earth finds its perfection above the earth. Sometime, somewhere, whatsoever we have sown we shall surely reap.—Exchange.

A PRAYER.

I do not ask, O Lord, that life may be
A pleasant road.

I do not ask that thou wouldst take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead—
Lead me aright,
Though strength should falter, and though heart
should bleed,
Through peace to light.

I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand,
And follow thee.

Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine
Through peace to light. —Selected.

SELF-CULTURE AND SUCCESS.

A man does not need a college education in order to succeed in any ordinary business. You may reach a commanding position in the commercial or political world without attaining a high degree of scholarship. You may be successful, in the purely material meaning of the word, without a touch of high culture, without any appreciation of the nobler things of life. You may be a millionaire, with great influence in your community, and yet be almost wholly ignorant of books, art, music, or travel.

But this is a very narrow view of success. Is the meaning of life not broadened and beautified by an expansive mind, a wider horizon, and the satisfaction of finer culture?

The glory of a sunset, the beauty of a landscape, or the delicate loveliness of a rose or a lily is not necessary to our mere animal existence; but it adds much to the sum of the highest things of life.

Pictures and draperies are not necessary to a wall,

oriental rugs to a floor, or delicate pieces of statuary and bric-a-brac to the furniture of a room; libraries lined with noble books are not absolutely essential to bare existence; a knowledge of the mysteries and beauties of science, the fascination of literature, the delights of music and art—none of these things is necessary to the support of life; but how barren life would be without them! If we were suddenly deprived of these things, what could we substitute for them to differentiate our lives from those of animals?

TRAILERS HAVE NO "GO" IN THEM.

Many people are like the street cars called "trailers," which have no motors or power-generators of their own, or, if they have, do not use them. They depend on the cars ahead of them, or, perhaps, on some poor hack of a mule, which, in spite of his leanness, has some "go" in him. Such people have no energy of their own, but must hitch to some one that has. They couldn't run a business for themselves if their existence depended on it. They must "hire out" to some person of independent and masterful character. They must be set tasks and told how to do them.

"Trailers" are always dragged behind. So are the people that correspond with them. They are imitators. They do not think, because it is easier to let the leaders do it for them. They are too indolent, or have too little ambition, to act independently.

Many of these human "trailers" might have been leaders, had they taken pains to develop their inherent qualities of leadership. They thought it would require too much effort to train for generalship. They preferred ease to action. They were willing to remain in the ranks. The discipline for self-mastery is too strenuous for them. They want to lead an easy life, and yet they complain because they do not enjoy the success that can come only from effort. A street-car system made up solely of "trailers" would not take anybody anywhere, and a community composed solely of human "trailers" will never be heard from in the world's progress.

THE ANGEL OF LITTLE SACRIFICES.

Have you never seen her at work? Have you never, at least, felt her influence? In every Christian family God has placed the angel of little sacrifices, trying to remove all the thorns, to lighten all the burdens, to share all the fatigues. We feel that she is with us, because we no longer experience that misunderstanding of heretofore, those deliberate coolnesses which spoil family life; because we no longer hear those sharp, rude words which wound so deeply, and life is sweeter.

The angel of little sacrifices has received from heaven the mission of those angels of whom the prophet speaks, who remove the stones from the road, lest they should bruise the feet of travelers.

There is a place less commodious than another—

she chooses it, saying, with a sweet smile: "How comfortable I am here!" There is some work to be done, and she presents herself for it simply with the joyous manner of one who finds her happiness in so doing. How many oversights repaired by this one unknown hand! How many little joys procured for another without his ever having mentioned to any one the happiness which they would give him!

Does a dispute arise? She knows how to settle it by a pleasant word that wounds no one and falls upon the slight disturbance like a ray of sunlight upon a cloud. Should she hear of two hearts estranged, she has always new means of reuniting them without their being able to show her any gratitude, so sweet, simple and natural is what she does. But who will tell the thorns that have torn her hands, the pain her heart has endured? And yet she is always smiling.

Have you ever seen her at work, "the angel of little sacrifices"?

On earth she is called a mother, a friend, a sister, a wife. In heaven she is called a saint.—Examiner.

When your home is sold, or for any reason you must leave it, there is little rest until you have secured another home in which to live. Without warning you may have to vacate the house that you call your body. Have you a place to go?

CHURCHES and CHURCH WORKERS

Dr. L. K. Harding, Editor

Brother W. G. Cox, of Middletown, Ky., is an old friend and fellow-worker of mine. About twenty-five years ago, I laid aside my saddle-bags and bought a valise preparatory to making my first railroad journey to conduct a protracted meeting. I had made a number of journeys on the trains, but never before to hold a meeting. Hitherto my evangelistic trips had been made for the most part through the mountains of Eastern Kentucky on a horse. This time I was to go to old Cedar Springs Church, near Louisville, to assist Brother Cox in a meeting. Had it not been that I believed God would bless me in his service, I would have been afraid to go to this place, so far from home, so near the big city. But I went, trusting in the Lord. Never will I forget how disappointed the brethren were in me, and how heavy-hearted they got about the meeting; nor will I forget the love of Brother Cox to me, his gentleness, his encouraging, sympathetic words. Nor will I forget the turning of the tide. On the fifth day of the meeting six young men confessed their faith in Christ, and entered upon his holy service. Then the additions came right along, till there were thirty-seven of them. The meeting closed on the eighteenth day, and I received the largest sum of money by far that had ever been paid to me for a protracted meeting—seventy-seven dollars. This was in 1877. In '78 and '79 I conducted meetings for them also; and in '80 had a debate in their house with a Seventh-day Adventist; then, after an

absence of seventeen years, about five years ago I returned to enjoy with them one of the most delightful meetings of my life. These first meetings opened up the way for others in all the regions round about, and for about four years I preached nearly all the time in that section of country. Brother Cox was with me in many of these meetings. Most lovingly did we work together. It was often my good fortune in those days to fall in with G. G. Taylor, F. G. Allen, William Tharp and Ben H. Cox. Blessed were those days! F. G. Allen has gone into the unseen land. To his dying day, and often while gasping for breath, he fought most valiantly for the way of the Lord. His last days were spent in conducting a discussion with Isaac Errett, and grandly did he do his part of it. G. G. Taylor and W. G. Cox, both getting to be old men, are strong for the apostolic way of work and worship; while William Tharp and Ben H. Cox are not so pronounced against the organ in the worship and the societies as they formerly were. So at least I have been informed.

* * *

A letter from Brother W. G. Cox has led me to think and write about these memories of the past. In this letter he says:

"My physical condition is such that I had to give up the thought of taking any regular work two years ago. I get out when the weather is so that I can venture to do so, and answer invitations from churches where I have preached from young manhood till I was compelled to desist from physical necessity. It is a source of pleasure to go to see them. But few are left who knew the beautiful, spiritual worship of the New Testament; though the majority of the churches of this county claim to stand by the teaching of the New Testament."

Continuing, Brother Cox says: "I am studying the Bible closer than I have done for years. Some of my old friends have been urging me to write some for the papers they read. I think when THE WAY gets out in its enlarged form, I will bring up what Thomas Munnell called 'The Odds and Ends.' I have been requested here to give on the 'Millennium and End of the World,' and on 'The State of the Dead.' I have given the former, and old Brother Tharp said I had it just as the Bible gives it. I have the second subject ready. I fear you will say: 'Better preach the Gospel and the duties of Christians.' Well, you know it is said old people will study the Book of Revelation. And it is right to learn all that God has revealed to us. However, we should not dwell all the time on a hobby."

Well, now THE WAY is enlarged, and we shall look for Bro. Cox to come on with his Odds and Ends.

* * *

Clark Braden and J. R. Roberts are to debate the differences between the "Progressives" and the "Antis" at Olney, Ill., on the nights of the 3d, 4th, 5th, 6th, 10th, 11th, 12th and 13th of February. Here are their propositions:

"I. The things in the religious teaching and practice of those persons in the churches of Christ that are nicknamed 'Progressives,' to which those persons in the churches of Christ that are nicknamed 'Antis'

object, are outside of what the New Testament makes matters of religious faith, religious worship, religious practice, or religious duty, for which alone New Testament precedent, precept or example can or should be demanded. The New Testament leaves to the common sense of congregations and Christians the use of the things in the religious teaching and practice of Progressives, to which Antis object, to be determined by and adapted to times and conditions, as mere opinions, mere methods, mere aids, mere means, mere expedients, mere instrumentalities, to be used in living religious faith, worship, practice or duty, if they are suitable and proper to be so used, and no New Testament precedent should ever be demanded for them." Clark Braden will affirm; J. R. Roberts will deny.

"2. New Testament precedent, precept or example can and should be demanded for all things in the religious teaching and practice of those persons in the churches of Christ that are nicknamed 'Progressives,' to which those persons in the churches of Christ that are nicknamed "Antis" object.

"They are departures, apostasies from, violations of, innovations on, and additions to, New Testament precedent, precept or example, and for that reason should be excluded from the religious teaching and practice of all Christians.

"In teaching and practicing the things to which Antis object, Progressives supplant New Testament precedent, precept or example, drive members out of and from congregations, divide congregations, alienate members from congregations and each other, and ignore and violate the law of Christ." J. R. Roberts will affirm; Clark Braden will deny.

It seems to me that these propositions are too indefinite. It would have been better if each had specified what he approved, in the matter of difference, and had specifically affirmed the righteousness of it. But they were gotten up by Clark Braden, and his side of this question needs darkness rather than light.

Joe S. Warlick met him on the organ question at Dallas, Texas, and, judging from the reports that I heard of it from brethren who attended, one of the most complete victories ever scored in a debate was gained by Brother Warlick. No wonder the "Progressive" champion wants to change the statement of the propositions. I hope Brother H. S. Nelson, or some other brother who lives near, will attend and give us a brief account of the debate.

* * *

Brother Andrew Perry, of Watseka, Ill., is a fine canvasser for books and papers. He has sent many a subscriber to THE WAY, and we hope he will send many more. He is an indefatigable worker and preacher. The amount of good he has done in preaching, teaching and circulating good religious literature is incalculable.

* * *

Brother Don Carlos Jones, of Malta, Ohio, now a student of Potter Bible College, is another such worker. He is great in his persistency in preaching, not only in the church houses, but in all sorts of out-of-the-way places, and to all sorts of people.

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The Way

"Enter ye in by the narrow way, for the gate is straitened and the way is narrow, and few they be that find it."

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SCRAPS.

J. A. H.

We intend to make it a rule to notify our subscribers, during the month in which their subscriptions expire, of that fact. We are moved to this by these considerations: Some blame us if we do not drop their names when the subscription expires; they fail to notice it, and are annoyed. If we were to drop every subscriber at the expiration of his time, without notification, we would drop many of the best friends of THE WAY, and would wound their feelings. They would say: "He could not trust me; he surely has no confidence in me."

* * *

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* * *

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And if you need a book, let THE WAY get it for you, if you want to kill three birds with one stone and one throw.

QUESTIONS ABOUT MARRIAGE.

J. A. H.

An intensely interesting and very practical question for young people is: "Whom does God allow me to marry?" The importance of understanding the answer which God gives to this question, and of being unalterably determined to regulate one's conduct according to it, is, I suppose, beyond the power of a finite mind to appreciate in full; for the everlasting salvation of the one immediately interested is involved, and, perhaps, of many others not yet born. As a pebble dropped into the sea affects many drops of water, so one human life, and sometimes one act of one life, affects for weal or woe many lives. Because I am often asked questions concern-

ing this matter of marriage, it seems expedient to write this article.

Paul says: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore—

Come ye out from among them,
And be ye separate (saith the Lord),
And touch no unclean thing;
And I will receive you,
And will be to you a Father,
And ye shall be to me sons and daughters,
(saith the Lord Almighty).

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 6: 14-18).

In considering this passage, observe that the "believer" is one in Christ. The Holy Spirit is talking to Christians, and he calls their uniting themselves to unbelievers an unequal yoking; because righteousness has no fellowship with iniquity; because light has no communion with darkness; because Christ has no concord with Belial; because a believer hath no portion with an unbeliever; because a temple of God hath no agreement with idols; because God dwells in those who keep his commandments, and he is their God; but all others are idolatrous, and are not his people.

In the days of the apostles everybody worshiped Jehovah or some other God. Of Jehovah no one had an image; but of the other gods—the god of war, Mars; the god of love, Cupid; the goddess of lust, Venus; the god of the heavens, the god of the sea, the god of the lower regions, the goddess of the field, and so on, for they were many—they usually had images. But not so now in civilized nations; outside of Christians, idolatry, no doubt, is as prevalent as it ever was; but the idolaters do not keep images of their gods as a rule. They still worship pride, lust, mammon, power, and so on, as the ancient "heathens" did; but they do not personify them as they did. Every one to-day who is not a devotee of Jehovah is a worshiper of some false god.

The term "believer" is used to signify those who follow Christ, who are in Christ. See Acts 2: 43-47, where "all that believed" is used to signify all the members of the church of Christ, and to distinguish them from all others. See also Acts 4: 32-35. It is true that people have faith potentially when they have unswervingly accepted Christ in their heart as Lord, when they have in purpose given themselves to him, and are fully resolved to live as he directs; but this faith is completed, made alive and efficacious only by the obedience which brings one into Christ. "A great company of the priests were obedient to the faith" (Acts 6: 7); "a great number that believed turned unto the Lord" (Acts 11: 21); "faith, if it have not works, is dead in itself" (James

2: 17); "faith apart from works is barren" (James 2: 20); and as the human body apart from the spirit is dead, "even so," teaches the Holy Spirit, "faith apart from works is dead" (James 2: 26). The one and only sufficient test of faith is obedience to Christ. The man or woman who does not obey Christ and thus come into his church, whom you can not induce to come into Christ, if he has any sort of faith, has dead, barren faith. And as a woman with a dead husband has no husband, as a man with a dead horse has no horse, so one with dead faith has no faith; and if you marry one with a faith like that you are unequally yoked to an unbeliever; such a one has no faith, because the faith is dead.

The reasons given by the Holy Spirit for avoiding this unequal yoking are these: The Christian is righteous, the non-Christian is iniquitous; the Christian is in the light, lives in it, but the non-Christian is in darkness; the Christian is in fellowship with Christ, the non-Christian with Belial, the arch-enemy of Christ; the Christian is a temple of God in whom the Spirit of God dwells, the non-Christian is a temple of idols whom the spirit of evil dominates. Christians are to come out of the world and be separate—among the people of the world, but not of them, not unequally yoked to them.

The doctrine of the Holy Spirit concerning the marriage of widows corroborates and emphasizes this view, for he says: "A wife is bound for so long a time as her husband liveth; but if the husband is dead, she is free to be married to whom she will; only in the Lord" (1 Corinthians 7: 39). So to widows, as to other Christians, the unequal yoking is forbidden. Indeed, this rule was as binding upon the apostles as it was upon all other Christians. Speaking of himself and Barnabas, both unmarried, Paul asks: "Have we no right to lead about a wife that is a believer [Greek, a wife that is a sister], even as the rest of the apostles, and the brethren of the Lord, and Cephas?" (1 Corinthians 9: 5.) So even the apostles claimed no right to have a wife unless she was a sister in the Lord.

Concerning this doctrine, or growing out of it, are a number of questions. The following are some that recent events have suggested: "If I love one who is not a Christian, and can not love any other, does not this law place upon me an unbearable burden?" The burden at times does seem very heavy, but it is not greater than God has in all ages put upon those who would be his people. Under Moses' law, when a father died, leaving daughters, but no sons, the girls were forbidden to become wives of any one except members of their own tribe. Zelophehad, of the tribe of Manasseh, died, leaving five daughters, no sons. These girls were forbidden to marry except to members of their own tribe, lest thereby a portion of the possession of Manasseh might be transferred to another tribe. So they were all married to sons of Manasseh. (See Numbers chapter 36.) No doubt this law often hindered the marriage of young people who were devotedly attached to each other.

In the days of Ezra, numbers of Israelites were required to give up wives whom they had unlawfully married, even though in some cases they had children

by them. Many of these marriages were ardent love matches, no doubt. There was much mourning and very bitter weeping. They were required to put away the children born in this unholy wedlock. Read Ezra, chapters 9 and 10. This seemed to be a very great hardship, but it had to be done for Jehovah's sake. Jesus says: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:37-39). No one ever lost anything, even for this life, by making great sacrifices cheerfully for Jesus' sake. Anything, everything that God requires us to do is best for us for this life as well as for that which is to come. The law expressed by Jesus (Mark 10:29, 30) holds good always, everywhere, about everything. Like all other laws of God, there are no exceptions to it.

It is a terrible thing to dishonor God by entering upon a life-course that you know he disapproves. Ham dishonored his father: he looked upon his nakedness and told his brothers about it; and Noah put a curse upon his family that rests blightingly upon it to this day. (Genesis 9:20-27.) Rachel dishonored her father by stealing his gods and by deceiving him; and she died a premature death almost immediately afterwards. (Genesis 31:17-35.) Reuben basely dishonored his father and lost his birth-right. (See Genesis 35:22; 49:4, and 1 Chronicles 5:1.) It does not do to dishonor one's father; he who does it suffers for it in this life, to say nothing of the life to come. How much more fearful is it to dishonor God!

"Might I not marry one out of Christ, repent afterwards, and then live righteously and happily in the married state?" It is a very dangerous thing to make up your mind to dishonor God by disobeying him, to reap the fruits of the disobedience, to hold on to them, expecting to repent and obtain forgiveness. You can never repent unless you become sorry, with a genuine godly sorrow, for the wrong you have done. It is a fearfully dangerous thing to resolve to attempt such a course.

"The one whom I desire to marry promises to become a Christian shortly after the marriage. I am sure this promise will be kept. Can I not marry such a one without sin?" If you marry such a person, you marry one who is out of Christ, and who, from some cause, is daily refusing to do what Christ commands to be done. It is never right, nor safe, nor wise to do what God tells you not to do. Will you deny yourself, take up your cross and follow Christ? or will you for the gratification of your own love refuse to bear the cross?

"If I were to marry one who is not a Christian, would I commit the unpardonable sin?" You might. If you were to do it willfully, it would be unpardonable. It is a fearful risk to run. If you do it, you may be sure you will suffer for it. You may suffer in your own person; you may suffer through children born in such wedlock; you may lose your soul by it. It is far better to deny one's self, to take up the cross and bravely bear it, and reap a hundred fold in bless-

ing now in this time, and receive eternal life in the world to come. The sweets of that life are inexpressible. No mortal can adequately conceive of the delightfulness of them — of the love, joy, peace, of the glory, honor and immortality of that land. We can not afford to run any risk of losing them, and of being cast into the horrors of hell.

"If it is wicked for Christians to marry out of Christ, ought we to aid, encourage or abet them in doing it? Ought Christians to perform the wedding ceremony?" It seems clear to me that we ought not; and for about twenty-five years I have refused to do it.

EFFORT.

R. C. BELL.

Effort, which is the voluntary putting forth of power to reach some definite end, strengthens and develops, while the lack of it weakens and destroys. This statement is true if effort be restricted to that which exercises the muscles only; it is true if effort include both muscular and intellectual exercise; it is true not only of these two kinds of effort, but also of the effort which a Christian makes in serving God. We now have three kinds of effort before us.

I. PHYSICAL EFFORT.

Let us take some example to show that the statement is true with respect to physical effort. The effort which the athlete puts forth in his training from day to day strengthens and develops the soft, flabby muscle into a firm, strong one, with great power to endure and accomplish. On the other hand, if he does not make the effort, he can never have highly developed muscles; and if he does not use them at all, they will soon lose all strength and finally perish. The boy that does not make an effort to develop his muscles can never become a strong man. All experience and observation testify that the statement is true when made of physical effort.

II. MENTAL EFFORT.

Perhaps every one grants that all the powers of the mind are sharpened and strengthened by use, and that they are blunted and weakened by lack of it. When a teacher gives his class a lesson, he knows that an honest effort on the part of the student in preparation will be a source of greater development to him than the recitation. The latter is strengthening, however, because it also requires effort. If the pupil does not try to get the lesson, he is not profited. If he knows it already and can recite it without work, he should leave that class and go to one that will work him, for, other things being equal, the hardest working student is the most developed. We often hear of students who are "broken down" by overwork. It may be true in one case out of a thousand, but that is doubtful. I do not mean to say that students never "break down," for they do, just as any one else who disregards the laws of health. The ill health is caused by irregular habits, errors in diet, lack of exercise, etc., and not by study. The study causes growth. When we, as students, find

ourselves tempted to shirk and loathe to work, let us remember that there is no growth without effort. The very thing we so much dislike is that alone which can give mental strength. When we notice the men who are known for depth of thought and strength of mind, we find they are not idlers, but men who have put forth effort; who have undertaken and perhaps accomplished great things. How often are slow, unpromising boys developed into intellectual giants because they give themselves diligently unto effort.

Earnest, faithful effort, though it does not reach all the end sought, develops nevertheless. The boy who makes a conscientious effort to work a problem, though he fails to get the answer, is strengthened just as much in determination, perseverance and thought as if he were successful; perhaps more so if he does not foolishly become discouraged. Why should he become discouraged? He has failed to get the desired result, to be sure; but getting it, or failing to get it, does not strengthen: it is the work, and he has done that. Some unsuccessful effort is needed; for it not only develops thought, as does successful, but it also helps us to estimate more accurately our ability, to be humble rather than "puffed up," and to know disappointment. It adds to force of character and gives a dogged determination, perseverance and endurance, which can not be gotten in any other way.

Every ambitious student greatly desires keen perception, quick understanding and good memory — in short, a well developed mind, which is simply a mind that is trained to work in various ways. When we know that the rugged road of effort is the only way to the possession of such a mind, we will be more diligent in the exercise of it. Let all students know that no effort is lost. If he does not have the satisfaction of reaching the desired end, or of storing the mind with useful knowledge, we are conscious of growth, and know that we can make a better effort each succeeding time because of the strength gotten from the preceding one, whether successful or unsuccessful. Effort is far better than genius. It may make up for the lack of genius; but genius can never do anything without effort.

III. THE CHRISTIAN'S EFFORT.

The two preceding sections were written not only for the good which may be in them, but also to lead up to this one.

The Christian's life may be summed up in this sentence: it is a faithful effort to become like the God revealed in the Bible. Every divine requirement is for the purpose of making us God-like. From the very nature of worship, the worshiper becomes like the worshiped. So we find God requiring that we shall worship him only, for he wants us like himself. But if we disobey and worship the world and worldly things instead, we may expect to become more worldly minded every day. We can approach unto the likeness of God more easily if we remember, "For as he (any man) thinketh within himself, so is he" (Prov. 23:7). If any two men could always have the same thoughts, they would always do the same things. For out of the abundance of the heart the mouth speaks, the ears hear, the eyes see, the

hands do, the feet walk, etc. So the man whose heart is filled with God's thoughts alone, and who worships God perfectly, is God-like — and he is sinless. Now can a man do these two things and thus live above sin without effort? The answer must be: Just as muscle is not strengthened without exercise, and as mind is not developed without work, so Christian character is not produced without effort. As the boy who spends his time wishing he were a scholar is silly and foolish, so is the baptized believer silly and foolish who spends his time making good resolutions he doesn't try to keep, or forming ideals to which he doesn't make any effort to attain. A man is mistaken when he says he can live right without trying; or that he can live a sinless life without effort. When he reaches that point there is no further growth or development for him. Heaven can add nothing to him. Surely no man will say he can live absolutely above sin, without effort, when the Bible teaches that with all his effort he can't do it: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Surely "there is not a righteous man on earth that doeth good, and sinneth not" (Eccl. 7:20). Sin is found in every Bible character whose history is known. Adam ate the forbidden fruit, Noah got drunk, Abraham deceived, Moses disobeyed, Aaron was envious, David committed a dark crime, Peter denied his Lord, and Paul found that when he would do good evil was present with him. The man who claims sinless perfection, or the possibility of it in this life, is greatly mistaken.

If we can never reach the desired end in this life, "What is the use of making the effort?" you ask. Much every way. Have we not forgotten that effort, though it be unsuccessful, strengthens and develops; and that each effort, whether successful or not, enables us to make a better one next time? As with the other efforts, so with the Christian's. When we resolve to do or not to do this or that, but, after making an earnest effort, fail, we are strengthened nevertheless. Let us not become discouraged. Let us remember, the boy at his problem is not strengthened either by merely getting or failing to get the answer, but by the work he puts on it. No effort is ever lost. We may make a serious blunder after trying to avoid it; but we are stronger and better from having tried. Make New Year resolutions, or any kind that requires better living, if you try to keep them, though they be broken to-morrow. The Christian who is constantly trying to please and honor God is constantly growing into the likeness of God. He is like Antaeus, the mighty wrestler in ancient fable, who could not be conquered as long as he touched the earth. Hercules finally conquered him by lifting him from the ground and strangling him in the air. So may the Christian's courage, faith and love be constantly strengthened, renewed and increased by keeping in touch with God, the source of all strength. The God-given way to do this is by being diligent in Bible study and prayer; by observing the Lord's day with its worship; by living in the Church and working for its extension. As long as we are faithful in these points, we are like

Antaeus when he was in touch with the earth — unconquerable. If Satan ever overcomes us, it will be because one or more of these connecting links are broken; and if they are ever broken, it will be by reason of lack in effort on our part. "Why make the effort?" Because by it we become stronger, better and more God-like. Though we never duplicate the character of God in this life, we, with each succeeding effort, approach more and more nearly unto it, and shall finally be so much like him in thought and life that we shall be fitted to live with him forever. While thus living with him, perhaps, we shall see our effort crowned with success and the Godlikeness perfected. Sublime thought, Christians, let us be more determined in this one effort than ever before.

THERE IS BUT ONE.

J. N. ARMSTRONG.

Last week I showed that the Church of God and of Christ is nothing more nor less than the people whom they call out of the world, and that all Christians constitute this called-out people; that a man is a member of this church because he has been called out of the world, and that he is a Christian for the same reason.

If these lessons be true, then there is but one church in the world authorized by heaven, and all Christians belong to this. In New Testament times people were not exhorted to "join the church," but to be Christians, to be called out of the world, to come to Christ, to save themselves; and "God added to them day by day those that were (being) saved." The very moment a man came to Christ, or saved himself, that moment he was added to God's people — the Church of God.

In those days it was impossible for a man to be a Christian and not a member of the church; but in these days it is a popular idea for a man to become a Christian and then "join the church of his choice." This is a choice in religion that New Testament teachers did not grant.

These preachers set life and death before the people, and exhorted them to choose life and escape death; or they would call upon them to choose whom they would serve, Jesus or the devil, and when this choice was made in favor of Christ, it made him who made the choice a servant of Christ. "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16, R. V.) "And ye are Christ's and Christ is God's" (1 Cor. 3:23, R. V.). "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise" (Gal. 3:29, R. V.).

How could a man belong to Christ, to God, and be the seed of Abraham, and heir of God and joint heir of Jesus Christ, and not belong to the church of God, the called-out of God? It is certain that all who belonged to Christ belonged to his church. There were no other people to which they could unite

themselves. It was the people of God, or the people of the devil, in those days.

Now this people of God were variously called "the church," "the house of God," "the temple of God," "the kingdom of heaven," "the body of Christ," "the church of God." They are called by these different names because viewed from different standing points.

When we think of more than six hundred churches that exist to-day, and of their popularity, it certainly does sound a little strange to say that all but one, at least, of these six hundred called-out bodies — churches — exist independent of God, Christ, the Holy Spirit, and the Bible. Not only do they exist independent of them, but in opposition to them.

Jesus, the Holy Spirit, the apostles and prophets labored, sacrificed and gave their life's blood for the cause they loved, and yet all of this labor and martyrdom gave to the world but one Church.

At the close of the first century the work of these persons had gone throughout the known world, and hundreds and thousands, yea, millions, perhaps, had become obedient to the faith, and yet just one church. They know nothing else. Paul wrote to the Ephesians, saying: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:4-6, R. V.).

To the Corinthians he said: "But now they are many members, but one body," only one body (1 Cor. 12:20, R. V.).

To the Romans he wrote: "For even as we have many members in one body, and all the members have not the same office, so we, who are many, are one body in Christ and severally members one of another" (Rom. 12:4, 5, R. V.).

Now, whatever is meant by "body" in these passages, it is certain that there is but one of the kind approved of God and authorized by the New Testament.

What is this "body" about which Paul writes so much? He tells us that God has made Jesus to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:20-23, R. V.). "For the husband is the head of the wife as Christ also is the head of the church, being himself the Savior of the body" (Eph. 5:23, R. V.). "And he is the head of the body, the church. . . . Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:18, 24, R. V.).

These passages make it perfectly clear that the one "body" is the church, and this being true, it inevitably follows that there was but one body, or church, organized by the apostles. Hence all other bodies, or churches, that exist do so independent of

the labors of heaven, have sprung up since the inspired Teacher died, and have no higher authority for their existence than the wisdom of men. They who enter them are led by human wisdom, and are daily obeying men rather than God. "But Peter and the apostles answered and said, We must obey God rather than men" (Acts 5:29, R. V.). "Handle not, nor taste nor touch . . . after the precepts and doctrines of men; which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh" (Col. 2:21-23, R. V.).

Not only do the Scriptures concerning "the body," quoted above, teach that the one body is the church, but they also declare that Jesus is the head of this church. When it is said that God has made Jesus head of the church, it only means that God has appointed him Leader, or Lord (Ruler) of his people on the earth.

Now we can begin to see the beauty and appropriateness of the foundation of the church, the people of God. As we have seen, every man whom God calls out, or that enters the church, must believe that Jesus is the Christ, the Son of God, which is to take Jesus as Lord, or Ruler. Paul says: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9, R. V.).

Just as a man from a foreign power, or government, must renounce his old ruler and government by declaring his allegiance to the United States and its ruler, to become a citizen of this Government, so when a man is called out of the world, he must renounce his old ruler, the prince of the world, even the devil, by declaring his allegiance and loyalty to Christ and his government, in order to enter it. Hence the confession before baptism of "Jesus as Lord." Therefore the church is a people led out of the leadership of the prince of the world, the devil, into the leadership of Jesus, and all the church is said to be "in Christ," which means they are in his rule or reign. Every one who truly accepts Christ as Lord is a member of the great kingdom of heaven, the Church of the living God, and ought not to belong to anything else in religion.

CONVERSION AGAIN.

R. N. GARDNER.

When a sinner becomes converted to God, his sins are blotted out, as was shown in the last week's issue, under the head of "Conversion." A converted man, then, is a member of the church of Christ, and the same conditions with which a man must comply to make him a member of the church convert him.

In this process of conversion, faith is necessary, for without faith it is impossible to be well pleasing unto God. (Heb. 11:6.) But faith only does not convert one to God, for a man's sins are not pardoned by faith only.

In addition to faith, we may consider that the process of conversion includes—

I. A CHANGE OF HEART.

By the word "heart," as used in this connection, is meant the mind, with its power to love, will, etc. A man must cease to love the practice of sin, and love God and determine to be a true, loyal, devoted servant to him, instead of a servant of Satan; or, as Paul says: "Be renewed in the spirit of your minds" (Rom. 4:23). This turning from the love of sin to the love of God, and this determination to obey him, constitutes a change of heart, and no one can ever be converted without it. The change of heart includes repentance; for repentance is a mental act, a change of mind. Conversion involves—

II. A CHANGE OF LIFE.

Every man that desires to be converted needs a change of life, "for all have sinned, and fall short of the glory of God" (Rom. 3:23). This change of life is the result of true repentance, and necessarily follows it, as Matthew 3:8 teaches: "Bring forth therefore fruit worthy of repentance." Also Acts 26:20: "Repent and turn to God, doing works worthy of repentance."

Conversion involves—

III. A CHANGE OF STATE.

A sinner is in the state of sin, or power of darkness, and must be translated out of it; as Paul says in Col. 1:13: "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." This is done by baptism. "For as many of you as were baptized into Christ did put on Christ" (Gal. 3:27). So these Galatians were baptized out of the kingdom of Satan into Christ. Again Paul says: "For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free, and were all made to drink of one Spirit" (1 Cor. 12:13). These Corinthians were baptized into one body, and this body is the church. (Eph. 1:22, 23; Col. 1:18.)

Thus a man is converted. His heart has been purified by faith; his life has been changed because of repentance, and his state has been changed by baptism.

Having read the above, some, perhaps, are ready to say that I deny the operation of the Holy Spirit in conversion. But, to the contrary, I state with full assurance that every sinner that is converted to God is converted by the Holy Spirit. None of us deny the operation of the Holy Spirit in conversion, neither do people differ about that; but they do differ as to how he operates. I believe the Holy Spirit convicts and converts the sinner; but how does he do it? The Holy Spirit operates on the heart of a sinner by speaking to him; and he speaks through apostles and prophets, whose words we have revealed to us in the Bible. When a man reads the Bible, he is reading the teachings of the Holy Spirit; and if he is affected by it any way, whether to receive or reject it, he has been operated upon by the Holy Spirit. All of us need the lesson impressed upon us that the Holy Spirit, instead of going about and teaching miscellaneously, has already given to us his teaching complete, just like he wanted us to have it, and he knew exactly what to give us and how to

give it. The word of God is the "sword of the Spirit." It is the word of God that the Holy Spirit uses in his warfare, and with it he quickens, produces faith; convicts and converts.

The following Scriptures teach that the word of God is the teaching of the Holy Spirit: "For it is not ye that speak, but the Holy Spirit of your Father that speaketh in you" (Matt. 10:20). "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:4.) See also Acts 1:16; 1 Cor. 2:13; Eph. 6:17; 2 Peter 1:21; Rev. 2:11; Neh. 9:10, 30; 2 Sam. 23:1, 2.

As the word of God is teaching of the Holy Spirit, whatever the word of God does, the Holy Spirit does.

It is said of the word—

First. It giveth light. "The opening of thy words giveth light" (Psa. 119:130).

Second. It quickens. "For thy word hath quickened me" (Psa. 119:50).

Third. It produces faith. "So belief cometh of hearing, and hearing by the word of Christ" (Rom. 10:17).

Fourth. It teaches us to repent. "Except ye repent ye shall all likewise perish." (Luke 13:5).

Fifth. It causes us to be baptized. "He that believeth and is baptized shall be saved" (Mark 16:16).

Sixth. It converts. "The law of Jehovah is perfect, converting [restoring] the soul" (Psa. 19:7).

Now to enumerate. The Spirit through the word gives light, quickens, produces faith, repentance and baptism, and he converts.

THE EPISTLE TO THE HEBREWS.

R. H. BOLL.

After an intermission of several months, we resume again the lessons in Hebrews. In the preceding lessons the text of the epistle was divided into sections, the sections into paragraphs, the paragraphs into items. To get the connection, the sections discussed up to this lesson are given:

Introduction: The Seam of Bible Division. Heb. 1:1, 2.

Section 1. Christ and his superiority over angels. Chap. 1:2 to 2:4.

Sec. 2. Why Christ came in the form of man, suffered and died. Chap. 2:5-18.

Sec. 3. Comparison of Jesus and Moses. Chap. 3:1-6.

Sec. 4. Exhortation drawn from a Scripture quotation, and based (partly) on the comparison of Jesus and Moses. Chap. 3:7 to 4:13.

Sec. 5. Jesus as High Priest. Chap. 4:14 to 5:10.

Sec. 6. A parenthetical exhortation. Chap. 5:11 to 6:20.

Sec. 7. Melchizedek and the order of his priesthood. Chap. 7:1-25.

Sec. 8. The superiority of our High Priest, and of the place and manner of his ministry. Chap. 7:26 to 9:14.

Two lessons of the series, on the first two paragraphs under Section 7 ("Melchizedek and the Order of His Priesthood"), which ought to have appeared between the lessons of July 3 and 10, were unfortunately lost, either in the mails, or by the publisher or printer.

LESSON XVIII.

The last lesson published treated on "The Kind of High Priest We Needed" — first paragraph under Section 8. Now we proceed with the second paragraph:

II. Jesus as Minister of the Real Tabernacle. Chap. 8:1-5.

Instead of taking the items as in the former lessons, let us study directly from the text. Read the passage over and consider it verse by verse and word by word.

NOTES.

His former argument has already established the fact that Christ sat down on the right hand of God — in heaven therefore (Heb. 1:13); and that he is God's High Priest (Heb. 5:6). The conclusion lies near that heaven must be the place of his ministry; indeed, that conclusion is inevitable. Every high priest must minister and have for a place of ministry the tabernacle or sanctuary of God. The earthly high priests ministered in the earthly tabernacle pitched by man, with gifts and sacrifices according to the law. So if Jesus Christ is our High Priest, it is necessary that he should have an offering to bring, and a sanctuary where he can offer it. Now the old Scriptures represent the Christ as being in heaven, on God's right hand (Psa. 110:1), which again fits the facts of the history of Jesus, who rose from the dead and in the sight of his disciples ascended on high. (Acts. 1:9 and 7:56.) If then he is a High Priest, he must be High Priest in heaven: first, because he is in heaven, not on earth; second, if he were on earth he could not be High Priest; for the earthly ministry, which with its gifts and sacrifices was only typical, had been provided for in the Levitical priesthood, to which Jesus did not belong.

With a proof as unique as it is conclusive, he declares that the earthly tabernacle was not the real sanctuary of God — it was only a copy and shadow of some heavenly thing which God showed Moses in the mount. If then the tabernacle itself was but a copy and shadow, the whole service of the priesthood must have been a copy, an unreal, typical service, foreshadowing the more excellent ministry in the true tabernacle. In Jesus the Christ we have the reality: he is the true, perfect Priest, ministering in heaven, the true tabernacle of God, on behalf of the people who trust in his name.

Questions: What is the chief point of his argument thus far? What two quotations from Psalms did he use to establish these truths? Who pitched the tabernacle in the wilderness (Exod. 33:7 and 40:17-38)? Where did Moses get his pattern? How does the writer of Hebrews prove that the tabernacle on earth was not the real, true tabernacle?

What is the office of a priest? Where is the place of Jesus' ministry? Why could he not be a priest on earth?

The next lesson takes up Paragraph III, "The Better Covenant," (Heb. 8:6-13), which finishes Section 8.

GLORY AND IMMORTALITY.

D. J. WILLS.

The subject of glory and immortality has for the past two or three years been a favorite theme of mine. Although it has been no greater time than that since I first began a regular study of the Scriptures, I became deeply impressed with it from the start.

Strange to say, many Christians, and even Bible students, know comparatively little about this glorious work of God — what they will be in the life beyond the grave.

Just within what breast the thought of a life in another world first originated, is rather difficult to say; but as far back as fifteen hundred years before Christ one asked the question, "If a man die, shall he live again?" Somehow the matter seems to have become settled to the inquiring mind, and we hear him saying: "Thou shalt call and I will answer thee." One in another place testifies of "those who by continued patience in well-doing seek for glory, honor and immortality: eternal life." Not as though they had already attained unto it in this life, but who yet seek for it in the future.

The very popular idea that the soul or spirit of man is immortal, can not be founded upon the Scriptures. In fact, it falls flat wherever the apostle Paul touches upon it, who seems to have struck deeper within this interesting subject than most of the other inspired writers.

The time was when man was considered a two-fold being of body and spirit. Research, however, has found him to be rather a three-fold being of body, soul and spirit. Man may be said to have two natures dwelling in him — an animal, degrading nature, representing the soul, and a higher, intellectual nature, representing the spirit.

Before going any farther with the subject of immortality, we want to come to an understanding of man in relation to his God. God, in his dealings with man, works much with the number "three." He has a three-fold relation within himself of Father, Son and Holy Spirit. Man has a three-fold relation within himself; for, while our nature was first found in Adam alone, it was again found equally in Eve, and afterwards in their first-born.

Man, to put on immortality, undergoes three births, passes through three salvations, and enters three kingdoms. The births are that of the flesh; that of the water and spirit, and that from the grave. The salvations are that of the body from death (and so it is that "God is the Savior of all men"); that of the soul from sin, and that of the body and spirit

united at the resurrection. The kingdoms are the animal, the spiritual, and life eternal.

God has a relation with himself; man has a relation with himself, and man has a relation with his God. "For in him we live, and move, and have our being; as certain of your own poets have said, for we are also his offspring." "God created man in his own image." (Not in his "express image," but in his image.) "For what man knoweth the things of a man, but the spirit of man that is in him?" "So the things of God knoweth no man but the Spirit of God."

Thus there is an image of God in man; but now we see Christ made in his "express image." And so it is written, "The first man Adam was made, a living soul, but the last man Adam was made a quickening spirit." Let us dwell a little on the living soul. As we have seen, man inheriting the sinful nature represented by the soul through Adam, must pass through a refining process, so to speak, in order to be saved. This is accomplished at the second salvation, or that of the soul from sin; which is received at baptism, in connection with the second birth, on entering the second kingdom. And so it is that on the day of Pentecost "there were added unto them about three thousand souls."

There is a resemblance between God and an angel; and between God and man. Man was created a living soul; but as one in a certain place testifies, "he maketh his angels ministering spirits." Man in a mortal body; angels in a spiritual or immortal body. "So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory." In the resurrection, at the last salvation of body and spirit united, will we be clothed with glory and immortality. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." "It is sown a natural body; it is raised a spiritual body." "It is sown in dishonor; it is raised in glory." For there can be no glory without the body, derived or underived. Jesus himself asked the Father to crown him with the glory which he had before the world was. "Know ye not that your bodies are the temple of the Holy Spirit which is in you?" So, then, each has an underived glory of his own, whether God himself, or Christ himself, or the Holy Spirit himself. But I would not be understood as teaching that the Holy Spirit has yet ascended in the same sense as that in which he descended; for he certainly has not. But to all of his creatures which he hath created he giveth them a derived glory; whether cherubim, or seraphim, or angel, or archangel; or that heavenly angel Gabriel who stands in his presence. As I have said, he giveth them glory and immortality, and so it is that "the wages of sin is death, but the gift of God is life eternal." God only hath immortality, says the apostle Paul; so in him it is original, or underived. Given to his creatures it is derived in another degree of glory, to remain through the endless years of eternity. And what is eternity? Many illustrations have been drawn to convey an idea of it, but all have fallen

short. It has been compared to the time that it would take for a man to pump the seas dry. It has been compared again in years to the trips that would be required of a little bird in carrying the world away on its wings, and then carrying it back again.

Eternity is not an endless line, as men suppose, from north to south, or east to west. It is a circle, round which men travel. And as they walk, God views them from the center. Before them lies the future; behind them lies the past. Not so with God. Alike to him are both the past and the future; an equal measurement to all parts of the circle. The apostle Paul, through the abundance of his revelations, seems to have gained a goodly knowledge on this wonderful operation of God, and ceased not to pray day nor night to him for him to enlighten Christians on it. His understanding of it moved him to shut up one of his epistles "in hope of immortal life."

Peter, in speaking of the beloved Paul, says he has said some things which are hard to be understood. He has said much about "the veil" which represents the body of Christ, behind which we can not see, for we live by faith. The weakness of the flesh hangs over our eyes as a veil and obscures our sight. He also speaks of his "thorn in the flesh," which no living person can interpret; so that it is really the veil of the flesh which prevents our seeing the "thorn in the flesh."

With all the light which he has given us "we know not what we shall be." Some time, some day we'll understand.

Jordan, Ont.

THE TIME CHRIST WAS IN THE GRAVE.

No. 1.

J. H. P. TIMMONS.

Mark 8:31: "And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priest, and scribes, and be killed, and after three days rise again."

Matt. 16:21: "From that time forth began Jesus to show unto his disciples how he must go unto Jerusalem, and suffer many things of the elders and the chief priests and scribes, and be killed, and be raised again the third day."

John 2:19: "Jesus answered and said unto them, Destroy this temple and in three days I will raise it up." Verse 21: "But he spake of the temple of his body."

Let us bear in mind that Jesus while on earth was a strict adherent to the Mosaic law; a law, too, under which he lived and died, and on different occasions he would proclaim: "I came not to destroy, but to fulfill the law." Again, let us bear in mind that the Jews on various occasions transgressed that law and trod it under their unhallowed feet, as the following quotations show. Mark 7:13: "Making the word of God of none effect, through your traditions, which you have delivered, and many such like

things." Acts 15:10: "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we could bear?"

Then Christ observed the Mosaic law as pertains to the feast of the passover. We will now ascertain if Jesus partook of the paschal supper, as recorded in the latter part of his life on earth.

Matt 26:17: "Now on the first day of the feast of unleaven bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" Mark 14:12: "And the first day of unleaven bread, when they killed the passover, his disciples said to him, [Jesus], Where wilt thou that we go and prepare, that thou mayest eat the passover?" Luke 22:7, 8: "Then came the day of unleaven bread, when the passover must be killed. And he sent Peter and John, saying: Go and prepare us the passover that we may eat." What saith the law as to the day of killing paschal lamb? The paschal lamb, or kid, was to be killed on the 14th day of the first month, Abid or Nisan, at evening (between the two evenings). See Exod. 12:6; Num. 9:3 and 28:16; Lev. 23:5; Deut. 16:6: "Thou shalt sacrifice the passover at even, at the going down of the sun."

If any of the Jews were defiled by the dead body of a man, they were to keep the passover on the 14th day of the second month. See Num. 9:11. For examples of killing the passover on the 14th day of the first and second months, see 2 Chron. 35:1, and 30:2. The word "even," which denotes the time of killing the paschal lamb, does not, according to my investigation, mean "night," but it is used in the sense of the language of the Savior, as recorded in Mark 13:35: "At even, or at midnight, or at the cock-crowing, or in the morning." Now, friends, if the word "even" in the last quotation means the night, then the words "midnight" and "cock-crowing" are superfluous, as the word "even" includes both of them. Again, Moses tells us that "at even" is "at the going down of the sun." The Jewish civil day began at sunset and ended at sunset; hence the going down of the sun was in the latter quarter of the Jewish civil day. Therefore, the paschal lamb, according to the law of Moses, was sacrificed some time in the afternoon of the 14th day of Abid, or Nisan.

If Jesus kept the law of this feast inviolate, he sent Peter and John to kill the paschal lamb or kid on the 14th day of Abid, and they killed it in the afternoon of that day; and the other things necessary for Jesus and his disciples to keep the passover were prepared by them on that day. From the foregoing we learn that Jesus made preparation to eat the paschal lamb or kid. Now to the proof we go, and see if he partook of it. Matt. 26:21: "Now when the even was come, he sat down with the twelve, and as they did eat, ["and as they did eat,"] he said, Verily I say unto you that one of you shall betray me." (See Mark 14:17, 18.)

We will now see what Luke 22:14, 20 says on the point: "And when the hour [to eat the paschal supper] was come, he [Jesus] sat down, and the twelve apostles with him, and said unto them, I have heartily

desired to eat this passover with you before I suffer." "For I say unto you, I will not eat any more thereof until it be fulfilled in the kingdom of God." While Jesus was sitting down eating the last paschal supper of which he partook while on earth, he says to the twelve: "I have heartily desired to eat this [the ever present] passover with you before I suffer," and that he would not eat it any more, etc. According to the different testimony examined, Jesus not only ate the passover on the day appointed by the law, but he sat down when the exact hour had come.

Columbia, Tenn.

AS OTHERS SEE US.

JAMES A. ALLEN.

There are many witnesses to the daily conduct and deportment of those who profess faith in Jesus. The eyes of both friend and foe are eagerly viewing the conditions of affairs among God's people, the faith, zeal and self-sacrifice displayed by some, and the indifference and lukewarmness as shown in others. There is not a duty neglected nor a command of God violated that is not beheld by both seen and unseen eyes. It is vain to imagine that iniquity will not be discovered and that a bad example will not be noticed.

It is right and proper that much should be expected of the Christian people. The Founder of Christianity taught: "Ye are the salt of the earth." But he warned: "If the salt has lost its savor, wherewith shall it be salted?" "It is thenceforth good for nothing," said he, "but to be cast out and trodden under foot of men." As a city set upon a hill which can not be hid, the church should, as the light of the world, hold forth the Word of Life before men, and by her godly walks and deeds convince them of truth. "Even so," said the Savior, "let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt. v. 16).

The good lives that were led by the early Christians presented an unanswerable argument against Jewish, pagan and infidel opposition. As law-abiding citizens and honest and upright men and women, they walked blameless before the world. Conceited philosophers never observed better morals than were practiced by the primitive disciples of Jesus Christ.

No man was permitted to be a leader in the church in those days who did not, with full purpose of heart, walk in the footsteps of Jesus of Nazareth, who, himself, was the very embodiment of that which is perfect. "For the bishop," says Paul, "must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, temperate; 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" (Titus 1: 7-9). Such were the required qualifications of a bishop in the church as taught through Paul.

Professed Christians, who by word and action acknowledge Jesus as Lord, are recognized in Scripture as "sons of light, and sons of the day." En-

lightened by that light which comes from the Sun of Eternity, they are not of the night, nor do they embrace the unfruitful works of darkness, religiously or otherwise. "But let us," says Paul, "since we are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ" (1 Thess. 5: 8, 9).

The great and first commandment in the law was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." A second like unto it was: "Thou shalt love thy neighbor as thyself." After naming these, Jesus adds: "On these two commandments hangeth the whole law, and the prophets." These two commandments embrace the whole scope of man's duty. As Jesus explained in another place, if he loved God with his whole heart, soul and mind, he will live in humble submission and obedience to the word and command of God. He will find no non-essentials in God's law, nor will he by action say that "the perfect law of liberty" has become exceedingly imperfect in this, the twentieth century, and incompetent to meet all the purposes for which it was intended. The same principle of perfecting love to God, by obeying his commandments, will cause man to perfect love to his neighbor by overt acts of visiting the fatherless and widows in their afflictions and of supplying his destitute brethren with daily food and clothing, bearing their burdens for Jesus' sake.

But one of the chief objections urged by Paul against some Christians was their proneness to be carnally minded. "Ye are yet carnal," said Paul, assigning as a reason, "there is among you jealousy and strife," and that they walked after the manner of men. "For though we walk in the flesh," said Paul in another place, "we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds)."

Now when religious people accept as their faith and practice things that have originated with the flesh and which are not contained in the "ordinances of divine service" as delivered to the saints once for all by inspired men, they are carnally minded, and will be judged as such. The philosophy and deductions of human reason as respects things pertaining to divine service have now, and always had, the effect of dividing Christians and hindering that unity among them for which Jesus so earnestly prayed.

The only cure for carnality among Christian people is to purge religious service of all precepts and commandments of men, commanded since the apostle John closed the book of Revelation, and inspiration ceased; and to stand upon Bible grounds in both the belief and practice of the church. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2: 8). "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you" (Phil. 4: 9).

AND HE TAUGHT THEM, SAYING.

P. R. SLATER.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." When Jesus said this to his disciples, what was it he "taught them"? What is meant by the poor in spirit? who are they? We can better determine the answer to these questions when we consider the promise: "Theirs is the kingdom of heaven." Both Jesus and John had been preaching "the kingdom of heaven is at hand," and we find from Luke 6:2 that Jesus had just chosen from among those who had been learning of him, his apostles, who were to be his representatives in the setting up of his kingdom, and having withdrawn from the mass of the people, he began to teach these disciples something pertaining to this kingdom. So in these sayings, commonly called the "beatitudes," he taught them the initiatory, developing and sublime degrees in the kingdom of heaven — a grand ascending scale, from the lowest to the highest degree in this kingdom, that I have come to set up. "Poor in spirit," then, is the first step necessary to an entrance into this kingdom, and he who has reached this condition is on a sure road to its entrance. The poor, weary traveler to the judgment bar of God, who feels the need of some one to plead his case, and without which he has no hope, is the one to whom the promise is made. For one moment let us consider who made this promise. It comes from one who is "mighty to help and strong to deliver," who is both able and willing, and stands with outstretched hands, beckoning all such "to come unto him and he will give them rest." "Poor in spirit," then, leads to the next step, a condition that naturally follows the first, that of mourning over a sinful life; but here the promise comes again from the same source: "They shall be comforted." This in turn leads to the third step — that of meekness — and the promise comes, they shall inherit something. He who is "poor in spirit" has the promise of the kingdom that was at hand, and soon to be set up, since such a condition leads one to turn away from a sinful life and meekly bow in humble submission to the authority of Jesus and to the conditions of the Gospel that makes one a child of God, and thus it is he inherits the kingdom Jesus sets up on earth. But such a one, having been delivered from his once helpless condition, hungers and thirsts after righteousness. He wants to do right; he only needs to be fed on proper food. This, then, is the first step in the "developing degree," a very important one, since much depends on the kind of food he is fed upon as to how he will develop, or whether he develops at all. But being filled with righteousness, he becomes merciful. He no longer seeks revenge, is of a forgiving disposition, ready to show mercy, though he be not entreated. Such a course leads to a pure heart, and fits one for the full enjoyment of a Christian life with all God's people, and is thus fitted to mingle with the pure and the good, where God himself dwells. A character thus developed in the Christian life is sure to look after the good of others. He

looks on each individual member as a brother or sister, and wants them to dwell together in unity, desires no discord shall arise in the family, and endeavors to keep the unity of the spirit in the bond of peace.

While one who leads such a righteous course will be recognized as a child of God, they are often persecuted because of such righteous work. But theirs is the kingdom of heaven in the full sense. This is what the kingdom of heaven has come to do — lift up, build up, and help men to enjoy its blessings forever. One who lives such a life will be persecuted, and false accusation will be made against such a one. But Jesus says: "Rejoice and be exceedingly glad, for great is your reward in heaven." Rest assured, then, that the reward will come by and by to all who thus labor. But Jesus said more: "Ye are the salt of the earth." Here we have the earth mentioned again, and somebody is to have a saving influence over it. Now, if we are right in fixing the kingdom of heaven on earth, as that the "meek shall inherit," are we not justifiable in concluding that the salvation of the Church in a sense is in the hands of those who have reached this "sublime degree"? It seems to me that such is manifestly true to-day, and thus it is that they are the light of the world as well. The Church of the living God, then, thus illuminated, is as a city set on a hill that can not be hid. Such light is not covered up, and can not be. "Even so." You, whom I have chosen as my ambassadors, let your lights shine before men. You must fill the full measure of a membership in this kingdom that I have come to set up. You must rise to the heights where you must suffer persecution for proclaiming the "righteousness of God." Thus you will send forth a saving and an enlightening influence.

DISSERTATION ON THE SABBATH-SCHOOL.

S. N. KNIGHT.

The Sabbath-school question is one over which there is being much controversy. And we kindly ask all who differ from us in our views to take up our arguments in their regular order and point out to us the fallacies of each. This, we claim, will be a duty made obligatory upon all who oppose us, from the fact that should our reasoning be incorrect, our arguments will be misleading, and it is the duty of all Christians to expose error.

We will begin by saying that all who oppose the Sabbath-school oppose the use of the organ in worship. But we believe that we will be able to prove that the law that excludes the organ from worship admits the Sabbath-school, and the law that admits the Sabbath-school excludes the organ. Should we be able to prove these two propositions, we will have accomplished what we started out to do, viz.: To prove that there is nothing in the Bible that forbids the Sabbath-school.

We will first endeavor to prove that the Bible condemns the use of the organ in worship, and in

doing so, we will say that there are general expressions and special ones. The word "music" is a general expression, containing specific ones under it, such as "singing," "violin," "piano," "organ," "flute," and so on. Had the command been given in general language, saying "Make music to the Lord," we would be at liberty to select any one of the foregoing species, or any kind of music that might please the human ear. But the command is given in specific language, saying we shall sing, which excludes all other kinds except vocal.

It will be seen that when a command is given in specific language, there is but one way to obey it. But when it is given in general language, there may be many different ways of obeying it. In fact, when it is given in general language, we have nothing but our own judgment to guide us concerning what method we will follow in obeying it. The word "teach" is a command given in general language; but no particular method of teaching is given. And we wish to kindly ask all who oppose us to tell us what we have, besides our own judgment, to guide us concerning what method we shall adopt in order to teach, when the Bible gives us no particular method of teaching. And should it be that God has given us a method, they will please tell us what that method is. We fail to see what we have for a guide, except our judgment, when the Bible gives us no particular method of teaching. Such being true, any of the following methods are admissible: Preaching from the pulpit, editing a religious paper, publishing a religious book, organizing a Sabbath-school, blackboard exercises, distributing lesson leaves, or any other method that would aid us in spreading the truth.

We will say in conclusion that all who claim that our arguments exclude the organ from the worship will have to admit that the same arguments admit the Sabbath-school; for it would be quite illogical to claim that the law of general and special expressions would apply in one proposition and not in the other. And we think that, in the event that these arguments are found to be unanswerable, they ought to be the means of accomplishing a great deal of good.

Marietta, O.

BIBLE SCHOOL NOTES.

H. H. HAWLEY.

Since our last writing, three new students have entered school, and two others have returned from their Christmas vacation. More are expected to arrive in the near future. Rooms are not left long unoccupied, for there are too many young men and young ladies who are seeking such opportunities as are offered here.

Last Monday, Bro. Draper, of Jackson County, Tenn., spent a few hours in visiting old friends at the Bible School, and in forming new acquaintances. He is a young man who appreciates the superior advantages of Bible Schools. He recalls with pleasure the time that he spent most profitably in the

Nashville Bible School. He is at present engaged in preaching in the vicinity of his home, and is doing a good work.

Several of the young men from the college will spend Sunday, January 11, in Horse Cave, Ky., where Bro. T. B. Larimore is engaged in a meeting.

Some men are prone to entertain strange opinions and foolish notions which are entirely without foundation. One of these absurd conclusions that a few have reached is, that since the rates offered by Potter Bible College are so low, it must be a "cheap school" in every respect. But this conclusion does not follow. On the contrary, this is a strong argument in favor of the school. For the same reason that would lead men to sacrifice time and money and labor in conducting such an enterprise, would also prompt them to give the school the very best service of which they are capable. It is hard to believe, in this age of luxury, of selfishness, and of greed, that there are men who will give up positions that will pay them large salaries, and teach here for a very little, simply because they believe that by this means they can do more for the Master. Nevertheless this is true of those who are engaged in this Bible School work. Potter Bible College was established, and is being conducted by unselfish, self-sacrificing, God-fearing men, whose sole purpose in this, as in every work in which they are engaged, is to advance the interests of the cause of Christ. With a firm faith in God's power and willingness to "supply every need," they are carrying on a work, the magnitude of which can only be realized when eternity reveals all things. Their noble example is worthy of emulation; and all who are engaged in the Master's service were only half as unselfish and self-sacrificing, what wonders might be accomplished by the people of God!

The spirit of self-sacrifice might well be cultivated by the average disciple of Christ, for he is sadly lacking in that respect. The majority of us, even after we have espoused the cause of Christ, seem to be concerned far more about our own affairs than the affairs of the kingdom of heaven. Our Savior, when he was only twelve years old (an age at which we might have expected him to be playing with children), answered in response to his parents' question: "Know ye not that I must be about my Father's business?" It is time that we, the children of God, were quitting our "child's play" and going "about our Father's business"—the business of being living, working, self-sacrificing servants of our Lord. What do you think would have been the result if the apostles and early disciples had been no more eager to labor and sacrifice than we are? To say nothing of our Savior, upon whose sacrifice our very hope depends, what if Paul had been unwilling to labor and strive and suffer, yea, to lay down his life for the Savior he loved? What if the rest of the apostles had not been willing to suffer even unto death? What if the early martyrs for Christ had not willingly given up all for the Master? Do you think that the Gospel would have gone "into all

the world," and been preached "to every creature"? The need for devotion and self-sacrifice is just as imperative now as it ever was. It is true that we can not die for him who died for us, but we can do that which is far more useful to the cause of Christ: we can live for him. And surely no one will contend that this can be done without sacrifice.

THE HOME DEPARTMENT

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

BY THEIR FRUIT YE SHALL KNOW THEM.

LONDON J. JACKSON.

In one of the pastures on the old farm stands a splendid looking tree, tall and thrifty, with heavy foliage in spring-time and summer, and looks for all the world like a fine fruit-bearing hickory nut tree. It yields quantities of nuts every year, but they are so bitter no one can eat them. We called it the pig-nut tree; don't know why it was called that, for not even greedy swine would eat the nuts it bore until their bitterness had been tempered by hard freezes during the winter. Appearances showed a fine tree, but examination of its nuts proved its unworthiness as a fruit-bearer, and showed it a mere cumberer of the ground.

A like principle is true among men—religious teachers and professed Christians generally—all are known by their fruit. Appearance is one thing; being is quite another thing. Pretension indicates a good tree; action, the fruit, a corrupt tree bearing evil fruit.

"Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

The false teacher is to be recognized, not by his appearance, not by his fine clothes, not by his "smooth and fair speech," but by his teaching in contrast with the teaching of Christ. The teaching of Christ is the great measuring-reed by which all doctrines of work and worship in divine service must be tested. The true teacher teaches what the Bible teaches. The false teacher teaches what the Bible does not teach. A wrong application of Scripture would be false teaching. This Satan did when trying to deceive Jesus. Peter took occasion to mention this class of teachers who being "ignorant and unsteady wrest" the Scriptures unto their own destruction.

The Holy Spirit speaks thus to those who would be teachers of God's Word: "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus;" and to

"preach the Word," and to speak "as it were oracles of God." He who thus teaches, having his character well adorned with acts of consistent Christian living, will be a good tree bringing forth good fruit. But he who teaches otherwise, and "consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," is a corrupt tree bringing forth evil fruit, of whom it is written: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." John saw the false prophet (teacher) cast into the lake of fire. What an awful fate awaits those who would lead the people astray by erroneous teaching!

THEY ARE BRIBED FROM SUCCESS BY COMFORT.

Many a man has bought his comfort at the cost of the achievement of his aims. Few people are willing to be incommode, or to submit to discomforts, even for the sake of future blessings. They would succeed, if they could do so in an easy and pleasant way; but, the moment they have to sacrifice their ease or their comfort, they shrink from the effort.

It is astonishing what people will sacrifice in order to get comfort, or even temporary relief from whatever annoys or harasses them. They will let golden opportunities slip, by procrastinating, for the sake of their comfort, until the chances have gone. They do not like to get up early in the morning, because they are so comfortable in bed. They do not like to go out in a storm or in cold weather, because it is so cozy at home or in their offices—and so they lose many a chance.

Many people can be bought by comfort, when hardly anything else will tempt them. They think so much of their ease that they can not bear to exert themselves. Love of comfort and ease must be classed among the great success-hinderers.

People like to do pleasant, easy things. They can not bear to take pains, or to put themselves out in any unusual way, if they can possibly avoid it.

Thousands of people are earning small salaries, to-day, because they can not bear to exert themselves to win promotion. They prefer to remain on a low rung of life's ladder, for the sake of temporary comfort and ease, rather than to put forth the efforts that would carry them upward.—Exchange.

TO EACH HIS OWN SHARE.

Quite a number of practical men were discussing, the other day, the burdens of duty, and one of them declared that they were sometimes too heavy to be borne.

"Not," said another, "if you carry only your own burdens, and don't try to take God's work out of his hands. Last year I crossed the Atlantic with one of the most skillful and faithful captains of the great liners. We had a terrific storm, during which for thirty-eight hours he remained on the bridge, striving to save his passengers. When the danger was over

said to him: 'It must be a terrible thought, in such a crisis, that you are responsible for the lives of over a thousand human beings.'

"'No,' he said, solemnly, 'I am not responsible for the life of one man on this ship. My responsibility is to run the ship with all the skill and faithfulness possible to any man. God himself is responsible for all the rest.'"—Youth's Companion.

WE GIVE THANKS.

For the flowers that bloomed, and the flowers now dead,

For the beauty and fragrance their memory shed,
We give thanks.

For the nest now quite empty, that gently doth sway,
Where it throbbed with the life that is elsewhere to-day,

We give thanks.

For the rain and the snow, for the sun and the cloud,
For the smile on pale lips seen when under the shroud,

We give thanks.

For the harvest on earth, and the harvest in heaven,
The love thou hast taken, the love thou hast given,

We give thanks.

For the home that is building above and below,
For the love that is gilding the edge of our woe,

We give thanks.

For the graves of our darlings, the tears of to-day,
For the glad resurrection we hail on its way,

We give thanks.

For the power to work, and the will to be thine,
For the weakness that strengthens, the girdings divine,

We give thanks.

For the friends at our side, and the friends that await,

Who are watching for us at the Beautiful Gate,
We give thanks.

For the path that, though rough, by the Savior was trod,

For the mansions so sure in the city of God,
We give thanks. —Exchange.

HOSPITALITY.

Two girls looked about them with eyes of satisfied content. Both earned their living day by day, and both had tastes that the busy lives held scant space to gratify; but they had made a "truly" home here in two rooms, and they were going to try light housekeeping, with cream left at their door like a real house, and coffee in a tin can, and old blue china! And one said impressively to the other: "Eleanor,

of one thing I wish to make a point, this shall always be a hospitable house in the best sense."

"What do you call the best hospitality?" said Eleanor.

"Making our friends welcome always, no matter how the room looks, and give them a chance to rest if they are tired; to tell us their troubles if they are puzzled and discouraged; to have a cup of malted milk if they are very faint and hollow."

"Suppose they come just as we are sitting down to tea, and we have only just enough for ourselves?"

"Oh, you can suppose all sorts of painful contingencies," said Mary, conclusively. "We can always have a few canned things, eggs, and crackers on hand, and, above all, we can make up our minds not to mind that we can't give a course dinner. The trouble about exercising hospitality is that people are really thinking more about themselves than about their guests. They want to appear in a certain light."

"Well, it is depressing," said Eleanor, "that on the day when you had to hurry down-town, and really could not dust, the very nicest housekeeper you know comes to call just as you get home in the afternoon, and receives that impression, which isn't the true one, for usually the room is fresh and orderly."

"You can be so attractive and cordial, and so direct her attention to the pretty glimpse of the garden from our window, that she will enjoy herself so she'll want to come again, and then all may be nice."

"Sometimes we are terribly tired, you know. How can we be glad to see callers when there's no strength left?"

"Oh," said cheery Mary, "probably we shall not both be utterly exhausted at once. The one who is used up can go in the bedroom and shut the door, and the other can make her excuses."

"I think men are more hospitable than women," said Eleanor, meditatively. "Don't you know how Uncle John always says heartily, 'Come in, come in, girls; take off your hats and stay,' and Aunt Florence is apt to be stiffy if it is near tea-time?"

"Yes, I know," Mary answered; "but Aunt Florence gets tea herself, and Uncle John eats it, which may account for the difference."

"Mother used to have," she went on, "what I think is a good rule. First say, 'I'm glad to see you,' and then think what you'll have for dinner. And there is a story told of a good woman in D— somewhere up in the woods, who was so poor that she had nothing for dinner but a large turnip, which was boiling in the pot when her minister came to see her. She was truly hospitable; so when the turnip was done, she put it on the table with some salt, simply saying, 'Such as I have give I unto thee,' and the good man asked a blessing, which, I think, must have been most sincere, and sat down with her."

"Oh, Mary," said Eleanor, anxiously, "don't you suppose they had even a cup of tea to go with it?"

"Only a little salt," said Mary.—Woman's Journal.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

We would be glad to receive brief statements from the brethren in the field concerning their work.

We have just received the following from Bros. Will and Frank Ellmore:

“Manchester, O. T.—Our meeting of three weeks closed here last night with eight baptized. Elders and deacons were appointed by fasting, prayer and laying on of hands. Our next work is at Harper, Kan.”

Bro. Jesse P. Sewell writes that the Lord's work is prospering at Dallas, Texas. There are additions to the church at almost every meeting. We notice in *The Gospel Advocate* that Bro. J. D. Taut, who spent the last year on his farm, has entered the evangelistic field again. His address is San Marcos, Texas.

Bro. J. A. Klingman is now laboring with the congregation at Sellersburg, Ind.

The brethren at Gunter, Grayson Co., Tex., contemplate having a Bible School in the near future. May the Lord prosper the work.

On November 24, Bro. William J. Bishop and wife arrived safely in Japan. We know Bro. Bishop to be truly in love with his work.

Bro. J. H. Lawson, who is doing missionary work on the Lord's plan, reports that he has baptized 126 persons and set in order six churches.

Bro. T. B. Larimore is now in an interesting meeting at Horse Cave, Ky. Dr. L. K. Harding is conducting the song service.

A letter from Bro. Martin, of Salem, Ind., tells us of the trial the faithful have undergone there. Many of what was once a large and prosperous congregation became dissatisfied with the Lord's plan of work and worship, and are now following the doctrines of men. Strange that people claiming to be Christians will prize “organs and societies” higher than the “fellowship” of brethren and sisters in the Lord.

The faithful, only twenty-six in number, were compelled to buy another meeting-house, and they are serving the Lord in his appointed way. May you never falter. Jehovah is your strength. To you Paul would say; “Rejoice in the Lord always: again I will say, Rejoice. Let your forbearance be made known to all men. The Lord is at hand. 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 pass-

eth all understanding, shall guard your hearts and your thoughts in Christ Jesus.”

Bro. O. M. Thomason reports a fine meeting with his home congregation, Cleo, O. T.

The Bathurst Street congregation of Toronto, Canada, have decided to support another evangelist. This is the Lord's way.

“YE ARE MY WITNESSES.”

Professor Wallace Bruce, a member of the Class of 1867 of Yale College, informs us that in his Senior year President Woolsey, on one occasion, spoke a few minutes, not more than six or seven, to the students at prayers to this effect: “When I was in Germany at the university at which I studied, only one of the students believed in a personal God, and none of the students, so far as I ascertained, believed in God, and none in Christ as the Son of God. This discovery led me to read the Bible to ascertain whether, beyond all doubt, there was that in it which would maintain a conviction in my soul of the person and unity of God. The result was a deep and immovable conviction which has never for one moment been shaken, of the personal unity of God and the Deity of his Son Jesus Christ.” These words, uttered by the great scholar and publicist, were spoken with such intensity as to lead to the conversion of thirty of the members of the class, one of whom was Professor Bruce himself.—*The Christian Advocate.*

Daniel Webster once said: “If we work on marble, it will perish; if we work upon brass, time will affect it; if we rear temples, they will crumble into dust; if we work on immortal minds and imbue them with good principles — with the just fear of God and the love of their fellow men—we engrave on those tablets something that will brighten for all eternity.”

THINGS OCCURRENT

Dr. L. K. Harding, Editor

It has often been stated that Jefferson Davis was clad in the garments of a female when captured by the Federal authorities in 1865. That there was no attempt at disguise is evident from the garments he wore at that time. A tin box in the government safe contains the outer garments worn by Davis. They consist of a shawl, or muffler, a water-proof coat, and a pair of riding spurs.

Possibly the most brilliant social event in the history of Washington City was the reception at the White House on New Year's Day. Seven thousand people were present. Many doubtless were attracted to the White House by a desire to see the many

new interior furnishings. The improvements, when completed, will have cost \$600,000.

According to the London Lancet, the number of crematories in the world is 69. The number of incinerations per year, 4,461. The United States leads, with 26 crematories and 2,605 incinerations. San Francisco leads the cities of the United States, with two crematories and 757 incinerations. Germany has a law requiring cremation in case of death from infectious diseases.

The 168,000 employees of the United States Steel Corporation will share the profits of the concern, beginning January 1, 1903. The Cleveland City Railway, the Wisconsin Central, the Metropolitan of New York, and many other large corporations will increase the scale of wages this year.

Hilario Placido, a Filipino, who was greatly responsible for the capture of Aguinaldo, has been tried for murder and sentenced to life imprisonment. General Funston said of Placido, in giving an account of Aguinaldo's capture: "When we reached the camp of Aguinaldo, Placido rushed in, threw his former chief on the floor of the hut, and held him there until we made him a prisoner."

Colonel Alexander Campbell and wife celebrated their golden wedding December 30, 1902, in Lexington, Ky. Colonel Campbell is the eldest son of the great reformer, Alexander Campbell. His wife was a Miss Purvin, of Louisiana. She is descended from a son of the Duke of Argyle. The Scotch branch of the family now resides at St. Andrew's, Scotland.

Mrs. Minnie W. Cox, the colored postmistress of Indianola, Miss., has sent in her resignation. It is claimed that the white residents of the town forced her to resign. The President directed that her resignation should not be accepted, and that the office be closed, pending investigation. If proof can be obtained of a conspiracy to close the office, the guilty parties will be prosecuted.

Senator Hoar has prepared an Anti-Trust bill, which will lay open to the public gaze the books of every corporation. Selling below cost, as a means of crushing competition, will be prohibited. Fines will be imposed on the violators of the law. On the third conviction, the corporation is subject to dissolution by injunction from a Federal Court.

Alexander the Great had a soldier who bore the name of Alexander, but he was a great coward. At last, becoming thoroughly disgusted with him, the emperor exclaimed indignantly: "Either change your name, or learn to honor it." There are two or three people I should like to have read that, if they would make a personal application of it. They call themselves Christians, but, as Alexander said, they had better change their name, or else learn to honor it far more than they do.—Exchange.

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The Way

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

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

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SCRAPS.

J. A. H.

Potter Bible College has more pupils now in daily attendance than ever before in its history. Workmen about the buildings, visitors, teachers and others unite in saying a more orderly, quiet and diligent set of students they never saw. Brother and Sister Potter, in planning for the school, at first figured on a building to accommodate twenty-five boarders; our buildings now accommodate about 110, and we had to withdraw all of our advertisements from the papers at the opening of the school to keep from being overrun. We are hoping and praying for another building, large enough to accommodate about eighty lodgers, to be ready for us at the opening next September. If we can get this building, I believe we can fill it at once. This we want for young men, and we will then have accommodations for about one hundred young men and about fifty ladies, with ample accommodations for teachers and their families, class rooms, music rooms, art room, library, etc.; and we will have an elegant, modern building for the ladies — one of the very best. The opening for good here is as fine, it seems to me, as I ever saw it.

* * *

When our readers see this, we will be at the close of our first term. The second term opens February 3. We will have room for a few more pupils at that time, it now seems; but no one should come without

writing, telegraphing or telephoning to see if there is room.

* * *

We mean all that we say when we tell you that if you order your books through us, you get them at less than they are often sold for. Send THE WAY to some one to whom it may be a great blessing, and thus increase the income and the usefulness of the paper. The orders have begun to come. Our arrangements are such that we believe they will be attended to as accurately and as promptly as by any business house in the country. Try us and see. Next week we expect to call your attention to some especially valuable books. We want to make it profitable to the readers of THE WAY to buy their books from us.

* * *

Brother H. M. Evans, of Rodney, Ontario, says of THE WAY in its "new form": "It is a beauty, and I wish it every success and a prosperous New Year."

Brother Evans then asks a number of questions about the standard edition of the American Revised Version. He inquires: "Is it the work of the same Revision Committee that sent forth the edition published by James Potts, of New York? If so, why did they need to re-revise their work so soon? If it is not the work of the same committee, does not the 'Standard' look like the work of rivalry? In what points is the 'Standard' edition superior to the edition published by James Potts?"

In answer to these questions, I call attention to the following facts: The Revised Version of 1881-1885 was made by the joint action of British and American committees. The British took the initiative, and had the right of final decision on all points of difference. The American preferences were to be printed in an appendix for fourteen years, and for that time the Americans were not to sanction the publication of any other edition of the Revised Version. The English committees disbanded after the conclusion of their work, but the American committees retained their organization and kept up their work for about fifteen or sixteen years, endeavoring to get ready to publish as perfect a translation as possible. The Church of England had been hindered by its ritual and literature from translating as accurately as it would otherwise have done, and their committees sometimes rejected translations which they admitted

to be correct for these reasons, as their own prefaces show.

When the time limit expired, the Americans prepared to publish an edition of the Revised Version, incorporating in it the results of all the long and laborious researches which they had made since the Revised Version was published. Shortly before their edition appeared, the University presses of Oxford and Cambridge, which are the authorized publishers of the Common Version as well as the Revised in England, issued an edition called the American Revised Version. It was simply their English edition with the American preferences transferred from the appendix to the text, the English preferences taking their places in the appendix. This is the edition sent forth with the imprint of James Potts & Co., New York, the American representative of the English presses. So the Americans called their edition, which appeared soon afterwards, upon which about fifteen or sixteen more years of work had been done, "The Standard Edition of the American Revised Version." This work has received the most hearty approval both in England and America. Even such a paper as the London Quarterly Review says of it: "It is a noble work, destined to become the accepted Bible of the majority of the Anglo-Saxon race."

The edition which Brother Evans has is grand, far better than King James, or than anything else that had appeared before it; but the Standard edition is decidedly the best; and when it comes to the Bible, nothing but the best should satisfy us. It is a daily source of joy to me that I have lived to read this grand expression of the Word of God. It is a pleasure to give it to my children.

H. V. BETHEL'S LETTER.

J. A. H.

Dear Brother Harding: I have just read the second number of the enlarged WAY, and I want to express my appreciation of the work you are doing in publishing it. It is the best paper I ever saw. It is just right. The paper is good, the type clear, and it is just the right size. I read every word in it, which I never did with any other paper I have taken. I think your reply to Brother Frost just grand. In fact, I like the spirit in which all the articles are written.

Now, while I think we have made some advance along the line of truth and holiness, and are nearer the truth, as revealed in God's Book, in our church work than we ever were before, yet we are still short somewhere. We have pretty well discarded the trumpery of Babylon, yet we make failures. I am fully satisfied that all our failures are from a lack of confidence with the Master's will.

I hope you will be able to call to your aid faithful men to assist you in giving us a paper that will not shun to declare all the counsel of God. I believe the giving of our means as the Lord has prospered us to be a matter deserving more attention than it gets. Perhaps our greatest failures grow out of the lack of means to accomplish the work of the church.

And I believe the failure on our part to give as we have been prospered is the sole cause of all these objectionable means used to raise money for church work. Our failure along this line is perhaps responsible for missionary societies, the pastor and other evils. One thing is certain: If the church had the money to accomplish the work, there would be no need of any of these societies. If the churches were doing their duty along this line, all such benevolent societies as the Masons and Oddfellows would dwindle into insignificance. The Elks would make no such display as they did a short time ago at Louisville; yet the hungry would be fed, and the distressed of every kind would be looked after; and the poor would have the Gospel preached to them. Thus the Lord would be honored in his own institutions, and the Father would be glorified in his Son. Your brother in love,

Morganfield, Ky.

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Brother Bethel's letter is not only pleasing to us, but it suggests some thoughts that ought to be considered and put in practice. We are glad he likes THE WAY so well, and we hope it will grow in usefulness and worth as it grows in age. There is no labor, nor sacrifice that I can make in righteousness for it, that I will not cheerfully do. I know well that a paper that is wholly devoted to the service of Christ, whose writers are diligent, daily students of the Bible, much given to prayer and full of the spirit of self-sacrifice, is sure to have a tremendous power for good in the minds and hearts of its readers. How much I am indebted to The American Christian Review, which I read from the time I was ten years of age till Benjamin Franklin, its founder and editor, died, that is, about eighteen years, and to The Gospel Advocate, which I have read for thirty-three or four years, I do not know. But I am sure that the influences of those papers upon me for good have been very great. The pay for those papers for the time that I read them would amount to about ninety dollars; but I have no doubt that the benefit I received from either one of them in any one of the years that I read them was worth hundreds of dollars to me; and when I shall consider the matter, looking back from the shores of eternity, doubtless I will say, more than many hundreds of millions of dollars. Next to the Word of God itself, in power for good, is a paper published in the interests of the kingdom of heaven by diligent, faithful, godly men. A paper of this kind THE WAY aspires to be. I doubt if there can be found on this earth a more diligent, faithful, prayerful, studious, self-sacrificing body of men than its writers are. One of the greatest joys of my life grows out of being associated with such a body of men in so great a work. These men, who are daily absorbing more and more of the spirit of Jesus, and who are constantly becoming more learned and wiser in the doctrine of Christ, can not but wield a great moulding influence upon the minds and hearts of those who regularly read their writings. Our constant prayer and heart's desire is that each of us may constantly grow in grace and knowledge, in usefulness and power.

As Brother Bethel says, the churches that are refusing to depart from the apostolic way, that are unwilling to be wise concerning the kingdom of God above that which is written, are making some advance along the way of truth and holiness. I believe these churches understand the word of God, and the fundamental teachings of the religion of Jesus, better than they have been understood on earth since the great apostasy benumbed the church. The work of such men as Campbell, Scott, Stone, Smith, Johnson, Franklin, Fanning and their co-laborers (men who have entered into their rest), the bright light in which the Revised Version has set forth the thoughts of God, and the greater thoroughness with which the Bible is now taught, have made it possible for men of faith, who give themselves to the study of the Word, to see with a clearness of vision and a thoroughness of understanding that could not be attained even by those mighty men who turned the current of thought from denominationalism towards unity in Christ in the century that has just passed out. If we are faithful, as in the arts and sciences so in religion, the twentieth century will bring a clearness of vision and a faithfulness in practice that have not been known since the apostolic age.

Beyond a reasonable doubt, the churches with which Brother Bethel and the editors of THE WAY are associated are right in their principles. Of this I have never had the shadow of a doubt since I first understood them. We have but one article of faith, namely, "Jesus is the Christ, the Son of the living God"; but one book of discipline to direct us in our work and worship in the service of God, the New Testament; but one book of doctrine to teach us all we can know in this world of God, Christ, the Holy Spirit and the angels, of heaven and hell, of the origin and destiny of man, and of the great scheme of redemption that was prefigured in the patriarchal and Mosaic ages, and that is set forth in its full glory in this age of the Messiah's reign, namely, the entire Bible. Our guiding principle is: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." We stand for the seven great unities — one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. We believe that no human expedient is allowable in religion, no matter how innocent it may otherwise be, if it causes strife and division in the churches. We believe that those who cause divisions in the churches by teaching and practicing the traditions of men, are not servants of our Lord Christ at all; but that they are servants of their own bellies, who deceive the hearts of the innocent; and that it is our solemn duty to God to mark them, and turn away from them (see Romans 16: 17, 18), and that God will hold us to a fearful account if we do not. We believe that for the conversion of sinners and the development of saints. God's societies, the churches, are as superior to man's societies as the wisdom of God is superior to the wisdom of man; that God's leaders, evangelists, elders and deacons are superior to man's leaders, presidents, of missionary societies, vice-presidents, general evangelists, State evangelists, district evangelists, corresponding secretaries, and so on, as

the ways of heaven are superior to those of men. In the divisions between us and these digressives, we stand for the wisdom, the goodness, the power of God; while they stand for the wisdom, the goodness and the power of man. We are sure we can not improve upon the works of God; they seem to be sure that they can. We feel absolutely bound to abide in "the things that are written" by the Holy Spirit, while they seem to feel bound to go beyond the things that are written, even if by so doing they tear into fragments the Church for which Christ died, and for whose unity he prayed while in his last agonies. It is strange that any body should be so dissatisfied with the way of the Lord as they are!

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Brother Bethel is right in believing that our failure to give abundantly as the God has prospered us is a great hindrance to the success of the Savior's cause; but he and his associate in the eldership, Brother Clark, are living monuments of the fact that money is not the chief thing to give. Neither of these faithful, godly men had much money to give; so they gave themselves. They worked hard during the week, studied at night and preached on Sundays; they took time from their working for a living and held protracted meetings when it seemed that they must do it or it would not be done. They know what it is to deny themselves and to take up the cross and to follow Jesus. They have given dollars when other men who gave thousands, in God's sight, did not give so much. It is good to give money, but it is far better to give one's self, one's time and talents, one's heart and soul, one's life devotion. It is glorious to elevate in one's heart above brother or sister, above father or mother, above wife or child, the church of God; to give the best time, the best talents, the best thoughts, the best energies of one's whole life to God's holy church. We ought to deny ourselves that we may have money to give to it, and we ought to give the money freely and in abundance, according to our ability to give; but this does not free us from giving our very lives to it. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with measure ye mete it shall be measured to you again" (Luke 6: 38). No Christian ought to think of giving less than one-tenth of his income into the treasury of the Lord. He can live better on nine-tenths than he can on ten-tenths; for God will bless him, if he gives in faith and love. All the powers of a Christian's body, soul and spirit ought to be wrapped up in the one purpose of building up the church of Christ. I was a member of one of the Greek-letter fraternities when I was a college student, and the membership would have been very pleasing to me indeed had not my conscience continually annoyed me for intimating by my action that a Christian needed any other benevolent or religious institution but the church of Christ. I was never satisfied till I had withdrawn from the order.

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In conclusion, let me exhort my brethren everywhere to work for Jesus. Do not wait for some big

thing to come your way, but do the first little thing you can for Jesus. Read the Scriptures daily; that is one good thing to do. Practice regularly secret prayer; that is another. Attend every meeting of your congregation; never stay away except when it would be wrong for you to go. This is a very important matter. When you have an opportunity to give for the cause of Christ, do it freely and cheerfully, and be glad of the chance. God will richly bless you for it both in this world and in that which is to come. (Mark 10: 28-31.) If you will do these four things right, read, pray, attend church meetings and give like a Christian ought to, opportunities for doing good will crowd around you till you will have your hands full. Those people who can not find anything to do for Christ, are they who have been neglecting to do what they ought to have done, till God has ceased to send the opportunities their way; and their cases are desperate, if not hopeless.

I hope that Brother Bethel's letter will stir us up greatly, and that the doing of the one thing needful, the giving of ourselves, with all that we have, to Christ, may cause the church to prosper as never before.

STEADFASTNESS.

R. C. BELL.

Steadfastness is a most noble trait of character, and is necessary to success in anything. We like it in any man, though he be a bad man. We admire the determination and steadfastness of Saul of Tarsus, when he was a persecutor of God's Church, just as much as when he himself suffered for it.

Not only was Paul steadfast himself, but he taught others to be steadfast. "That we be no longer children, tossed to and fro and carried about with every wind of doctrine" (Eph. 4: 14). Children, having no established character, are easily tossed to and fro and carried about by everything that may please them; but here and in another passage Paul teaches we are not to be like them in this respect. "Brethren, be not children in mind: yet in malice be ye babes, but in mind be men" (1 Cor. 14: 20). Such teaching is greatly emphasized by the apostle's life. He could not be moved in his steadfastness to Christ even by death itself. On this point, James says: "For he that doubteth is like the surge of the sea, driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double minded man is unstable in all his ways" (James 1: 6-8.) As usual, James is very plain. He says that the man who lacks steadfastness need not think that he shall receive anything from the Lord. When the Greeks at Antioch received the truth, the church at Jerusalem sent Barnabas unto them: "And he exhorted them all that with purpose of heart they should cleave unto the Lord" (Acts 11: 23). Barnabas teaches the necessity of purpose of heart, steadfast determination and the necessity of strength of will, force of character and manhood enough to be true to that determination. How we admire the steadfast-

ness of such men as Stonewall Jackson and U. S. Grant, who with clenched fists and compressed lips just simply did what they undertook to do.

The Christian might have the same spirit. He must be willing to die for Christ if needs be, and if it should come to the test he must be steadfast enough to do it; otherwise he shall receive nothing of the Lord. How little hope there is for us who are men in stature, but babes in steadfastness. In the parable of the Sower, it is they who have no root who for a while believe, and in time of temptation fall away. Christians, we must develop in steadfastness till we can cry out, "Though he slay me, yet will I trust in him" and cleave unto him.

When a man is known to be firm and unwavering, he is influential and powerful. We often see wicked men whose power for evil is greatly enhanced because they have will power and determination. Again, we see men who by reason of their firm stand for truth and right have power enough to hold a whole church steadfast for the Lord. All of us know brethren about whom we feel this way: Just as long as Brother A. lives, the church in his town will be faithful; but we tremble for it after his death. Isn't it grand to have such influence! It is worthy to be sought by all. Young men, we may grow into such men if we labor to that end with steadfastness of purpose; for there will be plenty of weak brethren who need such men. We all aspire unto such a position, but some of us are going to fail. The way to succeed is to begin now to "continue steadfastly" in the Lord's way. If we fail, it will be because we lack in this. We must be "steadfast in the apostles' teaching and fellowship, in the breaking of bread and in the prayers" (Acts 2: 42).

It is not the spasmodic and intermittent effort that builds up Christian character, but the patient continuing steadfastly. We who break bread with God's people to-day, then miss a meeting or two, then come again, then miss again, are not growing towards such a man as Brother A., pictured above. We are not rooted and grounded in love; we are but children in stability, and are growing worse rather than better. If we would reach our ideal, we must face about and form a fixed habit of meeting with God's people on the first day of the week. We must take part in the public work when called upon to do so.

We must be steadfast in the study of God's Word and in prayer. There have been means of communication between God and man since the creation. Since God has had a written Word, he has required men and women to study it and parents to teach it to their children. The preacher is asked: "What is the greatest duty of man?" He answers, "Believe on Christ"; or, "Unless you repent you shall all perish;" or, perhaps, "The godly life in this present world." He is wrong, for these are only parts of a whole. He should have answered: "Study the Bible." But doesn't a man have to believe, repent, be baptized and live right? Certainly, but where does he learn of these things? It is answered: "Godly sorrow produces repentance." Very well, but what causes godly sorrow? You answer: "A loved one dies or the

preacher tells a very pathetic story, or one that strikes terror to the sinner. Something of this kind causes godly sorrow and it causes repentance." When we turn to the Bible, we find that the answer is not wholly wrong; for Paul says: "For though I made you sorry with my epistle, . . . I now rejoice, not that you were made sorry, but that ye were made sorry unto repentance. . . . For godly sorrow worketh repentance unto salvation" (2 Cor. 7:8-10). In this case, the first letter to these people caused the godly sorrow, and not some idle tale from Paul. We have the same letter to-day; and if it made men sorry for sin then, it can do so now. When traced to the last analysis, it is the Bible that tells of the goodness of God and convicts men of sin, leading them through godly sorrow and repentance unto reformation of life. Without the Bible we are nothing, and can do nothing. Without it no man could know of God's goodness or feel the fear of punishment, consequently could not repent, believe or know the God of love. Without it the Christian nations of the earth would sink into heathenism. When we say study the Bible sincerely, the whole ground for both saint and sinner is covered. The world is indebted to the Bible for everything that is good. God talks to us through it; and to make the union complete, we must talk back to him in prayer. "Prayer is the key in the hand of faith that unlocks the storehouse of heaven." "Pray without ceasing." Christians, we don't realize what it is to read the Bible and to pray. When we read the Bible, we really and actually hear God talk; when we pray, we really and actually talk to him.

We must also continue steadfastly in the fellowship. This includes the Lord's day contribution. It would be much better if every cent Christians give should go through the church — put in at the Lord's-day meetings. If this were the case, the church would be honored, and not the individual. So many of us put in five or ten cents, and that not for the good which is in giving, but because the other people give about that much. The best way to continue steadfastly in this item is by a systematic giving. Set apart a certain per cent. of your income for Lord's-day contribution, if it be only one cent out of the dollar. "That is not enough," you say. Very true, but when you count it up very likely you have not given more than that. Try ten per cent. then; that is better. God does not require us to give because he needs it, but because we need it. Giving liberally develops the Christian more than almost anything he can do, because it involves self-denial and cross-bearing to a greater degree than almost anything he can do.

It makes no difference what the amount given is, unless it does involve self-denial, it is not liberal giving in the eyes of God.

The thing that requires the most forgetting and humbling of self to the end that others may receive the attention and exaltation, is most developing to the Christian. The teaching and spirit of the Christian system is to hold in check egoistic emotions and cultivate the altruistic. God does not say for every one to lay by him in store on the first day of the week,

except the preacher. The preacher who is not willing to deny self and suffer hardships for Jesus is not fit to preach. He should give his income just as regularly and systematically as any Christian, for he needs it just as much.

MUST ONE BELONG TO THE CHURCH OF GOD TO BE SAVED?

J. N. A.

I closed last week with the thought that the church is the people led out of the leadership of the prince of the world, the devil, into the leadership of Jesus, and that all the churches are said to be in Christ, which means they are in his rule or reign, in his government or church.

The children of Israel are said to have been baptized unto (Greek, "into") Moses. Thus they entered Moses, and were for forty years (during their sojourn in the wilderness) in him, under his leadership, even in his church. Out of this church one could not have been a servant of God. Neither could he have been saved from the bondage of Egypt; nor was there any other way to the blessings of Canaan but through this "church in the wilderness."

As the Israelites were in Moses, so all Christians are in Christ. "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, R. V.).

As I have before stated, to be in Christ means to be in his leadership or church. Paul makes this clear by saying: "For in one spirit were we all baptized into one body." But this one body, as my last article clearly showed, is the church. Therefore, in Christ, in the one body, and in the church, are one and the same thing, and all simply mean to be in Christ's government.

As the Israelites could not have been servants of God out of the reign (or church) of Moses, neither can any man to-day be subject to God out of the reign or church of Jesus Christ. As the Israelites could not have been saved from Egypt out of the church of Moses, neither can man to-day be saved from his past sins out of the church of Christ, "in whom (Christ) we have our redemption through his blood, the forgiveness of our trespasses" (Eph. 1:7). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly places in Christ" (Eph. 1:3, R. V.). "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.). "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1, R. V.). "For how many soever be the promises of God in him (Christ) is the yea: wherefore also through him is the Amen, unto the glory of God through us" (2 Cor. 1:20, R. V.). "And in none other is there salvation: for neither is there any other name under heaven that is given among men, wherein we must be saved" (Acts 4:12, R. V.).

Therefore, in Christ is the new creature, forgiveness of sins, salvation, no condemnation, all the promises of God, and every spiritual blessing. But out of Christ is the old creature, no salvation, no redemption, not a spiritual blessing, and not a promise of God.

How fatal to be and to remain out of Christ. Death and everlasting destruction from the presence of God and the glory of his power is the final doom of every one who lives and dies out of the church of Christ. Indeed, and in truth, Christ is "the way, the truth and the life: no one cometh unto the Father but by me" (John 14:6, R. V.).

How often do men say: "The church doesn't save any one," thus intimating that men can be saved out of the church. It is true that the church does not of itself save, but Jesus saves through the church, and the Bible reveals no other way by which men can be saved. The reason men think they can be saved out of the church is that they do not know what the church is. There are so many things in the world that are called churches that the church of God is lost sight of, so much so that men value the church of God far less than they do human institutions called churches. Yea, it is almost universally believed that all churches to-day are of human origin, and that man may be governed wholly by his preferences as to which he "will join," and that, if he does not have a special preference for any one, it doesn't matter whether he "joins" at all, just so he is a Christian. He may worship with any, or all, of them. By such teaching the church of God is buried to most people. The New Testament idea of the church has never entered the mind of many religious people. They are honest in believing that men can be saved out of the church. But does the reign of Jesus Christ save? He reigns in his church. Does his leadership save men? Certainly. But he leads the church. Can a man be saved without being called out of the world? But when he is called "out," at the same moment, and by the same process, he is called into the church.

If one could be saved out of the church, he could be saved out of the reign of Jesus, for the church is nothing more than the people whom Jesus is leading and ruling. A man can not be subject to Jesus out of the church of Christ. All that Jesus has ever done has been for his people, and none but the church of God reaps the benefits of his death, and if it were possible for a man to be saved out of the church, he would be saved without this death. Jesus is the real Savior only of the church. He saves no one else, neither will he ever save others than the church. He is the offered Savior of the whole world, and in this sense he has tasted death for every man; but he is the actual Savior only of those who accept the offer.

"For the husband is the head of the wife, as Christ also is head of the church, being himself the Savior of the body (the church). . . . Husbands, love your wives, even as Christ also loved the church and gave himself up for it" (Eph. 5: 23, 25 (R. V.)).

"Take heed unto yourselves and to all the flock, in which the Holy Spirit hath made you bishops to feed the church of the Lord, which he purchased with his own blood" (Acts 20: 28 (R. V.)).

"Or know ye not that your body is a temple of the Holy Spirit 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.)).

"Knowing that ye were redeemed not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Peter 1: 18, 19 (R. V.)).

All those who are purchased, bought or redeemed make up the church, the saved. When one is bought by the blood of Jesus, he is saved, and he is also a member of the church, because he is saved, separated from the world.

Now if you will think of all the bought, all the saved, on the earth as constituting one government over which Jesus reigns, you have the right conception of the church of Christ.

As we have learned, they have all been called out of the world, and are therefore not of the world, even as Jesus is not of the world. They are in the world, yet not of the world (do not belong to the world), but have been separated from the world in heart and life—their thoughts, purposes, ambitions and practices are not like the world. It is a divine people ruled by divine government. The commonwealth (citizenship) of this people is in heaven. They are "sojourners" (campers) in a foreign land, and they are "pilgrims" going home. My friend, do not imagine that you can be saved out of this procession. It is the great church of God marching to their homeland. Jesus is the great leader of this procession. You must fall into line or be lost. There is no other way that leads to the tree of life.

SOME CASES OF CONVERSION.

R. N. GARDNER.

That God converts people, that he does it by the Holy Spirit, that he does it by a uniform law, and that law is the Gospel, none should deny.

I, untaught by God, have no right to say when a man shall receive the pardon of his sins, neither do I know by my experience or feelings that my sins are pardoned; nor does any other man know by his experience or feelings that his sins are pardoned. When a man says he knows when his sins were pardoned because his feelings told him, he says something he does not know and can not prove, and further, he says that which is very untrue. When God says my sins are pardoned, then I know they are pardoned, and in no other way can I tell it, for the simple reason that God pardons sins, and he must know when he does it.

By one's feelings he does not know that he has been translated out of the kingdom of Satan into the kingdom of God; by them he does not know that he is a member of the Church. But we do know that by baptism we are brought into Christ, the kingdom of God. (Rom. 6: 3; 1 Cor. 12: 13; Gal. 3: 27.)

Thus we are translated out of the kingdom of Satan into the kingdom of God.

The New Testament Christians never had to give in their experiences and then be voted into some denomination. Neither did they endeavor to do such a thing as "get religion" and then join the church of their choice. They did what they were told to do, by the Holy Spirit speaking through inspired men, and then God pardoned their sins and added them to the church at the same time; then they were converted.

In this process of conversion, our hearts are purified by faith (Acts 15:9); our lives changed because of repentance (Matt. 3:8; Acts 26:20), and our state changed by baptism (Gal. 3:27).

I now present some cases of conversion to show that in every one the apostles required faith, repentance and baptism. Not all of these three necessary conditions are mentioned in each case; but all are clearly implied, and are a logical necessity, as all who study them to know the truth can clearly see and will admit.

THE THREE THOUSAND. (ACTS 2.)

By reading the second chapter of Acts, we find that the Holy Spirit spoke through Peter to a great multitude, and his sermon was so powerful that many were cut to the heart, and asked Peter and the rest of the apostles what to do. The Holy Spirit answered through Peter: "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" (Acts 2:38). He further adds in verses 41 and 47: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls. . . . And the Lord added to them day by day those that were saved."

Notice the following points in this conversion:

First. They believed, repented and were baptized.

Second. The Holy Spirit converted them by his teaching them through Peter about Jesus, and what was necessary to be done to receive the pardon of their sins.

Third. The Lord added them to the church. They did not join anything, not even the church; for the Lord added them to the church. This is the first case of conversion after the church was established, and to this all conversions must agree. Are you willing to be converted as they were? If not, why not?

THE SAMARITANS. (ACTS 8:5-13.)

In this case of conversion, you will find that Philip preached to the Samaritans, and "when they believed Philip, preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

Notice the similarity of this case with the preceding:

First. They believed and were baptized. Though repentance is not mentioned, it is necessarily implied. They could not have been converted without repentance and a change of life. "Except ye repent, ye shall all in like manner perish" (Luke 13:3).

Second. The Holy Spirit converted them by

teaching them through Philip about Jesus and what to do to be saved. (Philip was full of the Holy Spirit. See Acts 6:3-6.)

THE EUNUCH. (ACTS 8:26-40.)

By reading the account of this conversion, we learn that Philip joined himself to the chariot in which the eunuch was riding, and preached to him Jesus. They came to a certain water and Philip baptized the eunuch. Notice—

First. That baptism is mentioned, but faith and repentance not. But I do not believe that he was converted by baptism only; neither does any one. The common version states that he believed, and so he must. And as all must repent, he had to repent or not be converted. So in this case is faith, repentance and baptism.

Second. The Holy Spirit converted the eunuch by teaching him through Philip about Jesus, and what to do to be saved.

SAUL. (ACTS 9:1-19.)

This case of conversion differs in no way from the others, though many take it as a good example of the "experience" which they think necessary to every conversion to-day. I do not object to Saul's conversion as a pattern of the conversion of all Christians; but I doubt very much whether many of those claiming the "experience" of Saul are really converted.

Jesus never appeared to Saul to convert him; for he says: "For to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee" (Acts 26:16).

The object of Jesus' appearance to Saul, then, was not to convert him. By thus seeing Jesus and talking to him he became a believer, and Jesus told him to go to Damascus, and there it would be told him what he must do. (Acts 9:6.) Saul went into the city, and remained three days without eating or drinking. This is taken as an example of the necessity of mourning and agonizing with the Lord in order to be converted; but you notice nothing is said of mourning or agonizing for remission of sins. Moreover, as soon as the preacher, Ananias, came he arose, did what Ananias told him, and took food.

No doubt Saul did mourn, being convinced of his sins and lost condition; but he never mourned and agonized in order to be converted. But he wanted to know what to do. When one realizes that he is lost, and wants to be saved and knows not what to do, he is in a sad condition; and if a preacher, or Christian, is near, he ought to tell him, as did the apostles, what to do: "Repent and be baptized in the name of Jesus Christ unto remission of sins." When Ananias came, he never told him to trust the Lord and pray on; but he told him to arise, be baptized and wash away his sins, calling on the name of the Lord. (Acts 22:16.)

Again, faith and repentance are not mentioned; but as in the preceding case, he had them before he was baptized. To be converted, one must do as these did in the above cases—believe, repent and be baptized. Lack of time and space forbids my noticing

other cases of conversion found in the New Testament. But all are alike, though circumstances differ.

If one believes properly, repents and is baptized, he is a Christian, a member of the church of Christ, one whose heart has been changed and loves God more than father or mother, houses, lands or money; for true faith means to give yourself a living sacrifice.

THE CHRISTIAN AND EDUCATION.

J. M. M'CALEB.

What we know we must learn. The Bible comes to us through the medium of education. It is literature, and that we may understand it, we must have a knowledge of letters. To have even a meager ability to read, we must learn. It is the duty of every Christian not only to be able to read, but to read well. To understand and obey the Bible also involves a knowledge of figures. Money values, land measures, distances and correct reckoning must be understood, or portions of the Scriptures are obscured. The Christian must be a good business man, know how to keep his accounts properly and make honest divisions. Many a trouble has risen between brother and brother by poorly-kept accounts and mistakes made in ignorance. There are also thousands of people today who do not understand much of the Scriptures because of their ignorance of geography. This one point alone involves more than many are inclined to think. Not only many passages of the Scriptures are not understood from ignorance on this point, but serious mistakes are sometimes made. For instance, I heard of a preacher once arguing that Christ must have been sprinkled, because the river Jordan was but a little stream that could be dammed up with the foot. Again, no one can understand the Scriptures without some knowledge of Greek and Roman history, and especially the history and customs of the Jews. Further, our Testaments are written in the Hebrew and Greek languages. Before we can read the first word of either, in the original languages, we must have a knowledge of these languages. Astronomy also must be studied to understand the Bible. For instance, Job says of Jehovah: "He hangeth the world upon nothing." Without some knowledge of gravitation, attraction, and other laws governing the universe, this sounds like an impossibility, and we may be tempted to go so far as to deny its truthfulness. I think we may safely say there is not a useful science or branch of study known to man but throws light upon some portions of the Scriptures, or is in some way essential to following its teachings.

The importance then, to the Christian, of education can not be questioned. How is it to be obtained? In the Scriptures there are no specific directions how the different branches are to be taught. Like a more advanced text-book, based on the knowledge obtained by more primary books, the Bible proceeds on the assumption that we are able to read it, and also have a knowledge of the different branches of learning to which it refers. The Scriptures give no treatises on history, geography, grammar or mathematics;

yet to understand the Scriptures, we must be taught in these branches. The Scriptures do not even suggest how this teaching is to be done. What then does the necessity of the situation demand of us? There can be but one answer: Schools must be established where these branches are taught. Even the instruction to parents as to the training of their children in the home, and to the church for the members, is moral, not literary. Nothing is said as to how schools are to be managed, what system of teaching is to be adopted, or just how the money is to be obtained to bear the expenses. These things are all left to man's judgment, with only the restriction that he must not violate any principle of truth in so doing.

Under whose control shall such schools be, and what shall be taught in them? There are some schools that, along with the useful sciences, teach military drill and how to handle the gun. A Christian can not place his children under such instruction, since its purpose is to make skillful in battle—in slaughtering their fellow-men as successfully as possible—which is a positive violation of the teachings of Christ. There are schools controlled by the Catholics; but again it need hardly be said that no Christian can safely trust his children to be taught in them. Then, again, the governments have government schools. These are fairly well managed in our own country; but from a Christian point of view, these are far from what they should be. It may be necessary in some cases to take our children from them.

Seeing that we must have schools, what kind of schools must they be? There is but one ultimate object in education, and that is that we may learn to know God through his Word and may glorify him in our bodies and in our spirits, which are his. The school that has not such an object is deficient. But only Christians can properly set such an object before the young. Christian men and women then are the only ones really prepared to establish such schools as are necessary to meet the Scriptural demands. While educating our children for life's duties, and that they may read and understand the Scriptures, it is our duty to pay careful attention to their moral training also. If we fail at this point, it is like cultivating an orchard and at the same time allowing the vermin to destroy the fruit. No Christian can send his children to school where the moral influences are bad. Without doubt, it is the duty of Christian parents to provide schools for their children.

What shall our schools be called? or shall we call them by any name at all? Unquestionably, a school must have some sort of name. If any one doubts this, let him try the experiment of getting on without one. What shall we call them? Again, we are left to our own judgment to be governed by the particular circumstances in each case. To begin at the extreme, how would Devil's School do for a name? Without a dissenting voice, decision is made against such a name. Some schools are called "St. Luke's," "St. Paul's," and the like. These names do not sound so bad. Yet as such names come from the error of canonizing the dead, it would not be proper to use them. It is not necessary to seek a Scriptural name for a non-Scriptural, but not anti-Scriptural, thing. While it may sometimes be appropriate, yet

we are no more under necessity to seek for Scriptural names for schools than for church buildings, or the names of our children. Any name that properly designates the school will serve. To call it after the man who owns it, or is at the head of it, is not out of place, such as Anderson School, Harding's College, Ward's Seminary and such like. The Scriptures incidentally lend sanction to such names in speaking of the school of Tyrannus or Tyrannus' School. (Acts 19:9.) Paul had charge of the Bible department in this school for a time. Bible School, Bible College, College of the Bible, suggest the ultimate object of every school properly conducted, and are appropriate names. A name simply denoting locality would do. While it would be rather bad taste to use the word "Bible"—itself an unscriptural name—for the names of our farms, homes, carriages, etc., yet there would be no sin in it. A Christian should be ashamed to run any kind of a farm but a Bible farm, or live in any kind of home but a Bible home, or conduct any kind of business but a Bible business.

THE CHURCH OF CHRIST.

S. WHITFIELD.

No. 1.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). This is the language of Christ. Peter had just confessed that Jesus Christ was the Son of God, and upon this truth, or upon Christ himself, Christ said that he would build his church. "The churches of Christ salute you" (Rom. 16:16). It is Scriptural to call the church the church of Christ. In Acts 20:28, it is called the church of God, and in 1 Cor. 11:16, Paul speaks of the churches of God. So in the Scriptures we find church of Christ, or of God, and when they spoke of more than one church it was churches of Christ or churches of God. It was never spoken of as the Disciple church or Christian church. Since we have a divine name for the church, why should we give it a human name? If we are satisfied with what the Bible says, we will not give it any of the human names that are now applied to it. If I give it some name that the Bible does not give it, some one else by the same authority can give it some other name. That is exactly how so many names have been gotten for it. We are often told that there is nothing in a name. I believe that I can prove to the very people that say that, that they believe there is a great deal in a name. Just let a man go to them with the open Bible, and ask them to give up their human name, and call the church just what the Bible calls it, and, as a rule, they won't do it. There is just so much in a name to them that they would rather call the church some human name than to just call it what the Bible does. This is one of the reasons why we have so many divisions in the religious world. One departure opens up the way for another; and where will we stop, if we allow ourselves to be governed by such principles?

Christ said that he would establish his church, but he did not say that he would establish different churches with different names and governed by different doctrines. He only established one so far as name and doctrine were concerned. "There is one body, and one Spirit, even as ye are called in one hope of your calling" (Eph. 4:4). Here we are told that there is one body; and let us see if we can not find out what that one body is. "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence" (Col. 1:18). "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:24). This proves to us that the body is the church; and since Paul tells us that there is one body, there can only be one church. That is the church that Christ established, the one that we read about in the Scriptures, the church of Christ, or of God. But people say that the Bible speaks of churches, and therefore there were more than one. Yes, the Bible does speak of churches, but they were all churches of Christ, or of God. Paul said: "The churches of Christ salute you" (Rom. 16:16). "But if any man seem to be contentious, we have no such custom, neither the churches of God" (1 Cor. 11:16). In Revelation, we find seven churches spoken of; but they were the churches of Christ, or of God, at different places. There were churches of Christ, or of God, at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. If we had to-day just what they had in the days of the apostles, it would be the church of Christ, or of God, at Philadelphia, New York, Chicago, Nashville, Memphis, and the same at all other places where the church was spoken of. When we would speak of the churches in one city, we would say the church of Christ, or of God, on First Street, Second Street, Broad Street, as the case might be, and in all other cities or places the same. If all people that claim to be Christians would do just what the Bible teaches, this is exactly what we would have. When they had it in the days of the apostles, why can we not have it now? But we are told that we need all of these churches, so every one can join the church of his choice. If we had needed them, Christ would have builded them for us; but since he has not, we do not need them. Why should people rather be members of churches that men have builded than be members of the one Christ has established? When they become members of others, it shows that they are not satisfied with the church of Christ. They would rather have the praise of men than the praise of the Lord. Some one may say that these are all churches of Christ, or of God, only they have some other name. Well, if they are, why not call them that, and nothing else. But when we investigate the matter in the light of the Word of God, we find that they have many human doctrines as well as a human name, and many of them have man-named creeds. Such things ought not to be. "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). If we would all be satisfied to be governed by the Bible in every par-

ticular, such a state of affairs could not possibly exist. It is high time for every one who wants to be saved to search the Scriptures diligently to see what they teach, instead of believing all that preachers tell us. The Bible would be a wonderfully mixed-up affair to contain all of the different doctrines that are taught in the world, and it would have to contradict itself a good many times. The time has come for us to ask as did Moses of old, "Who is on the Lord's side?" (Exod. 32:26.) Moses told those that were on the Lord's side to come unto him. Those that are on the Lord's side now ought to take a firm stand for the Bible, and the Bible alone. If are on his side, we will be satisfied with his church. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). The blessing is promised to those that do the commandments of the Lord, not the commandments of Moses nor the commandments of men.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). This was evidently a prophecy of the establishment of the church. "But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15:13). The institution that Christ has planted in this world for us to enter to be saved is his church. The destiny of this institution is that it will stand; for it is builded on the solid rock, Christ Jesus. Every other institution or society that is established to carry on the Lord's work must be rooted up. Churches and societies built by men for the Lord's work, with human names, human doctrines and human creeds, have not been planted by the Lord, and, consequently, they must be rooted up. The Lord has established his church for us to enter to be saved from past sins, and for us to work in to carry on all of his work. When the Lord makes anything, it is perfect for that for which it was made. Therefore the church of Christ is a perfect institution for us to enter to be saved from all our sins, and it is perfect for us to work through to carry on all the Lord's work. There is not a word that I should speak, a prayer that I should offer, a dollar that I should give, or a good work that I should do of any kind as a Christian, that I can not do it by being simply a member of the church of Christ, or of God. Then why should I be a member of any other church? By living in and working through this one grand blood-bought and blood-sealed institution we show that we are satisfied with God's arrangements, and we thereby honor his great name.

God always has required his people to respect his authority and obey his commandments. We respect his authority by taking him at his word and by doing exactly what he says. What pleases an earthly parent more than to know that his children are satisfied to do just what he says? What can please our heavenly Parent more than to know that his children are perfectly satisfied with his will in all things?

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. . . . Ye are my friends, if ye do whatsoever I command you" (John 15:10-14).

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:3, 4).

Let us be simply members of the church of Christ, or of God; live in it as he has directed; use our means, time and talent for its advancement in this world as long as life shall last; and then we can rest assured that through it we will have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Walnut Bottom, Pa.

THE LAW OF LOVE.

JOHN B. COWDEN.

The past century has been characterized for its great pursuits and achievements in science, and consequently has been called the Age of Materialism, or the Age of Scientific Research, and will go down in history as such. The attempt and demand of the age have been to put all that concerns matter, conduct, temporal life and spiritual life on a scientific basis. This research has been made not only in the organic and inorganic fields, but even in spiritual. The attempt has been to put religion on a scientific basis, to rest it upon "valid evidence and sound reason."

To accomplish this many methods and processes of proof have been resorted to, the most prominent and successful of which was to establish or prove the identity of the natural law and spiritual law. The scientific theologians have endeavored to prove that natural law and spiritual law are the same; that spiritual law is only the projection, or extension, of natural law; and in this way put religion on a scientific basis. As to whether they have succeeded in proving this or not I am unable to say; but this much I am sure of, that all law is the law of God, all law is "but the thought of God." He is the author of all law, both in the natural and the spiritual world. As to whether he has one system of laws for the natural world and a separate and distinct system for the spiritual world, or only one and the same system for the two, I do not know. But I believe that for every law in the natural world there is a corresponding, an analogous, or parallel, one in the spiritual; and in order to illustrate and emphasize one of the fundamental laws of the spiritual, I wish to draw and develop an analogy between it and, as I think, its corresponding or parallel law in the natural. I wish to compare the fundamental law of the natural with the fundamental law of the spiritual.

The fundamental law of the natural world is the law of gravitation, which, stated according to modern science, is as follows: "Every particle of matter in the universe attracts every other particle with a force varying according to the mass and distance." This is

the governing law of the universe. By virtue of this law the earth, the things on the earth, the moon, sun, and numberless stars, are held in position. There is not an atom in the universe that does not owe its existence and position to this law, and without which the whole universe would be a wrecked and distracted mass. But instead of this chaos, every atom is held in the embrace of another atom, and is revolving around another as a center; the moon is revolving around the earth, the earth around the sun, the sun with its planets around some other body as a center, this system around another center, and so on somewhere all are revolving around the great center of the universe. Every body of the universe is moving with such perfect regularity and equilibrium that the whole forms the only perfect time-piece, and in such unison and harmony that we can almost catch with human ears "the music of the spheres."

What is this mighty force, which is able to regulate a chaotic universe into perfect time and equilibrium, and tune it into rapturous harmony? Does it exist in the form of some mighty agent, or operator? No; it has no separate existence of itself, but it is relative to matter. "It is only a mode of operation," an attraction, or relation, that exists between the particles of matter. It is a property of matter that attracts the particles of matter toward each other.

Now, then, what is the corresponding or analogous law in the spiritual? The materialist of course claims that the soul is in some way material, and the law of gravity is extended on into the spiritual world; but our purpose is to find and develop its parallel, or analogue. Is there any attractive force between spirit and spirit? Since we can not observe the spiritual phenomena, as Newton did the physical, we will have to be guided by the Scriptures in answering this question and drawing our conclusions.

In John 12:32 we have these words: "I will draw all men to me." In John 6:44: "No man can come unto me except the Father draw him." Here we have two positive statements from Jesus, showing that there is a drawing or attractive force existing between God and man. In Hosea 11:4 we are told what this attractive force is: "I drew them with bonds of love." In 2 Cor. 5:14: "The love of God constraineth us." The word that is translated "constraineth" in a literal sense means "to hold together" — that is, the love of God holds us together. Therefore, love is the attractive force; and the love of God holds the spiritual universe together, and controls and regulates it. So, corresponding to the law of gravity, we have the law of love, with God as the great spiritual center. God is so rich and strong in this attractive force that one of the inspired writers said of him, "God is love." So he is abundantly able and qualified to occupy this position.

Now, having established the analogy between the two laws, we wish to develop it. Going back to the statement of the law of gravity, we notice, first, that it is universal; second, that the attraction varies according to the mass and distance. As to the universality of the law of love, Jesus says: "I will draw ALL men unto me." "God so loved the world." Love exists between God and every man, permeates the whole spiritual universe. Not only so, but it exists

between man and man. Doubtless it is very weak in many cases, but nevertheless it exists. The most degraded murderer has a tender feeling and regard for his fellow man; and Christians are commanded to love not only their friends, but their enemies; and God would not require an impossibility. So, therefore, we conclude that the law of love is universal.

As to the intensity, Jesus says: "Greater love hath no man than this, that he lay down his life for his friends." Jesus had the greatest love possible to humanity. His soul is of the greatest magnitude, and catches up as satellites the souls of all with whom he comes in contact. He is the center of our spiritual system, and through his love we are "held together" and brought to God. James records these inspired words: "Draw nigh unto me, and I will draw nigh unto you." So there is such a thing as spiritual distance; and the nearer we get to God through Christ, the nearer he comes to us. A man may drift so far away from God into sin and wickedness that this attractive force has very little effect upon him. At one time the whole human race drifted so far and became so corrupt and wicked that God cut loose the "bonds of love" from all except Noah and his family, and hurled them into destruction and oblivion. Sodom and Gomorrah, many tribes and nations and many individuals, have met the same fate. The world before the coming of Christ was steeped in sin and far from God. Christ looked down from the courts above, and beheld on earth almost a spiritual chaos. He forsook all, came to earth, and dwelt with man, that he might organize and regulate this chaotic world into a harmonious system. He was a mighty magnet, catching up from the mire the souls of men and making satellites of them. His followers have increased like magic, until to-day they are as numberless as the stars. From a chaos of humanity he has organized a system of numberless followers, with himself as the center, and is bearing, through the law of love, the whole on to encircle the throne of God throughout eternity.

So, therefore, to state the law of love in terms analogous to the law of gravity, it would be as follows: Every spirit in the spiritual universe attracts every other spirit with a force varying according to the magnitude of the spirit and the spiritual distance.

This law of love is the controlling and governing law of the social, moral and the spiritual universe. It is the foundation principle of all law. To impress this fact, Paul makes this statement: "Love is the fulfillment of law." This attractive force, or relation, existing between God and man and man and man holds the social, the moral and spiritual world in order and harmony, and without which the result can not be imagined. Annihilate gravity, and picture the physical wreck and distraction; but that scene would be nothing to compare with the annihilation of love. Nations would clash together in the bloody carnage of war, and the earth would be strewn with unburied heaps of human bodies. The home, instead of being, as it is, a temple of peace and love, would be a murderous den. The father would steal from his only begotten son and plunged the dagger to his heart, and the son in turn would lie in ambush for the father. The mother would lay her babe in the blazing fire,

and the husband would turn and rend the wife. Brother would seek the life of brother. Where there are peace, happiness and love now, there would be a raving hell of woe and misery. I believe that is what hell is anyway, namely, a place where this divine principle of love does not exist, for the withdrawal or absence of loves makes indeed a veritable hell.

But instead of having to look upon this dark picture of woe and misery, we are permitted, through the magnetic influence of the immeasurable love of Christ, to look upon a social, moral and spiritual world, moving on in unison and harmony. Paul was endeavoring to impress the importance and influence of love and give some idea of what love is, when he wrote the thirteenth chapter of First Corinthians. He realized that it was love that held him on to God; and without love he became worse than nothing. Imagine the earth cut loose from gravity, and picture the result. Down! down! down! through the universe, until it crashes into a burning body, and is consumed. Imagine a human soul cut loose from the love of God, and picture the result. Down! down! down! through the spiritual universe, until he lands in a burning hell, there to writhe in pain and agony throughout eternity. On the other hand, see a soul encircled by the love of God and filled with love for God and his fellow man. Up! up! up! through the spiritual universe, until he passes into the heavenly universe, there to revolve with Jesus Christ around the throne of God, "while circling time moves on in an eternal sphere."

To some the analogy which I have endeavored to draw and develop may seem speculative and theoretical, and in some particulars it may be; but it illustrates and emphasizes the truth, and I hope it will give the reader a broader conception of love.

FAMILY WORSHIP.

N. P. LAWRENCE.

No. 3.

Some families hold the morning worship before, and others after, the morning meal. Perhaps the former choose that particular time so as to include the idea of fasting. A careful examination of the Bible on fasting shows that "affliction of soul," physical hunger, is intended to be the result of it. What physical hunger usually results from fasting from evening until morning? Such an abstinence from food is not worthy of being called a fast, but is simply a common-sense arrangement. Our experience teaches us to choose the time immediately after the morning meal, for the following reasons: (1) All the members of the family may then more conveniently be present. (2) Nothing need then encroach upon the half-hour or more devoted to the exercises. (3) Mentally and physically, all are prepared to enjoy the services.

Those who have evening family worship usually hold it immediately before retiring at night, which is an appropriate hour for adults, but is frequently too late for young children, who fall asleep and re-

ceive but little benefit. In families composed partly of such we would say, by all means, choose an hour when the children may get the most possible benefit from the exercise, say immediately after the evening meal.

The man of the house, if a Christian, should usually preside, or call on his pious wife, or any visiting brother. If the man is not a Christian, then it is the duty of his pious wife. We are pleased to be called upon occasionally to take part in the worship in the family of any brother where we may be temporarily stopping; but it seems too much like proxy work when we are called upon day after day to occupy another's position.

Improper stereotyped expressions in prayer should be avoided. We instance a few as samples: "Choose out all our changes for us." "What we fail in asking do not thou fail in giving." "Baptize us with the Holy Ghost and fire." "Come down just now." "Walk up and down our streets with saving power."

We have example and precept on the subject of prayer in God's Word, by which we should be governed. In these essays, we have tried to be governed by that standard. We ask for candid criticism.

BIBLE SCHOOL NOTES.

H. H. HAWLEY.

The first term of school is rapidly drawing to a close. The intermediate examinations will soon begin, and both students and teachers are putting forth their best efforts to prepare themselves for the test.

We attach a good deal of importance to these examinations. We exert every energy in making proper preparations, and consider it a disgrace if we receive a low grade or fail to pass. But I wonder if we think as often and as seriously as we should of that other examination, when we shall all stand before the judgment-seat of Christ. Are we making preparations to stand that test? Our knowledge of Greek and Latin and science will not help us then. We may be able to quote from Shakespeare by the hour, or solve the most difficult problem in mathematics, or unravel the most intricate questions in science or philosophy, but that will be of no avail. We will not be examined in regard to what we *know*, but what we *are*. Not "What have you learned?" but "What have you done?" will be the question asked. Not our intellect, but our heart will have to stand the test. Are you ready? The consequences are momentous. If we pass, it means unending happiness at the Father's right hand. If we fail, it means eternal banishment from the presence of our Lord.

Although the students at the Bible School are unusually diligent, yet we find one occasionally among our number who does not appreciate the value of time. Such a student is continually wasting time. As a result, he never makes a good recitation, and

when the examination comes he invariably fails. How many Christians there are who have failed to learn this lesson, who are daily passing by opportunities which, if properly used, would increase a hundred-fold their treasures in heaven. The five foolish virgins were of this class. They wasted their time till the bridegroom came, when their vessels were empty and their lamps would not burn. Even so there are foolish virgins to-day, from whom the golden opportunities are slipping away. Will they be ready to meet the Bridegroom when he comes?

We learn that the Bible School at Beamsville, Ontario, which was recently started by Bro. Jones and Bro. Wright, is doing good work. They have at present an enrollment of something over twenty. Among those attending the Beamsville School is Bro. Maitland Watterworth, who was a student of Potter Bible College last year, and has since been engaged in preaching in New York State. If his work in the Bible School and vicinity be considered a standard by which to estimate his worth, we conclude that his efforts in New York were crowned with success.

We frequently hear of those who have gone out from Potter Bible College or the Nashville Bible School, but we very seldom hear unfavorable reports. Almost invariably the students of these schools exert a helpful influence upon the community in which they live. Not infrequently they are leaders of their fellow citizens, and are directing the current of thought and action among those with whom they come in contact. What is the secret of this power? Is it because of their superior natural ability? We can hardly claim this for them. Then what is the cause? Without doubt it is due in a large degree to the daily training in the Bible, and the principles of integrity, uprightness and diligence that are inculcated in their minds. There is no text-book equal to the Bible simply as a developer of the mind; but aside from this, its precepts and teachings can not help exerting an influence for good over the student. Even a casual reader of the Word of God must receive some benefit therefrom. How much more he who not only reads, but makes it a matter of thought and study. It quickens his intellect, develops his power of thought, and makes him ten-fold more useful to himself and to the world, no matter in what direction his energies may be exercised.

CHRIST OUR PILOT.

"Jesus, Savior, pilot me!" is one of the most beautiful contributions to hymnology by any American hand during this generation. Its author was Edward Hopper, at that time the beloved pastor of the Church of the Sea and Land in Market Street, New York. The same title is given to our divine Master in Tennyson's exquisite lines, "Crossing the Bar." All through our experiences in life we need to have Jesus at the helm. He knows where the shoals and the sunken rocks are, and where the safe, deep water is also; if we are wise, we will let the Omniscient Pilot do the steering. His disciples had a rough

night of it while he was asleep in the stern of the boat; he was teaching them a lesson; and when in their extremity they called up the Pilot, the storm lulled, and their fishing smack swam safely into the harbor.—Theodore Cuyler.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

A GLORIOUS DESTINY.

LONDON J. JACKSON.

In our Lord's explanation of the parable of the tares he said: "The Son of man shall send for 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 the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." While the wicked suffer the punishment of "unquenchable fire," the righteous will enjoy the splendors of that eternal home arrayed in white, and shine forth as the sun in the love light of God's glorious presence.

John, the prince of prophets, while banished to the Isle of Patmos, was permitted to look beyond the long and weary struggle, beyond the dark and eventful episodes through which the church passed, to the glorious final destiny of the righteous. He saw the "ungodly and sinner" cast into the awful lake of fire and brimstone, "who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might"; but he saw the clean, the good and the holy enter into the full reality of the joyous home of God, where all things are made new; where corroding things of earth are passed away; where they shall look upon the face of Christ the Lamb, and dwell in the effulgence of God's glory, and eat of the fruit of the tree of life, and drink of the crystal river proceeding from out the throne of God and the Lamb. In this realm of light and song will the redeemed of all ages, with your loved ones and mine, dwell for evermore.

The thrilling prophetic vision of Daniel closes with a scene of the final triumph and deliverance of the people of God. "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

There are about twenty-four thousand promises in the Bible to the man in Christ. It seems to me that the promise to the "wise" and to them "that turn many to righteousness" is one of the most glorious of promises concerning the final destiny of mankind. We can gather something of its magnitude by examining what astronomers say about the quintillions of stellar worlds that float in their opal sea of glory:

"The nearest fixed star, Alpha Centauri, in the

southern hemisphere, is found, by the accuracy and efficiency of modern instruments, to be nineteen thousand million miles away; but the pole-star system is fifteen times as remote, two hundred and eighty-five thousand million miles, and it shines with a luster equal to that of eighty-six of our suns; others are still larger, as Vega, which emits the light of three hundred and forty-four of our suns; Arcturus, five hundred and sixteen, and so on, till at last we reach the great star Alcyone, in the constellation of Pleiades, which floods the celestial spaces with a brilliancy twelve thousand times that of the ponderous orb which lights and controls our solar system!"

Ages have come and gone; kingdoms have arisen and fallen; much that is of earth has passed away; but the stellar worlds shine on as fresh as they did when on that first morning of time when order was evoked from chaos, and the morning stars sang together, and all the sons of God shouted for joy. Their brightness is undimmed by time and their force unabated by length of years.

The Spirit of God declares that thus shall the "wise" and "they that turn many to righteousness" shine in undiminished glory and splendor for ever and evermore.

Is this not sufficient to stimulate the Christian to greater diligence, to deeper consecration, and to more self-sacrifice in the service of the Master?

A SURE CURE FOR UNBELIEF.

That unbelief very commonly springs from the heart or from pride of intellect has been frequently demonstrated. The Outlook publishes an account of a striking instance of it in the experience of the eminent French writer, Francis Coppee. In an article on Jean d'Arc, Coppee says of himself:

"There was a time when I should have scornfully shrugged my shoulders at the mention of miracles. Yet, if there be an Almighty Being, the Maker of all things visible and invisible, he must be superior to all those laws which he has himself impressed upon his work; and therefore no miracle can be impossible to him. To-day I am no longer arrogant enough to overlook this obvious truth. A time came when I lay on what seemed likely to become my death-bed. I looked into the grave, and I felt the craving for immortality. Then I set myself to read the Gospels once again. I read them as they ought to be read—with a simple heart—and in every page, in every word, of that sublime story I saw truth shine. And consequently I now believe firmly in all the Gospel miracles, chronicled as they are by the evangelists with a clearness and a minuteness of detail which afford the most evident proof of truthfulness. Yes, Jesus did give sight to the blind and life to the dead. As he passed on his brief journey through this world he scattered these blessings by the way to show that he was indeed the Son of God. Thus did he found the religion which during nineteen centuries has given peace to all men of good will. The faith in him which I have now attained I hope henceforth to keep, and to see it constantly and steadily strengthening unto my life's end."—Selected.

ABIDE WITH ME.

HENRY FRANCIS LYTE.

Abide with me! Fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see;
O thou, who changest not, abide with me!

Not a brief glance I beg, a passing word;
But, as thou dwellest with thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me!

Come not in terrors, as the King of kings;
But kind and good, with healing in thy wings;
Tears for all woes, a heart for every plea;
Come, Friend of sinners, and thus 'bide with me!

Thou on my head in early youth didst smile;
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left thee.
On to the close, O Lord, abide with me!

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is Death's sting? where, Grave, thy victory?
I triumph still, if thou abide with me!

Hold, then, thy cross before my closing eyes!
Shine through the gloom, and point me to the skies!
Heaven's morning breaks, and earth's vain shadows
flee;

In life and death, O Lord, abide with me!

I saw some men building a stone wall the other day, and they were putting into it some enormous stones that they wanted to get out of the driveway to the house. Some of them were so large that a pair of strong horses were unable to drag them. When they found that this was the case, the man in charge, without being in the least sense defeated, hitched the chain around the rock in such a way that, instead of dragging it, it would roll it over. While the horses were not strong enough to drag the stone, they could roll it over very easily so they rolled it over and over until they got it in its place.

There is a good lesson in that. Some people do all the work of life in the hardest way. If they can't drag their stones of difficulty, then they leave them and give them up as defeated. But that is not wise, for among our trials and burdens of life, as well as among the rocks on New England sidehills, there is many a stone too big to drag that can be rolled into a place of service.—Christian Endeavor World.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Harper, Kan., January 13.—I spoke seven nights near Byron, O. T., and baptized four. Bro. Will and I are in a meeting here now, with one added.

Elder L. F. Starks is teaching the Rosedale congregation the importance of sounding out the Word. As a result of helping to save others, their worship is more edifying and a more fervent love prevails among the brethren. An idle congregation will die sooner or later; it is only a question of time.

Frank Ellmore.

Bro. F. L. Young, Greenville, Tex., has recently spent several weeks preaching in the Indian Territory. He divided the time between Ravia and Mannsville. He expects to return to Indian Territory soon, to do some work at Tishmingo.

T. H. Foster, whom we learned to love for his earnest devotion to the Lord when he was in the Nashville Bible School, is doing some good work among the churches in Texas. In a meeting at Commerce nine were added to the congregation.

Bro. H. S. Nelson writes that he expects soon to begin a Bible reading with the church at New Liberty, Union County, Ky. His plan is to spend the first week on "The Proper Division of the Word," then study the New Testament by book, chapter and verse. This is an excellent way to edify and build up a congregation, and the brethren there should avail themselves of this opportunity to study the Book of books.

Bro. George A. Klingman is now in Ohio for two meetings, one at Woodsville, the other at Zanesville. Bro. J. N. Armstrong will visit the Louisville Portland Avenue congregation during Bro. Klingman's absence.

Bro. Thaddeus S. Hutson has recently met a Mr. Tiller in debate near Pyle, Mo.

Bro. W. G. Roberts recently met Clark Braden in a similar discussion, the differences between the so-called "Antis" and "Progressives" being discussed.

It is a hopeful sign that these questions, which have caused divisions in the church of God everywhere, are receiving attention.

Bro. White writes in the Highland Preacher that the church at Gallatin, Tenn., expects to hold several meetings this year in destitute fields. How many others will follow their example? The church at Philippi did work in this way, and the Lord abundantly blessed their labors.

The congregation which inscribes about itself a circle and never labors beyond its limits can not live

long in the favor of God. Brethren, let us be more faithful in sounding out the Word.

Will each congregation resolve to support at least one meeting in a destitute field this year? How great would the harvest be? We predict that thousands of homes would be made happy, and tens of thousands of souls would be translated into the kingdom of our Lord and Master. Let us not be selfish; the Gospel is for all. Truly the harvest is great. Will we prove ourselves to be faithful reapers?

THINGS OCCURRENT

Dr. L. K. Harding, Editor

The British nation paid one billion two hundred million dollars to meet the expenses of the South African war. This enormous amount of money, taken in conjunction with the number of lives lost on the battlefield and in the hospital, makes war appear to be rather expensive.

The Mussulman population is estimated at 250,000,000. The Christians are estimated at 447,000,000. The growth of the Mussulman religion is more rapid than that of the Christian.

A man one hundred years old is rarely seen in these days. But it is not so in Campbell County, Tennessee, there being no less than eleven persons in Campbell County over one hundred years of age. Nine centenarians died in that county last year.

Marconi, the inventor of the wireless telegraphic system, expects to open an office on the coast of Massachusetts by January 15. The rate to England will be fixed at ten cents per word for the ordinary message. On press messages the charge will be five cents per word.

Representative Richardson, of Tennessee, will probably decline the position as the minority leader in the next Congress. Mr. Richardson has the reputation of being one of the best parliamentarians in Congress. Williams, of Mississippi, Clark, of Missouri, DeArmond, of Missouri, or Underwood, of Alabama, will probably succeed him.

Venezuela is a larger country than France, Germany and Holland combined. It is equal to the States of Texas, Colorado, Idaho and California combined. The country is rich in forest woods, there being no less than one hundred and forty-five varieties. There are many gold, silver, copper, lead, iron and coal mines in operation. There are two seasons, the wet and dry. It is rainy and hot from April to October. The remaining portion of the year is dry and cooler. The population is 2,400,000. Great Britain buys \$1,000,000 worth of goods from her, and sells her half this amount yearly. The United States bought \$12,000,000 worth from her in 1891. The chief cities are: Caracas, 75,000; Valencia, 40,000;

Maracaibo, 35,000, and Barquisimeto, 32,000. The people are of Spanish descent, with a good deal of Indian blood mixed with the Spanish strain.

On the death roll of 1902 are listed some of the greatest men the world has ever known. Chief among some two hundred and ten men who were known in every hamlet are Thomas Brackett Reed, the Czar of the House; Cecil Rhodes, the empire builder; Emile Zola, the French novelist and friend of the oppressed; Admiral Sampson, Archbishop Corrigan, Dr. Talmage, Frederick Krupp, and Lord Pauncefote.

Miss Dora Meek, of Centralia, Ill., bids fair to break all records as a sleeper. For one hundred days she has been sleeping eighteen hours a day, and the remainder of the time sitting in a half stupor, saying nothing. This abnormal condition was brought about by a quarrel with her lover. She eats little food, but is in a good physical condition.

United States Consul Norton, at Harput, Asiatic Turkey, reports an account of the introduction of the American reaper in his locality. A graduate of an American agricultural college, who introduced the reaper, barely escaped with his life. Many shots were fired at his dwelling, his orchard was destroyed, and his servants induced to leave him. The reaper did the work of forty men. Laborers' wages dropped from twenty to fourteen cents a day. This was more than the Turks could stand.

Mr. Andrew Carnegie, in an address at the dedication of the handsome library building in Washington City, said: "I am in the library business, and beg to be allowed to concentrate my time upon it until it is filled." Mr. Carnegie has given large amounts, chiefly in the last two years, for the erection of seven hundred and thirty library buildings. He received two hundred and seventy-six applications in the month of July. On his arrival in this country last month six hundred and fifty applications were awaiting him. At the time of his speech in Washington he had two hundred and eighty-five new applications. The majority of these he intends to grant.

The President's action in the Indianola postoffice incident and in the nomination of a negro to the post of Collector of the port of Charleston has caused much unfavorable comment in both North and South. If he had been prompted by a desire to serve the best interests of both white and black in the South, a little reflection would have shown him that his course would certainly defeat such an end. The negro's best friend is the Southern white man, and no one knows it better than the negro himself. Yet the inborn prejudice of the Southerner will never allow him to become reconciled to the negro as a federal officeholder in the South. Any attempt to place him in such positions will result in making his lot harder for him. The President's attempt to pull against such a strong current of public opinion seems ill advised.

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The Way

"Enter ye in by the narrow gate: for narrow is the gate and straitened the way, that leadeth unto life, and many will strive to enter therein."

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

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September 9, 1901.

SCRAPS.

J. A. H.

Potter Bible College is flourishing finely. We had a smallpox scare, actually had three cases of the disease, but through the skillful management of the Doctors McCormack, we headed it off by vaccination and preserved our school in fine working order. The boys are well, and looking as well or better than before their sickness. The last one was set free by the physicians and resumed his classes more than a month ago. The College is fuller than ever before in its history, and is doing fine work. What one would have supposed would have broken up our school caused us scarcely any trouble at all.

* * *

THE WAY has on hand some money to send the paper to those who are not able or not inclined to take it, but who would read it if it were sent to them. We would like to have the names of such people. But please do not send us the names of any except of those who express a willingness to receive it. It is really not right to send it to those who have not made known in some way their willingness to receive it. It is a violation of the postal law, and we do not want to violate the law.

* * *

We try to notify each subscriber when his time expires. We do this both for his sake and for ours. It may be some one, he knows not who, is sending

the paper to him. As a rule, we know nothing about him, nor who sent his name, nor when, nor who paid for him. But one thing we do know, we do not want to drop any one from the list who wants the paper, but is not able to pay for it. We know it may do such a one great good, and that is what it is run for.

* * *

If our book department is patronized as we hope it will be, we will be enabled to send the paper to a good many from the proceeds of book sales. We call the attention of our readers again to this: All we make by the sale of books is devoted to sending THE WAY to those whom it may benefit. Through us you can order any book you want. The orders have begun to come most encouragingly; and, if our friends will but think about it, the number of them will greatly increase.

* * *

We expect to devote the last page to book notices, and we invite your especial attention to it. Every one who is interested in the religion of Jesus ought to have a copy of the standard edition of the American Revised Version. In a matter so important we should be satisfied only with the best.

* * *

NOTICE PARTICULARLY.—Every subscriber of THE WAY, who will send us two more new subscribers and two dollars, will have the date of his subscription moved up one year. This promise holds good for two months from the date of its appearance. Notice: both the subscribers must be new ones, the money must accompany the order, and he must remind us in the letter that the subscribers whose names he sends are new, and that he is entitled to the extension of his time for one year. Remember, we want two thousand new names at least this year.

THE HABITS THAT SAVE.

J. A. H.

The force of habit is very great — great for evil, if it be a bad habit; great for good, if it be a good one. So great is this force that it can be truly said of a man, he will surely be lost in the world to come if he cultivates bad habits, and certainly saved if he cultivates the four good ones. For there are four that

will certainly save any man or woman if they are cultivated as they should be.

Everybody knows something of the power of strong drink. At first it is exceedingly distasteful and its effects are disagreeable, but when the habit of using it has been cultivated, its power becomes so great that it becomes practically impossible, in some cases, to break off from it, though every interest of the victim calls on him to do it, and he most earnestly desires to do so. Sometimes he calls out in agony for help, but goes down in despair. So it is of the opium habit, of the cigarette habit, and so of fleshly habits in general. The habit of selfishness is even more dangerous, and much more nearly universal, than either of these that have been mentioned. It is so insidious that it gets control of us before we know it, and drags us down to perdition while we are not dreaming of danger. A common exhibition of it is the eagerness to make and to keep money. Like the others, it grows by indulgence and exercise till it becomes an overmastering passion, and inevitably drags its victim down to everlasting despair. Like a mighty serpent, it crushes his life out and hurls him into the hell of fire. I have seen an old man, eighty years of age, feeble and trembling on the brink of the grave, in whom this passion was constantly manifesting itself. In like manner, all lustful, fleshly passions grow, if indulged and cultivated, till they become irresistible and the victims' fate is sealed.

But it is a blessed thing that good habits can be cultivated also, and that their power over us increases with use and time, brightening our lives with love, joy and peace, bringing us nearer every day to God. Unless one has gone too far in the evil way, the bad habits can be crowded out and entirely supplanted by four good ones that will make his calling and election sure. A man can not practice these four faithfully and be lost. They will save any one who is diligent in cultivating them. Indeed, it is not too much to say that in them is the power of God to salvation. It is a matter of infinite importance that we should have them clearly defined and well fixed in our minds, and that we should cultivate them with all diligence. They are these:

1. Bible Study.—This is by far the most important of them all, as out of it the others largely grow. Under the old covenant God said: "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). Of the man whose "delight is in the law of Jehovah," who doth meditate thereon day and night, David says: "He shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper" (Psa. 1:2, 3). Again it is said: "Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments" (Psa. 112:1, 2).

Under the new covenant, in describing what the mother church did, it is said: "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42).

The apostles' teaching is put first, because it is "the power of God unto salvation" (Romans 1:16); "the seed" out of which the Christian's life grows (Acts 8:11); we are begotten by it (1 Peter 1:23), brought forth by it (James 1:18, R. V.), quickened (Psa. 119:50, 93), restored (Psa. 19:7, R. V.), sanctified (John 17:17), and saved by it (Acts 11:14). We should never forget that it is the power of God unto salvation, that we are not only brought into the church by it, but that it is equally necessary for keeping us in Christ and for developing us in him. In neglecting the study of the divine Word, the world manifests its folly more amazingly than in any other way. This study is the chief means of grace, the best tonic for the divine life, by far the most important of all things to be done diligently, daily, faithfully. Hence the habit of studious, diligent, daily Bible reading should be cultivated with all carefulness. It is by far the first, the most important duty of life.

And next to it in importance is the giving habit, the habit of ministering to others; of giving thought, time, labor, money and other valuables to those who need them. This is the "fellowship," which is the second of the things in which the mother church continued steadfastly. It is not too much to say that without the cultivation of this habit, we need not hope to be saved. Our innate selfishness stands in the way of it, and needs to be rooted out with all diligence. The study of the Word will help us to do this. No one who knows what God says on the subject of giving, and who believes him, who meditates much on his sayings about giving, and who keeps them fresh in his heart, can fail to become a cheerful, liberal giver. A few of these sayings are as follows: "Honor Jehovah 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). "If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which Jehovah thy God giveth thee, thou shalt not harden thy heart nor shut thy hand from thy poor brother; but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. . . . Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing Jehovah thy God will bless thee in all thy work, and in all that thou puttest thy hand unto. For the poor will never cease out of the land: therefore I command thee, saying, Thou shalt surely open thy hand unto thy brother, to thy needy, and to thy poor, in thy land" (Deuteronomy 15:7-11).

"He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse" (Proverbs 28:27).

"There is that scattereth, and increaseth yet more; and there is that withholdeth more than it meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Proverbs 11:24, 25).

"He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again" (Proverbs 19:17).

"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 who is in heaven give good things to them that ask him." So the Savior prefaces these words by saying: "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." (See Matthew 7:7-12.)

If for Jesus' sake and the gospel's, we sacrifice earthly joys and possessions, we are promised a hundred fold reward, in like kind, now in this time, with persecutions; and eternal life in the world to come. (See Mark 10:29, 30.)

"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).

In encouraging the Corinthians to give to the poor brethren of Judea, Paul tells them, "God loveth a cheerful giver"; and he promises them, if they will give liberally, that "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 thanksgiving unto God." (Read 2 Corinthians 9:11.)

God tells us to be free from the love of money, to be content with such things as we have; because, he says, he will never fail us nor forsake us. Now, every man who reads these sayings of God's Word, and believes them, is sure that he can get far more by giving, even for this life, than he can by keeping; and so he gives—he is glad of the opportunity to give; for it is the way to be richly and abundantly blessed even in this life.

So the giving habit should be diligently cultivated. We should enjoy giving, be delighted to give, eager to make money that we may have to give; and we should have eyes open and on the lookout for suitable objects of our charity. It is right to be diligent in making money for one's daily needs, and to give away; but it is selfish and wrong to make money to lay up for what we may need in the future. It is wrong because (1) it is selfish. We are not content (in such cases) with the abundance that we have to-day, but after our present needs are all filled, we are piling up supplies for the days and years that are to come, regardless of the wants of the poor, of widows, orphans, invalids, and of God's church. People are being lost for lack of the Gospel, while we are eagerly striving to lay up supplies for the twenty years we hope to live, and for our children after we are gone. A large part of the world is in heathen darkness; many places in our own land never heard the pure, primitive Gospel preached; the emissaries of Satan are scattering all sorts of false doctrines far and wide, while numbers of us are thinking, planning, working and sweating to lay up for ourselves treasures for the year 1923. Many, who have an abundance on hand to supply every need of their own and of their families for twenty years, if they did

not receive a nickel of income in all that time, are working just as hard to lay up treasures as they ever were, and are becoming more and more disposed to keep; because the keeping habit grows by exercise, just like the giving habit does. If you are affected with this dreadful keeping habit, read these promises of God over and over and over again; memorize them, study the illustrations of them given in the lives of God's ancient servants, practice them, and choke the keeping habit to death by praying, giving and working for God. It may be our soul's salvation depends upon our working very hard at this very point. It is certain the keeping habit is liable to cheat us out of the real good of this life, and send us to perdition in the world to come. The doctrine of Jesus is, "Lay not up for yourselves treasures upon the earth," but "lay up for yourselves treasures in heaven."

Then (2) it is wrong because it is a manifest exhibition of unbelief in some of the simplest and most positive statements of the Lord. He plainly tells us not to lay up treasures for ourselves on the earth; and with equal plainness he tells us to lay them up in heaven; and he shows us that we do this in giving to the poor, and to his kingdom. He commanded a wealthy young man to sell his property, and give away all that he had, and come and follow him; and he greatly commended a poor widow because she did actually put into God's treasury all her living. We refuse to do it—if we refuse—because we do not believe he will keep his word if we give away all for him. Unquestionably the keeping and accumulating habit is an expression of both selfishness and unbelief. Every Christian should consider himself a steward of God, and should use everything in his possession, time, strength, talent, live stock, real estate, notes, bonds and cash, for the best interests of his Master's cause and kingdom. And every one who does so gets a hundred fold, now in this time, for all that he gives and suffers for Christ. We gain enormously by giving and sacrificing. "But," inquires one, "is it not selfish and low to serve God for reward?" Certainly not, else God would not have offered rewards. "Is it not little and low to serve God from fear of punishment?" By no means, otherwise God would not have threatened the impenitent with the horrors of hell. "If it pays so grandly in this life, and in temporal goods, to give and sacrifice for Christ, how does it happen that the lovers of pleasure, the millionaires, the eager money-getters, do not find it out, and rush in that way as they did toward the Klondike?" Because they walk by sight, not by faith. Because they have never seen the Eternal One, and they are not acquainted with him by faith. They have false conceptions of what is happiness, of what are blessings. They look upon the things that are seen, not the things that are not seen. But all Christians both profess to walk by faith and actually do so; for if one does not, he is not a Christian.

The third habit to be diligently cultivated is regular attendance every Lord's day at the Lord's table. Jesus said, "Do this in memory of me," and disciples in the apostolic age came together on the first day of the week to break bread. The Plum Street

Church, of Detroit, Mich., under the leadership of Philip Gray and Alexander Linn, its elders, succeeded in impressing upon its members the importance of attending to this duty promptly every Lord's day more successfully, I believe, than any other church I have ever seen. In the days when I knew that church, and I suppose it is so yet, it seemed to me that every member of it counted on being present every Lord's day. Some of them, if kept away by sickness, regularly had the supper at home. Some of them would partake of the supper every Lord's day in spite of the wind, rain, cold, heat, sickness, or what not. Father Linn died Sunday morning, and his last act was to partake of the supper, and his last word was, "Pray." He said to me once: "The Lord has asked us to do it, and the primitive Christians did it every first day of the week; and I desire to show my respect and love for him by heeding his request. By his grace, I expect to do it every first day of the week while I live." And he did it every first day. A grand hero he was, who would have been worthy to be an apostle had he lived in the Savior's day. So at least I believe. He literally lived for God. Brother Gray, though his senior in age, lived for several years after his death, one of the most gentle, amiable and lovable of men, a delightful entertainer to the last, in the social circle. I delight to think of them as being together now in the paradise of God. Every Christian should make it a rule to attend to the Lord's Supper every Lord's day. It is a shame to stay at home for company; for that is honoring your friend more than you honor your Lord. If you can not, actually can not, go to the church meeting, have the supper at home. Two are enough to constitute an assembly for the worship, for Jesus meets with them. (See Matthew 18: 19, 20.) It is as positively the duty of the Christian to attend to the Supper after he comes into the church as it was his duty to be baptized in getting into it.

The fourth habit to be diligently cultivated is the praying habit. No man can be a great Christian without being great in prayer; that is, earnest, fervent, regular in prayer. I believe the Holy Spirit has given us these four duties, not in the order in which they should be observed in the meeting, as some excellent brethren hold, but in the order of their importance. The most important of all is to listen to God; that is, to study his Word; the next is to minister to those who need, specially to the household of faith; the next, to remember the Savior's request, made on the night of his agony; and the last, to praise God for what he has given us and to ask him for other favors. You see, the four begin with God talking to us and end with our talking to God.

God grant that these words may stir the hearts of many to attend to the cultivation of the four habits that save: the studying habit, the giving habit, the habit of attending to the Lord's supper and to prayer; to the apostles' doctrine and fellowship, the breaking of bread and prayer. He who cultivates them as he should will as certainly go to heaven at last as God reigns; and just as certainly, he who neglects any one of them is endangering his soul's salvation.

HOW WE ARE CALLED OUT OF THE WORLD.

J. N. A.

Those who have followed me in my previous articles on the church remember I have endeavored to show that the church of God is made up of those who have been called out of the world by God through Christ; that one is a Christian because he has been called out of the world, and that he is a member of the church for the same reason.

It has been further shown that there is but one Scriptural church, and that all other churches exist independent of God, and, therefore, in opposition to him; that all the saved constitute the government of Christ, and that one can not be a servant of God out of this government, the church of the living God. His very prayers, after he knows how to enter this church, and refuses, are an abomination to God. No man can serve God save as he submits to Jesus; for "he that honoreth not the Son honoreth not the Father that sent him" (John 5: 23). "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me" (Luke 10: 16).

God has made Jesus Head over the church "that all may honor the Son, even as they honor the Father." But the only way to honor Jesus is to submit to him daily as Lord, make him Ruler of our lives, and every one who thus honors him enters his church, his government. There is not a shadow of a promise of salvation to him who dies out of the church of Christ, for he who rejects Christ rejects God, and how could a man be saved when his life is a daily rejection of God?

As we saw last week all spiritual blessings and every promise of God are in Christ, and though a man be as just, holy and good as Cornelius, he can find the promises and blessings of God only in Christ. Not only is it plainly stated by the Holy Spirit that all blessings are in Christ, but the anathemas of God are pronounced against him who does not enter him. Remember, too, that to be in Christ means to be in his body, and that his body is his church.

Now, these things being true, the all-important thing is to enter and abide in the church of God. My friend, are you in Christ? You reply: "I think I am." But we must know that we are. It will not do to go through this life in doubt regarding our eternal interests. Let us examine ourselves to see whether we be in the church.

Since it is the government of Christ and he has been made the Head of it, certainly he has given the initiatory law; he has stated the conditions on which one may become a citizen of his kingdom. So we appeal to him for entrance.

"And Jesus came to them and spake unto them, saying, 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

always, even unto the end of the world" (Matt. 28: 18-20). Here is the great law by which one is conducted from the government of the devil into the reign of Christ. These disciples were to go to all nations, and by teaching them were to make of them disciples (learners) of Christ, baptizing them into the one great name of Father, Son and Spirit. By this work they were to be called out of the world and thus made members of his holy church. Before this work they were servants of Satan, and to him they belonged. Now they have been led from him, and out of his dominion, into the reign of Christ. He is their Lord, and as they are in his government, they need now to know what to do as his subjects. So the second part of this great law is, "Teaching them (the baptized) to observe all things whatsoever I (Christ) commanded you."

Any one who will carefully read the above passage can not fail to see the natural divisions. First, the people are to be led to Christ, led to accept him as Lord and to make an open confession of him by being baptized into the name of the Trinity. Second, they were to be taught their duty in their new relation.

This is the whole matter. Accept Jesus as Ruler, and diligently, faithfully and ardently follow him all the days of your life. This makes you everything you should be in religion. It makes you a member of every organization that you ought to belong to. No man is following Jesus as he should who "joins" any religious, or benevolent organization when Jesus does not lead him to take such steps.

It is certain that no one can be led out of the leadership of the devil into the leadership of Jesus by any other law than the one given in Matthew 28: 18-20. Hence if you have not become obedient to the first part of this law, you are out of the church of Jesus Christ, where every promise of God and all spiritual blessings are; and, therefore, not saved. Mark, in giving this new covenant, represents Jesus saying: "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 damned" (Mark 16: 15, 16, A. R. V.).

It is evident that this is the same great law that we have just noticed from Matthew. Matthew says, make disciples and baptize them; while Mark says, preach and baptize those that believe. Matthew says the people are to be baptized into the name of Father, Son and Holy Spirit; and Mark says the believers that are baptized shall be saved. Matthew says that the baptized disciples are to observe all things that Jesus commanded these apostles; Mark says that those who reject this preaching shall be condemned.

So then, when one hears the teaching of the apostles, and through it becomes a disciple and believer of the Lord Jesus Christ, and in obedience to this faith is baptized, he enters into the great name of the holy family, and is, therefore, saved; he is then a member of the family of God, the house of God, which is the church of the living God.

But when Christ, the Head of the church, gave the wonderful law that we have now examined, he commanded those to whom he gave it to go to Jeru-

salem and wait till they were filled with power from on high, to begin this great work. (See Luke 24: 48-53; Acts 1: 4-13.) So they tarried at Jerusalem; the power came and filled them; the multitude came together, and Peter preached as the Spirit moved him. Among other things, the Holy Spirit said through Peter: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up. . . . Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2: 22-24, 36, 37). (Read all the chapter.)

These people, who were thus pricked in their heart by the words of the Holy Spirit spoken by Peter, were aliens from God, did not believe in Christ; yea, they believed him an impostor, a deceiver of the people at the beginning of this meeting. They needed to be called out of the world, needed to become disciples of Christ, needed to believe in Christ. Hence the Holy Spirit in Peter spoke to them concerning Christ, that they might see their sin in crucifying him, that they might be led to sit at his feet and learn of him all their days, that they might accept him as their Lord and Christ. Hence the Spirit told them to know assuredly, confidently, trustingly "that God hath made him whom ye crucified both Lord and Christ." They obey this exhortation and it brings conviction to their hearts; they believe they have crucified the Lord of glory and cry out: "What shall we do?" In the very anguish of their souls they cry for riddance of the crime that they have committed. In this convinced and convicted condition, while inquiring what they shall do, the Holy Spirit says through Peter: "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. . . . They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2: 38, 41).

Thus three thousand souls in one day were called out of the world and became citizens of the reign of heaven, the church of the living God.

"Many of the Corinthians hearing believed, and were baptized" (Acts 18: 8). "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). "For in one Spirit were we all baptized into one body" (1 Cor. 12: 13). "Except one be born of water and the Spirit, he can not enter the kingdom of God" (John 3: 5).

It is clear from the passages quoted in this article that men by hearing of Christ become his disciples, and through this hearing they are led to believe and know assuredly that Jesus has been made both Lord and Christ; and that this conviction leads them to

forsake this old life and the world, and then they are baptized into the great name of Father, Son and Holy Spirit, into remission, into salvation, into Christ, into one body, into the kingdom, and thus they are completely called out of the world, called of God and of Christ through the holy apostles and prophets, and are therefore members of the church. Thus baptism becomes the final and consummating act of calling men out of the world, of making them members of the church. No one is really and completely called out of, and separated from, the world till he has been baptized into the name of the holy family. No Israelite was out of Egypt, separated from Pharaoh's host, until he crossed the Red Sea, until he was baptized unto Moses in the cloud and in the sea. But when the Israelites had completed their crossing, even their baptism, they were really and completely separated from Egypt. Their baptism was the dividing line. The baptism "unto Moses" was a type of baptism into Christ; baptism unto Moses was the dividing line between Egypt and the wilderness, and baptism into Christ is the dividing line between the world and the church. As the Israelites were in Egypt until they were baptized, so men to-day are in the world until they are baptized into Christ. Let us be sure that we have been called out of the world that we may be saved.

Note.—My quotations of Scripture are made from the American Revised Version, standard edition. Hereafter also they will be made from this edition of the Scriptures.

STEADFASTNESS.

R. C. BELL.

When an evangelist goes into a community to hold a meeting, he meets many pleasant people. Of course, he wants to know who are brethren, so, as he sees new faces in his audience from time to time, he asks: "Is this man or that woman a Christian?" Very often he hears such an answer as this: "Well, they used to be, but they are not trying to live right now." Perhaps at every meeting the preacher holds he is saddened by a dozen such answers. There are hundreds and thousands of this class in the land to-day. Men and women who once started for heaven, but have fallen away, and do not try to live the Christian life now—people who, Christ says, are not fit for heaven. (Luke 9:62.) A deplorable condition! Miserable and unhappy here, with no hope of a happy home in the hereafter. No gathering round the throne of God for them, but a banishment to the world of darkness, forever without God's love, made more unendurable for them because they have seen some of God's goodness in the church here below. Unless they renew their first love and continue steadfastly in it, it were better had they never been born. Their life is indeed a miserable failure. It brings sadness to the heart of the child of God to see his brethren becoming indifferent. What faithful Christian has not felt something of Paul's "great sorrow and unceasing pain" when he sees his brethren

falling away. Some who have been Christians only a short time may read this; let us in the beginning of the Christian life be firmly fixed in the determination that it shall never be said of us: "They used to be."

That it may help us to stand firm let us see at what point the host that have gone back, failed. It was not a lack of knowledge, for they knew their duty, and that they were passing into a condemned state. It was not that they didn't want to be saved at all, for after this life of unrest all want to be at rest. It was a lack of steadfast purpose of heart and stability. Most of these unfortunate ones started in the Christian life expecting to be faithful, but fell away in time of temptation because they lacked firmness.

The young Christian who can say an unfaltering "No" to the wayward companion who tempts him has firmness to build upon, and will become a strong, well developed Christian if he continues to try. The Christian who isn't strong enough to stand for God, even in unfavorable surroundings, is sadly lacking in strength of character and will-power. He should occasionally talk to himself in this way: "I am sure that I can live right if I am determined to do so. The trouble has hitherto lain in my will, not in my surroundings. My will has been a milk-and-water kind of an affair, worthy of a jelly-fish, not of a Christian. I have been impatient with my progress, and have said that if I could not fly to the position of a strong Christian I would scorn to walk slowly to it. I hate trouble and hard work, and that is the reason I do not grow better. I know that Christians with half my advantages, but double my will, are surpassing me every day. Shall the tortoise continue to beat the hare in the Christian's race? He will if he keeps plodding right along, turning neither to the right nor left."

When Daniel purposed in his heart not to eat the king's meat, he didn't eat it. (Daniel 1:8.) After Paul set out to preach the Gospel, though his audience was his jailor, he preached it. (Acts 16:32.) Even so when we start in the Christian life we should live it. If we were half as steadfast in our service to God as we are in our efforts to make money or win social standing, more of us would get to heaven.

One point in which most young Christians fail to develop as they should is in teaching others. Many times they are ashamed to let their companions know that they read their Bibles and pray. Much less will they tell these unconcerned companions of their danger and try to get them to do better. It is a shame for a Christian to be thus ashamed. Many young people are kept out of the church because other young people, claiming to be Christians, do not try to influence them for good. A Christian makes a great mistake when he says: "It doesn't make much difference what I do now; the time hasn't come for me to do good, but just wait ten years, then I shall be a strong influential man in the church, perhaps a preacher, and lead dozens to Christ." Young men, listen: There is work you can do now, which you can't do in ten years, even if you should live. In large factories there is some work that men can't

do; it takes children. So in the church there is work which must go undone if you don't do it. Souls lost! if you don't save them. Some of the boys and girls you should save now will be dead and lost in ten years. Others will be hardened in sin. Now, some younger boy has you enthroned as his ideal, and you can reach him now more effectually than all the preachers can, after ten years' time. It matters not how great and good you may become, you can never atone for your indifference now. If you, young lady, are not showing some one the truth and beauty of Christianity, you are not guiltless. There is nothing more pleasing than to see young men and young women firmly fixed in the Christian life, steadfastly contending for the truth, loving the church better than they love themselves. As long as the church has such young people in it all is well, for this shows a healthful condition throughout all its members.

Among the fallen away we see those who, when young, refused to take part in the public work of the church. A young man is called upon to read the lesson or lead the prayer. He refuses. Next Lord's day he is afraid he will be called on again, or is ashamed because he didn't before, so stays away. It is right for him to do this work, and he can give no reason at all why he shouldn't. His excuse may be that he is not good enough. If so, he is not good enough to partake of the emblems either, for any one who can eat at the Lord's table can also pray and wait on the table. It may be that embarrassment, or the feeling that others can do it so much better than he, holds him back. On that principle the church would soon be left without a leader, for old Brother A. can't live always. The church can make no greater mistake than not to develop its talent, for this very thing leads to the "pastor" system. By far the greater part of the falling away among Christians would be stopped if all, upon coming into the church, could be looked after and put to work by a wise eldership. The church is greatly at fault here. Any ordinary boy can learn to wait on the table and teach the church if he, with steadfast purpose of heart, will try. If he is embarrassed and humble, that is a good sign that he feels the responsibility and will develop into a man who teaches for the good it will do. One of two very pretty things is to see a young man, yet in his teens, stand at the Lord's table, with tears in his eyes, talking of the dying Savior's love, and pleading with the energy and fervor of youth for holy living. The other is to see a white-headed grandfather of three score and ten, with faltering step and trembling hand, stand in the same sacred place, and with that earnestness and tenderness peculiar to the aged righteous, plead in a voice quivering with emotion for the same holy cause. We have no horror of growing old when we are steadfastly resolved to be such a man as this. Now we have the right beginning in the young man and the right ending in the old man pictured above. Let us connect the two with a life of unceasing service for the Master and we have the model Christian life.

The thousands who have fallen away, what are they to do? They are to "repent and pray for forgiveness," then try again. (Acts 8:22.) They are

to submit to Christ anew or be lost, and though they will stumble again, they must never give up the fight, but continue to try faithfully to the end. The Christian and the "backslider" both sin, perhaps one as grievously as the other. The point of difference between them is that the former is always in a penitent and prayerful spirit, while the latter is not. When he is brought to this spirit, he is a true Christian.

BE YE DOERS OF THE WORD.

R. N. GARDNER.

"Be ye doers of the word, and not hearers only, deluding your own selves" (Jas. 1:22).

There is a practical and common-sense way of looking at things. The only way to look at Christianity is to apply its teachings to ourselves, and read the Bible for self-improvement and development. We must not look at it vaguely or from afar, nor dream of the opportunities of another man, and of the work that might have been done in an adjoining State or across the ocean; but let us consider our own possibilities and responsibilities, and do the work that lies right at our own door, that we neglect each day, lest we be condemned at the great Judgment Day of God.

I once knew a man who wrote to a young preacher, saying: "We expect great things of you." It is all right to expect great things of others, but we should not forget ourselves. This man had opportunities at his door to do good. He was a Christian, but there was no congregation in a radius of perhaps twelve miles of his home, and so he never assembled on Lord's day, nor did he use as much effort as he might have done to teach his neighbors. That man could have been instrumental in having preaching in his neighborhood; he could have scattered good religious papers, books or tracts, and have been the means of converting one or two or more people, and thus a little band of Christians be started to work. That would have been doing great things himself; yet he expected great things of another. Now this was a good man, true-hearted and kind, and in many ways self-sacrificing; but perhaps he never thought that the Lord was expecting great things of him. He never looked at Christianity properly.

* * *

Again, you have heard Christians say: "I want to move where there is a strong congregation of Christians, so I can have pleasant religious surroundings." Now this may be all right when other motives to move are in view; but it seems to me that if a Christian is in a community where there are no other Christians, he is in the proper place to save souls, and should not desire to move just to find pleasant religious surroundings. It may take years to do it, but people will sooner or later be influenced by a living example of a true, whole-hearted, loyal Christian who is continually teaching the plain and simple Gospel.

These are some ways of being doers of the word,

and not hearers only. Let us apply Christianity to ourselves and improve our opportunities, lest we be like the servant who hid the talent of his master. The church of God to-day does not need theory, but practice. It does not need logically arranged sermons and rhetorically constructed sentences on such subjects as "The Millennium," "Trinity," or "Whether Paul was Married"; but "Preach the word; be instant in season, out of season; reprove rebuke, exhort, with all long-suffering and teaching" (2 Tim. 4:2). It needs preachers who will cause people to have more faith and to be greater doers of the word. Is not God's love for us, and are not the many blessings he gives us daily, and the thoughts of an everlasting happy life in the world to come, inducements enough to cause us to look at Christianity in a practical way, and to be doers of the word?

* * *

But it is said that salvation is by grace (Eph. 2:8), and so it is. The grace of God means the favor of God. But God does not bestow his favor on any man who deliberately refuses to do his commandments. It is given to man only on the condition of obedience to him; so the grace of God that brings salvation is conditional. Otherwise every man would be saved and Universalism would be true.

Go back to the beginning. God was under no obligation to create man; but he created him and placed him in the garden of Eden with pleasant surroundings. It was the grace of God that gave man these blessings. He sinned. God's grace gave him another chance for salvation upon the condition of obedience. This obedience can not be perfect, neither does God expect it; but man must endeavor to do all he can. Thus it is the grace or favor of God that saves man; for he does not merit salvation, neither can he do anything to deserve or merit it; but God gives salvation if man will only love him enough to do what he commands. If a friend should offer me ten thousand dollars on the condition that I should come after it at a certain time and at a certain place, my going after it at a specified time would not merit the money, but I must go or not receive it. My doing what my friend asked me secured for me the money, but what I did did not merit it. So what we do in obeying God does not merit salvation; but we must do what he commands or not receive salvation.

It is not only necessary to have God's favor in order to the pardon of past sins; but Christians must continue to have God's favor until death, or they will be lost. Whenever a Christian loses God's favor, he loses the only chance of salvation, and if this favor can not be regained, he is lost forever. Then how careful we ought to be to retain God's favor. If you please God you have his favor. To do what pleases yourself, or what some other man has said, may not please God; but to do just what he says, to stand firm for what he commands, though the whole world assails you, pleases him. He looks upon you with favor, and his grace saves you.

If you hear him say, "Visit the fatherless and widows in their affliction," and you fail to heed the command, you lose God's favor, and unless it is re-

gained you have lost the only chance of salvation.

We are taught to assemble on the first day of the week to break bread. (1 Cor. 11:25; Acts 20:7.) God desires us to do this, and those who say he does not have never taken the trouble to find it out, or they are hunting an excuse for not doing it. Suppose when the first day of the week comes you are at home when the church has assembled to break bread, do you believe God's favor rests upon you? If you do, you are only a hearer and not a doer of the word. (James 1:22.)

Brethren, we are left in this world for the same purpose that Christ came into it—to save souls. You and I have opportunities and ability to do it, if we will. We can have preaching done in our own communities; we can give of our own means, be it ever so little, to support others while they preach; we can attend every meeting of the church; we can study the Bible and pray with our families; we can learn to love Jesus and his cause by meditating prayerfully about them day and night; we can love one another and pray one for another. Are you a doer of the word, or only a worthless hearer? I pray that every one who reads this may be saved in heaven, to rejoice for evermore, and that I may meet with you; but I am sure this can never be true unless we apply God's word to ourselves, and be active, energetic, sacrificing Christians in this present world. With each article that I write a prayer goes to God that it may bless us all in traveling home to God, where we will meet, even if we never know each other here. To this end I ask the prayers of all Christians that my heart may be filled with love for God, and that I may be an instrument in his hands to work for him. I do not pray for worldly pleasures, houses, lands, or riches, but only to be just what God wants me to be and to have just the things that he wants me to have to do the most good, be they afflictions or blessings. May God bless us all as we strive diligently to please him.

THE EPISTLE TO THE HEBREWS.

R. H. BOLL.

LESSON XIX.

This lesson treats on the third and last paragraphs under Section 8. The outline of Section 8 is as follows: Section 8—The Superiority of Our High Priest, and of the Place and Manner of his Ministry. Heb. 7:26 and 8:13.

- (1) What Kind of a High Priest We Needed. Chap. 7:26-28.
- (2) Jesus, the Minister of the Real Tabernacle. Chap. 8:1-5.
- (3) The Better Covenant. Chap. 8:6-13.

III. THE BETTER COVENANT. CHAP. 8:6-13.

From the change of priesthood to a change of law, and to a change of the place of ministry, proceeds the wonderful argument of the inspired writer. The next step, with the same inevitable force, carries us to another necessary conclusion—a change of cove-

nant. Since the old covenant had made no provisions for such a High Priest as the Christ would be according to the prophecy of their own Scriptures (Psa. 110: 1, 4); since it knows no such ministry as his, and nothing of such a place of ministry (chap. 8: 2), the conclusion is irresistible that all this must pertain to another covenant; and since the tabernacle and Priest and ministry of this new covenant are so much better than those of the old covenant, it follows that the new must be better. Indeed, the very fact that the new covenant supersedes the old shows that the old must have been inferior; "for if that first covenant had been faultless," then would no plans have been made to establish another. All this is enforced with a quotation from the prophecy of Jeremiah. (Jer. 31: 31-34; Heb. 8: 8-12.)

It may be objected here that everything God does is perfect; how then did he once make an imperfect covenant? The old covenant was perfect in its way, and of its kind. It was a perfect scaffolding, but not a perfect house; and when the scaffolding has served its purpose it is taken away. (See Gal. 3: 23-25.) And another reason is given for the removal of the old covenant: Israel, with whom it was made, violated their part of it. (Heb. 8: 9.) The eighth verse states that God found fault with them.

THE EXCELLENCIES OF THE NEW COVENANT

Are thus enumerated in this passage—

"I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God
And they shall be to me a people:
And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them,
For I will be merciful to their iniquities,
And their sins will I remember no more."

Under the old covenant there was remembrance made of the sins of the people, year by year (Heb. 10: 3, 4); but in the new, God is merciful to our iniquities, and our sins he remembers no more. Under the old, they were born into covenant-relationship with God, and knew him not unless they were taught. But into the new covenant no man can possibly come without knowing God in some measure. That is why Christ's first command to his apostles, when he gave them the great commission, was: "Go ye therefore and teach all nations" (Matt. 28: 19, 20).

But one of the grandest features of the new covenant is expressed in this:

I WILL PUT MY LAWS INTO THEIR MIND

And on their hearts also will I write them. What can it mean? The obedience and worship of Christ's covenant must spring up from the heart. Once men had to obey a law written and engraven in stone. Then the service of God was more or less forced—now it is to be spontaneous. Then they were in bondage—now they serve him in liberty. Then they must—now they will. "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby you cry, Abba, Father" (Rom. 8: 15). Not that there is no law in the new

covenant (if anything, its requirements of life and service are more strict than those of the old); but its laws are written in the heart. From the heart comes the first obedience of the Gospel. (Rom. 6: 17.) Once men were driven to obedience; now God draws them by their heart-strings unto himself. "Yea, I have loved thee with an everlasting love," saith Jehovah; "therefore with loving kindness have I drawn thee" (see Jer. 31: 3; John 12: 32). And God says: "Whosoever will, let him come and take the water of life freely." So is the whole of Christian living—it must come of free will, from the heart, not grudgingly or of necessity. The days of compulsory education are past with us: the law has been our schoolmaster to bring us to Christ; and now it is nailed to the Cross.

A son may work as hard or harder than a slave; but there is such difference! The son does not need being forced and watched, and he does not grow weary. He bears no burden like the slave, for he is following his father's interests and his own. So it is with the Christian's service. A mother feels not the hand of the law of the land when she cares for her child; although there is a law providing for the punishment of mothers who neglect their children. The vast multitude of mothers toil for their children without even knowing that there is such a law in the books; but, whether she knows it or not, it is another law, the law written in her heart, that impels her. When the law of God is in a man's heart, he will do God's will always. (Psa. 37: 31.) This is the ideal of service and obedience; to which we have attained in part, if we are at all Christians; toward which we are growing, and to which we shall attain fully some day. And in that day perfect obedience will go hand-in-hand with perfect liberty.

Sometimes it is argued that this passage (Heb. 8: 10-12) refers to the millennium, or to the day when Christ shall reign, and the knowledge of the Lord shall cover the earth as waters cover the earth. Evidently the writer of Hebrews applied it to his time as well as the time now present. As for its referring to that good age to come, it is not necessary to deny that; for many prophecies have double fulfillments, the first fulfillment being generally more or less typical and incomplete.

One more point: When the old covenant with its temple service went out of force, it was not done away at one stroke. The language here implies that it died a gradual, lingering death, as the stalk dies when the ear has been brought forth. This explains some passages, inexplicable until we consider that they pertain to this period of weaning. (For example, Acts 21: 17-26.) But the chief point is that the new covenant of necessity made the first old, and relegated it to the worn-out things of the past. (2 Cor. 3: 7-11.)

Questions—Why is the new covenant better? Mention some of the "better promises" on which it was enacted. Where did the fault of the old covenant lie? What covenant was it God made with Israel when he led them forth out of the land of Egypt? What is meant by putting his laws into their minds? Were the sins committed under the old covenant remembered again? In what state

was the old covenant when Hebrews was written? (verse 13.)

WISER THAN PETER.

J. W. M'GARVEY.

The following query presents a single instance of the attempts made by recent critics to discredit the utterances of inspired men:

"In the exposition of September 7, Sunday-school lesson, 'The Prophet Like Moses,' one of our church papers remarks: 'An allusion to the Messiah in these verses is of a remote sort, and there is no reason to understand them to refer to any one except the immediate successor of Moses.' Is this a correct rendering, and is the Lesson Committee astray in naming this lesson, and in selecting as the Golden Text: 'This is of a truth that prophet that should come into the world'?"

W. P. Keeler.

"Chicago, Ill., September 12, 1902."

If we had nothing on the subject except the words of Moses (Deut. 18: 15), we might not be able to say positively to what prophet he had reference. Yet the Jewish interpreters, who had nothing else, reached the conclusion that he referred to the Messiah, as is plain from the words of the "Golden Text" quoted by Bro. Keeler. These are the words of the Galileans when they witnessed the feeding of the five thousand. (John 6: 14.) They doubtless reached this conclusion from the consideration that, among the later prophets of the Old Testament, there was not one who was in any special degree "like Moses."

It is usual with the critics who consider themselves better interpreters of the Old Testament than the apostles were, to say that the reference of Moses is not to any individual prophet, but to the "line" of prophets which God raised up in Israel; but if he had meant this he would have used words indicative of this meaning, instead of saying "a prophet." The "church paper" quoted by Bro. Keeler rejects this interpretation, and says: "There is no reason to understand them [the words of Moses] to refer to any one except the immediate successor of Moses. According to him, then, there is no reason to understand them, as the "modern critics" do with one accord, as referring to a "line" of prophets. This is hard on the critics. It represents them, one and all, as adopting an interpretation for which there is no reason. They have done the same in many other instances. But if there is no reason for this, what reason is there for referring the words to "the immediate successor of Moses"? Joshua, who was the immediate successor of Moses, figured eminently as a military leader, but he is not to be compared with Moses in his capacity as a prophet. There is no reason then to suppose that by the "prophet like unto Moses," Joshua was meant. Here are two hypotheses then, for which there is "no reason"; but for the early Jewish interpretation there was a reason, and so, after all, the Jewish rabbis were better interpreters than their modern critics.

But those of us who believe that the apostle Peter, in his first and second discourses recorded in Acts, spoke as he was moved by the Holy Spirit, have no need of such reasoning on this subject, for he settles it for us by divine authority, that the reference of Moses was to Christ. Only those who are wiser than Peter, and who are constantly asserting that the apostles adopted unreasoning rabbinical interpretations of the Scriptures, can call this in question. When they give some proof that they are better interpreters than the inspired apostles, it will be soon enough to pay respectful attention to them. Until then, their vapping assumptions should be allowed to pass like the idle wind. They are in reality included in the very winds of which the apostle speaks when he warns us not to be "tossed to and fro and carried about by every wind of doctrine" (Eph. 4: 14).—Christian Standard.

PAUL'S APOLOGY.

(Quotations from Revised Version.)

J. S. HAMMON.

"For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong" (2 Cor. 12: 13), is thought by some to teach, or at least to admit, that Paul did these Corinthians, a wrong in not teaching them to support him, and that he did not look to them for a support while preaching the Gospel to them. For good and correct reasons he did not look to them for a support; but as both the text and the context were written to combat the idea that he had failed to teach them anything that was profitable to them, I am at a loss to know how any one gets such an idea from such a text. Were I to reach such a conclusion, I would suspect myself of some sort of an apparition; but as "the veil is taken away" by turning to the Lord, I would read: "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards that a man be found faithful" (1 Cor. 4: 1, 2); and in the future I would reject all interpretations of God's Word that involved the faithfulness of any one of his apostles, even though I could give no other. In the year 54 A. D., at Corinth, we find Paul was constrained by the Word, testifying to the Jews that Jesus was the Christ. "And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean" (Acts 18: 5, 6). Is this not equal to, "How I shrank not from declaring unto you anything that was profitable"? And, "For I shrank not from declaring unto you the whole counsel of God"? (Acts 20: 20, 27.) Where is it to be learned that Paul ever shrank from his duty at any place? Five years later (59 A. D.) he said to these Corinthians: "For I know nothing against myself" (1 Cor. 4: 4). Speaking of the things he was to teach, he said: "But unto us God revealed them

through the Spirit" (1 Cor. 2:10); and certainly he would have known it had he failed to teach as he ought. In both of his letters to these people he seems to have taught them pretty thoroughly as to their duty in supporting the Gospel. See ninth chapter of his first letter, entire chapter, but especially four or five verses preceding the fourteenth and fifteenth, which I quote: "Even so did the Lord ordain that they which proclaim the Gospel shall live of the Gospel. But I have used none of these things, and I write not these things that it may be so done in my case." Now, while the subject was up, it seems an opportune time to have made his apology, and not wait till the next year, had he been neglecting them hitherto. Note that in the sixteenth chapter he gave them the same instructions that he had given the churches of Galatia "concerning the collection for the saints." Then we pass to the second letter, where in the eleventh chapter he asks them to bear with him in what he calls "a little foolishness," by which he means that he is going to tell them something of himself — what God has done for him, and what he has done for them — in order that they may see the difference between what he calls "false apostles" and the true, and that he is of the true, and "not a whit behind the very chiefest apostles." His own apostleship being called in question, he said: "But what I do, that I will do, that I may cut off occasion from them which desire occasion. . . . For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ" (2 Cor. 11:12, 13). Verse 22: "Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? I more." At this point he begins a recital of his superior labors and experiences, which he continues through the tenth verse of the next (twelfth) chapter. In this he tells them that he had become foolish, but that they had compelled him, and again asserts his apostleship. "I am become foolish: ye compelled me; for I ought to have been commended by you: for in nothing was I behind the very chiefest apostles, though I am nothing" (2 Cor. 12:11). Combating the idea that he had not been a faithful apostle to them, he says in verse 12: "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works," which he seems to think establishes the point, and in a sort of triumph, like "O death, where is thy victory? O death, where is thy sting?" (1 Cor. 15:55), he asks (verse 13): "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong." Instead of his admitting in this verse that he had done them a wrong, and apologizing for it, it is really a challenge to them to show the advantage any church had had over them, and it is full of meaning in that it shows a consciousness on his part of having fully discharged his duty as to them. The significance of "forgive me this wrong" is, he has made known to them, in this verse, that he esteems them "inferior to the rest of the churches" in one particular; that is, they had not learned it was their duty to support the preacher while he pro-

claimed the Gospel to them; hence he had always kept himself from being a burden to them, had robbed other churches to minister to them. This unfavorable estimate made the rebuke somewhat severe, and to relieve it of seeming harshness and to show that he meant it kindly, he said, "Forgive me this wrong"; which is simply characteristic of a gentleman, and no more meant that he had done wrong than he meant that he was unrighteous or a liar when he wrote: "But if our unrighteousness commendeth the righteousness of God, what shall we say?" "But if the truth of God through my lie abounded unto his glory, why am I still judged as a sinner?"

Gallatin, Tenn.

BIBLE SCHOOL NOTES.

H. H. HAWLEY.

As we are writing these notes, the first year's Bible class are taking their examination on the Book of Matthew. They have made a diligent study of this book, and are prepared for a thorough test of their knowledge of its contents. They have gone over the book carefully three times, by verses, chapters and sections, memorizing much of it verbatim, and learning a synopsis of each chapter. They are now prepared to quote a large part of the book, to give the chapter in which almost any statement occurs, and to give a general outline of the whole.

In a similar manner the class will study, before the end of the session, the Book of Acts and Hebrews. Next year those who return will study several books of the Old Testament, though not, perhaps, quite so minutely. The third year they will master the contents of the Book of John, Romans, Corinthians and Galatians. And the fourth year, if they are so fortunate as to return, they will finish the books of the New Testament, with the exception, perhaps, of Mark and Luke. Thus the student who finishes the course given here has studied carefully almost all of the New Testament and a large part of the Old. And he has laid a foundation that will be of inestimable value to him in his further study of the Word of God.

The question is frequently asked: "Of what use is it to memorize so much of the Bible? Why not study it simply for the interpretation?" The answer is, that the proper way, and, in fact, the only way, to get the meaning is to learn the text. We are not always able to understand the meaning of a passage of Scripture when we consider it by itself. We must compare it with other passages that bear upon the same subject. We must interpret Scripture by Scripture. But this we can not do with any degree of success unless we are familiar with the text of the Bible, unless we are able to call to mind at will the statements of the various writers upon the subject in hand and by a comparison of the same to reach a proper conclusion. The interpretation of the Bible need not

trouble us. Let us learn what it says; the meaning will take care of itself.

But the interpretation of the Bible is not the only thing that is needed. In fact, it is by no means the most important thing to be considered. We might be so gifted in the interpretation of the Scriptures as to understand every doctrine of the Word of God, yet it would be of little value to any one but ourselves if we could not impart that knowledge to others. The great end to be attained, then, in the study of the Bible is to learn how to use it. A soldier might go into battle with a most excellent sword, yet if he were defective in the use of that weapon, he could be of little service to his country. So the soldier of the Cross, however bold and courageous he may be, can accomplish but little in the great warfare against Satan and sin unless he is skillful in handling the Sword of the Spirit. But there is no better training in the use of that weapon than the careful study of the text of the Bible, such as is required here. The student acquires a familiarity with the Scriptures that enables him to recall their teaching upon any subject, and thus he is ready at any moment to use them in the defense or confirmation of the truth. Would that such a thorough study of the Word of God were engaged in by more than those who are attending Bible schools!

"That is all very well for preachers," says one, "but I do not see what benefit it will be to other Christians." My friend, have you not learned that Christ's plan requires every Christian to be a preacher or teacher? True, we need not all speak from the pulpit; but the most effective preaching is often done outside the pulpit. Is any less required of us than of the early Christians? We ought not to fall behind the church at Jerusalem, whose members, when they were scattered abroad, "went everywhere preaching the Word." Nor should we forget that Paul, in the fifth chapter of Hebrews, condemns the Christians because "when they ought to be teachers" they have need to be taught. How often a Christian has an opportunity to speak a word in defense of the truth! How often, too, he is compelled to admit that the truth has suffered at the enemy's hands, because of his inability to "handle aright the word of truth."

"But why should the young ladies be required to study the Bible? Surely they are not expected to preach." Do you think that a woman can be saved with less knowledge of the Word of God than a man can? And is it not the privilege of woman to enjoy the comfort and consolation and satisfaction in the Christian life that can only be gained by a knowledge of the Word of God? But aside from the benefit that the young lady herself will derive from this study, there remains to be considered the fact that even women are not exempted from the duty of teaching. Did not Priscilla, with the aid of Aquila, teach Apollos "the way of the Lord more perfectly"? There are many men and women in the position of Apollos to-day. How important that there be Priscillas to instruct them in the right way of the Lord!

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

ONLY TO-DAY.

HENRY BURTON.

Only to-day is mine,
And that I owe to thee;
Help me to make it thine,
As pure as it may be;
Let it see something done,
Let it see something won,
Then at the setting of the sun
I'll give it back to thee.

What if I can not tell
The cares the day may bring?
I know that I shall dwell
Beneath thy sheltering wing;
And there the load is light,
And there the dark is bright,
And weakness turns to might,
And so I trust and sing.

What shall I ask to-day?
Naught but thine own sweet will;
The windings of the way
Lead to thy holy hill;
And whether here or there,
Why should I fear or care?
Thy heavens are everywhere,
And they are o'er me still.

Give me thyself to-day,
I dare not walk alone;
Speak to me by the way,
And "all things" are my own;
The treasures of thy grace,
The secret hiding-place,
The vision of thy face,
The shadows of thy throne!
—Christian Advocate.

GOLDEN STREETS.

LONDON J. JACKSON.

"And the street of the city was pure gold, as it were transparent glass" (Rev. 21:21).

The report comes from Denver, Col., that "for some time past the authorities of Altman, in Cripple Creek district, which enjoys the distinction of being the highest incorporated town in the world, have been paving the streets with rock taken from the waste dump of the Pharmacist mine. Some of it looked so well that samples were taken at random and assayed, and the returns showed an average value of twenty dollars in gold a ton. As a result men began hauling away the streets' surface, until stopped by the police.

The Pharmacist Company has ceased giving away the dump, and is hauling it to the reduction mills."

Notwithstanding the immense amount of wealth in the United States, we feel our poverty too much to pave the streets of a town with gold. Such is a useless as well as an injudicious expenditure of money. The hungry needs feeding; the destitute needs clothing; the orphan needs educating; the missionary needs supporting; ten thousand ways in which money may be expended to the glory of God and to the uplift and relief of humanity. But in that city which the Seer of Patmos saw, the Lord God Almighty is the supply of all the citizens; nothing is bought or sold; no sense of poverty is felt in all its precincts; and so rich is its builder that the streets are made of pure gold.

IMPORTANCE OF VENTILATION.

PURE AIR FOOD ABSOLUTELY NECESSARY TO GOOD HEALTH.

When the indrawn breath fails to burn up and remove the impurities from the blood, these accumulate with the days and years, and vitiate, first the lung tissues, and by degrees every particle of the physical frame. As the health of the body reacts on the mental and moral life, this impurity-saturated flesh and blood eventually impair the mind and undermine the character. "Fresh air is a primary means of grace, and bad ventilation brings out every taint of original sin," once said a successful educator.

When air laden with minute particles of decaying animal matter, poisonous gases and disease germs from other lungs is inhaled over and over again, for six, eight and ten hours of the twenty-four, it means nervousness and exhaustion, and about one-half the output of the work that might otherwise be secured. Bad air produces, in short, a partial stagnation of all physical functions, and no amount of medicine will ever take the place of the normal quota of clean, fresh air.

For some occult reason, ventilation is considered as a luxury, by no means the necessity that food and drink are. "Night air," also, for some equally mysterious cause, is regarded as injurious. "And yet, what else is there to breathe at night?" as Florence Nightingale says. As a matter of fact, "night air" in the city is far less impure than "day air," and yet people who believe themselves intelligent shut themselves up in ten by twelve apartments and then wonder that they wake in the morning with a "bad taste" and a headache, and a generally "blue" outlook on life.

The ideal ventilation for buildings, large and small, is one that provides a continuous current of fresh heated air through each apartment by means of "fans," vents and other structural apparatus. These, however, apply only to the "unbuilt house." The common method is the opening of a window. This, in reality, does little more than make a "cold spot" in the air near the opening. Two openings of some sort, so that a current is produced, are neces-

sary for any degree of ventilation. A cold room is not necessarily a well-ventilated one.

In fact, the housekeeper of to-day shows little more individual intelligence in the ventilation of her rooms than the savage who knocks a hole in his roof to let the smoke out. Some six hundred years ago, "flues" became a feature of the humblest homes, and later Franklin introduced his "aspirating stove," and by degrees, as we ceased to live in dwellings that let in the outside air at every crevice, one device has succeeded another, and, on the whole, the "science of ventilation" has progressed. But for the rank and file the practice has retrograded, and there is small wonder we were more healthy in log-hut days, when the mud fell out mercifully here and there and let in the life-giving air from outside.

There are no cut-and-dried rules that can be given for the ventilation of houses that are provided with doors and windows only. Methods for keeping the indoor air in a pure state must vary with available convenience. Windows opened a mere crack, top and bottom, at opposite sides of the room, will sometimes effect this. Wire nettings covered with sheer cloth is an old-fashioned device. But if the dwellers in modern houses could only once be brought to realize the actual hourly ills that are caused by the inhalation of bad air, expedients would not be lacking for providing a cleanly atmosphere.—New York Tribune.

Note.—The publisher of this paper is fully persuaded, both from personal experience and observation, that an abundance of fresh air, night and day, winter and summer, is necessary to our greatest happiness and usefulness. Many people, no doubt, live miserable lives from the lack of it. Many Christians are less efficient as workers because of a lack of fresh air. This article from the Tribune is most heartily commended to our readers.

SYMPATHY.

There are few characteristics of our human nature so beautiful as sympathy. It is the silver cord that binds our hearts together, and from the scattering fragments of our great humanity makes all one. Sympathy is the bond that unites many lives, so that a thousand hearts throb in the unity of love. Men may have different natures, like the notes of different instruments—some, harsh; some, mellow; some, soft and gentle; others, thundering in their power—yet sympathy is the harmony of all, as they swell into one great melody without dissonance or discordant note. Such sympathy is possible because we are made in the image of God—not after many patterns and many models, but in one image, so that we can live and labor and progress together. He also gave us the power of speech, so that we can draw closer by communicating the feelings of our hearts.

Some men, however, have no true sympathy; they are all self. They work with others harmoniously as long as they can serve their own ends; but when the sunlight of success fades, the partnership is dissolved. So we find that sympathy is bought

with gold and traded as common merchandise; but in the marts of commerce it is despoiled of all its beauty. True sympathy is the divine element in man. It demands tenderness, sensitiveness, even as in the flowers of spring. They can bend to the cool breath of evening and look upward to the warm midday sun; they can bow their heads when the showers are falling and put forth their cheerful beauty when the clouds are past.

To be sympathetic does not mean to be changeable and irresolute. A weak and fickle nature can not fully sympathize; it needs a strong, brave heart to be able, in spite of its own joys or sorrows, to weep with those who mourn and rejoice with those who are glad. The sympathetic man can draw the veil across his own merriment and the vision of his joy and share the bitterness of another's sorrow; or, if need be, he can dry his tears and silence his cry of grief, lest his despondency should mar another's gladness.

A purer sympathy, larger hearted and sincere, would make the world a nobler world and the man who owned it but little lower than the angels of God; for it is the offspring of the deepest love. "And this commandment have we from him, That he who loveth God love his brother also."—Great Thoughts.

THE DWELLINGS OF PEACE.

Two dwellings, Peace, are thine.
 One is the mountain height,
 Uplifted in the loneliness of light
 Beyond the realm of shadows — fine
 And far and clear — where advent of the night
 Means only glorious nearness of the stars,
 And dawn, unhindered, breaks above the bars
 That long the lower world in twilight keep.
 Thou sleepest not, and hast not need of sleep,
 For all thy cares and fears have dropped away;
 The night's fatigue, the fever-fret of day,
 Are far below thee; and earth's weary wars,
 In vain expense of passion, pass
 Before thy sight like visions in a glass,
 Or like the wrinkles of the storm that creep
 Across the sea and leave no trace
 Of trouble on that immemorial face —
 So brief appears the conflicts, and so slight
 The wounds men give, the things for which they fight.
 —Henry van Dyke, in Harper's.

The way to the heavenly home is by obedience to the heavenly visions.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

WORK.

The life of the Christian is a life of sacrifice and toil. His labors never cease till he is called to his eternal rest, and yet it is the happiest life of all. A great writer once said: "It is better to work out than

to rust out." The Christian should be the most faithful and untiring worker of all — the Christian who claims to follow the Savior, who never had one moment to idle away — the Savior who said, "I must be about my Father's business."

Sure enough, "there is too much playing at religion and not enough enthusiastic hard work." The child of God can always find something to do. The question is, "Do we want to work?" If so, open your eyes, and Duty will cite you to a glorious opportunity. The world may never know of your deeds, but in heaven the Angel of Records will record the same. We must work if we would be saved. Ask yourself the question, What have I done, what will I do for Jesus this year? The year of 1903 is now before us with its vast and countless opportunities. Will I avail myself of the same? There is no promise awaiting the idler; the reward is for workers only. "And let us not be weary in well doing: for in due season we shall reap if we faint not." "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Paul says again: "Work out your salvation with fear and trembling." And be it remembered that it is through "working" for Christ we prove ourselves the light of the world. (Phil. 2: 12-15.)

Bowling Green, Ky.—I was with the brethren at Price's Chapel last Lord's day. The brethren at that place are doing well. This is especially true of the young men, who are nobly taking up the work in the Lord's day meeting. Don Carlos Janes.

Bro. G. T. Ryan reports seventy-eight baptisms and six reclamations as a result of holding meetings in destitute fields last year. Bro. J. H. Mead did the preaching. Bro. Ryan is a member of the Church of Christ at Schochoh, Ky. He says they are encouraged by their efforts of last year, and expect to do more work in destitute fields this year. The church at Antioch bought the tent and contributed to Bro. Mead's necessities. How many congregations will select a new place and there sow the seed of the kingdom this year?

Bros. J. H. Lawson and Byron E. Martin are actively engaged in missionary work in Oklahoma. Brethren, let us not neglect our duty in remembering their wants. This is a new and fertile field, and Bro. Lawson says they hope soon to make it self-sustaining.

Bro. C. C. Parker and Bro. T. W. Phillips are in the Indian Territory, preaching the gospel where it has never been known in its purity. They will appreciate the fellowship of the brethren in this work. Address Bro. Parker at Madill, I. T.

Bro. M. L. Moore reports a good meeting with the church at Pleasant Hill, Ky. Four persons were added to the one body. We have heard that Bro. Moore is a consecrated and faithful worker.

Bro. J. M. Rhodes, in the Primitive Christian, reports a successful meeting at Rome, Kan. Bro. Clayton Gall, who is an earnest and powerful speaker, did the preaching. The meeting lasted a little over one week, and resulted in four noble souls obeying the gospel. Bro. Rhodes then adds: "We are confident the meeting closed too soon."

How often we hear of just such an experience — "the meeting closed too soon." Brethren, is it right to close a meeting with a fine interest and souls confessing their faith in Christ at almost every service? It matters not how many engagements you may have ahead nor how pressing they may be. Why leave a field of ripened golden grain to seek another not yet ready for harvest? Why should the miner, who is striking gold with every stroke of his pick, cease his digging to seek another claim, trusting only in his luck of discovery?

The wise reaper and miner never act so foolish. Souls are more precious than gold. So long as men and women are hearing and obeying the gospel, let us continue to tell of its unsearchable riches. Preacher, do not close your meeting in the midst of a great harvest. Here you are sure to reap; yonder you may not. Let the next engagement wait. The harvesters should reap the ripened field before them, then on to the next.

THINGS OCCURRENT

Dr. L. K. Harding, Editor

From the standpoint of a business man, gambling is a practice to be shunned. In the games of chance called "straight and honest" there is a percentage of from five to thirty-two against the player. The professional is not satisfied with his great advantage. If reports from those who profess to know are to be believed, almost all professionals resort to the use of different devices by which they virtually take the money from the pockets of the unsuspecting player. A gambler, testifying in the famous Canfield case in New York, says that the "square" gambling establishment is a thing of the past.

Booker Washington advises his brethren, the negroes, to get a job, stick to it, save their wages, acquire property, and stay out of politics. If Lincoln had lived, the negroes probably would have been colonized in Central America. There is written evidence that he had this scheme in mind. It was thought that Grant also favored the colonization idea from the fact that he urged the annexation of San Domingo. The majority of the Southern people of to-day would not like to part with the negro.

Governor Taft is very popular with the Philippine people. When the report was spread abroad that he was about to leave the country, the streets were placarded with signs reading, "We want Governor Taft," in English, Tagalog and Spanish. A crowd of eight thousand went to his residence. Speeches were made

by representative men of Manila, urging him to remain, saying that his presence was necessary to the welfare of the islands. He has decided to stay.

The blank cartridge pistol has proved itself almost as dangerous to man as the gun that shoots the loaded shell. Many deaths from tetanus (lockjaw) have occurred since the Christmas holidays. The cities of Louisville, Ky., and Norfolk, Va., suffered the loss of a number of boys, who used these harmless (?) toys in celebrating the birth of Christ. The lawmakers of the land should enact laws to prevent the sale and use of all such death-dealing instruments.

Dr. Lyman Abbott, the noted lecturer, in a speech in Chicago, said of the trusts:

"We can not have a country part democratic and part autocratic. We can not do away with combinations of capital — either of capital or labor. The question is not whether we shall continue to have such organizations, but whether the organizations shall be democratic or autocratic — managed by the few for the benefit of the few, or by the few for the many, with proper regard for the public interests."

Major Roger P. Ames, Surgeon United States Volunteers, has prepared a report on smallpox in Porto Rico. He says that there had been as many as three thousand new cases reported in one month. Compulsory vaccination was instituted, and now this disease is almost unknown. Before the people were vaccinated there were six hundred and twenty-one deaths per year. For the two years following the vaccination there have been only two deaths each year.

Among the many trusts is the religious trust, the Federation of Churches. This trust proposes to allow a denomination that it may select have full sway in a certain community, each denomination, of course, to have its pro rata of territory. The aim of the trust is the conversion of the world to Christ. The promoters realize that competition does not enliven trade in religion, but, on the contrary, brings about very disastrous results. It is not worth while to state that this trust did not accept the New Testament as its code of law and "trust in God" as its motto.

The trust problem is the paramount question of the day. All other issues look small in comparison. The corporation can do anything, and no pricking of conscience results. If there is a soul in a trust, it is one of the total depravity or non-elect order.

A few months ago the poor of the cities ate no meat. It was so costly they could not buy. For the past month coal has caused the trouble. The city poor have been freezing to death. Many died in Chicago and other Northern cities because the price was so great that they could not buy coal. The coal trust, the soulless, is the one to be blamed. Many dealers interested in the trust left Chicago to escape the grand jury.

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J. A. H.

The cordiality with which THE WAY has been received has exceeded our expectations. So far only one letter has come to us expressing regret, while a very great many have expressed pleasure in the change. We believe the paper will be worth three times as much to a home as it has hitherto been; for it much more fully meets the wants of the different ages, classes and conditions of men than formerly. We want our readers to help us, that we may make it as fine a paper as can be published for one dollar.

* * *

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* * *

Quite a number of clubs have come in since some of these offers were first made. The last mail brought one of twenty-two subscribers from Brother D. H. Klusmeier, of Pensacola, Fla. If one hundred brethren would do as well in a year as he has done in a month, we would get our two thousand new names without any trouble; for most of his were new. It does seem that out of the twelve or fifteen thousand people who read THE WAY we ought easily to get the two thousand new subscribers we have called for; and I believe we will. A little boy in Indiana, who attends school, devoted some time on Saturday to canvassing and got two subscribers. He says he will try it again next Saturday. What boy or girl that reads THE WAY can not get three names and the pretty little New Testament, Standard Edition, American Revised, which we offer as a premium?

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* * *

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* * *

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QUESTIONS CONCERNING THE WAY TO HEAVEN.

J. A. H.

We have greatly desired to find time to answer questions concerning Scripture teaching that come to us, but our space has been so limited and our time so fully taken up with other matters, we have not done

much of it. Now we hope to do more of this work. We have many questions on hand, some of which came a year or more ago. Here are some of them: "Who was the Elias of the New Testament? Some say Christ, but we think it was John the Baptist." Answer: The brother is unquestionably right in thinking John was the New Testament Elijah; for so Peter, James and John understood Jesus on the day of his transfiguration, and afterwards the Holy Spirit, through Matthew, established the fact by recording the conversation with approval. See Matthew 17:9-13.

* * *

"For what purpose were the disciples assembled together—1 Corinthians 11:20?" Answer: To attend to the apostles' doctrine and fellowship, to the breaking of bread and the prayers. It was a meeting of the church (see verse 18); but many of those who came to it appear to have been very unworthy; and no doubt it is commonly so yet.

* * *

"Where can the antitype of the Lord's Supper be found in the Old Testament?" Answer: The type is that which comes first; the antitype is that of which the type is the prefiguration. The Lamb of the Passover feast was the type; Christ the antitype. The Passover is more nearly a type of the Lord's Supper than anything else in the Old Testament, it seems to me. It was a memorial feast eaten in memory of the deliverance of the children of Israel from the bondage of Egypt. Moses led them out through their baptism in the sea and cloud for the journey through the wilderness, which was to terminate in Canaan. The Lord's Supper is also a memorial feast, eaten to keep in memory the Lord's death till he comes again. By his death those who follow him are freed from sin, and are led by him along the way that leads to the Celestial Canaan. In interpreting Scripture, we should be careful not to try to make the type and antitype correspond in any points except those mentioned and compared in the Scripture themselves.

* * *

"Is it necessary that every institution in the New Testament should have its type in the Old?" Answer: No. The evangelist of the New Testament has no type in the Old that I know of; nor is any such law of correspondence expressed anywhere in the Bible.

* * *

"Does the Supper which we take every first day of the week represent our Passover? If so, why do we take the Passover every week?" Answer: The Lord's Supper is not the Passover; it is like it only in some respects. The inner room of the tabernacle was an antitype of heaven, but it was not heaven by any means; it was only like it in some respects; it was unlike it in many more. The Lord's Supper is like the Passover in some points, but it is unlike it in very many. On every first day of the week we come together to unite in attending to the apostles' teaching and fellowship, to the breaking of bread and the prayers, because the primitive Christians did

so. See Acts 2:42; Acts 20:7, and 1 Corinthians 16:1, 2.

* * *

"Are we accountable for our evil thoughts?" Answer: An old preacher's answer to this question was: "We are not able to keep the crows from flying over our heads, but we can keep them from building nests in our hair." We may not be able at all times to prevent evil thoughts from flitting through our minds, but we can prevent them from lingering and abiding there. "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23). Our final salvation, or damnation, depends on how we think. If we think pure, godly thoughts, our lives will be in accord with them; but if we continue full of evil thoughts, our words and lives will be evil. Solomon says of the man "that hath an evil eye": "As he thinketh within himself, so is he" (Proverbs 23:7). Speaking of the Pharisees, Jesus says: "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. And 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" (Matthew 12:34-37). "But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things that defile the man" (Matthew 15:18-20). So our words spring out of our thoughts, and by our words we will be condemned or justified at last. No wonder Solomon said, "Keep thy heart with all diligence"; for indeed our salvation in heaven depends upon it.

But how shall we so manage as to think good thoughts? Read the Bible thoughtfully, diligently, daily; give your time and your talents, your strength and your possessions with whole-hearted devotion to Christ and his church; be at every meeting of your congregation (unless you have a reason for staying away that you know God would accept); and like Daniel of old, and every other man who has been mighty with God, be regular, fervent and faithful in prayer. If one does these four things with all diligence and faithfulness, he will surely become purer and purer in heart, in words and in life.

* * *

"What is the sin against the Holy Spirit?" Answer: It is the willful rejection of any word or work of the Holy Spirit, after one has had full opportunities to know the truth. The sin has three characteristic marks: (1) Every one who sins against the Holy Spirit breaks the commandment of the Lord. (2) He despises the Word of the Lord. (3) He blasphemes the Lord. Saul the king broke the commandment of the Lord, for he saved Agag alive, whom he should have killed; and, instead of killing all the herds and flocks, he kept the best of them alive to sacrifice to God at Gilgal. He despised the word of the Lord; for, when he knew well what God told him to do,

he thought best to do otherwise; and he did actually set aside God's word, knowing it to be God's word, and did substitute his own in the place of it. He also blasphemed the Lord; for he assumed that his way was better than God's way, that his wisdom was better than God's wisdom. "Blasphemy is an injury offered to God by denying that which is due and belonging to him, or attributing to him that which is not agreeable to his nature."—Linwood. Blasphemy against the Holy Spirit is a willful, perverse, high-handed sin, differing very much from the sin of weakness, much more from the sin of ignorance. To illustrate: When a man argues that he ought to use the organ in the worship because God requires it, because prophets and apostles used it in Bible times, he sins; but his sin is the least of sins — the sin of ignorance. It may be that God greatly admires the zeal with which he contends for the instrumental music; for he verily believes he is doing God service. When a man acquiesces in the use of the instrument in the worship, knowing it to be wrong, and feeling guilty; when he takes part in the service, perhaps playing the organ himself, wishing in his heart that the church would cease to do this wrong thing, his sin is much greater — very much greater. It is the sin of weakness, and it arouses the indignation of God. But when a man knows well enough that it is not required by Christ, that only singing was enjoined in the New Testament, that for hundreds of years after Christ and the last apostle were dead it was not used in any church of Christ — when he knows that its introduction is a cause of strife and division, and has been from the beginning, and when he persists in using it in spite of all this, contending that the church can not succeed so well without it, he is guilty of the greatest of all sins — blasphemy against the Holy Spirit. For he has broken the commandment of the Lord, by adding to his word, and by causing division and strife; and he has despised his word by setting it aside for his own; and he has blasphemed the Lord by assuming that man is wiser than God, and man's ways better than God's ways. It is a frightful thing to do. As for those who have done it, it is not worth while to waste time in exhorting them, nor breath in praying for them, for their doom is sealed.

* * *

Another question is this: "Can one get to heaven without being baptized?" Answer: I know the way to heaven very well, and when a man wants to get there, I can tell him with ease how to go. I know "the way." But as for the many other roads that run through the country, I am not so sure about them; but I am fearful that every one of them leads to destruction. By all means let us avoid them, and travel in the narrow way that is entered by the straitened (the narrow) gate. This is certain: If one believes with all his heart that Jesus is the Christ, the Son of the living God; if he is indeed a penitent, having made a complete surrender of himself to Jesus; if he is baptized in the name of Jesus Christ, into the name of the Father, and of the Son, and of the Holy Spirit; if he is faithful in the apostles' teaching and fellowship, in the breaking of bread and prayer; if, giving all diligence, he cultivates faith, vir-

tue, knowledge, self-control, patience, godliness, brotherly kindness and love — if with all diligence he does these things, he will never fall, but he will surely find an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. This is the only way I know to the Celestial City. It is a sure way. The Holy Spirit seems to me to talk as though there is no other way. It is frightfully dangerous to risk any other.

* * *

"Is it a sin to baptize children?" Answer: It is not a sin to baptize any one who believes with all his heart, and who asks baptism at our hands. But it is a sin to baptize any one else, whether big or little, old or young. The Lord's order is this: First, teach the people, preaching the Gospel to them; then when they accept it with the whole heart (intellect, affections and will), with penitent souls giving themselves to Jesus, they are prepared for baptism, in which they enter Christ, become members of the divine family, sons of God, heirs of God, joint heirs with Christ; in whom they obtain forgiveness of sins and the gift of the Holy Spirit; in whom they are entitled to all the exceeding great and precious promises of God. None but the taught, who indeed have accepted Jesus as their Lord, are prepared for baptism. It is worth nothing to any other class; but to those, who are thus prepared for it, it is the completion of the new birth, the marriage ceremony by which we are united to Christ and become members of the divine family. See Matthew 28:18-20; Mark 16:15, 16; John 3:3-5; Acts 2:37-42; Acts 8:34-39; Acts 16:19-34; Acts 18:8; Romans 6:1-7; Galatians 3:27-29; Colossians 1:12-14; 2 Corinthians 1:20; Romans 8:17.

WHO SHALL BE TEACHERS?

R. N. GARDNER.

"Be ye doers of the word" (Jas. 1:22). Notice the imperativeness of this command. Be ye doers of the word. This includes all Christians: young, middle-aged and old; the poor and the rich; the educated and the uneducated; those with favorable surroundings and those with unfavorable surroundings; we are all included, none are exempt, and no excuse for failure is provided for in the Bible. "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10). "So then each one of us shall give account of himself to God" (Rom. 14:12).

Indeed, that which distinguishes Christians from sinners, is that one is a doer of the word and the other is not. It isn't difficult for one to discern between a true Christian and a sinner, though the line between the professed Christians and the world is not so well defined as it should be. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10).

Christians must distinguish themselves from the world by being doers of the word; therefore we are exhorted to add to our faith knowledge. I have heard Christians say: "We all know enough if we would put it into practice." I once had respect for that statement, but I have lost it, because the first part of it is so very untrue. If we knew more, enough to forcibly feel how much the Lord is really expecting of us, we would do more. It seems difficult for Christians generally to learn that

ALL CHRISTIANS MUST BE TEACHERS.

As a result of failure at this point many congregations die spiritually, and others are led astray by teachers of false doctrine. With a few exceptions, God's commandments are universal, and what applies to one Christian applies with equal force to all others. Some exceptions are that women can not be elders or speak publicly; neither can young men become elders.

There are no classes of Christians recognized in the Bible to whom some of the teachings of God are applicable while others are exempt. God hasn't taught that one class of people are to become "preachers" and do all the teaching; but all are commanded to teach. It is no more the duty of one Christian to learn and teach the Bible than it is another. We are called to preach, which is to teach, whether farmer, merchant, teacher, doctor or carpenter. If you are a Christian and want to please God you must teach; it would be an absurdity to be a Christian and not to be a teacher. Notice the following passages on this point: "And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves" (2 Tim. 2:24, 25). "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God" (Heb. 5:12).

It is essential, then, for each Christian, whether man or woman, to learn to be a teacher of God's word. Many Christians never take the time to study enough to become a teacher, thinking that must be done by the "preacher"; consequently, when a congregation becomes preacherless, it dies for lack of teaching, or is carried away by false teachers. This is not God's plan. He would have a congregation to be self-edifying, so that, whether with or without an evangelist, the brethren would continue steadfastly in the "apostles' teaching and fellowship, in the breaking of bread and the prayers." If congregations would do this, as many do, evangelists would be free to go into destitute fields and preach to those who never heard the Gospel. I am sure many congregations need the help of some good evangelist, but not to do their teaching, or praying, or visiting the sick, or to drum up money; but to train, teach and develop the members to be teachers, to pray themselves, to visit the sick, and to give. If every congregation were composed of teachers, prayers, and givers, it

would be a strong congregation, even with a half-dozen members.

Excuses are offered that some can't learn to be teachers. If this be true, God has commanded his followers to do something they can't do, for all are taught to be teachers. (Heb. 5:12; 2 Tim. 2:24, 25.) How much teaching a man can do depends on circumstances. One must provide for his own household, and he is at liberty to do it by any honest occupation; but a Christian hasn't the proper conception of his mission in the world unless he goes at his secular labor for the express purpose of building up the kingdom of God. A Christian's profession in life should be Christianity, and whatever else he may be compelled to do should be for the purpose of helping him in his profession. The chief object of every man should be to do service for God, and to make everything else tributary to it, and not to make Christianity a secondary matter. When a man farms, he should do it in order to build up the kingdom of God. When a man practices medicine, he should do it to build up the kingdom of God. If he had this idea in mind, he would never let his practice of medicine keep him from the Lord's day service. If he did, he would be making Christianity a secondary matter. A man had better quit any secular labor that prevents his doing the will of God.

* * *

How much of this teaching should be public can not be determined; but it is certain that if there is only one man in a congregation, or a community, it is his duty to do enough publicly to enable the Christians to meet on the first day of the week to break bread, etc. (Acts 2:42.)

If a Christian lives in a community where there are no Christians, or if he is thrown into such a place for only a short time, he is not a true soldier of God unless he sets to work to build up the cause of our blessed Redeemer. He may teach and work faithfully for months, and perhaps years, and see no visible results; but he must work. He is thus a doer of the word and not a hearer only. Eternity only can tell the influence of a Christian like that.

To be thus faithful in this present world means happiness in this life, and a beautiful, peaceful, happy home in the world to come.

THE DIVIDING LINE.

J. N. A.

In my last article I think it was clearly shown that baptism in the name of Jesus Christ, into the name of Father, Son and Holy Spirit, is to the believer the dividing line between the world and the church; that it completely separates him from the world and unites him with Christ.

Now, if this be true, this thought needs to be emphasized, for many devout worshipers do not believe it. Many of them just as honest as I am have been taught and believe that baptism is of little or no importance; that one is saved before he is baptized. If a man can not be saved except as he enters and

abides in the church of God, and if baptism is the act that completes the acceptance of Jesus as Lord, thus making one a member of his church, baptism is of vast importance.

No honest truth-seeker will be satisfied about this matter till he has carefully studied over and over again every passage in the New Testament bearing on this matter, with the sole purpose of learning all that our Lord has taught, concerning it. The very fact that the Holy Spirit has taught all along this line is enough to lead any lover of God to study honestly and diligently every word he has said. Again, the fact that good, honest, intelligent people believe that one can not be saved, according to the New Testament, without obeying this command with a loving, trusting heart, dependent upon Jesus for salvation, is an additional reason for your most careful consideration of it. These people may be right! No man should feel that he knows all of the truth; but every man should be willing to learn.

In studying this question we must confine ourselves to the New Testament, since it is taught nowhere else. Not even one mention of it is made in the Old Testament. John the Baptist was the first man sent of God to baptize. He had a great revival, and baptized many, many people.

"There went out unto him [John] Jerusalem, and all-Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins" (Matt. 3:5, 6). "And there went out unto him [John] all the country of Judea and all of Jerusalem; and they were baptized of him in the Jordan, confessing their sins. . . . I baptize you in water; but he shall baptize you in the Holy Spirit. And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in [Greek, "into,"] the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased" (Mark 1:5-8-11).

"And John also was baptizing in Aenon near to Salim, because there was much water there: and they came and were baptized" (John 3:23). In these short passages we have almost the entire report of the great revival of John the baptizer. Doubtless he baptized more people than any other one man sent of God; hence called "the baptizer."

Now the meaning of a word may be substituted for the word itself without doing violence to the sentence in which it occurs. Let us try it. Which did John do? Did he immerse, sprinkle or pour? Here are the facts concerning his baptizing:

1. John baptized in water.
John sprinkled (poured) in water.
2. John baptized in the river.
John sprinkled (poured) in the river.
3. John baptized Jesus into the Jordan.
John sprinkled (poured) Jesus into the Jordan.
4. John was baptizing in Aenon because there was much water there.
John was sprinkling (pouring) in Aenon because there was much water there.

Is it not certain to you that John neither sprinkled nor poured? These words will not fit in the sentences used by inspiration.

"And as they went on their way they came unto a certain water; and the eunuch saith, Behold, here is water, what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing" (Acts 8:36, 38, 39).

Here is another case of conversion, in which the baptism is described minutely: 1. They came unto water. 2. One of them asked to be baptized. 3. They both went down *into* the water. 4. The preacher baptized the eunuch while in the water. 5. They came up out of the water.

"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" (Rom. 6:3, 4).

"Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead" (Col. 2:12).

"Let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience and having our body washed with pure water" (Heb. 10:22).

"Husbands, love your wives, even as Christ also loved the Church and gave himself up for it; having cleansed it by the washing of water with the word" (Eph. 5:25, 26).

Now, from these passages it is easy to see the following naked facts:

1. Paul and the Roman Church were all buried by baptism into death.
2. The Colossians were both buried and raised in their baptism.
3. The Hebrew brethren had all had their bodies washed with pure water.
4. Paul told the Ephesians that the whole Church had been cleansed by the washing of water.

Ananias told Saul to arise and be baptized and wash away his sins, calling upon the name of the Lord.

As we have already seen, baptism is the consummating act of separating a man from the world. It is the dividing line, and no man is really called out of the world until he is baptized; hence Paul says all have been cleansed by the washing of water.

Peter says a like figure whereunto baptism saves us. (1 Peter 2:21.) The true believer is baptized into the death of Christ, where he finds the blood, and is cleansed from all his sins; hence by Paul the whole Church is said to have been cleansed by the washing of water, and by Peter to have been saved by baptism.

So, my friend, if you have not been led by faith, love and trust to be baptized into the name of the Father, Son and Holy Spirit, you have certainly never been called out of the world. And if what you accepted for baptism was not done in water, was not

a burial, a washing of your body, and a raising up out of the burial, you were not baptized as the Savior, the apostle Paul, the Romans, the Hebrews, the Ephesians, and the Colossians. This is certain. The baptism of these people was done by the Holy Spirit. Will you risk something less?

CHRIST'S LEGACY TO HIS DISCIPLES.

JOHN B. COWDEN.

It is natural and human for a man, who is about to take his departure to another world, to feel a deep and strong interest in the future welfare of the dear ones whom he is leaving behind; and the assurance that they will be provided for reconciles and consoles him in the sad hour of separation. Doubtless he has toiled and sacrificed all the days of his life in acquiring a legacy that he might have their consolation in the end; and to give this consolation insurance companies have been instituted. This deep-rooted and prominent instinct in man, to provide for those dependent upon him, is the motive and impetus of human endeavor.

Christ was human, and had this same instinct. Almost his last words were those to John: "Behold thy mother." He had no pecuniary legacy to leave her, but nevertheless this instinct asserted itself. Just a few days before this, sitting as it were in the shadow of the cross, he had spoken his farewell speech to his disciples, and at the close of which he bequeathed his legacy to them: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27).

These words are in perfect harmony with the life and character of Christ, for his very nature was that of peace and serenity. He was the bearer of the peace that reigns in heaven to earth; and at his birth peace was proclaimed throughout the earth. A multitude of angels appeared in the heavens praising God and singing, "Glory be to God in the highest, and on earth peace, good-will toward men." Even all nature was clothed in an atmosphere of peace in honor of the advent of the Prince of Peace.

"And peaceful was the night
Wherein the Prince of Light
His reign upon the earth began;
The winds with wonder whist,
Smoothly the waters hist,
Whispering new joys to the mild ocean,
Who now had quite forgot to rave,
While birds of calm sit brooding on
the charmed wave."

Peace seemed to have been one of the divine attributes of Christ, and he carried with him wherever he went an atmosphere of peace. He had but to speak to the storm-tossed waves, and a peaceful calm settled upon the whole sea. His presence always bespoke peace, order and quietude to an angry and excited multitude. He had but to breathe upon them, "Peace be with you," and peace reigned supreme. Hence he is justly and truly called by inspiration "the

Lord of Peace," "King of Peace," and is abundantly able to bestow a legacy of peace upon whomsoever he will. So at the close of his life he said to his disciples, "Peace I leave with you, my peace I give unto you"; and thus bestowed the richest legacy that was ever bequeathed to mortal man.

Standing, as we do, two thousand years from the time of the bestowal of their legacy, and knowing but little of the circumstances and spirit of the times, we can not fully appreciate the import and contents of it; nor did the disciples themselves understand its meaning. That we may have some idea of the impression which these words made upon them, we must know the state of their minds and the circumstances surrounding them. They were sad and heavy-hearted. Christ had just told them that he must leave them; and that meant to them the dissolution of all their hopes and desires. To comfort and console them, Christ had promised them a mansion in heaven, assured them that their prayer would be heard, and promised to send a Comforter, the Holy Spirit, to dwell with them forever. But the fruition of these promises was far in the future, and there was no provision made in them for their temporal welfare; and to their end Christ left the above legacy — peace.

But what a strange legacy! Not money, rich estate, or wealth of any kind, but simply peace, and peace at such a time as then. The idea of peace was absurd to them, for they had never known anything except war. They doubtless remembered the time when the Roman empire swept down on them, and left them subjects of a tyrannical military rule. Military might was ruling the world then, and the sword was the sign of authority. At that very time a horde of German barbarians were gathering in the North and impending the South like a black and terrific storm cloud, ready to swoop down and wipe out the nations and civilizations of the earth. The disciples themselves had been hounded from place to place, and were at that time afraid to breathe the name of Jesus Christ for fear of the Jews. Judas had just gone out to organize and marshal the forces of the mob which was to put Christ to death. Foreign and civil war and mob violence were rife in and around Jerusalem; so they could not entertain such an idea as peace.

Jesus, reading the state of their mind, tells them that it is not the peace they have in mind, but "my peace." "Not as the world giveth give I unto you" — that is social and civil peace. Civil peace was the only peace they knew anything about. Peace to them meant concord and harmony between nations and man and man; but Christ tells them that he does not mean their kind of peace. Furthermore, he tells them later that they will not be permitted to see any civil peace. "Yea, the time cometh, that whomsoever killeth you will think they do God service." "In the word ye shall have tribulation; but these things I have spoken unto you that in me you might have peace."

So what is this peace that Christ calls "my peace," or "peace in me"? He says, "My peace I give unto." So it is something that he possesses and is able to bestow upon others. He then adds: "Not

as the world giveth give I unto you. Let not your heart be troubled, nor let it be afraid." Thereby showing that it is not an outward state — peace between man and man; but an inward state — peace in the heart, in the mind, in the soul.

But what is meant by peace of heart and soul? We shall not attempt a description of this inward state of the heart and soul, but instead shall open up and lay bare two hearts — one in unrest, the other in peace — that you may look in and observe the two states, and by the contrast of the two form some idea of what is meant by peace of heart and soul. Any state, or condition, is better comprehended by observation than description. For instance, if you care to form an accurate conception of atmospheric peace, observe a thunder storm at sea, see the quick and forked lightning, hear the attendant thunder explode and roll, and see the roaring waves, decked and double-decked by the winds, break upon the crags of the shore, and the serene calm that follows is peace. Again, if you care to know what civil peace is, take down your history and read a battle of the French Revolution, and then transport yourself to Irving's "Sleepy Hollow" — that is civil peace. For unrest and storm in the soul, look in upon King Saul's heart, when the Evil Spirit, or "the blues," was upon him, and see the emotions and passions surging there. First a wave of dejection, "the blues," brought on by the consciousness that the Spirit of God had left him, overwhelmed his heart; then a livid flame of jealousy bursts forth, attended by the roar of anger's thunder. Inflamed by hatred, he seizes a dagger, and hurls it at David's head, who sits near by with his harp, endeavoring to quell the storm that is raging in Saul's breast. Now look in upon David's heart. See there the ripples and pulsations of sympathy, the gentle breezes of kindness, and the warm sunshine of love, and hear the melodious songs of joy reverberating in the innermost recesses. The dulcet strains of music that pour forth through the harp from his heart, turning to harmony the discord in Saul's heart, are only an expression of the harmony and peace that reign there. This is peace of soul, the peace which Christ called "my peace," and which he bestowed upon his disciples.

Now, how did Christ bestow, or create, such a state of peace in the hearts of his disciples? Did he bestow it as a spiritual gift, or produce it by natural means, or partly by both methods? We have seen that for a mind to be at peace it must be free from violent passions and filled with gentle emotions, and must contain no forebodings of future, but assurance as to the final destiny of the soul.

As to the eradication of the violent passions and instilling of gentle emotions into the hearts of the disciples, Christ had spent his life to this end. It took years to accomplish it. All of his teaching looked to this end. He pictured the evils and ugliness of all the passions, such as jealousy, envy, covetousness, anger, hatred, malice, lust, and all such, and portrayed by precept and example the advantage and beauty of the gentle emotions, such as sympathy, mercy, kindness, charity, love, etc. Furthermore, his life was a living example of his teachings, and was an ever-

present model for their emulation. So the passions were gradually eradicated by natural means from their hearts, and the gentle emotions instilled.

Now then, Christ, having fitted their hearts by years of discipline and training for the indwelling of peace, proceeds to settle the question as to their future destiny. In every mind, even from earliest childhood, there exists an innate consciousness of the soul's immortality. There is a feeling that this life is not the end of existence, and this feeling is in the heart of the infidel as well as the saint.

"Thou, over whom thy immortality
Broods like the day, a master o'er a slave,
A presence that is not to be put by."

Until a man settles by faith his future destiny, there can be no peace in his heart. The mind that contains doubt, unrest and forebodings of the future never knows a minute of peace, for the existence of such precludes the existence of peace. To settle this question with the disciples, Christ speaks the fourteenth chapter of John. He begins with the hypothesis, "Ye believe in God." Every man believes in the existence of a supreme being, so that was an admissible hypothesis. Therefore he adds, "Believe also in me," for "he that has seen me has seen the Father. . . . Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake." He proves to them by his life and works that he is identical and co-existent with God, and therefore has an equal claim on their faith. As a reward of their faith, he makes this promise: "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. I will come again and receive you unto myself, that where I am there you may be also." As a future dwelling place for their soul, he promises them a mansion in his Father's house; and when they accepted this promise by faith, the question as to their future destiny was forever settled.

But a soul longing and thirsting for immortality is not satisfied by a promise accepted upon faith alone, but demands some assurance; so Christ promises assurance on the condition that they keep his commandments. "If you love me, keep my commandments, and I will pray the Father, and he shall send you another Comforter, that he may abide with you forever — even the Spirit of Truth." The very Spirit of Truth is promised them; and, of course, where Truth dwells, there can be no doubt or mistake in regard to anything, for the future tells them: "The Comforter, which is the Holy Spirit, will teach you all things." Paul, in speaking of this assurance, says: "The Spirit itself beareth witness with our spirit that we are the children of God." So, therefore, this settles beyond the shadow of a doubt the question of the soul's destiny.

So, then, when Christ had fitted their hearts for the indwelling of peace, and they had embraced his promises through faith, he gave them assurance as to their destiny, and thereby bestowed upon them his legacy, peace — partly by natural means and partly by spiritual gift.

Read the lives of the disciples after they had re-

ceived this priceless legacy, and you will find this serene state of peace, "which passeth all understanding," reigning supreme in their hearts and producing as a resultant a peculiar joy that rendered them oblivious of bodily pain and surrounding circumstances. Under all circumstances, their hearts were at peace and filled with joy. Read the stoning of Stéphen, and see him deliver up to God his soul with a complacent smile. Hear Paul and Silas in the stocks in prison singing praises unto God. See Paul, serene and majestic, standing in the boat, tossed in mid-sea by a blinding and terrific storm, and exhorting his terror-stricken companions to be of good cheer, for all will be well. Wherever you find them, they were in this frame of mind.

Christians to-day are promised this same legacy on the same conditions. Those who lay hold on the promises of Christ by an unwavering faith and keep his commandments, will be given this peace of soul, this assurance that they are the children of God, and that there is in reservation for their souls a mansion in the house of God. This legacy is the only possession that will bring happiness even in this world. How often do we hear the man with his millions and the man on the topmost round of the ladder of fame longing for just one hour of peace of mind and soul! They can not purchase with all their wealth and fame one minute of this serenity of mind and soul. It must be bestowed by Jesus Christ.

THE EPISTLE TO THE HEBREWS.

R. H. BOLL.

LESSON XX.

Section 9. Type and Antitype of the Tabernacle and the Service. Heb. 9: 1-28.

I. The Earthly Tabernacle: Its Service and Significance. (Verses 1-10.)

In the first few verses of this chapter (Heb. ix.) we have a condensed description of the tabernacle. For a detailed account of this wonderful tent see Exodus 35-40. The tabernacle is of the more interest to us since it is a type, a "shadow," and a "figure" of present times, patterned after that heavenly tabernacle which Moses saw in the Mount, where the service of God is now performed in reality through Jesus Christ.

The tabernacle was divided into two parts: The first, the Holy Place, veiled at its entrance, in which was the seven-armed candlestick and the table of shew-bread (and the "golden altar" or "altar of incense," not mentioned here; see Exod. 40: 5, 26); then, behind the second veil, the Most Holy Place, a perfect cube. There in thick darkness stood the ark of the covenant, the mercy-seat on it, and the two cherubim with wings outspread over it—the most solemn place on the earth, the place for the "soles of his feet," where in a particular sense Jehovah dwelled. Into the first tabernacle, the Holy Place, entered the priests daily; but into the Most Holy, the high priest alone, once a year, with blood of animals to make atonement for himself and the people.

As long as the service of God was by his command carried on in this typical place, a copy of the true tabernacle (Heb. 8: 5), it is reasonable to conclude that the real, the heavenly sanctuary was not opened yet, which was the very thing the Holy Spirit intended to signify. So all the service of the typical tabernacle, and also that of the temple later, which was "according to" the tabernacle service, was but temporary, to last until the time of reformation, when the shadow should give place to the substance. (Col. 2: 16, 17.)

II. Christ's Ministry in the Real Tabernacle. (Heb. 9: 11, 12.)

The whole parallel between the type and the antitype is not drawn here. Suffice it to state that the first tabernacle corresponds to the church, where God now wants to be glorified (Eph. 3: 21); and while the members of the church of God as living stones compose the spiritual house which is God's dwelling-place, they are at the same time also the priesthood of the New Covenant, to offer up spiritual sacrifices. (1 Peter 2: 5; Eph. 2: 20-22; Heb. 3: 6; 13: 15, 16.)

But it is the high priest, our High Priest, of whom this treats specially. Thrice before it was mentioned that Jesus entered within the veil into the presence of God, where God dwells, not typically, but in reality. (Chapter 4: 14; 6: 19, 20; 8: 1.) Now the purpose and fitness of Christ's death becomes yet more apparent. For under the old order the high priest entered into the Most Holy Place once a year, not without blood. Jesus entered into the heavenly sanctuary once for all time. Did he enter without blood? Was it the blood of goats and calves by which he made atonement? I need not answer.

III. The Efficiency of Christ's Blood and Sacrifice. (Verses 13-28.)

It must be remembered that the death of Christ was the chief stumbling-block to the Jews. "We preach Christ crucified, unto Jews a stumbling-block" (1 Cor. 1: 23). If he was the Messiah of whom the Scriptures foretold such might and glory, they reasoned, why did he die so miserably between two thieves? And how did men get power to slay him? The Holy Spirit had repeatedly met these difficulties. (See John 19: 10, 11; Acts 2: 23.) The old Scriptures also had amply declared that it behooved Christ to suffer; that he was "as a lamb that is led to the slaughter"; that he "poured out his soul unto death, and was numbered with the transgressors." (Isa. 53: 7, 12.) But a new argument is here advanced by the Spirit of God, based on the relation of the Old Covenant shadows to the New Covenant facts. Did they not believe in the efficacy of the blood of bulls and goats and the ashes of a heifer (the water of separation, Num. 19:) to cleanse them from the defilement of the flesh? How much more reasonable to place faith in the blood of the spotless Christ, who, through the eternal Spirit, offered himself unto God! And if the blood of animals cleansed the flesh, shall not much more the blood of Christ release our conscience from guilt?

Again, the first covenant was dedicated with blood; shall not the new covenant be dedicated in like manner? And seeing the new covenant is

greater, shall not the blood of dedication be superior? The tabernacle and all the vessels of the ministry were cleansed with blood under the old covenant — with blood of animals; but the true tabernacle, not made with hands, where Christ ministers? Strangely enough, that sanctuary above must also be cleansed, and that with better sacrifices than the earthly. It verily seems that the disturbing, defiling power of man's sin reached into heaven itself. Once more he observes that because of its superior power the sacrifice of Christ was once for all, and needed not, like the weak offerings of the Old Testament, be continually repeated. Once at the consummation of the ages was Christ manifested to put away sin by the sacrifice of himself.

Thus runs the argument of this chapter. It remains now to notice two very important passages. The first points out when the testament of Jesus Christ became valid. By his obedience unto death he earned unsearchable riches (Eph. 3:8), among which are found the forgiveness of past transgressions, eternal redemption, and an eternal inheritance; which riches he freely dispenses on the terms of his covenant or testament. This testament could not go into effect until after the death of Christ, for a double reason: first, his death was one of the means by which Christ earned his riches and power; second, a testament is of no force while the testator liveth. (Heb. 9:15-17.) It will be remembered by some that the introduction to these lessons presents the Book of Hebrews as essentially the book from which to learn how to properly divide the Word of God. Here, then, we have another of the great Bible landmarks. (See Heb. 1:1, 2; 2:1-4, for others.) Do not go behind Christ's death to find the testament of Christ. People can not be saved now as they were before Christ died. The terms of salvation to sinners and Christians are in Christ's testament, which is recorded in essence in Luke 24:46, 47; Mark 16:15, 16; Matt. 28:18-20; and of which all the rest of the New Testament is but amplification and commentary.

Lastly, note the impressive words that Christ shall appear a second time to them that wait for him unto salvation. His coming will not be salvation to every one; darkness and terror and dismay will it be to all except those who look for him and wait for him. All the true Christians of the New Testament were looking for him and longing for him. The last prayer in the Bible is: "Even so, come, Lord Jesus." "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

QUESTIONS.

Describe the Tabernacle. Where is the Most Holy Place in the new covenant? Who are the priests? Who is high priest? Was the way into the holiest open under the old dispensation? What were

the uses of sacrifice and blood under the old covenant? Point out the corresponding applications of Christ's blood and its greater efficiency in each. Why could Christ's covenant not have been in force before his death? What is his testament? To whom will he bring salvation at his second coming?

PAUL'S ADMONITION TO THE CHURCH AT PHILIPPI. (Phil. 2:12.)

F. W. SMITH.

"So, then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." These are the words of an inspired apostle, and as such demand our most careful and serious consideration. We may treat the words of men with indifference, but when God speaks, all should hear and heed. There are several things in this short admonition to which I wish to call attention.

THE ENDEARING APPELLATION.

"My beloved."—This shows: 1. In what loving esteem Paul held these saints at Philippi. While he loved all the children of God everywhere, still there were some to whom he felt nearer. This feeling resulted from his relation to their conversion. He was the instrument in the hands of God, leading them to Christ. In other words, he was their "father in the gospel." (See 1 Cor. 4:15.) What was true of Paul in this respect is true of every faithful preacher of the gospel. When a preacher leads a soul to Christ, he feels a special interest in that soul, and is always rejoiced when it grows and develops in the divine life, but always pained when it falls back into sin. It is a feeling akin to that experienced by a fleshly father when one of his children does well or acts badly. 2. This manner of address indicated a spiritual relationship. There are two relationships existing between the human family, viz.: fleshly and spiritual. Paul speaks of the fleshly in Acts 17:26: "And he made of one every nation of men for to dwell on all the face of the earth." This shows the flesh and blood ties of all nations, which are separated into tribes and families. The other relationship is expressed in the following: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named" (Eph. 3:14, 15). This relationship involves that union and communion derived through Christ, and which is enjoyed by those only who render obedience to the Son of God. Hear the Master on this point: "Who is my mother, and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren" (Matt. 12:48, 49). Of whom does our Lord thus speak? Note the next verse: "For whosoever shall do the will of my Father in heaven, he is my brother and sister and mother."

Thus we have clearly developed the characters composing the spiritual family on earth. All who do the will of God have entered into this blessed relationship, which unites him or her to every other child

of God, no matter how far distant one from the other may be. I must not seek union with the family of God through some denomination, but by "doing the will of God," which will keep me out of all denominations. 3. From this relationship of spiritual brotherhood we conclude that the children of God should so address each other as to indicate that relation. It is quite common to hear one member of God's family speak to or of some other member as Mr. or Mrs. So-and-so. There is a cold formalism about this manner of referring to each other that is chilling to me. Besides, I have been somewhat confused in exhorting people to obey the gospel who were already members of the church. They had been introduced to me as Mr. or Mrs. by a member of the church, who could have saved both of us from the embarrassment by simply saying "brother or sister." Why it is that God's children will persist in clinging to the stiff conventionalities of society to the detriment of spiritual improvement is strange indeed. Many have adopted the society "hand-shake," that is as destitute of Christian greeting as Mr. So-and-so.

THE APOSTLE PRAISES THIS CHURCH.

"As ye have always obeyed."—1. This was indeed commendable in them. It can not be said of all churches now, for there are very many that are living so far from duty. The sick are neglected, the careless and indifferent members are not warned and exhorted, the gospel is not supported, and many other important duties go unattended. The church at Philippi had fellowship with Paul in preaching the Word. (See chapter 4:15.) They did not only work while Paul was with them, but in his absence they continued faithful. Many do well under the stimulus of a preacher's presence, but when that is withdrawn, they grow cold and indifferent. This was not true of the church at Philippi. They entered the race to run to the end, and in consequence of their steady zeal elicited the merited praise from the apostle. No doubt when this letter was read they felt encouraged. When one does well, it is right and just to encourage him or her. Many an humble toiler's burden would be made lighter from a word of encouragement by some fellow laborer. It serves as a tonic to the soul and is often more valuable than silver or gold. Do not wait until people are dead and then say good things about them, but say them now, while they can hear and feel. Many a preacher has done his best and gone from the service dejected in spirits because no one felt it in his or her heart to say even a word of encouragement about the sermon. The little things done and said in the way of encouraging each other in the Master's service are never lost, but will bear fruit when we are dead and gone.

THE CENTRAL ITEM.

"Work out your own salvation."—1. This was in reference to eternal salvation. They had already been saved from past sins, and are now exhorted to strive for a home in heaven. Paul very clearly indicates that salvation from past sins does not entitle one to an entrance into heaven, but heaven must be won by "working out our salvation." This doctrine is pretty hard on the theory of those who deny that man has anything to do in the matter of salvation,

but we will have to let them and Paul settle the matter. 2. The admonition denotes activity. Idleness is a great sin and a very fruitful source of much evil. It brings discontent, dishonesty and degradation. Much of the woe, misery and ruin of the world is due to idleness. Many churches are actually dying because of a spirit of "do nothing." Work, labor and earnest toil constitute the spiritual life of a church. It is a means of bringing man into the fullness of joy. 3. It carries with it individuality. "Your own salvation." Each must labor. No one can eat, drink and sleep for me. Likewise, no one can believe in and obey the Savior for me. Hence, if every other member of the church fails to work, I must keep at it; or if they all work, I must still work. 4. The work must be done in fear and trembling. Once a sister left the meeting-house saying: "The way Bro. Smith preaches no one can be saved. It makes me fear and tremble." I told her I was glad that she feared and trembled, for if she did not, I would be uneasy about her. The self-satisfied are in danger, but when one fears and trembles, the case is hopeful. If all the churches feared and trembled, the world would soon be in a saved condition, or at least that part of it that could be saved at all. My earnest prayer is that we all may heed this admonition, and fill our hearts with the work of the Lord. The time is short, and we will all soon be on the other shore.

THE BIBLE.

JAS. A. ALLEN.

The Bible is the most wonderful Book on earth. It is translated into more tongues, and read and studied by more people in more parts of the world than any other book ever written. Enlightenment, refinement and civilization are found wherever it has gone; and it is to-day civilizing and refining the savages of distant shores. Savages become sages, and cannibals become Christian men and women when the refining and elevating qualities and influences of the Christian religion are brought to bear upon them. The Bible has almost been carried from the Euphrates to the Ganges, from the rivers to the ends of the earth, and millions scattered over the whole face of the earth now vow allegiance to a crucified King, while countless thousands shout the praises of a risen Lord.

The sacred Scriptures were not written at any one period of the world's history, nor were they written or compiled by any one man. Moses, the first writer, begins about the year 1490 B. C., and John the apostle ends with the Book of Revelation, about the year 96 A. D. From the birth of Moses to the death of John was a period of some 1660 years, and we conclude, therefore, that the books of the Bible must have been in progress of completion not less than fifteen hundred years, and embrace in their historical outline a period of some forty-one centuries. Some of the writers were unacquainted with each other, and, besides this, some of them lived in different ages of the world. Hence the production of this Book called the Bible is an accomplishment of the most wonderful and extraordinary features, and it should have the

respect and serious attention of everybody. Who ever heard of matter for a book accumulating from generation to generation during a long period of fifteen centuries? Nothing short of inspiration could have accomplished this work, and, unquestionably, holy men of God must have spoken as they were moved by the Holy Ghost.

The highest conception that some professed Christians have of the Bible is that it is a good Book for preachers to take texts from, or to be read upon funeral occasions. They do not seem to recognize the fact that the Bible is to be read and studied daily, and that it will benefit a man every day and hour of his existence. Hence they do not study it prayerfully, nor walk by its precepts as they should, and the result is that they are but a poor exhibition of the religion that was taught by Jesus Christ and his apostles. And, to be strictly Scriptural, we must concede that the Bible does not recognize a man to be a sincere Christian who thus neglects his duty and despises the service of the Lord.

But the Bible must be studied diligently and prayerfully. It furnishes man all that he knows about his origin or ultimate destiny, and it teaches and enlightens him as to his duties to God, to himself, and to his fellow-man. It is truly a Lamp to his feet and a Guide upon the path of duty. And the Scriptures should be investigated carefully, and every item of the work or worship of the church should be measured strictly by the divine standard, in order to find whether or not it was placed there by divine authority. One of the greatest causes of innovations in the church, and departure from the New Testament rule, is that Christians are not familiar with the Book which teaches the religion that they profess. No man can determine the difference between Bible doctrine, and the precepts and commandments of men, without he first knows what Bible doctrine is and to whom he must look for authority upon religious matters. When Paul and Silas entered Berea, and began to preach the doctrine of Christ, the people consulted the Scripture in order to determine whether they were preaching truth or falsehood. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scripture daily, whether those things were so" (Acts 17: 11).

Now, as we have stated, the Bible is the work of inspiration. From the days of Moses until John the apostle, men were inspired in order that they might make known the will of God concerning man. The Holy Spirit has, in all ages of the world, made man aware of his duty by addressing him through the medium of apostles and prophets, and not an ordinance of divine service has been established except in this way. Every duty of the church, whether as individuals or as a collective body, was taught by those who were endued with the Holy Spirit for this purpose. It follows, then, that as inspiration is confined to the Bible, there is no divine authority for anything, be it precept or practice, that is not taught and contained in the Bible. In fact, as we have often said, the Bible positively condemns the practice of all that it does not positively require.

There is no reason, human or divine, for a man to reject the Bible, and the Bible alone, as his only and all-sufficient rule of faith and practice. It does seem to us that there is a beauty in walking the straight and narrow way, with faith unfeigned, and with an honest desire to do the right, being governed simply and solely by the Word of God which endureth forever. There is virtue in walking by faith and not by sight. Many who have followed the blind leaders of the blind shall seek to enter in, but they, with their leaders, must, because it is right, be cast into the ditch. The highway of holiness to heaven is not marked out by the precepts and commandments of uninspired and fallible men.

Nashville, Tenn. *Dec 4/060*

FIRST AND SECOND RESURRECTIONS.

P. R. SLATER.

"Blessed and holy is he that hath part in the first resurrection. Over these the second death hath no power" (Rev. 20: 6). The fourteenth verse of this same chapter, also 21: 8, says the "second death" is a "lake of fire." Who is it, then, over whom this "second death hath no power"? John says those who "have part in the first resurrection." The first resurrection, then, belongs to those who escape the second death. What, then, is this first resurrection—from what are they resurrected?

By sin man lost harmony with God, the source of all life. This separation is termed "moral death." In Jesus we regain this life. Here, then, we are resurrected from moral death, without which we would have gone down to eternal death. But John says this death hath no power over those who "have part in the first resurrection." Note, John says he saw the "souls" of the martyrs, and "such as worshiped not the beast." Then in the fifth verse he says: "This is the first resurrection." The first resurrection, then, is a resurrection of the soul. All, then, who have been redeemed in Christ, and thus resurrected from a "moral death," "have a part in the first resurrection." But Jesus entered death's domains, and opened up the grave, and made it possible for a second resurrection, which is called the redemption of the body. (Rom. 8: 23.) In this same connection Paul says: "The creation itself (the body) also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Or those who have been redeemed in Christ are thereby liberated. Then he adds: "For we know that the whole creation (that is, the bodies of all men) groaneth and travaileth in pain together." (Marginal reading says "with us.") Thus all men, whether they have been redeemed in Christ or not, are travailling with those who have been down to the grave, or to the death of the mortal man. We must all go together to the grave, but those "who have the first-fruits of the Spirit are waiting for our adoption, to-wit, the redemption of the body." Note, he says "our adoption." Hence Jesus is to claim his own, whom he has redeemed from a moral death, by re-

deeming the body, and "fashioning it like unto his glorious body." Hence Paul, in Second Corinthians, says we are to be "clothed upon with a house (body, or dwelling place) not made with hands, an eternal habitation"—a spiritual or incorruptible body. Paul says: "There is a natural body and there is a spiritual body." The one goes to the grave in a corruptible state, and puts on incorruption in the resurrection, and thus it is that the mortal man enters into an immortal state, and body and spirit are reunited at the second resurrection. John 5: 20-29 teaches the two resurrections as clearly as it teaches the two deaths. Jesus says: "The Father raiseth the dead and quickeneth them; even so the Son also quickeneth whom he will." "He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." "The hour cometh, and now is, when the dead (morally dead) shall hear the voice of the Son of God; and they that hear shall live." Here is clearly taught a resurrection from a moral or spiritual death, and in contrast with the resurrection spoken of in the twenty-eighth and twenty-ninth verses becomes the first resurrection, and is in harmony with what John says in Rev. 20: 6. The soul is resurrected from a moral death when it is redeemed in Christ, being thus made "holy" by having a "part in the first resurrection." The second death hath no power over it. But in the second resurrection, which is a resurrection of the body at the last day, "all that are in their graves shall hear his voice and come forth," some to "life" and some to "judgment." In verse 24 Jesus says they that have "eternal life" "cometh not into judgment," having "passed out of death into life."

Shelbyville, Ky.

DURABILITY OF THE BIBLE.

J. M. WALTON.

How long will the Bible remain in force among the children of men? Let Jesus answer. In Matt. 24: 35 he says: "Heaven and earth shall pass away, but my words shall not pass away." When will his word "pass away"? He says it "shall not pass away." In Peter 1: 24, 25, it says: "The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever." How long will it "endure"? Peter says it will "endure forever." In Isa. 40: 8, it says: "The grass withereth, the flower fadeth, but the word of our God shall stand forever." How long will it "stand"? Isaiah says it will "stand forever."

And though times and customs change, and ways and fashions come and go, yet the Bible will never change. God's Word will never change. His will to us and our duty to him will never change, but will remain the same until the end of time.

And woe unto the man or set of men who attempt to add anything to the Bible by teaching more than it teaches, or take anything from the Bible by teaching less than it teaches, or make any change

in the Bible by teaching different from its teaching. Wherefore in Gal. 1: 7-9, Paul says: "There be some that trouble you, and would pervert the Gospel of Christ, but 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." Not only is the "curse" of heaven pronounced upon apostles, and pronounced upon angels who would preach any other Gospel, but in the next verse he comes down to us and says: "As I said before, so say I now again: If any man [not only an angel or an apostle, but if any man] preach any other Gospel unto you than that ye have received, let him be accursed." And in Rev. 22: 18, 19, John says: "If any man will add unto these things, God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." So we find that the Bible is unchangeable. We dare not change it, nor pervert it, nor add anything to it, nor take anything from it, nor make any change in it, for it was already complete and perfect in every part and in every way when first it came from the hand of the Author.

Browning, Ill., January 1, 1903.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

The first term of the second session of Potter Bible College closed Saturday, January 31. It has been a very successful term, pleasant and profitable for all. There seems to be no reason why the next term should not be even better. We hope and believe that the school will continue to improve, not only this year, but every year, so long as it shall exist.

At the close of this term a few of the students were compelled to leave, but their places are being filled. Several have entered school within the last two or three weeks, and others are expected soon. Before this issue of THE WAY reaches its readers the few remaining places will probably be occupied.

Bro. M. C. Kurfees, who has charge of the department of Hebrew in Potter Bible College, is expected to deliver a lecture to the students on Monday night, February 2. He comes from Louisville twice a week to instruct his classes, and occasionally finds time to favor us with a lecture or sermon.

Frequently we hear of those who have money they would like to give to some good cause, but are puzzled to know how to dispose of it in a way that will do the greatest amount of good. Some use their money to build libraries, some to endow colleges, and others for charitable institutions. These are good investments, and worthy of commendation, for such institutions are essential to our progress as a nation.

but I beg leave to suggest another investment, which I believe will be productive of greater good, and certainly will be a source of unending satisfaction and pleasure to the giver. There are a few students here who are compelled to leave school before the end of the session because of lack of funds. There are others who would like to come; but are unable to do so because they have not sufficient means. This is unfortunate; for very often those whose worldly possessions are the least are the most faithful and conscientious students; while the sons and daughters of the rich frequently waste both time and money because they fail to appreciate their value. Brethren, if you have money to dispose of, I am sure you can do no better than to use it in sending some worthy young man to school. Try it; it will pay you a hundred-fold. With what pleasure you will note their progress and development; and how eagerly you will watch them as they go forth in the service of the Master, instruments in his hands for accomplishing marvelous good; for you will realize that through your aid they have been made more efficient laborers in the Lord's vineyard. Do not be afraid of encouraging idleness in these young men. They will work so much the more to show their appreciation of your favor. Some of the most efficient Christian workers in the field to-day received their education in this way. There are a few in Potter Bible College now who are being supported thus, and they are among our best students. Try it; it will pay you.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

A PAIR OF SPECTACLES.

LONDON J. JACKSON.

A beautiful painting had hung for some time in a lady's home. On going into the room one day where the picture was hanging, her eyes fell upon it; then suddenly she exclaimed: "I never saw those mountains in that painting before." Why had she not seen them? The mountains, which formed a splendid background in the painting, had been there all the time, rising in majestic splendor until their summit pierced the regions of perpetual snow. It was spring-time at their base, but vegetation grew more sparse as it climbed upward. Clouds hung about them. The dawn of another day was just breaking on the horizon, and flooded those rugged steeps with light and splendor.

The woman had had a defective vision. Not many days before this she had returned from the oculist wearing a pair of new glasses. Seeing through them, many things were discovered which previously were unseen by her.

So it too often is with our spiritual sight. We go blundering along, blinded by the "cares of the world, and the deceitfulness of riches," and fail to see the real and eternal things which make life worth living,

and fit us for the greater life hereafter. Under the blind delusion of sin we bear life's burden, murmuring and fretting, when if only the scales of unbelief should fall from our eyes, we would see the majestic mountains of God's providence, and casting all our care on him, the glorious dawn of another day would break on our horizon, flooding our lives with the light of faith, which shines brighter and brighter even unto the perfect day.

The ancient worthies wore the proper kind of spectacles. They beheld in the glorious painting of God's promises the rich rewards of the faithful, and greeted them from afar, and confessed themselves strangers and pilgrims on the earth. They saw that here they had no continuing city; they sought one to come.

Moses, with a vision undimmed by the darkness of his time, saw beyond the greatness and power of world fame, beyond the frowns and wrath of the king to the glorious era of triumphant peace, and endured as seeing him who is invisible.

Let us pray to the great Physician that the defects of unbelief may be removed, and that we may have the clear vision of unwavering faith to always see him and endure.

LEND A HAND.

Lend a hand to one another;
In the daily toil of life,
When you meet a weaker brother,
Let us help him in the strife.
There is none so rich but may
In his turn be forced to borrow;
And the poor man's lot to-day
May become your own to-morrow.

Lend a hand to one another;
When malicious tongues have thrown
Dark suspicion on your brother,
Be not prompt to cast a stone;
There is none so good but may
Run adrift in shame and sorrow;
And the good man of to-day
May become the bad to-morrow.

Lend a hand to one another;
In the race for honor's crown,
Should it fall upon your brother,
Let not envy tear it down.
Lend a hand to one another,
In their sunshine or their sorrow,
And the prize they've won to-day
May become our own to-morrow.

—Selected.

THE MAN WHO DOES THINGS.

Every institution wants him. He is not looking for positions; positions are looking for him. He does not complain, he acts. He accomplishes results, and these accomplished results speak more loudly in his favor than acres of subsidized newspapers. What the world wants, what the world rewards, is the man who does things. Discouragement and failures are

meaningless nothings to him; results are the substantial things for which he strives and attains. There is a settled air of assured success in his manners, and movements. There is no trouble in selecting him from a crowd. He can be picked out just as unerringly as his opposite, who abides with discouragement and failure, and they leave a more attractive imprint on the countenance. Men who can do things in industrial, commercial and financial life are as scarce as their opposites are plentiful. Opportunities are not scarce, they are plentiful, more plentiful than ever since history was written. They await the poor boy who does things without looking at the clock. People who are always looking at the clock never amount to much in anything. Men who do things never consult the time to see if they can stop; they know time "was made for slaves," not for virile men who enthusiastically do things. Employees who frequently consult the clock will always be employees with no hope of rising. The man who does things may in his absorption forget his meals or his bed, but his opposite will be ever ready ahead of time for both or either.—Selected.

A GOOD PILOT.

A Mississippi boat captain advertised for a pilot. A tall, awkward man applied.

"Do you know where the snags and sawyers are?" asked the captain.

"Wa'll, no, captain, I reckon I do not," was the reply.

"You do not! Well, how dare you apply for the place of pilot? Clear out."

It was the pilot's place to show a little indignation. Straightening himself up, he said: "Look-a-here, captain, I'll tell you what I *do* know. I know where the snags and sawyers ain't." The captain's eyes opened wide; he stared at the man a moment, then an appreciative smile chased away the wrathful look, and he exclaimed: "You are my man!"

The pilot did not have occasion to reply to another advertisement. He who lays his course where the temptations and snares of Satan are not, will safely bring his boats into a quiet haven.—Christian at Work.

RULES TO LIVE BY.

The longer I live, the more I feel the importance of adhering to the rules which I have laid down for myself in relation to such matters:

1. To hear as little as possible whatever is to the prejudice of others.
2. To believe nothing of the kind until I am absolutely forced to it.
3. Never to drink in the spirit of the one who circulates an evil report.
4. Always to moderate as far as I can the unkindness which is expressed toward others.
5. Always to believe that if the other side were heard a very different account would be given of the matter.—Exchange.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. D. H. Martin, of Oxford, Fla., visited the church at Conner, Fla., on the 17th and 18th of January; preached three discourses and baptized two.

Bro. J. E. Starks, writing from Central City, W. Va., says: "This is a growing town, lying two and one-half miles west of Huntington. We are very much in need of a meeting-house here. We have about ten or twelve faithful members, who have been meeting from house to house to break bread, pray, and lay by in store as the Lord has prospered us. We have recently rented a hall, where we will worship in the future."

Bro. B. F. Rhodes preaches once a month for the faithful in Bowling Green, and the third Sunday in each month he visits the congregation at Rocky Hill, Ky. Bro. Rhodes is one of our best workers and preachers.

A recent letter from Bro. Thaddeus S. Hutson reads as follows: "I am engaged in reading the Bible with a class of young men at Palmyra, Ind. I lectured about two weeks each night on the 'Two Covenants.' We had good attendance and attention. The meeting still continues. Four souls have been baptized upon the confession of their faith, and two reclaimed. To the Lord be all the glory. I received my first copy of THE WAY last week. It was an excellent paper. I wish Bro. Harding would reprint his article on 'The Woman Keeping Silent in the Church.' I did not see it, but good brethren have spoken very highly of it."

At Joplin, Mo., beginning March 17, Bro. O. M. Thomson will meet in debate Elder John Kaler, who is a representative of the Church of Latter Day Saints.

Bro. A. Pickerill writes in the Primitive Christian that he recently visited a congregation where some of the members live a distance of forty miles and attend church regularly. Brethren who live near and make excuses for not attending the Lord's day service should think of this.

Bro. G. E. Claus, who is now a student in Potter Bible College, besides doing his school work, preaches regularly for the congregations at Erin and Rose Hill, Tenn., and Mt. Vernon, Ky. Bro. Claus is above the average of his age in intellectual power. He completes the classical course this year, which entitles him to an A.B. degree.

Bro. Claus is an humble, self-sacrificing, hard worker. He goes to Canada in June, where he will enter the evangelistic field. Trusting in the Lord, as he does, for strength, we predict for him a brilliant

success in extending the cause and kingdom of our Lord and Master.

Bro. Burnett said he once visited a congregation where the brethren were all sound — sound asleep.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.

We should count time by heart throbs. He most lives

Who thinks most, feels the noblest, acts the best.

—Baily.

Bros. Will and Frank Ellmore, writing from Manchester, O. T., say: "Our meeting at Harper, Kan., closed with thirteen added to the church. It was truly a season of rejoicing."

THINGS OCCURRENT

Dr. L. K. Harding, Editor

The following is a good argument in favor of the education of the youth. Of five hundred boys in the Indiana Reformatory, thirteen per cent. were illiterate, fifty per cent. had never reached the fourth grade in the public schools, and but five per cent. the High School. Sixty-two per cent. used liquor, eighty-one per cent. used tobacco in some form. Fifty-seven per cent. have never attended a Sunday-school. These statistics are taken from a report by J. A. Orman.

Colonel Arthur Lynch, who left the British army to fight for the Boer cause during the war in South Africa, has been sentenced to death.

The counsel for Colonel Lynch contended that Lynch was a legally naturalized burgher, and had the right to take up arms against the British nation. The Lord Chief Justice held that a British subject had no right to join the King's enemies during a time of war, and that such an act is one of treason against the government.

The objections to the trusts are that they place too much power in the hands of a few men. They are in a position to buy what they use for a price too small. They are in a position to undersell their competitors, and thus drive them from the market. They can restrict production. They can raise prices at will. In a word, they can virtually do away with competition and procure a monopoly in their products or in the service they render to the public.

A treaty between the United States and Colombia has been signed by representatives of both countries. By the terms of the treaty the United States will pay to Colombia \$10,000,000 in gold, and after nine years \$250,000 yearly, for the lease of a strip of land six miles wide, extending from ocean to ocean. The lease is practically perpetual. The United States is allowed to renew at the expiration of one hundred years, and after that for as many more hundreds as

she may choose. This begins to look as if the Panama Canal is only a few years in the future. The treaty is now in the hands of the Committee on Foreign Relations, and will come up soon before the Senate for ratification.

At the Church of the Messiah, in Louisville, Ky., W. H. Ramsey, the pastor, preached a sermon from the subject, "Is the Time Ripe for a Church Trust?" He thinks it is, and expressed the hope that an "ecclesiastical Morgan" would arise to organize this trust and place it in good working condition. Mr. Ramsey regrets that the different religious bodies are obliged to resort to "cheap and vulgar devices" to raise the salaries of their ministers. This trust might be a good thing for the members of the different denominations, but evidently Mr. Ramsey is not looking out for the interests of his brother pastors in advocating its formation. One of the chief objections to the commercial trust is that it deprives a large per cent. of the traveling salesmen of their positions. The pastor sustains the same relation to the religious trust that the salesman does to the commercial trust.

FAITH BRIDGES.

One very common obstacle that civil engineers encounter in railroad construction is a river. If it were not for the rivers! It is a serious problem sometimes how to overcome them; but human ingenuity solves the question. A marvel of mechanical skill, a creation of steel, spans the deep, turbulent stream from bank to bank. Progress is thus possible, and the engineer with his following train dashes over the bridge with undiminished speed.

Still, however securely the structure may be made, there is always a slight feeling of fear that creeps over one as his train comes upon it. A span might give way; the flood may have loosened a pier. It is not until terra firma is touched again that there is the freest breathing. There is an element of mystery about a river which brings the principle of faith into use while crossing one. We trust the bridge builder; we trust the bridge.

In going along life's way, we come to these same rivers of mystery. Our course leads us directly against the inexplicable. Many times do we sit down upon the bank of some such mystery of life, some strange dispensation of Providence, and weep our discontent. We try, by looking at the murky, seething waters, to solve the obscurity. Alas! it is not for us to know, and he who refuses to advance because here is a mystery which is not explained is doing his own welfare a great injustice. God has planned a way over these places. He has made it possible at such times to bring faith into use. He who properly understands his relations with these perplexities of life will waste no time in weeping upon the mystery's brink, but throw out a suspension bridge of faith whose two ends rest on the sure foundation of God's Word, and step firmly across. There is no other material that will serve in such an emergency but faith. We must have bridges; we must have faith.—
Western Christian Advocate.

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of the church, has not the right guide book, and Jesus is not its only Master. It has one book of divine teaching, namely, the entire Bible. In the church the members are required to continue steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and prayer. The churches planted in the apostolic age used no instrumental music in the worship, nor did they have any societies other than the congregations for doing church work. The members came together on the first day of the week to break bread (Acts 20:7), and to look after the wants of one another (1 Corinthians 16:1, 2). Faithful Christians (of the type here described) have been on the earth no doubt from the days of the apostles till now, and there will be some of them till time shall end.

SOME INTERESTING LETTERS.

J. A. H.

Brother G. W. Delp, of Fries, Va., writes: "Dear Brother Harding: I have often remarked concerning THE WAY that I would not be without it for ten dollars a year; and I intend to send you every name for it I can. Your teaching on the Scriptures harmonizes with my understanding of them to a dot; and you are the only man I ever heard, or read after, who expresses himself just as I see it. If my son, who is with you, would give himself up to the great "I AM THAT I AM" as fully as I believe you have, I would rejoice in the thought that my life's labor was not in vain. I would be glad indeed if he should get the idea fully fixed in his mind to continue at Potter Bible College till he is graduated, and then return and start a Bible College on the old homestead. I hope he will be wholly consecrated to Christ."

So writes Brother Delp in a letter containing some money for THE WAY. The students who complete courses at Potter Bible College, at the Nashville Bible School and at the Beamsville (Ont.) Bible School, other things being equal, are much more fully consecrated to God, and are very much better informed in the Scriptures, than Brother David Lipscomb and I were when we began our work as preachers. Other things being equal, such men as Brothers Armstrong, Bell, Gardner, S. M. Jones, Boll, J. P. Sewell, Foster, S. P. Pittman, Ed. Sewell, John Glenn, all of whom have been educated in Bible Schools, and all of whom have taught in them, or are now engaged in editorial work, ought to become much more efficient than Brother Lipscomb or I have done. Brother Lipscomb was nearly sixty years of age when our Bible School work began; he was graduated at Franklin College in his youth, possesses one of the clearest, strongest minds in the brotherhood, and he had been a leading editor among the brethren of the South for twenty-five or thirty years. Yet he said at the close of the second year of the Nashville Bible School that he had learned more of the Bible in those two years in teaching his classes and in preparing the lessons for the Advanced Sunday-school Quarterly, than in all his life before. I had made a similar remark to my classes shortly before.

It is a great thing just to read the Bible through over and over and over again year after year; even thus floods of light pour into a man's soul. But to read the Bible carefully through ten times is a little matter in comparison with what a faithful student, who stays with us four or five years, will do; for he studies the Bible on an average from an hour and a half to two hours daily; he hears almost every question that agitates the religious world discussed again and again; he hears hundreds of questions asked and answered; he memorizes nearly the entire New Testament, and much of the Old; the stories of the Old and the New Testament become as familiar to him as the songs he learned at his mother's knee; if he is indeed a Christian, he lives in an atmosphere charged with the knowledge and wisdom, the goodness and power of God. My opportunities in childhood and youth for being developed in the knowledge and service of Christ were exceptionally good, but they were not to be compared with those our students have. Brother Delp's son has not been with us long, but we have learned to look upon him with pleasure; and we have good reason for expecting that his father's fondest hopes may be more than realized in him. I suppose that nearly every student who comes to us is accompanied by similar prayers and hopes.

* * *

Another letter comes from Regina, Assa., of the great Canadian Northwest. It is from Brother Fred. W. Dafoe, who writes as follows:

"Dear Brother in Christ:—Your card, giving notice of the enlargement of THE WAY, reached me some little time ago, and I feel I must congratulate you on the very marked improvement of THE WAY since its enlargement. I feel now like forcing it into every Canadian home. But, then, we hope very soon to have a paper in this great Western country doing the same work that you are doing with THE WAY, if it be God's will.

"Brother Harding, you people down South have a very faint idea of this Western country, with its millions of acres of wheat fields, and millions more to be taken or bought at from six to fifteen dollars per acre. Brother A. Foster, whom I believe you very well know, and myself are arranging to take a trip, beginning about the first of June, and to go right through the heart of this country, and in love to force the Gospel into every home we can reach. Speak to a man about the church of Christ, and, like Paul at Athens, you speak of the unknown. Our plan means hard work and many trials and sacrifices. I have a wife and six in our family. But it's for God, and if it be his will, it must be done."

The news from Bro. Dafoe is very pleasing to us. He and Brother Foster have our prayers and best wishes. The editors of THE WAY know Brother Foster well, and we are glad to hear of the efforts these brethren are making to advance the kingdom of God. It is missionary work they are doing, and those who know them and the field in which they are working should not forget to minister to their wants. The church at Franklin, Ky., is supporting an orphan child at the Fanning Orphan School, and it also sends

ten dollars monthly to Brother Bishop in Japan. It is not a burden to the church to do these things. This congregation is weak in numbers and it is not strong financially; it has also its home interests to look after, but nevertheless it finds it easy to contribute the money for these two useful purposes. If every church in the brotherhood would select some worthy object and contribute regularly to it, even though the monthly contribution did not average more than twenty dollars per month to the congregation, great would be the work done. It is the regularity of the giving that tells. A church of fifty members which would give to such a fund an average of forty cents per member each month, would contribute the twenty dollars each month; and a hundred such churches would contribute twenty-four thousand dollars per year. Such a sum, sanctified by prayer, and wisely expended in the Master's service, would accomplish wonders in the salvation of men. The brethren who meet regularly in the chapel of Potter Bible College expect to contribute monthly to Brother McCaleb's work. It would not be a bad idea for some churches to inquire into the wants of Brethren Foster and Dafoe, and into the needs of the field in which they are working.

* * *

Brother H. M. Brooks, of Paris, Ill., writes:

"My Dear Brother Harding:—By the goodness of some one to me unknown, I have been a reader of THE WAY for at least two years. And I have enjoyed it as well or better than any paper that I have been reading. The truth is, a religious paper, as a rule, is to me a very sickly thing. I suppose that I am a pessimist of the first class in regard to religious papers. I think in all your discussions you are carrying out the Savior's language in Matthew 23:23: 'For ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith.' I wish some one would start a paper that would tell the whole truth concerning rich men and riches with the same emphasis that they are now discussing faith, repentance and baptism, and the righteousness and unrighteousness of the use of the organ in the church worship. The curse of this present age is greed—unbridled—and pride. Why not give the teachings—I mean the words, without any apology—of Jesus and his apostles on the one topic that Paul declares to be the root of all evil?

"Is it not plain to your mind that unsanctified wealth is the greatest curse of the world? Now, am I mistaken about this matter? If so, what is the meaning of the Scriptures on this question? I wish that some rich man would become converted to the religion of Jesus Christ and unload his riches by starting a paper for the purpose of telling the whole truth on these questions of 'judgment, mercy and faith.'"

Brother Brooks ought not to be a pessimist about religious papers, or anything else. No man is a pessimist who is continually full of joy, and who believes that everything in the universe is working with every other thing for his good, and for the good of all

others who are devoted to God. The fruits of the Spirit are "love, joy, peace," etc., and he who is overflowing with these is no pessimist. He is an optimist of the finest kind. Paul and Silas in the jail at Philippi were optimists, though their backs were bloody, and their feet fast in the stocks; and they were right about it. One of the most important of the Christian's duty and privileges is to keep full of love, joy and peace. The Holy Spirit says that the kingdom of God is "righteousness and peace and joy in the Holy Spirit" (Romans 14:17). Again he says: "Rejoice in the Lord always: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. 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" (Philippians 4:4-7). Again the Spirit says: "Above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to which also ye were called in one body; and be ye thankful" (Colossians 3:14, 15). Not only are we to be full of love, joy and peace, but we are to be thankful—full of thanksgiving. We are repeatedly taught not to be anxious. A Christian is not what he ought to be unless the rule of his life is to be full of love, joy and peace. All Christians ought to be happy-hearted optimists. This does not mean that sorrows will not come into their lives, and that afflictions and tribulations will not fall upon them; but to the faithful even the worst of these bring blessings, and terminate in greater love, peace and joy.

As to the Bible doctrine concerning the rich, it is very plain that "he that layeth up treasure for himself and is not rich toward God" (Luke 12:21) can not with reason hope to be saved. The Christian who possesses much must be rich toward God. But Brother Brooks ought not to fret about it if they are not. He and I should be rich towards God ourselves in proportion to our ability to be. The poor man is under just as much obligation to deny himself and give for Jesus' sake as the rich. His nickle, or quarter, or dollar per week may be as great in God's sight as his wealthier neighbor's ten, twenty or hundred dollars per week; and it follows from this fact that he will be just as selfish, ungrateful and wicked as the rich brother, if both refuse to do their part, and both will be lost, if they do not repent. There is no such thing as salvation for any one, whether rich or poor, who is not rich towards God. He who does not give at all, or who gives parsimoniously, lacks faith and love; he is selfish: and without faith, love and unselfishness there can be no salvation. One person may give five cents each week and be rich toward God, while another who gives into the Lord's treasury ten dollars per week may be miserably poor and stingy towards God. It is not the amount given that makes the great gift in God's sight, but it is the sacrifice made and the love and faith manifested that makes the gift great or small. Remember the two mites of the poor widow, and the comments of Jesus. (Mark 12:41-44.)

THE HEAD.

J. N. A.

Jesus is the Lord, and all Christians are his subjects. Peter said: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). Every one who desires to be a Christian, on becoming one, must in some form of words acknowledge Jesus as Lord. So Paul declares: "If thou shalt confess with thy mouth Jesus as Lord . . . thou shalt be saved" (Rom. 10:9). It is generally admitted that Jesus is King, that he is Lord, that he is Head; but as to how much authority he has in the church is a disputed question. All the divisions in the religious world are proofs of this dispute. All acknowledge that Jesus is in general to be leader of those who are Christians, but that he is to be followed in every particular is ridiculed by most of those who claim to be Christians. When they are assailed for certain practices in religion that the Head does not authorize — that no New Testament church ever did — they make no defense for them as Scriptural procedures, and their only resort is to try to show that you are as bad as they, that neither follow the Lord of the church, thus trying to prove that it is not necessary to follow him, save in "the fundamental essentials" (?). They talk of their "liberty in Christ;" they glory in the progress and civilization of the twentieth century, and ridicule the thought of the church continuing in this age as it was eighteen hundred years ago; they love "broadness" and hate narrowness. Few believe that Jesus is an absolute Ruler, and that all official authority and power is vested in him. I know of no lesson more needed in religion to-day that the relation that Jesus sustains to his church. This lesson, once learned, will bless the deserts and cause the church to flourish wonderfully. In the religious world to-day Jesus is literally dethroned by his friends (?). Is it not sad to see him trampled under foot of man, his blood counted an unholy thing, and the wisdom of God supplanted by the wisdom of man? Yet this is the awful spectacle continually presented to our view as we gaze out into the religious world. Hundreds and thousands of conflicting doctrines are held by the many churches in the world to-day, and all of these churches claim to be the church of Christ and to take Jesus as Lord. What a root of infidelity and skepticism in the very home (?) and among the very friends (?) of the religion of Christ. Husbands and wives, fathers and sons, mothers and daughters, yea, all relations, ties and kinships are torn into splinters by these conflicting doctrines, yet all claiming to be Christians, all have in some way accepted Jesus as Lord and claim to belong to the church of Christ. "Why call ye me Lord and do not the things I command?" "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. . . . Is Christ di-

vided? Was Paul crucified for you? or were ye baptized into the name of Paul?" (1 Cor. 1:10, 13).

Hundreds, yea thousands, of young men in homes where these divisions exist are standing aloof from religion because father and mother are divided. They can not doubt father's wisdom, neither can they go against mother's religion. Thus fathers and mothers are keeping their children from Christ; while all the time the Bible with undying utterances is begging these fathers and mothers "to speak the same thing [in religion], and that there be no divisions among you [them], but that ye [they] be perfected together in the same mind and in the same judgment," that their children may believe that God sent Christ into the world.

Again, there are fathers and mothers kept from Christ by the divisions of their children. I know a family in which there are four boys (now men), and these boys stand two against two, in religion. Their old father and mother never believed in Christ. They are now old and ready (?) to "go the way of all the earth," and Death, like a thief, is crouching near their home, and soon he will snatch them away for the everlasting judgment. Why are they not Christians? The mother says: "I have four of the smartest boys in the world and they can not understand the Bible, and, of course, I can't. God put me here, and he can take me away at his own good time." Oh, the sin that crouches at the door of those who are responsible for the division in this home! At the judgment, would it be just in God to banish this father and mother from his presence and yet save those boys who are responsible for their not being Christians? We could not believe that God could act thus. Infidelity, skepticism and unbelief of all shapes and shades are the offspring of these divisions. But men have been taught that these religious divisions are innocent; yea, they have been taught that they are good, until people think they are entirely harmless. Nevertheless, this teaching of men does not lessen the heinousness of the crime attached to divisions caused contrary to the Head of the church. The anathemas of God are pronounced against those who cause these divisions, and everlasting destruction from his presence is the final portion of all those who persist in them.

But how can these divisions be uprooted? In one way, and only one way can it be done, and that way is by giving to Christ all the authority given him by heaven when he was made Head of the church. The government of Christ is an absolute monarchy. The three branches of government — legislative, judicial and executive — are all vested in him. He is the Supreme Law-maker; beside him there is no other. As the human body is subject in all matters to its head, so must the body of Christ (the church of Christ) be subject wholly to Christ, its Head. The only part the church is to perform in this work is to submit always and everywhere and in all things. God has crowned Christ with honor and glory, in that he has exalted him far above all authority, rule, power, dominion, every name, and has put all things in subjection under his feet and made him head over all things to the church. See Eph. 1; Col. 1:18, 19. In

this great subjecting of all things to Christ there is but one thing excepted, and that is God.

It seems clear from God's teaching that he never intended man to make laws for man, and thus rule over man. This came in at the door of all man's curses — sin. In rebellion against God, human governments became necessary for the protection of righteousness, and hence they were ordained to rule those who would not submit to God. If sin and rebellion were to cease to-morrow, all human governments would be without a mission. In rebellion against God, these governments originated; and they can exist only in this rebellion. None but the rebellious can make laws and rule over man. Jesus has the exclusive right to rule over man, and all other authority and rule in the universe exercised over man is usurped authority and rule occasioned by sin. It hurts man and unfits him for the kingdom of God to rule in civil governments — to rule man. God is the only Ruler of man. Whenever a man accepts Christ he surrenders all kind of authority and rule over man. This principle shuts all Christians out of civil governments. The reign of heaven was introduced for all those who are willing to be ruled by heaven. No one can enter this government save those who will surrender submissively and unconditionally to Jesus. It is the only government in the world in which every citizen is only a subject and can not occupy a higher place. The only road to promotion in this reign is humble submission to Jesus, the Ruler.

This is one reason why the early disciples could not understand the nature of this government. They had never known a government in which there were no places of honor, dignity and authority — men-rulers. They could not conceive of such a government; so they began at once "to run for office." "But Jesus called them unto him and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister and whosoever would be first among you shall be your servant." (Matt. 20:25-27).

The mission of the church is to train men and women to be ruled; and he who misses this training would as well be out of the church. He can not be saved. Heaven is a place for the ruled. All worship and service that is not submission to Jesus is vain. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven" (Matt. 7:21). The kingdom of heaven is a government wholly divine. There are no men-rulers in it. All churches, almost, to-day are human governments, in which there are many lords — big lords, little lords, and all kinds of lords — that are exercising authority over the little ones. The Pope of Rome is a man-ruler; the Methodist Church is full of men-rulers, and their subjects are afraid to disobey them. The Bishop himself is a young Pope. Much of the worship and service rendered to-day in the name of religion is submission to men.

"All rule," "authority" and "dominion" are

rivals of Jesus and his government, and God has placed him far above them all that he may bring them to naught. Thus will be fulfilled the prophecy concerning this government: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms and it shall stand forever" (Dan. 2:44). So Jesus must reign till he shall abolish all rule and all authority and power. See 1 Cor. 15:24-28.

Nothing is more displeasing to God than for "rule," "authority," "legislation," "men-rulers," to spring up in his government, for this is but defeating the very ends to be accomplished. And addition to, subtraction, or departure from the laws, rules and regulation given by the Head is assumption of authority that belongs to Jesus. It rejects him. "For it was the good pleasure of the Father that in him should all the fullness dwell" (Col. 1:19). "In whom [Christ] are all the treasures of wisdom and knowledge hidden. . . . As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving. Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power" (Col. 2:3, 6-10).

So the Head of the church is infinite in mercy and wisdom; all authority is his. All the fullness of the Godhead dwells in him, and he is made unto us wisdom from God. Thus the church has an infallible Head. He can not err. All his laws, rules and teaching are divine. This is the true doctrine of infallibility, of which the Pope of Rome is a perversion.

CAN THE PEOPLE UNDERSTAND THE BIBLE?

R. N. GARDNER.

How often do we hear the following statement about the Bible: "I can't understand it." Let us think deeply, be honest with ourselves and with God, and study that statement, for it may be a matter of salvation or condemnation to the man who makes it. Is it really true that any accountable man can not understand the Bible?

If the statement be true, many men are perfectly helpless in regard to their salvation; for it is plainly stated that no man can enter heaven except he obey the teaching of God; and if he can not understand the Bible, he can not know when he is obeying. If the statement is not true, many men are misrepresenting the facts, and may be lost because they think they can not understand the Bible. If it were meant by this statement that a man can't understand all the Bible, or that some men can't understand more than others, no one, I suppose, would

feel disposed to call it in question. No one can understand all the Bible, and some men can understand more than others; but every man can understand much of it—all that God requires of him—and the more he prayerfully and diligently studies it, the more he can understand it.

There are some things connected with Christianity that men should not try to understand, and about which they would be better off if they would never study; they are the things which belong to God. That which is made known, revealed, belongs to man, and man can understand it. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deut. 29:29).

* * *

What kind of an idea does a man that says the Bible is a mystery have of God? He must think that he is unjust to make a plan by which man must be saved, not giving him power to understand it, and then letting him be lost because he doesn't obey that which he could not understand. Surely a man that says he can't understand the Bible is very thoughtless. I would be afraid of casting a reflection upon God's wisdom to say: "I can't understand the Bible."

Does a man who says he can't understand the Bible believe that God intended for only a few, the preachers, to understand it, leaving the remainder of the world in blissful ignorance of his requirements, or to depend on the preacher for what they know? If so, what course of reasoning leads you to the conclusion? The preacher is human, no more intellectual naturally than ordinary men. They have no way of learning the Bible except by studying it, and all have that opportunity. A man who devotes all his time to the study of the Bible will learn it more quickly than those who can spend only a short time daily in the study of it; but any man can and should learn it. The "preacher" is not the only one whose duty it is to grow in knowledge, but we must all grow. "Brethren, be not children in mind: yet in malice be ye babes, but in mind be men" (1 Corinthians 14:20). "But grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18).

To be a Christian, firm and steadfast, one must be able to distinguish between true teaching and false. "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting" (2 John 10). See also 1 Tim. 1:3; 6:3-5. There is no way of avoiding and turning away from false teaching without knowing the true teaching, and there is no way of knowing the true without we can understand the Bible.

One great religious body teaches its members that they can not understand the Bible, so that they never read it themselves, but depend exclusively on their leader. Christ never made "priests" of any class of his followers that they should do the work of other Christians. In the secular pursuits there are specialists who are recognized as the proper persons to do the work in his line; but in Christianity God doesn't have specialists. He requires each Christian

to do his own work—not some of his commandments, but all of them. The demand of the age, however, seems to be to make the preacher a "specialist," to do religion for the members of his flock. I once heard of a lawyer who wanted to become a member of a certain denomination, giving as his reason that he could pay the "leader" to do all his praying, reading, visiting the sick, etc., for he had no time for these things. This is the tendency of the times; but God makes each Christian's duty a personal matter. "So then each one of us shall give account of himself to God" (Rom. 14:12).

Again, we are taught that we shall be judged by the word. (John 12:48.) Will God judge us by the word and then not give us power to understand it? I know of no other religion that is so slandered. If a Mohammedan is assailed about a practice, he appeals to his Koran; a Mormon to the Book of Mormon, and by it he is justified or condemned. True enough, these men must study their books of doctrine; but when properly studied, they are understood. Is it possible that these false religions can be understood, and the true religion, the only one by which a man can be saved, whose Author is God, must remain a mystery?

The fact is that Christians expect to understand the Bible by reading it on rainy days, or at other spare times, and that without properly dividing it, or without a definite purpose in view. Suppose I approach an ordinary day laborer with the question: "Can you read Hebrew?" He promptly answers: "No, I never studied it." Ask him another question: "Do you understand the Bible?" He answers: "No, I can't understand it." He should have answered this latter question as he did the first one, "No, I never studied it"; for that is the reason people do not understand the Bible. Parents send their children to school to study everything else, but leave out the Bible, the most important of all studies. Parents must give account to God for not teaching the Bible to their children. The importance of Bible study demands that we give more time to it than on Sundays. People who seldom read a chapter in God's word spend hours a day on light literature, "poultry and politics," and then cry out: "I can't understand the Bible." Many are called, but few chosen.

* * *

It is an erroneous idea that the Bible is a mystery, or that Christianity is a gorgeous display. God intended that the unlearned should understand his word, that the worship should be simple and within reach of all classes. Everything under Christ is simple. Worship is simple. "Our assembling together to worship should be in simple style. In the use of God's money all waste should be avoided, and every dollar applied to the highest possible good. Thousands in the present age of carnality and pompous display are only known as Christians in superb houses of worship. Men will spend thousands for a factitious and formal religion, while at the same time they exercise not enough moral courage to curb one gross sin. They would hide their hypocrisies in the silken draperies of mock formality, and pay large sums in support of a tilting and tem-

porizing preacher, rather than bow in humble adoration to the King eternal and invisible."

Christ himself chose Galilee fishermen to promulgate his cause; not the rich and learned, but the poor and unlearned. He sought to avoid display and popularity. Let us praise God because he did make his religion plain, his teaching plain, his worship simple.

The man who refuses to read the Bible, saying he can't understand it, will be sure to be lost, unless he repents and reforms. A request: Will those who think they can't understand the Bible ask these two questions? 1. In what particular is the Bible more difficult for you to understand than any other book? 2. Upon what subject pertaining to man's salvation do you find the Bible a mystery? The answer to these two questions would, doubtless, be interesting to the readers of THE WAY, or, if you prefer, I would be glad to hear from you.

THE EPISTLE TO THE HEBREWS.

R. H. BOLL.

LESSON XXI.

Section 10. The weakness of the sacrifices under the Old Testament, contrasted with the power of the sacrifice of Christ under the new will of God. (Heb. 10: 1-18.)

I. The Inefficiency of the Jewish Sacrifices. (Verses 1-4.)

If the sacrifices of the old covenant had answered their purpose perfectly, it would not have been necessary to repeat them. One offering would have cleansed the people from sin. But the law having only the shadow, not the reality, in the sin-offering, as in all other points, could not really cleanse the people. Every year their past sins were remembered, and must be atoned for again (Lev. 16: 21.); for it was impossible for the blood of bulls and goats should take away sins.

II. The Institution of the New Will, and Its Efficient Sacrifice. (Heb. 10: 5-18.)

In these verses we have a quotation from Psalms (Psa. 40: 6-8): "Sacrifice and offering thou wouldst not, but a body didst thou prepare for me; in whole burnt offerings and sacrifices for sin thou hadst no pleasure: then said I, Lo, I am come (in the roll of the book it is written of me) to do thy will, O God."

It was a prophetic passage. At the time when it was written God still desired animal sacrifices, and was pleased with them, for they were offered according to his expressed will and the terms of his covenant with Israel. But, as the passage declares, it should not be so forever: a time should come when God would no longer delight in burnt offerings, and would refuse to accept them. This prophecy was written in the past tense, instead of the future, as one might expect; but often the prophets spoke of events yet far in the future, as though they were past, and, by the Spirit of God, called the things that were not as though they were. For an instance, see Isa. 53: 1-9. Now at the time when God would no longer

have the sacrifices of the Jewish covenant, a mystical speaker appears, who says: "Lo, I am come to do thy will, O God." What will? Not the old, for he has just refused to accept its sacrificial ordinances any longer. A new will then. Thus the speaker introduces the new will of God: "He taketh away the first that he may establish the second." What the sacrifice of the new will would be he does not leave us to guess. "A body didst thou prepare me." His own body, the perfect sacrifice of the new covenant.

Looking at the original context of this quotation (Psa. 40), it does not seem to refer to Christ; but the quotation itself could not apply to any other being in the range of revelation. It is one of those numerous productions that are woven into the warp of the Old Scriptures, dark, half-hidden, to be explained in God's time. So when animal sacrifices had fulfilled their typical mission, and could no longer suffice, Christ came, and with his sacrifice did away with the sacrifices that were imperfect, and, therefore, with the former covenant given through Moses, and established the New Will, or Testament; "by which Will we have been sanctified through the offering of the body of Jesus Christ, once for all." For "the blood of Jesus . . . cleanseth us from all sin" (1 John 1: 7).

There was a significance in the fact that the priests and high priests of old stood, offering often the same sacrifices. Our High Priest, having offered one sacrifice for sins forever, sat down. That part of his work was over. By his sacrifice his people are sanctified; their sins forgiven and forgotten. And now he is sitting on the right hand of God, making intercession for his people, and awaiting the time when his enemies shall be made the footstool of his feet. He is not waiting in vain. God has declared that the day shall come when in the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord. Jesus Christ himself shall come to take vengeance, to execute judgment, to convict the ungodly of their ungodly works, and of all the hard things which ungodly sinners have spoken against him. (2 Thess. 1: 7-10; Jude 14, 15; Luke 19: 27.) The nation shall be his inheritance, and the uttermost parts of the earth his possession. He shall break them with a rod of iron, and shall dash them in pieces like a potter's vessel. And who shall be able to stand? "Now therefore be wise, O ye kings, . . . kiss the Son lest he be angry and ye perish in the way, for his wrath will soon be kindled. Blessed are all they who take refuge in him" (Psa. 2).

The argumentative portion of "The Letter to the Hebrews" ends with this lesson. As we look back over the inspired argument, we can not fail to perceive that the writer has a method—a peculiar method not seldom employed in learned treatises. His logic is not startling; after the first chapter nothing appears unexpected, no argument that had not before been broached or hinted at. The first chapter is almost an outline of the letter—the seed and embryo of the whole. The rest is a smooth elaboration. Convincing and persuasive in style, it is free from that element of bullying that pervades so many

religious writings, and often arouses the prejudice and antagonism of those that should be saved. When we consider the systematic arrangement, the clear logic, the careful composition, the stately, rhetorical flow of the language, we may find reason to conclude that the Holy Spirit was here working through an educated and cultured mind.

QUESTIONS.

Are the arguments advanced in this section new, or had they been broached before? What circumstances shows the inefficiency of the Old Testament sacrifices? To whom does the quotation from Psalms apply? What is signified by the fact that the priests stood, and that Christ sat down? How does the Holy Spirit testify to the perfect efficiency of Christ's sacrifice? (Verse 16.) Who are the sanctified? How long will Christ set at God's right hand?

Note.—The word "sanctify" means "set apart," and, inferentially, "purify" and "cleanse." That which is set apart for God's use must be clean. (1 Thess. 4: 3, 7; 2 Tim. 2: 20, 21.)

ANNUAL REPORT.

J. M. M'CALEB.

I have already given a detailed report up to July 1. Beginning with this date, the amounts received up to the end of the year are as follows:

July: By Jas. A. Harding, \$17; E. M. Homer, 75 cents; church at Edwina, O., for school, \$5; church at Kedron, Ky., by J. H. Mead, \$3.60; Mrs. L. P., Lafayette, Ind., \$1; A. B. S., Strother, Mo., \$2; church at New Salem, Ind., \$15.70.

August: Highlands Church, Louisville, Ky., for school, \$5; self, \$5.30; church, Edwina, O., for school, \$5; A Brother, Dibrell, Tenn., \$3; Mrs. L. P. Lafayette, Ind., \$1; by Christian Leader, \$7.50.

September: Church, Camden Point, Mo., \$2; Highlands Church, Louisville, Ky., for school, \$25; self, \$5.40; church, Edwina, O., for school, \$5; Sister M. S. D., Harmes, Tenn., \$1; Mr. and Mrs. E., Harmes, Tenn., \$5; Mrs. A. M. C., Outcrop, Pa., \$1.

October: Church, New Salem, Ind., \$10; church, Edwina, O., for school, \$5; Sister B., Florence, Ala., \$1; church, Winchester, Ky., \$10.

November: By Christian Leader, \$2.50; by Jas. A. Harding, \$28; church, Edwina, O., for school, \$5; New Salem, Ind., \$6.20; F. G. O., Students' Home, \$15; Highlands Church, for school, \$10; same source, \$28; Miss "Tilly's" Sunday-school Class, for school, \$2.50; N. M. N., Tullahoma, Tenn., \$3; A Brother, 10; A Brother in Texas, \$5; H. C. L., Vine, Texas, \$10; E. M. M., Maxie, Tenn., \$3; Miss J. S., Canada, \$2; J. T. C., \$3.50; Ollie R. W., \$5.50; W. L. B., Celina, Tenn., \$2.50; R. E. R., Charco, Tex., \$1.50; R. W. L., Thiatira, Miss., \$5; M. S., \$1; Miss E. M., Nolensville, Tenn., \$2; Mrs. B. T. E., for Students' Home, \$5; church, Woodberry, Tenn., \$2.39; Mrs. J. H. L., Wildersville, Tenn., \$5; J. R. W., \$1.25; A Brother, \$5; J. R. C., Bankston, Ala., \$5; W. F. B., Dallas, Tex., for school, \$5; R. E. R., Charco, Tex., \$5; A Brother, \$4; Z. T. D., \$3.54;

J. R. W., Wier, Tenn., \$1.25; S. M. D., Bandana, Ky., \$1; J. J. T., Murray, Ky., \$1; Mrs. J. J. T., 75 cents; "Little Davie," 25 cents; Miss J. D., Buchanan, Tenn., 50 cents; R. O., Franklin, Ky., \$5.

December: Church, Edwina, O., for school, \$5; unknown, \$5.

The amounts received each month for different purposes are as follows:

	Self.	School.	Students, Home.
January	\$219 32	\$ 10 00	
February	20 10	5 00	\$ 5 00
March	82 19	15 00	4 50
April	92 80	15 00	
May	64 00	25	100 00
June	101 29	5 00	51 00
July	40 05	5 00	
August	16 80	10 00	
September	14 40	30 00	
October	21 00	5 00	
November	159 63	22 00	20 00
December	5 00	5 00	
Total	\$836 58	\$128 25	\$180 50

In addition to the above, have received as teacher of English \$480. Whole amount received during the year for personal use, \$1,316.58. While amount received for all purposes, \$1,625.33. The \$128.25 received for the children's school has all been spent on the school, and, in addition, about \$15.07 more, making \$143.23. The \$180.50 contributed for the Students' Home is reserved until enough is received to build a Home especially adapted to the work. In the meantime we are renting an ordinary dwelling. We now have ten young men, which is all we can accommodate. The Lord willing, will rent a larger house soon. We might as well have a hundred young men as ten; but rented houses are quite unsatisfactory to meet my purposes, not being properly built. There are a number of improvements for the benefit of students I can make in building a home especially for that purpose. It is still my aim, the Lord willing, to sell our own home and procure a lot large enough for both the Students' Home and our own. As yet I have not been able to find a purchaser that would enable me to take the step desired. But the experience I am gaining in the meantime is invaluable, and I am assured more and more that the delay is of the Lord.

The \$836.58 given without specification as to its use has been spent as follows: Paid on our home the debt that remained \$183; gave to the work, \$264.19. The rest, together with what we received for teaching, has been spent in furnishing our home after our return to Japan, educating our children, supplying food and clothes, keeping up repairs and paying city taxes.

We can not but express our gratitude to God for the fellowship of his saints, all of which we believe to be directed of him. In January, 1902, I made the following note: I have been praying lately that the Lord would send me the 365 yen (\$183) that remained unpaid on our home, asking that the debt be paid off inside of six months. While thus engaged it oc-

curred to me that I should ask for it even in this month (January, 1902). To-day (January 28) I sent the entire amount to Bro. Jones in China. In view of this, let the reader note the offering in January as compared with any other month of the year, and account for the difference in any other way than that there is really and truly a living God and Father who hears and answers prayer. When at home the churches are my witnesses that I made no appeal, nor even mentioned this debt, and if I had, why should the money come in the particular month of January? Unless I may have accidentally referred to it, privately, not a brother in America knew of it till the money was already given. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee" (Matt. 6:6).

I trust I may not be misunderstood. The point I wish to impress is, that God has not forsaken the world, but is verily and personally with his people to-day as much as he ever was, and that all who confess him as their Father, should trustingly go forward, putting themselves and their all into his care. There is one point, and only one, about which I am concerned, and that is the point of worthiness. I confess that I am not satisfied as to stewardship. By the Lord's grace, some improvement has been made during the year along this line, but there is room for more. To this end, and all other points wherein we lack, we ask the prayers of the Lord's saints.

During the year I have baptized seven persons, two of whom, however, were the result of Bro. Snodgrass' work. Bro. S. has had five additions during the past year. The school he has for poor children numbers about thirty. Bro. W. D. Cunningham, who is also a missionary independent of all Society support or control, says six of the young men in his English Bible Class have become Christians. Miss Miller states that there have been eight baptisms at Yotsuyo Church; a very efficient, good man, educated in America, is their minister. There are thirty-five Christians who attend more or less regularly. The children's meetings on Sundays number about sixty-five. "There were present at the Christmas entertainment 130 persons, and four-fifths of the money to provide for it was given by Japanese Christians. These poor children made an offering of fifty sen, to be given to other children poorer than themselves."

Bro. Bishop has spent most of the year among the churches at home, and has also been happily successful in adding another worker to the missionary force in the person of Sister Bishop.

Bro. Fujimori is doing a good work in the Province of Chiba. I spent three days with him along the Pacific Coast, about twenty miles from his home, the latter part of December. Between us, we spoke eight times to attentive audiences. We spent Lord's day with the church in the fishing town of Kayada. There are fifteen Christians at this place. Five miles away there are three more in another fishing village called Nagai — the father, mother and one son. We

walked the five miles on Saturday, spent the night with this brother, and spoke twice to the people, about forty in number, that assembled in his home. At Takahagi, Bro. Fujimori's home, there are twenty-five Christians. He has baptized twenty-seven during the year. Shortly before Bro. Wagner's death, Bro. Fujimori, feeling that he would be left alone, anxiously turned to Bro. Wagner's bed and asked him: "What shall I do?" "Trust in God," said the dying hero; "don't trust in man." More than a year has passed since then, and our brother has been greatly blessed in many ways.

My own family meet in our home every Lord's day to break bread. Five or six Japanese Christians meet with us. The two Sunday-schools number about fifty. In our own home, Bible Class every night from 7 to 9 o'clock; in the Students' Home, three times per week, in addition to which we have prayer and Bible reading every morning just before breakfast. I am much pleased with this part of the work. My purpose is to make it not simply a dormitory, but also educational along certain important lines, and also to guard its moral tone and make it truly a home where young men can be comfortable and happy. I never dwell on the plan which I have in mind without becoming enthusiastic over it. I fully believe it is of God and that he wants me to go forward in it.

J. M. McCaleb.

P. S.—During the year I have received and forwarded for others as follows:

For Bro. Bishop: Sister Bell B., Okolona, Ky., \$1; B. D. J., Allensville, Ky., by Bro. Harding, \$5; W. B. M., Normandy, Tenn., \$2.50; Potter Bible College Church, by Bro. Harding, \$3.47; R. C., Athens, Tex., \$1; Sarah G., Ely, Tex., \$1; Horse Cave Church, \$8; church at Bryan, Tex., \$10.

For Miss Alice Miller: By R. J. T., Winchester, Tenn., \$5.25; Mrs. B. D. J., Allensville, Ky., \$10; Potter Bible College Church, by Jas. A. Harding, \$3.46; Miss N. B., Franklin, Ky., \$1; Dr. S., Geale, I. T., \$5; Miss B. B., Okolona, Ky., \$1; Mr. and Mrs. B. T. E., Harmes, Tenn., \$5; A Brother in Texas, \$10; M. N. M., \$2.50; Mrs. J. H. L., \$5; John B., Hopkinsville, Ky., \$1; W. S. B., \$12; J. H. D. S., \$26.

For Bro. Fujimori: Horse Cave, Ky., \$5; Miss L. M. M., Birmingham, Ala., \$1; A Friend, by Homer E. Moore, 25 cents; Thos. P. K., \$3; A. T. T., \$1.25; D. M. D., \$1.

For Bro. Snodgrass: Church at Twenty-fifth and Portland Streets, Louisville, Ky., for the school, \$15; W. B. M., Normandy, Tenn., \$3.

BOXVILLE, KY., January 30, 1903.

Dear Brother Harding:—Our Bible reading is progressing nicely. Next week we hope to have a larger attendance and increased interest.

Brother Harding, I find it no trouble to take subscriptions for THE WAY, especially when I have sample copies to present, and then show wherein the paper has some decided advantages over most other religious papers. Some of its most valuable characteristics are: 1. It has no pictorial advertisements, the allowing of which, it seems to me, shows lack of faith in God. If a paper is devoted to the Lord and

the extension of his kingdom, will he not uphold it and cause it to prosper without having at least two columns of each page of six or eight pages consumed by pictures, etc.? It seems to me that such space should be devoted to such things as would edify in matters of living religious faith, worship, work and duty. 2. The quality of the paper is superior to the paper used in publishing most religious journals. 3. It has a nice, wide margin. 4. The type is unusually large and not jammed. 5. The size seems to suit the manual laborers, since they can read it all without becoming tired out. 6. The reports of the working of Potter Bible College adds to the value of the paper. All of these and other favorable characteristics, to say nothing of its consecrated force of editors, make the paper simply what it should be. I find no unfavorable criticisms to offer.

Long live THE WAY and its influence! Fraternally,
H. S. Nelson.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

The second term of this session of Potter Bible College opened last Tuesday morning, with several new names added to the roll.

Last Friday night the students of Potter Bible College gave a literary and musical entertainment in the chapel, which was well attended. Several of the visitors came from a distance, among whom were Mrs. Davidson and daughter and sister, of Louisville, and Bro. Grant, whose home is not far from Louisville. Bro. C. J. Smith, of Rowletts, Ky., was also present, and will remain a few days. He was with us last year, and besides being honored for his faithfulness as a student, he was loved by all for his unselfishness and his kind and thoughtful care for others.

In a letter to Bro. G. E. Claus, Bro. S. M. Jones, of the Beamsville (Ont.) Bible School, says: "For the first year we have a splendid school. . . . Things seem favorable now for a better school in every way another year." They expect to add another teacher to the Faculty before another year. We pray that they may succeed, if it be the Lord's will, in making their school one of the best in the land.

The mid-year examinations are past. As usual, some of the students were disappointed in the result. It is interesting to notice the effect of defeat upon the different students. It is a test of their stability. To the diligent, determined student defeat does not mean discouragement. On the contrary, it fills him with greater zeal and determination. He resolves to try again. Profiting by the mistakes he has made, he goes to work with renewed vigor and energy, determined to prepare himself for the next test. He is certain to succeed, if his courage does not fail. On the other hand, there are those who can not bear defeat. They are weak and unstable, and easily discouraged. As soon as failure confronts them, they

become despondent, and give up without another struggle. Or if they do try again, they make but a half-hearted effort, as if they doubted their own ability, and in the end they fail more dismally than before. They will never make a success, no matter in what business they may be engaged. The student who succeeds and the man who succeeds anywhere is the one who has enough self-confidence to feel that there is nothing in reason that he can not do, if he puts forth his best efforts. He can not be conquered. He knows no such thing as defeat. With him, failure is but the signal for another and stronger effort, which is sure to win in the end.

This principle is equally true when applied to the Christian life. The tests of our faith and courage are frequent and sometimes severe. Often we are attacked at a weak and unguarded point, and the enemy wins. Now comes the test of our faith and our stability. Shall we give up, or shall we try again? Many a man has fallen from the grace of God and gone down to eternal destruction because he lacked the courage to rise after he had once fallen. He met the tempter and was defeated. He became discouraged and down-hearted. He declared that he could never be a Christian. He gave up in despair after the first trial, because he lacked the courage to face the foe again. But the man who is determined to obtain eternal life is the one who, whenever he falls, rises again. Whenever he is defeated, he tries the harder to win. Every failure gives him renewed strength and greater determination. He sees his weak points and fortifies them. He resolves to overcome, though all the hosts of Satan oppose him. And there is no power on earth can keep him from winning so long as he holds to his purpose. "He that endureth to the end, the same shall be saved."

THE AMERICAN REVISED BIBLE.

HOWARD OSGOOD, D.D., LL.D.

"The present volume, it is believed, will, on the one hand, bring a plain reader more closely into contact with the exact thought of the sacred writers than any version now current in Christendom, and on the other hand prove itself especially serviceable to students of the word." These are the last words in the preface to the New Testament by its American writers, and they apply equally to the Old Testament. The simple, clear purpose of the American companies in their work was to express in the language and idioms of the present day the thought of the writers of the Old and New Testaments. There was no need of a new translation, for the revision under King James, itself the eighth revision of the Bible in English, was of extraordinary merit, and has stood for nearly three hundred years. But language, like everything else human, changes rapidly with the centuries; so that words which meant one thing in A. D. 1611, have come to mean just the opposite with us. "To let" then meant to prevent, hinder; now it means to permit. "I will work and who shall

et it?" that is, who shall prevent it? Prevent now means to hinder; but "the God of my mercy shall prevent me," "Let thy tender mercies speedily prevent us," and many similar uses of "prevent" in the 1611 revision meant "meet," "anticipate," etc. "By the grace of God we have had our conversation in the world," and similar uses, did not in 1611 mean "talk," "dialogue," "discourse," as it does now, but manner of life, conduct, behavior. Thus it has come about that in the thirteen to fifteen hundred pages of the Old and New Testaments there are in the revision of 1611, hundreds of words, changed by lapse of time, in meaning and spelling, that now either convey a wrong meaning, or, without a special dictionary for them, no meaning at all.

No man of experience will claim perfection for any work by human hands. The revision of 1611 was not perfect. The revision of 1881-85 was not perfect. The American revision of 1901 is not perfect. But because no man or set of men together can attain perfection, is no reason why we should not strive with all our powers, and with all faithfulness to Hebrew and Greek, to express in common, plain words of to-day, the meaning of the Hebrew and Greek. That is just what the revisers of 1611 did for their day, and is just what the American revisers have striven to do for many millions of American readers.

The English revision of 1881-85 left a vast number of words and expressions, which, whatever they may be in England, are not understood in America, or convey to us a false meaning. "Corn," which was left so often in the revision of 1881-85, means to the English any grain, wheat, barley, etc., but it has an entirely different meaning with us. "To fine" with us means to impose a penalty, but in the revision of 1881-85 it is left again and again where its only meaning, with us, is to refine, to purify. What meaning can "clouted upon their feet" convey to us? or who can tell us what a cockatrice or a basilisk is? Why should we be compelled to go into heathen mythology to learn what a "satyr" means, when the plain meaning of the common Hebrew word is the plain "goat." And why should we be driven away from simplicity into fairly-land by "dragons," when the plain meaning of the two very similar words it represents in the Old Testament is "jackal" or "monster"? Or why should we, against all our present-day grammar and custom, be compelled to say, "Our Father which art in heaven," simply because that was good English three hundred years ago? No one in America goes to an "occupier" to buy merchandise, nor does he know an umpire by the name of "daysman." Who among us would recognize a lumberman under the name of "feller"? A teacher in England is called "master," but by that title Americans would never understand teacher to be meant, and yet "teacher" is the plain Greek word. There are two Greek words entirely distinct, one meaning a slanderer, the devil, and the other a demon. Why should we confound them under one word, "devil"?

The teaching by the Scriptures concerning the Holy Spirit has received of late years deserved attention. But that study has been confined almost

wholly to the New Testament. The English revision of 1881-85 left the Old Testament teaching concerning the Holy Spirit in a chaotic obscurity. In Matt. 12:18, we read in the English revision, "I will put my Spirit upon him"; but when we turn to Isa. 42:1, of which Matt. 12:18 is a special quotation, we read "my spirit." In Acts 2:17, in the special quotation from Joel, we read, "I will pour forth of my Spirit"; but in the English revision of Joel we read, "I will pour out my spirit." So in Luke 4:18, we find in the specified quotation from Isaiah, "The Spirit of the Lord is upon me;" but in Isaiah, "The spirit of the Lord." In Acts 7:51, we have "the Holy Ghost"; but in Isa. 63:10, 11, "holy spirit." And so in the eighty to ninety mentions of the Spirit of God in the Old Testament he is not given the proper distinction of a capital in the English revision. This is a matter of printing, but it is more. The failure to print "Spirit" is an interpretation which flies in the face of both Old and New Testaments, both asserting that the same Spirit was present from the beginning, and directing, instructing, leading, the servants of God and teaching the prophets what they should say.

I have given a few specimens of the many hundreds of corrections made by the American revisers. The one clear purpose was to express, in simple terms, common to Americans, the plain meaning of the Hebrew and Greek where that meaning was now obscured by the use of words not understood by us.

Having for twenty-seven years expended their utmost endeavors to give to Americans the best result which the companies could reach, they commit it to their countrymen for their decision.—Watchword and Truth.

REVIEW OF BRO. KNIGHT'S ARTICLE, "DISSERTATION ON THE SAB- BATH-SCHOOL."

H. S. NELSON.

It is very difficult to see just what Bro. Knight was trying to prove. If we were trying to prove by Scripture, or by the laws of our land, that we should keep the "Sabbath day" as a day of rest, set apart by Christ or the laws of our country, during which day we are required by either to meet for the purpose of teaching the Bible and worship, he made a most miserable failure, since he produced no authority from either source. If he were trying to prove that it is Scriptural and right to teach the Bible on the "Sabbath day" (as it should be taught every other day when opportunity permits) by every Christian, I most heartily agree. However, since the tone of his article seems to show that he wants to establish a real "Sabbath-school," we conclude that he either does not know the "Sabbath day," as a day to be kept, was nailed to the cross; or else he believes it Scriptural and right to keep, observe, the "Sabbath"—seventh day, Saturday; or possibly he may call the first day of the week the "Sabbath," as do many sectarians. Now, since it is my duty to expose error, and since I believe his reasoning to be unscriptural, therefore

incorrect, and since I believe his arguments and conclusions are misleading, I gladly accept the privilege, which he makes "duty" and "obligatory" upon all who oppose him, to offer these criticisms.

I will say in the outstart that I find no objections to his conclusions in regard to music; therefore I will let alone that part of his essay.

In the second paragraph he says: "All who oppose the Sabbath-school, oppose the organ in the worship." He seems not to be aware of the fact that the "Christian Church" rigidly opposes the "Sabbath-school" and tenaciously clings to the organ, as also do other denominations. However, I will look over this. But, then, he believes that he can prove "that the law which excludes the organ, admits the 'Sabbath-school,' and the law (?) that admits the 'Sabbath-school' excludes the organ." However, the following are the facts in the case: There is a law which excludes both organ and "Sabbath-school," viz.: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "For whatsoever is not of faith is sin" (Rom. 14:23). "The soul that sinneth, it shall die" (Ezek. 18:4, 20). "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9.) See also Rev. 22:18, 19. There is no law in the New Testament that includes the "Sabbath-school" or the organ; therefore I conclude that he has failed thus far to prove "what he started out to prove," viz.: that there is nothing in the Bible that forbids the "Sabbath-school." It seems that his method is to argue for a thing because the Bible is silent on it, in that the thing is not specifically legislated against. To adopt this method would be to swing wide open the floodgates to every kind of innovation and Jewish practice. The silence of the Bible should be respected as well as where it speaks, as Rom. 10:17 and 14:23 positively teach.

In paragraph three he speaks of things being excluded by "general expressions" and by "special ones." The special ones are the ones to which he adheres. He says: "The word 'music' is a 'general' expression, containing 'specific ones' under it, such as 'singing,' 'violin,' 'piano,' 'organ,' 'flute,' and so on." He says: "Had the commandment been given in general language, saying, 'Make music to the Lord,' we would be at liberty to select any one of the foregoing species. . . . But the commandment is given in 'specific' language, saying, we shall 'sing,' which excludes all other kinds, except vocal." With a Scripture for a premise, this conclusion is true, which I heartily accept. Now, then, let him follow me in a similar proposition concerning the "day," and see if he will stick to his logic. The word "day" is a general expression, containing "specific ones" under it, such as Monday, Tuesday, Wednesday, Thursday, Friday, Saturday (Sabbath, or seventh day), and Sunday (Lord's day, or first day of the week). Had the command or example been given in general language, saying, "The disciples met on a day of the week," we would be at liberty to select any one of the foregoing days; but the example is given in specific language, saying, "The disciples met on the first day of the week to break bread" (Acts 20:7),

which excludes all other days, except the first day of the week, as a day during which they met to teach fellowship, break bread, pray and sing. (See Acts 2:42; Col. 3:16; Matt. 26:30.) So I have, by the same method of reasoning, with a Scripture as a premise, proven the very same thing in regard to the day to keep that he proved in regard to music. I wonder if he can see this!

Then, in paragraph four he takes the word "teach" and confuses his entire article by trying to show what method of teaching should be adopted, or, rather, assuming to prove that we may use any method, confusing the method of teaching with the day during which we should teach. But who ever read of an "organized Sabbath-school" in the New Testament? Since he asks any one to show what method we should adopt in order to teach, we only need to refer him to apostolic examples and precepts. (See Acts 2:41, 42; 28:30, 31; 2 Tim. 3:16, 17; 1 Peter 4:11; 2 John 9:11; Eph. 5:19; Col. 3:16.) These Scriptures plainly teach that God's Word alone is to be taught, and that by the church (not an organized Sabbath-school), the members teaching and admonishing one another from God's Word, decently and in order. He sums up paragraph four by saying: "We fail to see what we have for a guide, except our judgment, when the Bible gives us no particular method of teaching." Such being true, he says: "Any of the following methods are admissible: 'preaching from a pulpit,' 'editing a religious paper,' 'publishing a religious book,' 'organizing a Sabbath-school,' 'blackboard exercises,' 'distributing lesson leaves' (should have said New Testaments), or any other method that would aid us in spreading the truth." In regard to this last, I will say that we may use the Bible as our guide, and not our wisdom, unless our wisdom coincides with God's Word. "Preaching from a pulpit" or any other place is admissible, because we have Scriptural example for such. "Editing a religious paper" is admissible, because the books of the Bible are nothing more than religious papers, edited by the Holy Spirit through the different authors. "Publishing a religious book" is admissible, because the Bible, and each book in it, are religious books. "Organizing a Sabbath-school" is not admissible, because we have no Scriptural precedent, precept, example, nor authority for such. "Blackboard exercises" are in controversy; however, we may use a "parchment," as did Paul. (2 Tim. 4:13.) "Distributing lesson leaves" (unless he meant New Testament "lesson leaves") are not admissible, because we have no Scripture for authority. Then he says: "Or any other method" (should have said Scriptural method) "that would aid us in spreading the truth."

Now, then, in reply to his last paragraph I will say that the same Scriptures which exclude the organ also exclude the "organized Sabbath-school." There is no Scripture for either in the New Testament. Moreover, I think, from the subject on which Bro. Knight wrote and the premises he used, the most of his conclusions are illogical, and therefore wrong; and I think, too, that since his arguments have been set off, he will decide that the "organized

abbath-school machinery" is unscriptural — not of
 with, and is therefore sinful.

Boxville, Ky.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

PROMISES RELIED UPON.

LONDON J. JACKSON.

God has given in his Word about twenty-four
 thousand promises to those who will serve him. The
 spirit assures us he is "not slack concerning them."
 Have we found him true to his word? What special
 promise in the Bible have you relied upon and found
 true?

The Wayside Helps Department of THE WAY
 would like to publish personal testimonies from its
 readers who by experience have tested and found
 true some promise which they can express in about
 three hundred words.

SHOULD WIVES WORK?

EFFIE S. BLACK.

If housework and the care of children constitute
 home, then the substitution of family hotels, board-
 ing-houses and competent nurses might afford suffi-
 cient reason for wives to enter professional or busi-
 ness careers; but every woman who follows a profes-
 sion or engages in business makes it more difficult for
 some man to provide the necessaries for an invalid
 wife, an aged mother, helpless children, or whoever
 may be dependent upon him.

Business sense is a convenience, but not an essen-
 tial to marital happiness. Any woman who would
 be successful in business will evidence and develop a
 fine business sense in her home. In a successful
 partnership of any nature, a certain dependence upon
 each other must exist — no less so in the "common
 existence" marriage. If a husband and a wife were
 both absorbed in business, they would be wholly
 independent of each other in regard to their home.
 Neither would be responsible for their home life, or
 for the rearing of their children. Half-hearted inter-
 est in home and business would mean failure in both.

Domestic virtue and tact are rare, and as beautiful
 as they are priceless. The woman who has health,
 beauty and real womanliness, linked with intelligence,
 is sure to be trained, even skilled, in some direction;
 and she who is trained to govern a home, and is
 skilled in the rearing of children to be noble men and
 women, has a field for feeling and action greater than
 that of any profession or craft. Such women are
 truly charming. They may be born to public life,
 but they do not choose it, and they are as famous for
 domestic virtues as for public service, as was Queen

Louise of Prussia. Charming women have bright-
 ened every path of life, but one scarcely thinks of
 Cleopatra, Mary Queen of Scots, Nell Gwynne and
 others as examples of felicitous marriage.

"Love goes where it is sent" is as true a saying
 as "marriage is a lottery." Until professional men
 select their mates more wisely than others do, why
 conclude that professional women would choose
 right? Professional training may do much, but it
 does not change the disposition. Rose-colored spec-
 tacles and dark blue atmospheres are matters of tem-
 perament, and not of higher education.

Should wives work? By all means. Work is the
 key to health and happiness. A successful wife and
 mother can not evade it, nor can she find time to
 follow another calling for a livelihood without sacri-
 ficing the better part. When a daughter arrives at
 the time of life when she feels no need of advice,
 restraint, or any guiding hand, when a son reaches
 that period when no one loves him but his mother,
 no thought can be too deep, no attention too great
 to give them. The mother is the naturally appointed
 committee on ways and means for them. If she were
 absorbed in business or a profession, she would have
 little time to untangle and adjust the knotty threads
 of the golden skein of life.

Imagine a mother, at such a time, practicing med-
 icine or law for relaxation or self! Let us not over-
 estimate gold, let us not put too high a premium on
 higher education, but let us study more the laws of
 adaptation and specialized work in our homes.

Should wives work? Yes, but for something
 better than gold; work for better homes, nobler man-
 hood and womanhood, higher ideals, purer thoughts,
 holier living, and all that can make our country —
 yes, and the whole world — better for our having
 lived.

"For 'tis plain

We may not pass this way again."

—In Success.

WHY SHE DIDN'T PUT IN HER LETTER.

LONDON J. JACKSON.

Some days ago I met a woman who told me the
 following interesting incident without any knowledge
 of my acquaintance or interest in THE WAY. She
 said: "My husband, who is a carpenter, and I were
 living at ———, when the Methodist pastor called on
 me. I told him I joined the Methodist Church when
 a girl. 'Do you have your church letter?' inquired
 Brother ———. 'If you have it, I will be glad to
 receive you.' I told him I had my church letter, but
 didn't think I'd unite with the church. Some time
 before that," the woman went on to say, "a little
 paper called THE WAY by mere accident fell into my
 hands. I read it and re-read it many times; learned
 from it many things I didn't know, and that is why
 I didn't put in my letter. I have that paper yet;
 started to destroy it several times, but every time
 something would suggest for me not to do it."

When the seed of the kingdom is sown broadcast some of the seed will fall into good soil, and will bring forth fruit to God's glory. And one of the most potent factors in sowing the seed is a "pure" religious paper. *THE WAY* carries the message to many thousands, and we want it to carry it to many thousands more. No one can estimate the influence of a religious paper. When a paper speaks as does *THE WAY*, it should be circulated far and wide, for it brings to the hearthstone the glad message of salvation in the spirit of the meek and lowly Nazarene.

THE HYMNS WE SING.

ARTHUR LEWIS TUBBS.

We sing "Blest be the tie that binds our hearts in
Christian love,"
Then flee, as if we feared to test the blessedness
thereof.
We scarcely wait the last "Amen" to hurry down the
aisle,
Our hearts unloving and our lips but strangers to a
smile;
Then, as we pass the portals of the church's shelter-
ing fold,
We sigh, "Alas, it is a shame that Christians are so
cold."

We listen to the sermon and admit that it was "fine,"
But leave its truths behind us and hasten home to
dine;
We criticise the choir, for we think we have a right;
They're paid to make our music, and they ought to
give delight.
We feel it is intrusion, often frowns are not a few,
If the usher shows a stranger into our exclusive pew.

Then once again we join to sing, "My faith looks up
to thee,"

(And wish our neighbor wouldn't get to wandering
from the key;)

Or lift our voices to declare, "I love thy kingdom,
Lord,"

(And think it strange some people sing who can not
even "chord.")

For, oh, how oft the hymns we sing rise not above
the roof,

Because our thoughts are all below, from love held
far aloof.

Come, let us sing the songs we love, and singing, let
us pray

That hearts and voices may unite and soar to heaven
away.

Oh, may we firmly grasp the hand, as friend to friend,
and feel

That Christianity is true and charity is real.

Then shall we learn the lesson sweet and sing with
thoughts of love:

"The fellowship of kindred hearts is like to that
above."

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

A letter from Bro. Landon J. Jackson is as follows: "The church of Christ in Valdosta is making arrangements for more extensive mission work in the city and surrounding country. They wish to secure some young, live, active evangelist to co-operate with them in this work. The church has been engaged in mission work at the Strickland Cotton Mills for about two years, and feel that much good has been accomplished, so they wish to enlarge their work along this line. The church is in a live working condition. The audiences at all the services are increasing, and a bright future is before them."

Sister Gleen writes from Lebanon, Tenn., that she, with some other sisters, contribute regularly to the support of Sister Miller, in Japan.

Bro. Conrad, who lives at Oakwood, Miss., writes us that in his section the harvest truly is great, but the laborers are few. They are in need of a faithful preacher to locate with them. A single man preferred. Bro. Conrad says a great work can be done in Oakwood and surrounding country. Here is a fine opening to sow the seed of the kingdom. If some brother would like to enter this field, address Bro. Conrad, who will write you in full concerning the work.

The debate which was to have been held at Olney, Ill., between Bro. J. R. Roberts and Elder Clark Braden was called off, the so-called Progressives failing to indorse Elder Braden or grant the use of their house for one-half the time. We are sure it is not Elder Braden, but their position, that will not stand the test.

Bro. Joe S. Warlick writes in the Gospel Advocate that during the month of December he held two debates, one with Mr. C. C. Platt, "a Stumbling-stone Come Outer," the other with Elder J. Wilber, a "Saturday-keeper and Soul-sleeper."

Bro. G. B. Hancock, writing in the Primitive Christian, from near Bass, Mo., says: "The congregation here has had a stormy time for several years, insomuch that the Lord's day meeting has ceased to be, the emissaries of the State Board being the instruments of the mischief done. We find some of the noble of earth here, but they have not been panoplied as thoroughly in time past as they should have been with the armor of heaven." How often we hear of this. Many brethren, when they have some one to stand with them for the way of God, are faithful, never wavering. But when one "who goeth onward and abideth not in the teaching of Christ" comes, they falter, waver and yield to the temptation. The trouble is, as Bro. Hancock says, they are not pano-

plied with the *whole* armor of God. (Eph. 6:10-18.) Let us take warning, that we fall not "after the same example of unbelief."

In the Gospel Advocate of February 5 we are glad to see a good report from the Houston Street congregation, of Sherman, Tex. This congregation, like many others, was doomed to pass through the dark days of strife and division, but by the faithful continuance of a few who loved the pure Word of God more than the "fads and fancies of men," they are reaping a rich harvest, to the glory and honor of our Master. They are now marching together in perfect union, keeping step to the music of the Gospel. May God forbid that other "innovators" should come to sever the ties of faith and love.

We have just received a letter from Bro. Lawson, who is doing mission work in Oklahoma. We are well acquainted with Bro. Lawson, and have made mention of his work in this department once or twice before. He is one of our ablest and most faithful preachers. Bro. Lawson is working on the Lord's plan, and the Lord's people should certainly encourage him in the same. He has entered this new country at the proper time, and wishes to preach the Gospel in its purity, thus leading as many souls as possible into the kingdom of Christ before "sectarianism" gets a hold. In this he has acted wisely. Now will we be faithful in holding up his hands while he proclaims the glad tidings to that hungry people? Here is a statement from his letter: "The calls 'Come over and help us' are more than we can answer. Never saw so much work that needs to be done *to-day*." Bro. Lawson needs no introduction to the brotherhood. How many congregations will set aside one Lord's day contribution in each month for this work? Let us not one wait for another; that's why we fall so far short. You will be richly repaid for every sacrifice you make. Bro. Martin is assisting Bro. Lawson in this noble work. Their address is Mountain Park, O. T.

THINGS OCCURRENT

Dr. L. K. Harding, Editor

Colonel A. K. McClure, a Union veteran, introduced a bill in the Pennsylvania Legislature providing for an appropriation of \$20,000 to be used for the erection of a monument to General Robert E. Lee at Gettysburg. The bill provides that the act be null and void unless Virginia appropriates a like amount for the same purpose.

Henry E. Youtsey, in his confession, says that James B. Howard fired the shot that killed William Goebel on the morning of January 30, 1900. He names Wm. S. Taylor, Charles Finley, Caleb Powers, John L. Powers, Wm. H. Culton, Wharton Golden and Wm. J. Davidson as conspirators with him. T. C. Campbell, a lawyer for the commonwealth, says that if Governor Durbin refuses to grant a requisition

for the return of W. S. Taylor and Charles Finley, a suit will be instituted by Kentucky to test Indiana's right to hold the fugitives.

The Legislature of Tennessee passed the Adams bill. This bill was backed by the Anti-Saloon League of the State. It provides that the majority of voters in towns of five thousand or less shall have the right to abolish the sale of liquors. There are only eight cities in Tennessee with a population of more than five thousand. Four other temperance bills are to come before the Legislature. They are intended to prevent the sale of intoxicants on Sundays in the cities. They will prohibit the sale of tobaccos by saloons on Sunday, and the use of curtains or screens on that day. Another bill provides that the license of any saloon-keeper who is convicted of running a gambling house, or permitting one to be run in his building, will be revoked.

This is a great victory for the temperance cause in Tennessee, and a long step in the direction of prohibition for the whole State.

The Senate vote was 20 to 12, and the House 81 to 11 on the Adams bill.

The British temperance law, passed recently, is a better one than we have had, excepting straight-out prohibition. The English law is based upon a principle altogether new. The law regards drunkenness a crime. Any one found drunk in a public place is prosecuted and punished. Three convictions within one year classes the drunkard among those called "habitual drunkards." The habitual drunkards are sent to jail for one month, and photographed while there. Every liquor dealer in the drunkard's district is furnished with his picture and a notice not to give or sell him liquor for three years. The liquor dealer is liable to a fine of \$50 to \$100 for violation of this order. A mighty howl has been raised by some over this law, but the God-fearing element consider it a good one.

Wonderful strides have been taken in preparing our navy for war within the last few years. Yet many more must be taken before it will equal the standard established by the most progressive of our neighbors. The war with Spain did not amount to much more than a little target practice for the navy. One might compare that struggle to one of a young, athletic giant with a broken-down old man, tottering on his legs from old age. If the fight had been with either England, Germany, France or Italy, a different story, in many particulars, doubtless would have been told. While no one really thinks the United States will go to war with Germany, yet enough has been done and said to cause our Navy Department to bestir itself. In ships now built Germany would show unquestioned superiority over the United States. Her ships number 205, with displacement of 382,715 tons; while the United States could show only 109 seaworthy craft, with a displacement of 278,259 tons.

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TO THE PROPAGATION OF THE GOSPEL

OF JESUS, THE CHRIST.

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SCRAPS.

J. A. H.

We thought that when THE WAY was doubled in size we would have an abundance of room for all articles that would come; but we were very much mistaken. I do not know how many are now in the hands of the printer that he can not print for lack of space, and I have quite a number on hand to send to him. If our friends will send us enough subscribers, and will patronize the Book Department when they need books, we will soon enlarge again and make more room, if the Lord wills. We want to furnish you the best paper possible. Help us. Is your subscription due? Then pay it. That is one very important thing to be kept up at your end of the line, if we are to make the paper as great and as good as it is possible for us to make it. Have you not money to pay for it? Then send us two new subscribers at one dollar each, and we will move you up one year.

* * *

We have received another long list of new subscribers from Brother Klusmeier, of Pensacola, Fla. So far, he leads this year, I believe, in the number of new names sent in. If we had a hundred friends who would do as well, THE WAY would soon be enlarged again. We are receiving many renewals and many new names, but the number could be greatly increased by a little work from each of many people. Two or three new names from each of a thou-

sand people would make a great increase in our list; and who can estimate the amount of good that might be done thereby! Before THE WAY was enlarged it led individuals and whole families into the church of God. Now that it is so much larger and better, being so much more thorough in setting forth the first principles of the doctrine of Christ, it ought to be much more efficient in this way. You may save a soul by getting subscribers for it, or by sending it to some who say they will read it. Think about it and see if there is anything God would have you do in this way.

* * *

"Will God hold us responsible for little mistakes?" inquires a reader of THE WAY. God will hold everything against us we do that is wrong, whether it be in ignorance, weakness or willfulness, if we are not in Christ. If we are in Christ and abide in him, he holds nothing against us. All who live and die in Christ will be saved. All who die out of Christ will be lost forever. "There is therefore now no condemnation to those who are in Christ Jesus" (Romans 8:1). "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 Corinthians 1:20). "Abide in me and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15:4-7). So the matter of being delivered from our sins, great and small, depends on our being in Christ. Out of him there is no deliverance from any sin. The Master says himself: "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" (John 8:31,32). If a Christian will study God's word as regularly, diligently and faithfully as he ought to; if he will give as regularly, thoughtfully and as liberally as he ought to; if he will be as prompt in attending all the meetings of the church as he ought to; and finally, if he will be as regular, as fervent and as faithful in prayer as he ought to be, he will surely abide in

Christ. These four are God's means of grace to transform a poor, frail, sinful human being into the likeness of Christ. In the Bible they are called, "the apostles' doctrine and fellowship, the breaking of bread and the prayers." He who faithfully uses these means unto the end of life can not be lost; he who neglects any of them endangers his soul's salvation. Let us with all patience, faithfulness and diligence use every one of them. Everlasting life is worth working for.

WHICH IS THE GUILTY PARTY?

J. A. H.

"Dear Bro. Harding: We have a preacher here who teaches that when we say, 'Where the Bible speaks we speak,' we mean we will not speak in opposition to certain innovations because the Bible does not speak of them. For example, the Bible does not mention the mourners' bench, infant baptism, etc., and therefore we must not speak against them or oppose them. What is the Bible doctrine on this subject?"

Answer: It is true that the mourners' bench, infant baptism, human missionary societies, instrumental music in the worship, and all other such things ought never to have been mentioned as things to be believed in and practiced by Christians in the performance of their duty to God. Every sect, schism and party in Christendom has arisen out of some one's speaking where the Bible does not speak; for they have all arisen from the teaching and practice of that which God does not ask at our hands. And in every case where a whole church has gone wrong, it has done so because of the silence of some one who ought to have spoken boldly for the truth, and who ought also with all diligence and vigor to have acted as he spoke. It is very wicked to advocate and push into the service of the church, to the perversion of the body, that which Christ has not required; and it is very cowardly, and mean, and low to sit silent and let it be done, when we know well it is wrong.

Bro. J. R. Briney is the first one that I heard advocate this view of the saying, "Where the Bible is silent, we are silent." As I remember, he presented it in about such words as these: "Why do these brethren, who are particularly fond of quoting, 'Where the Bible is silent, we are silent,' keep up such a clamor in opposition to the use of the organ in the service of the church? Do they not say the Bible is silent on this question? then let them be silent on it, too."

Even such men as J. B. Briney often talk like little children and the feeble-minded, when they begin to oppose God's way. Who is there who can not see that they who advocate the innovation, who first mention it, and insist on putting it into the church service, are the ones to violate God's law; and that they who oppose the innovation and contend for the apostolic way are guiltless? For the Lord expressly teaches us not to add to what he commands us, nor to take from it; not to turn from it to the right hand

nor to the left; not to go beyond the things that are written, but to abide in the teaching of Christ; and he strongly emphasizes this teaching by affirming that inspired Scripture is "profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Timothy 3:16, 17). We do not need the uninspired Scripture to teach us what to do in the service of God. God's word completely furnishes us for this very work. And he who wants to add to the ordinances that God has given us for the doing of his work, shows plainly he does not believe in the sufficiency of the wisdom of God, nor in the New Testament as a perfect rule of faith and practice for Christians in the performance of their church work.

The truth is, all of these innovations, such as infant baptism, the mourners' bench, instrumental music in the church service, the missionary societies, the endeavor societies, and the like, are, each and all of them, expressions of unbelief in God, Christ, the Holy Spirit, the Bible and the church of Christ; and they are, each and all of them, deifications of human goodness and wisdom; for they assume that man can improve upon God's Book and God's church, when it comes to devising ways and means for saving sinners and perfecting saints. To such an extent is this true that, if all the apostles and prophets of the apostolic period were sent back to the earth to-day as plain, simple, poor men, under other names, to preach, teach and do as they formerly did (except the miracles), they would be looked upon by every innovator in the world as old fogies and mossbacks, who are hindrances to the extension of the kingdom of God. Indeed, so far as the most advanced of these innovators are concerned, I doubt if there is anything in the world more wearying and disgusting to them than are those who believe in and contend for the all-sufficiency of the church and the Book just as God gave them to us.

Let it be particularly noted that those who oppose the innovations are not speaking where the Bible is silent; for they are plainly required to do this very thing: for Jude, writing to the Christians of his day, exhorted them "to contend earnestly for the faith which was once for all delivered unto the saints." "For," as he said, "there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ" (Jude 3, 4). And Paul talks about "many unruly men, vain talkers and deceivers, . . . whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake." The trouble with these men was (as the context shows) the teaching of Jewish fables and the commandments of men instead of the word of God. Of them the apostle said: "They profess to know God, but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate." See Titus 1:10-16.

As it was then, so it is now: these modern innovators also profess to know God, but by their works

they also deny him; they are not content with his book, his church and his ordinances; and they, too, overthrow the whole houses (churches), often dividing families and driving out from their fellowship those who, themselves being judges, are faithful godly men. As it was of the ancient innovators, so it is of their modern representatives; "they profess that they know God, but by their works they deny him;" they do not hesitate to divide churches by advocating that which they themselves admit is not required in the New Testament. They make great professions of loyalty to God, but they keep on dividing churches by teaching that which they ought not; their speech is "smooth and fair," but they are doing the work of Satan most efficiently; they say, "Lord, Lord," with great unction, and they come to us as messengers of light, but they cease not to rend the churches of Christ by teaching for doctrine the precepts of men. The Holy Spirit says of them: "They that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Romans 16: 17, 18).

When a church has been divided, and upon investigation it is manifest that the division was caused by one party advocating and practicing that which was neither taught nor used by the inspired men of the apostolic age, while the other contends for the excellency and sufficiency of the apostolic way, it is as certain as the word of God can make anything that the innovating party is guilty. As a rule, there are three grades of guilt in the party: (1) There are those who are ignorant; they believe the innovation is actually required by the word of God; they do it because they think duty to God requires it. This is true of many who practice "infant baptism," as they call it. Some believe that instrumental music in the church service is required by the Lord. There is hope for such folks; they may be informed and led to renounce their folly. (2) There are generally those in the innovating party who know that the innovation is wrong and the division sinful. They would far rather go on in the old, apostolic way. They grieve over it, and are distressed; but they are unwilling to leave the old church-house, where they have been members so long; and they have doubts as to whether the apostolic party, which is made up for the most part of old folks and poor folks, will stand long; moreover, the most of the people, especially the wealthier and more influential classes, the elite, seem to be in sympathy with the innovating party; often it seems to one that his social standing and his business relations would be seriously affected, if he should go with the apostolic party; indeed, many a time it seems that such a step would cut him off from the pleasantest associations of his life, and possibly destroy him financially, and he gives way to these considerations and remains with the party that he knows to be wrong. His sin is that of weakness, and it is much more vile and abominable than that of ignorance. God hates it. He looks upon it, no doubt, with as great hatred and contempt as he did upon David's sin when he corrupted Bathsheba and killed Uriah. It is a frightful thing to divide a church

by false doctrine, or to aid and abet those who do. (3) The third class is composed of those who started out to divide the church; who knew their innovation was not required of God; who thought it more than probable that some of the oldest and best members would be driven out if it were put in, but who were determined to have it anyhow. They did it with a high hand; they put it in and they intend to keep it in, come what may. Their sin is the high-handed, willful sin, the sin of blasphemy against the Holy Spirit. They are the people whom the Savior tells us to "mark" and "turn away from"; the people that "serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." A set of lost souls, who nevertheless stand very high in religious circles to-day, as did their ancient prototypes, the chief priests, scribes and Pharisees, the leaders of the crowd that put Jesus to death. It was bad to lacerate and tear the body of Christ on the cross then; it is just as bad to lacerate and divide the body of Christ, the church, now. For many hundreds of years, the most potent hindrance to the success of the church in the conversion of the world has been the divided condition of the professed followers of Jesus; and these divisions have ever been caused by these high-handed people who will force in their innovations regardless of the consequences.

EXALTATION OF CHRIST.

J. N. A.

In Christ are hid all the treasures of wisdom and knowledge; in him all fullness dwells, even the fullness of the God-head bodily, and this wisdom has been made unto us wisdom from God. In the Head of the church is vested all authority, rule and power. As was said last week, all human organizations and governments to make laws and rule man exist in rebellion against God, and are dependent upon this rebellion for their promulgation. As citizens of these governments accept Christ as the only rightful Ruler of man, they lay down all rebellion against heaven, and thus forfeit their rights in these governments, and hence, as rebellion is put down, these rules are abolished.

Jesus said: "All authority hath been given unto me in heaven and on earth" (Matt. 28: 18). Thus Jesus came announcing himself an antagonist to all man-made rule. Even God himself has committed, for the time being, his right to rule over man. He rules to-day only through Christ. No man can be subject to God save by obeying Christ. He has committed all to Christ.

The rulership of man was transferred to the devil in the garden of Eden, and Satan became the prince (ruler) of the world. The very purpose of God in making Jesus Lord over his government is to take away from the devil the authority and rule over man that so justly belongs to God. Originally, God was the only ruler of man, and there would never have been other authority exercised over man, if rebellion had not crept into the government of God.

But rebellion came, and with it a new ruler for man. It was God's purpose, however, to lead man back to himself. So about nineteen hundred years ago God started a "little government" at the city of Jerusalem, over which Jesus, clothed with all authority, was made Lord. This "little rule," consisting of, perhaps, only 120 members at first, is destined to restore God to the throne. "For then cometh the end, when he [Christ] shall deliver up the kingdom of God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. . . . And when all things have been subjected unto him [Christ], then shall the Son also himself be subjected to him [God] that did subject all things unto him [Christ], that God may be all in all" (1 Cor. 15:24, 25, 28). Thus God, the only rightful ruler, will be restored to his original relation to man. At this time Jesus will give back, so to speak, the authority the Father has intrusted to him, and will only be a subject of God in the everlasting kingdom. Hence we will be joint heirs of Christ — all subjects of God.

This "little government," including every man and woman on earth subject to God, was represented in prophecy by the stone cut out of the mountain "without hands." See Daniel 2:31-45. Every stone in this temple was to be divinely hewn and built into the temple by divine authority. According to this prophecy, the mission of this government is to "break in pieces and consume all these kingdoms." "All these kingdoms" include every civil government that has existed since the prophecy of Daniel. The United States, Germany, England, France — yea, all of them — are but children of the governments represented by the great image in the dream of the king. The new government, in accordance with the prophecy, was wholly divine. There was but one ruler, and Jesus had impressed forcibly upon the minds of his followers that there was to be no authority exercised save that of the one ruler. To him all honor is due, to him all submission must be rendered. The Christian owes submission to no one else, and to give submission to another is sin. To recognize another as his ruler is to exalt and honor an enemy of Jesus, and to help to build up the very thing that the church of Jesus is destined to abolish. When a man really knows the relation Jesus sustains to the church, and what it means to take him as Lord — as Head — he can never again accept and recognize, as his ruler, any man that lives; he can never recognize authority in any man to rule over man, because his Lord has all authority on earth and in heaven. The very law of his Ruler is called the "perfect law of liberty"; and Paul says: "For freedom did Christ set us free" (Gal. 5:1); "And that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2:4).

The liberty in Christ is freedom from all authority save that which is divine. Our Ruler is infallible; his laws, judgments, executions, are all infallible, and

to him alone do we owe submission. This is divine liberty, perfect freedom from all but Christ.

The servant, "bond or free," is to be obedient to his fleshy master with fear and trembling, in singleness of heart "as unto Christ," "doing service, as unto the Lord, and not unto men." Even slaves are to do all that they do as unto the one rightful Ruler. See Eph. 6:5-9. The very laws given to slaves and their masters by the Head of the church will liberate every slave in the church of God and make him subject to one Master. He is set free from every bond save his bond in Christ.

The wife is taught to be subject to her own husband as unto the Lord. We as foreigners are to be subject to the civil authority as unto the Lord. "Be subject to every ordinance of man for the Lord's sake, whether to the king, as supreme; or unto governors as sent by him for vengeance on evil-doers and for praise to them that do well. . . . As free, and not using your freedom for a cloak of wickedness, but as bond servants of God" (2 Peter 2:13, 14, 16).

Liberty! All liberty is sham, save liberty in Christ. Christians are free from sin, free from the devil, free from all authority and rule of men; only a servant of Jesus. Let each of us, then, stand fast by this liberty, and in the inspiring words of Patrick Henry, say: "Give me liberty or give me death."

Thus exalting Jesus, he receives honor from every thought, purpose and act of our lives — we are living sacrifices unto Christ. This is the church of God — men and women thus submitting to Jesus, recognizing him as the only Ruler of man. Not that every one who accepts Christ so understands him; but as he learns to know Christ he frees himself from all other bonds. It is also time that teachers should let the world know what it means to take "Jesus as Lord." The little government of which I have spoken in this article really took "Jesus as Lord." They belonged to him and his government, and they belonged to no other.

But such a state did not last long. Men love bondage more than liberty, and it was not long till men — rulers — began to be recognized in this new government, and thus the church gradually went off into bondage, even into "the dark ages." When once we let go the principle that Jesus is Head over all things to the church, there is no limit this side "the dark ages."

Campbell, Scott, Stone and many others began to cry for liberty in Christ, and began at once to throw off the yoke of bondage, and cry, "Back to Jerusalem." A long stride has been taken in the return to Jerusalem, but we are not there yet. In many things we have gone back, but in many others we are far away from Jerusalem. Where is the church to-day? Some are nearing, perhaps, Jerusalem, and others are scattered here and there along the road. There are some to-day who are submitting to Jesus; they recognize no other ruler; they belong to no other government but the church.

But to you who read this, I appeal. Are you standing fast in the liberty and freedom purchased by the blood of Christ? Do you belong wholly to

Jesus, and do you know no other ruler? If you belong to any government or organization that makes its laws and exercises authority over men, you are recognizing men as having authority to make laws and rule men, while your Lord claims all this authority as his own. Why do you thus dishonor Christ and help to build up that which he died to put down? It is like a wife giving attentions, love, service and honor to another man to thus serve and honor another ruler.

"RIGHTLY DIVIDING THE WORD."

R. N. GARDNER.

When a student studies physiology, he doesn't turn to that part of it which treats of the "Structure and Composition" of the bones to learn the "Circulation of the Blood," neither does he study the "Ear" to find out how to care for the "Eye." A man who picks up a general history to learn the history of England doesn't let it fall open just anywhere, but he is careful to find the division that treats of English history. So when a man desires to learn about the creation of the world, he must turn to that part of the Bible which treats of that subject; or if he wants to learn of the birth and life of Christ, he can't let the book fall open anywhere and there begin to read, for he will fail to find a word about Christ.

It is no surprise that people can't understand the Bible when they do not consider that it is composed of different subjects found at distinct places. Certain parts of the Bible were written to teach certain things, and if understood, it must be read with that idea in view. You can not learn of the creation of the world just anywhere in the Bible; nor of the birth and life of Christ in Genesis; nor what to do to be saved in Malachi or Matthew; nor the work and worship of the church in the Old Testament. The man who reads the Bible with no idea of how to properly divide it is sure to be confused and say: "I can't understand it." Last summer, I heard a "preacher" undertake to defend the use of the organ by reading the last Psalm, and with inflated language, emphasized the proof. With such religious teachers who make no distinction between the Old Testament and the New, the world will remain in confusion and ignorance concerning Christianity. The Old Testament has an entirely different application from the New, and its laws are no more binding on Christians of to-day than an old Constitution is binding on the citizens of a State after it has been displaced by a new one. We learn from 2 Cor. 3:4-11; Gal. 3:4:1-11; Heb. 7:11, 12, 18, 19; 10:9, that the Old Testament has been done away with, and that we live under the New.

None of the commandments of the Old Testament are binding on us unless they have been transferred to the New. It would be a sin to teach or do anything, as worship to God, found in the Old Testament, unless it is also found in the New. This would be endeavoring to be justified by works of the law

instead of the hearing of faith. Having concluded that the Bible, as well as other books, is systematically arranged, we see at once that the things necessary for man to do to obtain the pardon of his sins are not found on every page in the Bible, nor in every one of the books.

Suppose a sinner who doesn't know anything of the Bible should begin to read at Genesis to find what to do to receive the pardon of his sins. He would read all of Genesis and find nothing about the pardon of sins: so he would read Exodus with the same result. He would read five chapters in Leviticus, and in the sixth he would find what the Jews were told to do in order to receive remission of their sins. Read Leviticus 6:1-7. The sixth and seventh verses read thus: "And he [the one who had sinned] shall bring his trespass offering unto Jehovah, a ram without blemish out of the flock, according to thy estimate, for a trespass offering, unto the priest; and the priest shall make atonement for him before Jehovah; and he shall be forgiven concerning whatsoever he doeth so as to be guilty thereby." If a man were to preach that doctrine for remission of sins, the religious world would rise up in one solid phalanx and condemn it as unsound and sinful doctrine; and so it would be. But it was applicable to the Jews who lived under the Mosaic dispensation, and it was then sound doctrine and pleasing to God. But it is not applicable to people of to-day, for we live under different laws, found only in the New Testament. It would be just as sensible to accept that process in order to secure remission of sins as it would be to accept Old Testament teaching to justify any act of our worship, unless that act of worship was also taught in the New Testament. Though the laws of the Old Testament are not binding on us, it does not follow that we should not read and study it. A proper knowledge of it throws a flood of light on the New Testament; it is replete with lessons that show God's nature and how he deals with man. No man can properly understand the New Testament without studying the Old; so it is of very great importance to read it; for, as Paul says: "Whatsoever things were written aforetime were written for our learning" (Rom. 15:4).

Below will be found a division of the books of the Bible that will help in the proper conception of how to divide it.

The Book of Genesis is said to be an account of the beginning; but it contains more, such as the fall of man, the flood, the history of Abraham, Isaac, Jacob, and the bondage of the Jews; so I am sure the following division is not altogether accurate, but it will aid in understanding the Bible if kept in mind while reading it:

THE OLD TESTAMENT.

1. Account of the Beginning.—One Book: Genesis.
2. Israel's Laws.—Four Books: Exodus, Leviticus, Numbers, Deuteronomy.
3. Israel's History.—Twelve Books: Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah and Esther.

4. Israel's Literature.—Five Books: Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon.

5. Israel's Prophecies.—Seventeen Books: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obédiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Thirty-nine books in all, covering a period of four thousand years.

THE NEW TESTAMENT.

1. The Life of Christ.—Four Books: Matthew, Mark, Luke and John.

2. The Account of Conversions.—One Book: Acts of Apostles.

3. How to Live as Christians.—Twenty-one Books: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1 and 2 John, and Jude.

4. Revelation.—One Book: Containing a description of the Christian's future home.

STEADFASTNESS.

R. C. BELL.

Last week, I endeavored to impress upon Christians the need of steadfast determination and "purpose of heart to cleave unto the Lord," and that those who lack it soon fall away and will be lost, eternally, unless they are brought to repentance and renew their steadfastness.

The fallen away may be divided into "backsliders," hypocrites and "digressives." These terms are used, not with disrespect, but because they are in common usage and are better understood than any others at hand. The first has lost his zeal and steadfastness for the Lord, and freely acknowledges that he is no longer a Christian. The hypocrite also lacks in zeal and steadfastness, but hasn't the manhood to acknowledge it. He tries to make the impression that he loves God when he does not. The digressive has exchanged steadfastness in God's way for steadfastness to man's way. This exchange is partial, at least. He has left off walking solely by faith and presumes to speak when God is silent.

The "backslider" was studied last week. Now we want to study the other two, that we may better avoid becoming such.

The hypocrite is a double deceiver. He not merely seeks to cover his vices, but to gain credit for virtue which he does not possess. He is doubly wretched, for he is not only in constant dread lest some one discover his wickedness, but he is also in constant terror lest it become known that his goodness is only pretended.

Pretensions are fatal to happiness. To illustrate: If a man says he is a musician when he is not, it causes him no little unhappiness to maintain the pretension. He will scarcely go into company lest he should be called upon to play. If he did not pretend to understand music, people would think nothing of his ignorance of it. Many people are miserable

and unhappy because they have to maintain pretensions to knowledge or wealth. So is the hypocrite in religion miserable, even in this world.

We found last week that the "backslider" is unfit for heaven. (Luke 9:62.) Much more so the hypocrite, for he not only does all that the man in Luke 9:62 does; but, in addition to doing it, he lies about it; and no liar can go to heaven. (Rev. 21:8.) "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear religious unto men, but inwardly ye are full of hypocrisy and iniquity" (Matt. 23:27, 28). What a vivid picture of the hypocrite! No character is more contemptible. We love a frank, honest man, and have hope for him, if he is wayward, because he has principle. The hypocrite who is firmly fixed in his habit of "double dealing" is a man devoid of character, and there is little hope for him. His better nature is corrupted, his finer feelings are destroyed, his sense of right is weakened, his conscience is seared; woe unto him. Christians, let us not start in the way of the hypocrite, but be free to confess every sin, and never pretend to be better than we really are. Let us be honest and upright in all things, steadfast, immovable in the Lord, then we shall really be good, and not have to pretend it.

Not only is the hypocrite lost himself, but he also stands in the way of others. But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of God against men! for ye enter not in yourselves, neither suffer ye them that are entering in to enter." (Matt. 23:13.) One common excuse which sinners give when asked to become Christians is: "There are hypocrites in the church and I will not go in with them." A hypocrite is not in the church. True, he may profess to be, but he is not. You who make this reply are now standing with hypocrites, and will be lost with them if you both don't repent. The Bible being true, hypocrites will be damned; but can you afford to be lost because some one else will be? It is a terrible thing to be a hypocrite, and it is a terrible thing for the church to retain one in fellowship; but it is equally terrible for any one to offer this as a reason for not being a Christian. A hypocrite is "salt without savor, and is good for nothing."

The "backslider" and the hypocrite have much in common: both are in rebellion to God and will be lost; they fail at the same point; both lack steadfastness and "purpose of heart." The point of difference between them is that the hypocrite will not acknowledge to man or God his sin, while the backslider lives in open rebellion. The latter may be a man, but the thorough-going hypocrite hasn't a spark of manhood in him.

The presumptuous "digressive" deliberately and high-handedly rejects Christ as his Law-giver. He sets man's way beside God's for choice, and deliberately chooses man's. Perhaps some are led into this rebellion unwittingly, but some must do it knowingly and presumptuously. Are they "with purpose of heart cleaving unto the Lord"? To this class,

now, let God talk: "But the soul that doeth aught with a high hand, whether he be home-born or a sojourner, the same blasphemeth Jehovah; and that soul shall be cut off from among his people. Because he hath despised the word of Jehovah and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him" (Numbers 15:30, 31). If the man who brings innovations into the worship—things about which Christ nowhere says a word—is not "despising the word of Jehovah and breaking his commandment," I can't make an application of the above Scripture. Is he "continuing steadfastly in the apostles' teaching"?

"But the prophet that shall speak a word presumptuously in my name, which I have not commanded him to speak, or shall speak in the name of other gods, that same prophet shall die" (Deut. 18:20). It is a fearful thing for a Christian to think lightly of the word of Jehovah. We must approach the Bible with fear and trembling, and shudder at the possibility of doing or teaching something presumptuously. When a man disregards God's will at any point, though it be a very little thing, "that same man shall die." When we leave God's way for man's, we can no longer look to God for the reward, but unto man, for it is man that we are serving. The world will pay in its best coin, too. It is this that tempts Christians to forsake God. They haven't enough faith and steadfastness to trust him for the reward, but want the approval and fellowship of a fashionable world. They can't stand to be hated by the world for Christ's sake. They will not suffer with God's people, neither shall they reign with them. God has always tested and proved his people, and the test of to-day is as severe, perhaps, as any he has ever used. We should not become discouraged, however, but remember that God is only preparing a people, in faith, love and steadfastness, to live with him forever.

Man is limited in his worship to faith, for "whatsoever is not of faith is sin." A worship that consists of, or contains things not mentioned in the word of God, is a faithless worship. It is a vain worship. "This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, full well do ye reject the commandment of God that ye may keep your tradition" (Mark 7:6-9). People who turn aside from God's word do not constitute the church of God. There is only one body of Christ, and there can no more be divisions of it, each part growing into a new body, than the human body can be so divided as to grow into two separate and distinct bodies. My body may be so divided as to lose some of its members, but these severed members do not make new bodies; they die. Neither do the members who have "digressed" from the church, make a church of God; they die. They are not the church, and can not set the Lord's table. So Christians can not eat at the table they set on the first day of the week. A preacher is very inconsistent who preaches against these innovations, but continues to

worship with a congregation that persists in the use of them.

It is a terrible thing to be a "backslider," and worse to be a hypocrite, but infinitely worse to be a presumptuous "high-handed" digressor from the right way of the Lord.

"HIM THEY COMPELLED."

R. H. BOLL.

It was Simon of Cyrene whom they compelled to bear the cross of Christ on the way from Jerusalem to Calvary. No doubt Simon felt himself much disgraced. He bore the cross of Christ, and nothing but the shame of it came upon him—no praise of man or God, for he did not do it willingly. Times have changed. If Christ, weary and bleeding and burdened, would come walking on our highways, we would fly to him to help him carry the cross, and no one need compel us. Almost any of us would be eager for the honor of it, for now we would consider it anything but a disgrace. We would fairly long for the opportunity of showing our devotion to him in such a way. The proudest man in the land would come down from his pedestal, glad to shoulder that cross which once Simon thought beneath his laborer's dignity, and proud of the distinction. Yes, times have changed. So we think, anyway. Christ should not want for cross-bearers now in this century. They would flock to him in crowds. That is, of course, provided they knew for certain he was the Christ.

But there lies the rub. After all, the times have not changed. We of to-day are not more magnanimous than the people of Judea in Christ's time. Suppose they had known of all certainty that Jesus was Christ—would not they have borne his cross gladly? Would they have crucified him at all? The Bible says they would not. "We speak God's wisdom . . . which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:7, 8). "And now, brethren, I know that in ignorance ye did it, as did also your rulers" (Acts 3:17). "For they that dwell in Jerusalem, and their rulers, because they know him not, nor the voices of the prophets which are read every Sabbath day, fulfilled them by condemning him" (Acts 13:27). Were Christ to come among us as he did to the people of Palestine, he would meet with very much the same sort of reception and treatment. The times have changed in that there is more liberty than of yore, and more toleration. They would hardly execute a man now for his religious life and teaching. But the Christ would find his cross of persecution, and his burden of bitter shame and reproach. In Russia, they would well-nigh exile him to Siberia. In Germany, they would not let him preach without permission and endorsement from ecclesiastical officers; which those gentlemen would be dead certain not to grant, for Jesus would not belong to their clique nor preach their doctrine. If he attempted to preach contrary to these regulations, there would be a prison-cell for him.

And in free America he would meet, not with opposition of civil authorities, but with criticism, abuse, hatred, in storms. The skeptics and wise higher critics would scout him; the "orthodox" would denounce him; the staid, grave religious wiseacres would pass him by with a remark about cranks, fanatics, and the like; and outsiders would stare. And nowhere in the wide world would any one come to lighten his burden, except those who knew assuredly that God had made that same Jesus Lord and Christ.

HOW COULD THEY KNOW HIM?

Now, as then, Christ could be known only by faith. Faith comes by the word, and the word by revelation, and revelation by the Holy Spirit. Even in apostolic days no one could say of himself that Jesus is Lord. That idea and that information came from the Holy Spirit, by revelation; and to the Holy Spirit believer and unbeliever were alike indebted for that statement. (Compare 1 Cor. 12:3.) "No one knoweth the Son save the Father," taught Christ; and when afterward Peter said, "Thou art the Christ the Son of the living God," Jesus replied: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." It was not a matter that carnal sense could perceive, or carnal mind could reason out without a plain word, or at least a clue from the Father. It was by faith that men knew him when he walked on earth two thousand years ago; and it is only by faith they can know him now. Unbelief never did, never will recognize him, until he comes upon the clouds and every eye shall see him, and they shall mourn because of him.

That accounts for the heedlessness and opposition shown to Christ's call by the world to-day: they simply do not know him. They can not discern his voice. There are Simons of Cyrene now without number, who would consider it a burning disgrace to lift one end of the cross. If they knew—if they believed certainly, truly, that it was the highest Lord that called them, the very Christ of God—there could be no doubt as to their course. There are such Simons in the church even that consider the cross a poor ornament; who hesitate to make a sacrifice; who shrink from shame; who shrink away from persecution and suffering. Not because they can not endure such things—they brave them freely for worldly gain and for worldly fame and honor; nor because they would not kiss their Lord's feet and anoint them if they knew him to be here. It is because they know not. Their faith is small. For money they will work early and late; for fame they will sacrifice their lives; but for Christ—? Carlyle sat at the grave of his Jane and said, "Had I but known! Had I but known!" Oh, the bitterness in those words! Still more bitterly shall these look back over their lost days and vain labors and cry, Had I but known! Yea, "If thou hadst known in this day, even thou, the things that belong unto peace!" But how could they know except by faith? And whence could they have faith if they gave the word of God no place in their hearts?

COMPULSION.

It happens now and then that one of these unbelieving Simons is compelled to render unwilling service under the cross; and that is thrice drudgery where no faith inspires, and no love kindles enthusiasm, and no hope promises rest and reward. One of these compulsions lies in ecclesiastical rule. Another—and that is a common one—appears in the power of public opinion. There are some cowards that will fight just to keep from being called cowards. Others are coerced from the pulpit, at the pain of hell fire, to make sacrifices and do things in which neither their faith nor their love is sufficient to sustain them.

And we may well use caution on that point. It is not good to overdrive the little ones. Sometimes a baby is put on his feet too soon, and there results a bow-legged man. If we once admit that there is growth in faith and spiritual stature, we must also concede that some Christians are smaller and weaker than others, and that some bear burdens and make sacrifices quite beyond the power of others. Now it would seem unreasonable to tell a babe in Christ that if he does not do as much as a full-grown man he will go to hell. Yet religious teachers sometimes have no more discretion than to preach that way; the consequence is blighting. We must go softly. God apportions our task to our strength. It has been often, and rightly, observed that if Abraham at his first outset in God's service had been required to sacrifice his son, he could not have done it—not with the right heart. See how gently Paul dealt with the wayward, but young, church at Corinth; how tenderly he beseeched the Romans to present their bodies a living sacrifice. He did not fail to mention the still lurking danger of condemnation. (1 Cor. 9:27.) But the New Testament manner of inducing men to serve God differs vitally from the "Cursed be every one that continueth not in all things that are written in the book of the law, to do them," of the Old Covenant. God has written his law into our hearts. The seed is planted in us—the transforming Ideal held before us; and as we mature, we realize more and more that blessed perfection. But compulsion and rude force is out of place. God wants us to serve him in faith, cheerfully, not grudgingly or of necessity.

The greatest sacrifices of Christianity must come of themselves, spontaneously. They are not even commanded, much less required at the penalty of damnation. For example, there is a principle in the gospel which in a good soil of faith will develop into complete self-abnegation. It has a tendency to lead men to give away all they have. They did it often in the early days of the church—sold their houses and lands and laid the money at the apostles' feet. But the apostles never taught that this must be done. On the other hand, the New Testament shows that it was not required. When Ananias sought to deceive the apostles, pretending to bring the whole price of his land, Peter said to him: "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained did it not remain thine own? And after it was sold was it (the money) not in your power?" The land was his, and the money was his. If he had chosen to

keep it, no one would have blamed or condemned him, even to God himself. There were rich people among the Christians; and notwithstanding their wealth they could be true Christians. (See 1 Tim. 6: 17-19.) But occasionally faith and love working in their hearts led them to sacrifice, and empty themselves after the example of Christ, who became poor for our sakes. It is still so. The lower tendencies of the flesh subdued, faith, if it grows, leads us on, willing captives to Christ, to higher virtues, to greater sacrifices. We draw nearer to God, and lose hold of self and the world. The will and the strength to bear the cross come from faith and hope and love; and by the Spirit given to us we can make the supreme sacrifice, as Jesus did before us. (Heb. 9: 14.) But if we were forced and driven into these things, there would be no beauty or value in them.

SCYLLA AND CHARYBDIS.

There is danger either way. The preacher that makes the road too narrow, and places the virtues of Christianity as heavy obligations on the neck of the disciples, instead of letting them grow up as fruit; that fails to adjust his teaching to the capacity of the Christians, kills out enthusiasm and hope and life in the church. You can kill a baby with meat. "The quality of mercy is not strained—it droppeth like the gentle dew from heaven." And so it is with self-sacrifice, and meekness, and goodness, and the graces of the Christian life. But at the sight of a great sacrifice, peremptorily demanded, the weak soul trembles and is paralyzed, and the heart turns to a lump of ice.

On the other hand, there is the danger of self-complacency. We may persuade ourselves that, considering our spiritual size, strength, faith, etc., we have been doing well enough. That may be; but do not content yourself with that. You must grow. There are but these alternatives: heaven and hell. God may not ask you where you stand, but certainly he will ask which way you are tending. If your faith does not grow, it decreases; and no faith will mean no salvation. But if the good seed is allowed to prosper in you it will bring forth; and you will joyfully, more and more, take up the burdens and make the sacrifices which once you dreaded. Let the word of Christ dwell in you richly; watch and pray. Do not despise the brethren that are weaker than you, nor set them at naught, nor condemn them. And those that are better than you, and greater in faith and sacrifice, do not hate them like Cain (1 John 3: 12), nor call them cranks and fanatics; but love, honor and emulate them. Let not man drive you; but let the Spirit of God lead you on unto perfection and life eternal.

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J. A. H.

SEEKING PEACE.

JOHN B. COWDEN.

"Let us therefore follow after the things that make for peace" (Rom. 14: 19). This quotation is given as a conclusion to the article on peace in last week's WAY; and starting with this conclusion, we wish to continue the line of thought. In last week's article peace was treated as a gift from Christ, a legacy, and Christ was portrayed as the donor. In this article we wish to treat peace from the standpoint of the recipient of the legacy, man. We have considered the giving of peace, the divine side of the bestowal, and now we wish to consider the receiving, the human side.

The bestowal of any gift implies a desire and a willingness to receive, and a compliance on the part of the recipient with all the donor's conditions. We take it for granted that every one desires and is willing to receive such a legacy as Christ bestows upon his disciples—peace of mind and soul—for indeed it is the most desirable and the most sought-after possession in the world; and in comparison with it all other possessions possible to man fade into insignificance. Peace within is the teleological ambition of all human endeavors; and all other possessions and attainments are valuable only in that they are means to the acquisition of this peace.

One man conceives that wealth will bring him this inward peace, so he bends all his energies to this end; but how often at the end of life does he awake to the realization that he has been pursuing an empty dream, that his millions have not brought him peace, but are themselves the cause of much unrest in his heart. Another concludes that fame will bring this inward contentment, and he starts out to win fame, the most elusive and unstable of all attainments; but he also is often disappointed in the end, and finds that fame in itself is not a balm for a troubled heart; but, like the pot of gold at the end of the rainbow,

the peace of soul always lies just ahead of him in the next honor to be attained. Many have concluded that this peace is to be found in the acquisition of much learning, and accordingly have bowed at Wisdom's shrine and drank deep of her life-giving waters without slaking their thirst for peace. The gay and frivolous seek it in pleasure, but find that pleasure in itself is an empty bubble that allures, but bursts into nothingness when possessed. Solomon relates his search for peace in the Book of Ecclesiastes. He sought it in pleasure, in riches, in fame, and in wisdom, and drained the cup of all these to the bottom, and concluded in the end that all were vain as far as being able to bring him peace. One man seeks it in one thing, and another in another, but all seeking it in some way.

God, seeing men's futile endeavors to gain peace, said of them, "The way of peace they have not known," so he sent his son to earth to teach man the way of peace. He came and taught that no human endeavor, possession or attainment could bring peace; but on compliance with certain conditions it would be bestowed by him as a legacy; and he made these conditions such that all can comply with them, and thereby made peace possible to all. If wealth had been made a condition of peace, some would have been excluded, for all can not become rich; and so fame and wisdom; but the things that man is to do and the possessions and attainments that he is to acquire in order to have peace, are simple and possible to every one. "Let us therefore follow after the things that make for peace," says Paul; so by the light of the Scriptures and human experience we wish to determine what these things are.

The first thing required of man is faith. Paul says, in his Letter to the Romans: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The message of the entire letter seems to have been to teach them that through faith in Christ they were reconciled into God, had peace with God. To have peace with God is to stand justified in his sight, to be assured as to the future destiny of the soul. I showed in the other article how this question is the disturbing element in man's heart, and how it was settled, so will not discuss it further. Paul writes further, "Now the God of hope fill you with all joy and peace in believing," thus showing that this same faith which reconciled them unto God would fill them with all peace and joy, if their faith was strong enough. So then a man's peace is measured by the degree of his faith, and faith is the primary requirement for peace.

Paul, in his letter to Timothy, writes, "Flee also youthful lusts, but follow righteousness, faith, love and peace with those who call upon the Lord out of a pure heart," showing by the order that peace comes as a result of, or grows out of righteousness, faith and love. These three words embrace man's whole duty toward God and his fellowman. They are so broad and deep and full of meaning that they can not be limited by definition. The inspired writers themselves attempted no logical definition of them, but defined them by illustration and example. For faith, they pointed to the life of Abraham; for righteous-

ness, to such characters as Job; and for love, Jesus Christ is held up as a model in all graces, and we are exhorted to fashion our lives after him. So following Christ is following after peace. I appeal to the experience of the reader. In your acquaintance of men, who has impressed you as being in peace of mind and soul? Is it not the man who is known for his unwavering and abiding faith in God, his righteous life, and his unbounded love for God and his fellowman? On the other hand, who has exhibited the most unrest of mind and soul? Is it not the wicked? The expression, "There is no rest for the wicked," has become hackneyed; and "There is no peace, saith the Lord, unto the wicked." The graces, faith, hope, righteousness and love, are the harbingers of peace, and they fit the heart for the indwelling of peace.

Solomon sought this peace, but he sought it in the wrong things; he did not follow after the things that make for peace. He hoped to find peace in some possession or attainment, but all in vain. After having sought it by every possible human endeavor, he concludes the account of his search for peace with these words: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." He concludes that man's whole duty is to fear God and keep his commandments. What does he mean by fearing God? He intends a broader and deeper significance than the word usually denotes. He means a fear that grows out of a knowledge of, a faith in, and love for God — that is, a reverential adoration of God. There must be not only this inward reverential adoration of God, but also an outward expression of the same in obedience to his commandments. So then, according to Solomon's conclusion, deduced from experience and inspiration, reverential adoration of and obedience to God is man's whole duty. But what does duty have to do with peace of mind and soul? Just this: Peace grows out of the performance of duty. Solomon concludes that peace of mind and soul is dependent not on any human possession or attainment, but upon the relationship existing between him and his God, and therefore comes as a result of the performance of duty. Performance of duty is the only way of peace, for the non-performance of duty alarms the conscience, that inward voice that reports the inward state of the inward man; and when it is alarmed, there can be no peace for the individual, until it is quieted by the performance of every duty. The poet calls conscience, "A correspondence fix'd wi' heaven"; and scientifically expressed, it is wireless telegraphy carried on between God and man. When a message of God's approval is received in the human heart, peace reigns there; but when a message of disapproval on account of unperformed duties, unrest fills the heart. This is the source of all the unrest of the wicked. "There is no peace, sayeth the Lord, unto the wicked." They disregard their duty toward God and their fellowman, and thereby violate the very condition of peace. An alarmed conscience precludes the existence of peace, and very often drives to desperation. It drove Judas to suicide. Shakespeare shows its effect upon the

heart in his character, Lady Macbeth, who walks the floor night and day rubbing her hands. On the other hand, those who heed this inward voice calling them to duty, have the approval of heaven, which brings peace. Paul said: "And herein do I exercise myself, to have a conscience void of offense toward God, and toward man." That is, Paul endeavored to perform every duty to God and his fellowmen; and to this strict performance of duty was due the serene peace of mind and heart so characteristic of him. Isaiah says: "The works of righteousness [performance of duty] shall be peace, and the effect of righteousness quietness and assurance forever." How often have we seen this exemplified in the lives of loyal Christian characters. These words are familiar to the students of Potter Bible College: "The older I become the more certain I am that the way of duty is the way of peace and happiness." "Fear God and keep his commandments, for this is the whole duty of man." And when you have done this, you have complied with the condition of peace.

Many make the mistake that Solomon made. They seek peace in something as an end in itself, which should be made a means of peace. Wealth, pleasure, fame and wisdom can not bring pleasure of themselves; but when properly used, they can be made the means of peace. They have no intrinsic value, but only a relative value depending on their effectiveness in producing peace when used as a means to that end; and they should not be pursued as an end in themselves. It is right to accumulate money that you may have to give to the Lord. The money will not bring you peace in itself, but the performance of the duty of giving will. It is right to seek pleasure that you may the better enjoy God. It is right to achieve fame that by virtue of your high position you may honor God the more. It is right to acquire all the learning that you can that you may know more of God, and thereby have a stronger faith in and a deeper love for God, and consequently a serener peace of mind and soul.

DON'T BE DISCOURAGED.

R. W. OFFICER.

Paul foretold the conditions of these "last days," when "men shall be lovers of their own selves." This he said would be followed by "perilous times" (2 Tim. 3). There is no reason why the saints should become discouraged, because the prophetic statement of the man of God is being fulfilled before their eyes!

All men should love themselves enough to make themselves comfortable. They should love their neighbors in the same way — make them comfortable as far as in their power. More than this is followed by covetousness, boasting, pride, blasphemy, disobedience, unthankfulness and unholiness. They soon become "lovers of pleasure more than lovers of God." All men are disposed to please those they love. When men are in love with themselves, it is expected of them to seek to please themselves. This leaves God, Christ and the Holy Spirit out of the

question. And this is just what Paul said would come to pass in these last days. As effect follows cause, we are in the midst of "perilous times." It is true, it is painful to see those we love turning from the truth to their own ways; but the Holy Spirit said it would be so, and by this we know the Holy Spirit is true. Following self-love is covetousness; therefore great riches are being heaped up, as James said would come to pass in these last days. (See James 5.) Organized religion has caught the spirit of this age, and, therefore, as Paul said, we have before our eyes to-day "a form of godliness," but without power. It is only a form. Should we become discouraged because the thing that was foretold by the man of God has come to pass in our day? John said: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know it is the last time." Then he tells where they are from. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (1 John 2: 18, 19). To continue steadfastly in the apostle's teaching is safe. (Acts 2: 42.) Observing whatsoever we are commanded by the world's Redeemer through the apostles, upon these conditions Jesus promises to be with his people. When John said "they went out from us," he did not have in his mind a body of organized religious folks, but the apostles, their teaching, or God's teaching through them. To see this departure from the apostle's teaching is painful, it is true; but we are well warned of this departure from the apostolic faith, and to see the prophet fulfilled in our day should not discourage the faithful in Christ. To turn from the apostolic teaching is antichrist, and are we not warned of the fact that, though they are ever learning, they will never be able to come to the knowledge of the truth. (2 Tim. 3: 7.) Why should we become discouraged when this prophetic statement is fulfilled before our eyes almost every day?

When Samuel learned the people wanted a king to rule over them, he went to the Lord and told him the people had rejected him. The Lord corrected his mistake, and "said unto Samuel . . . they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Samuel 8: 7.) Good and great men like Samuel sometimes conclude they are rejected by those they love, and become discouraged. To be rejected by folks amounts to nothing while we continue in the unmolested light of divine facts. But to reject God as he comes to us in the facts, commands and promises, backed by all power in heaven and earth, is death. There is no reason why the obedient, faithful Christian should become discouraged. Is it not written, "My grace is sufficient for thee, for my strength is made perfect in weakness"? (2 Cor. 12: 9.) And it is said: "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28.) To be called according to the purpose of God is the point to make, and love him with all the heart, soul, mind and strength, and all will be

well, both for time and eternity. To this end let us pray one for another. Affectionately and fraternally.
Turkey, Texas.

BROTHERLY LOVE.

JAMES H. CULP.

Too often is it the case when we read and study our Bible, we do not grasp the full meaning of what we read; in reading chapter after chapter, we do not realize the full importance of its meaning. Such is the case with brotherly love, and without it we can not be a child of God, but in the end will be damned forever. There is nothing of more importance to the child of God than to follow all the commandments of our Lord and Savior, and this is one of the first given: To be perfect in love, we are to love the Lord our God with all our hearts, and our neighbor as ourselves. We all understand who our neighbor is. We may try to deceive ourselves and others, and say we love our brother; but we can not deceive our God, who searches our hearts. By our deeds and manners towards one another, we belie our words. We can best prove our love by our works. Paul says: "Faith without works is dead." So is love. To say we love our brother, and see him in need, and turn our back to his wants, saying—as it is often said—I gave to such a one; let some one else help this brother; it is nothing but beg all the time; that love is dead—it is dull and void. Christ, while teaching the people, was asked what they should do. His reply was: "He that has two coats, let him impart to him that had none, and food likewise" (Luke 3: 11). That is proving our Lord by our works, or, in other words, manifesting our brotherly love. Paul, in giving the church at Corinth instructions, says: "As ye abound in everything, . . . see that ye abound in this grace also. I speak . . . to prove the sincerity of your love" (2 Cor. 8: 7-9). He was teaching them to love one another by their liberality; he did not want them to give of necessity. God does not count that a gift, nor is he well pleased with it; but he wants us to give out of pure love, not feigned, but real, sincere love; for Christ says: "It is more blessed to give than to receive." If you have the faintest doubt concerning that statement, my advice is, try it by giving to some brother who is in need; and if the feeling of gratitude and joy manifest in his face does not repay you for all, and more than you gave, then your heart is after Belial, instead of the true and living God; and my advice to you is, to not sleep till you make your peace with God, and know he smiles upon you, or swift destruction will soon overtake you. This giving does not stop with money and food only; but we can give in a hundred ways—in look, action and manners—towards one another. For instance, in hand-shaking, when we meet, say upon the first day of the week, to worship, we greet one another (the apostles greeted one another with a holy kiss); the custom now is the shaking of hands. But do we manifest our love towards one another even in this? I remember of being at a certain place of worship, and

I stepped up to greet a sister. She extended the tips of her fingers, but before I had scarcely touched them, her hand dropped. This mode ought not to be manifested. Some would feel hurt and think themselves slighted, and it is not manifesting the brotherly love Christ would teach. This dear sister did not mean anything; she would help or give anything to help a brother; but it is an indifferent way we are fast falling into; and if we continue, we will be as bad as the church at Sardis. They had a name that they loved, but were dead. We should be of one mind, and when we meet, let our joy be known. Let it extend to our hand, and we will be happier, and God will be well pleased, and I know if we would manifest the brotherly love among one another, we would have a greater influence over the world in saving souls for Christ.

Jordan, Ont.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Dr. I. K. Harding was with us about two days this week. He returned on Wednesday to Horse Cave, Ky., where he resumed his work with Bro. Larimore. The meeting at Horse Cave continues with unabated interest.

Last Wednesday night the writer baptized a young man who had previously confessed the Savior in a meeting conducted at a private house by Bro. J. E. Thornberry. Some of the brethren from the Bible College have been doing missionary work in Bowling Green, and as a result a number of souls have been added to the one body.

In this respect, if in no other, Potter Bible College has proved a blessing. It has been the means of spreading the gospel more thoroughly in this community than it ever has been before. Mission points have been established by the students in a number of places within a radius of six miles. The gospel is being preached in private houses, in schoolhouses, in halls, in church houses, or wherever the people can most conveniently be called together. The results of these labors are already apparent. Many homes have been brightened by the presence of Christ. Many a soul that was groping in darkness before has been led into the marvelous light of the Son of God. Many a man who was ignorant of the will of God has been made to appreciate the truth of the gospel and to accept its conditions.

Besides the work that is being carried on in the immediate vicinity of the Bible College, several of the teachers and students have regular appointments with churches at a greater distance, some in Kentucky and some in Tennessee. Most of these appointments are near some railroad, but in a few instances the brethren drive ten or twelve miles. In this way about fifteen churches receive instruction and encourage-

ment, which in many instances they could not obtain but for their proximity to Potter Bible College.

But we are by no means ready to admit that the usefulness of the Bible College ends here. This is but the beginning; for we believe that the influence of Bible schools is being felt throughout the land. Wherever a student of a Bible School goes, he carries with him an influence for good. Especially is this true if that student be a preacher of the gospel. Some of the most influential and powerful preachers in the land are those who were educated at a Bible College. To say that they owe their success wholly to the influence of these schools would be assuming too much, yet we may safely say that their power for good has been greatly enhanced by such influence. Some who, when they entered Potter Bible College or the Nashville Bible School, were not yet Christians, have gone away firmly resolved to devote their whole life to the service of the Master. Others have received lessons in devotion and self-sacrifice which will make them ten-fold more useful to the world and the church; while all have received training in the Word of God that can not fail to have its effect upon their labors for Christ.

evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (1 Tim. 6:9, 10). How many have been "drowned in destruction and perdition" in the mad rush for gold, without one thought of that which is better than fine gold, and which could have been had for the asking.

"A SONG OF TRUST."

I can not always see the way that leads
To heights above;
I sometimes quite forget he leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land.
And when I reach life's summit I shall know
And understand.

I can not always trace the onward course
My ship must take,
But looking backward, I behold afar
Its shining wake,
Illumined with God's light of love; and so
I onward go,
In perfect trust that he who holds the helm
The courses must know.

I can not always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me until I quite forget he knows
And oversees,
And that in all details with his good plan
My life agrees.

I can not always know and understand
The Master's rule;
I can not always do the task he gives
In life's hard school;
But I am learning with his help to solve
Them one by one;
And when I can not understand, to say:
"Thy will be done." —Selected.

A MINUTE AT A TIME.

There is a good moral in Jane Taylor's story of "The Discontented Pendulum," which began one gloomy day to calculate how many times it would have to swing backward and forward in an hour, and then in a day, then in a week, then in a month, and then in a year, and then in ten years. How was it possible to do so much, or to work at all any given moment, with the dark prospect of so much work before it? So the pendulum stopped, nor could it be induced to start again till it was reminded that though it would have so many times to tick in the whole year, it had the whole year to do it in, and was only required to do the hour's work in the hour. The anxiety which men heap upon themselves arises greatly from forgetting this, and trying to provide for to-

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

MORE TO BE DESIRED THAN GOLD.

L. J. J.

Press dispatches from Seattle, Wash., report the discovery of a rich gold field in Alaska. It is said to be eighteen miles north of Tenana River, at a point three hundred miles from its source. Eight creeks are said to have been traced, and all were equally rich with the yellow metal. When reliable news of this discovery reached Dawson it caused a great sensation, and many made ready to leave for the new field. One town was entirely deserted, and miners from all the surrounding camps were hurrying to the district. Man's desire for gold is so great, so intense, that when a place is found where it can be had for the digging, a rush is certain to occur.

There is a great truth which will endure eternally, affording real happiness, real comfort, which men would earnestly seek if they really believed what the Psalmist said of it: "The judgments of the Lord are true and righteous altogether; more to be desired are they than gold, yea, than much fine gold" (Psa. 19:9).

Man will go to any extreme for gold. He will endure any kind of hardship and privation in search for it. "They that are minded 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

morrow's work to-day. But leave to-morrow till it comes — take care of the minutes, and the hours will take care of themselves. A minute at a time, and each swing of the pendulum for God — that should be the rule of life.—Christian Standard.

THE BIBLE A PERFECT GUIDE.

It is so complete a system that nothing can be added to it or taken from it. It contains everything needful to be known or done. It affords a copy for a king, and a rule for a subject. It gives instruction and counsel to a Senate, authority and direction to a magistrate. It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence. It sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience on children. It gives directions for weddings and burials; regulates feasts and fasts, mournings and rejoicings; and orders labor for the day and rest for the night. It provides food and raiment, and limits the use of both. It points out a faithful guardian to the departing husband and father; tells him with whom to leave his fatherless children and in whom his widow is to trust. It teaches a man how to set his house in order, and how to make his will. It defends the right of all, and reveals vengeance to every defrauder, over-reacher, or oppressor. It is the first book, the best book, and the oldest book in all the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws and profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comforts to the inquiring and disconsolate. It exhibits life and immortality from everlasting, and shows the way to eternal glory.

It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubt, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him; it sets aside all other gods, and describes the vanity of them and all that trust in them. In short, it is a book of law to show right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth that detects all lies, and confronts all errors; a book of life, that gives life and shows the way from everlasting death. It is the most compendious book in all the world; the most ancient, authentic and entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial and infernal worlds; and the origin of the angelic myriads, human tribes, and devilish legions.

It will instruct the most accomplished mechanic, and the profoundest artist; it will teach the best rhetorician and exercise every power of the most skillful mathematician, puzzle the wisest anatomist, and exer-

cise the nicest critic. It corrects the vain philosopher, and confutes the wise astronomer; it exposes the subtle sophist, and makes the diviner mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom; and that which crowns all is that the author is without partiality, and without hypocrisy, "in whom is no variableness nor shadow of turning."—Jeremiah McCartha.

The strength of God is very gentle. He does not make a great noise in lifting the tides or in speeding the stars in their courses. The sunshine is one of his greatest treasures of power. He turns the hearts of stalwart sinners by a touch of infant fingers or by the memory of a pious mother's spiritual beauty and fidelity. By loving invitations, tender encouragements, and manifold ministries of patience and sympathy, he encourages the penitence and the faith of sinful and weak human hearts. His children should seek more of his gentleness. We are too easily tempted to bluster and violence. We forget that gentleness is greatness as well as goodness. If we would do brave deeds, let us seek to be filled with divine gentleness.—Northern Christian Advocate.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. Benj. F. Martin has recently closed a good meeting at Belle Plaine, Kan.

From a private letter we learn that the church at Montgomery, Ala., "is doing well, but of course could do better."

Those who read Bro. McCaleb's report for the past year can plainly see that the Lord's way of doing missionary work is not a failure.

The church at Hewins, Kan., has lately closed a meeting of three weeks' duration, resulting in twenty-one additions. Bro. Clayton Gall did the preaching, and so taught the Word that many learned the way of the Lord more perfectly.

The Church of God has lost an earnest worker in the death of P. W. Shick. For more than fifty years he faithfully did the work of an evangelist. He was a brave defender of the truth. He engaged in sixty-two formal discussions, and in the prime of life was an antagonist to be dreaded. His love for the truth

and courage to meet its opposers is to be commended. This fearless old soldier of the cross departed this life January 25.

Bro. F. L. Young writes: "The meeting at Tishmingo, I. T., continued fifteen days. A band — I trust a faithful band — was set in order. They agreed to meet every Lord's day for worship. Ours was the first gospel meeting held in that Capitol city."

A short time ago the house of worship of the brethren at Tracy City, Tenn., was destroyed by fire. "Any and all donations from individuals or congregations will be highly appreciated." Let brethren who know of this work help them.

In the Gospel Advocate of February 12 Bro. Lipscomb writes: "We have never known the demand for good, faithful gospel preachers that there is now." He says further that brethren from various places send to them for preachers, but they know none to send them. It is true, brethren, that an awakening has come. Churches are beginning to see the necessity of doing something for the Lord. They realize it is not enough to stand and cry, "The Lord's ways, the Lord's ways," and do nothing. They have learned from sad experience that while they have been standing idle, talking for his ways, the emissaries of Satan have been spreading the seed of discord farther and crying, "Show me your faith by your works." The question is now, my brother, my sister, What are you doing to show your faith? Although some have thrown off their lethargy, many have not yet been aroused. Are you still asleep? "The harvest truly is plenteous, but the laborers are few."

Will not every Christian who reads this take this great matter to heart, and, like Isaiah, say, "Here am I; send me"? Do not wait; begin at once, and with all diligence do something every day for the kingdom of God. If every one of us will work, we can do wonders.

THINGS OCCURRENT

Dr. L. K. Harding, Editor

The Buffalo Commercial gives an account of the efforts of a young Hindu Bible student to render

"Rock of Ages, cleft for me,
Let me hide myself in thee,"

into native dialect. The result of his labors translated back into English was about like this:

"Very old stone, split for my benefit,
Let me absent myself under one of your fragments."

There never were more temptations offered for stock speculation than now, yet the stock market has been very quiet. The lesson taught by the panic of 1901 has not been forgotten. The railroads of the country have been congested with freight from the

excess of business offered them. Failures in business have been few, although the first of the year is the time when they are expected to occur most frequently. Money seems to be plentiful. The per capita of circulation rose seventy-one cents during 1902.

Charles M. Schwab, the most remarkable business man in the world under forty years of age, is broken down in health and has reached the end of his business career. He is now abroad in Southern Europe, trying to build up his own body, but as it is not of steel, he is out of his element. As a boy he was a Pennsylvania stage driver. His first position with a steel company was that of a stake driver. At thirty-five he was the greatest man in the steel industry. The great responsibility was too much for him. His health is very much impaired, and there is little hope entertained for his complete recovery.

The following are two paragraphs taken from an editorial in the Cincinnati Post:

"The harm in dancing is largely an ill of association. The girls who dance are mostly of an age when impulse rules, rather than reason, and they often meet men who are not fit companions. The result of such association, in some instances, is a breaking down of the natural barriers that should exist between a 'man of the world,' which is the nice name for an unprincipled scoundrel in good clothes, and an innocent woman.

"The less you or any other girl have to do with such men, the better. They have no right to the society of good women; no right to smiles and pleasant conversation; no right to associate with your mother's daughter."

If an editor of a daily paper takes such a position, a man who looks at a practice from the standpoint of a moralist, what must be the position of the Christian on all such questions?

How long will it be before the steam engine will be relegated to the shades of the past? The iron horse may never share the fate of the stage coach, but the signs of the times amply justify the possibility of such a calamity befalling this great public servant. Electric lines are being built with wonderful rapidity over the populous districts of the country. The rate of speed that can be attained by the electric car is truly wonderful. An electric car, carrying a party of officials on a test trip from Albany to Schenectady, a distance of seventeen miles, made the run in seventeen minutes. Within the city limits the speed did not exceed eight miles an hour, but through the country a rate of over two miles a minute was made by actual computation.

An electric line from Cincinnati to Pittsburg, a distance of over four hundred miles, will soon be in operation. It will run sleeping-cars and make a speed of from thirty to forty miles an hour. Two more long lines are being projected. One from Cincinnati to Chicago via Indianapolis, and one from Omaha into a thickly populated Iowa district.

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QUESTIONS AND ANSWERS.

J. A. H.

Brother W. J. Moss, of Leiper's Fork, Tenn., asks us to read the following passages: 1. Corinthians 14: 34, 35; 1 Timothy 2: 12-15; Luke 2: 36-39; Acts 2: 17, 18; Acts 18: 26; Acts 21: 9, 10; Romans 16: 1, 2; Philippians 4: 2, 3; and then say whether or not the first two Scriptures forbid a sister to teach a class of half-dozen children or young persons in what is popularly called a Sunday-school, when asked by said class to do so, and also by the elders. Answer: I do not believe that a sister is forbidden to teach women and children under such circumstances. If she is competent to teach, I believe it is her duty to do so in such a case. She is not allowed to make addresses in the church meeting, nor to ask questions there, because she is not allowed to teach men, nor to usurp authority over them; but there is nothing said in the Scripture to forbid her to teach women and children; and in an informal, conversational way, in private, where leadership and authority are not involved, she can teach men, as Priscilla did Apollos.

Brother Moss then asks: "If it be wrong for a sister to enter the pulpit to preach, would it not be equally wrong for her to lecture publicly on any subject?" Answer: It seems to me that it would. In the first letter to Timothy (2: 12-14) Paul lays down the general law under which he makes the special legislation concerning women speaking in church. He says: "I permit not a woman to teach, nor to

have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being hath fallen into transgression." The New Testament does not allow women to usurp authority over men by teaching and leading in the church, because it is wrong for her so to usurp authority anywhere. It seems clear to me that the same principles that prevent her from teaching in the church, prevail in the schoolroom or anywhere else; it is a question of women usurping authority over men and becoming leaders of them.

Women prophesied in New Testament times; that is, they spoke by inspiration of God; but they had many opportunities to do it without making public addresses in the church meetings. In an age when there were no New Testaments, prophesying on the part of mothers and elder sisters would seem to have been almost a necessary thing in many a family. Remember that any speaking by inspiration, whether in public or private, was prophesying.

THOUGHTS SUGGESTED BY THE LIBERTY BAPTIST.

J. A. H.

"THE WAY has discovered that to insist on having an organ in a church is 'blasphemy against the Holy Spirit.' Well! What next?" says The Liberty Baptist, which is published at Horse Cave, Ky. I am not sure what is "next," but one thing that follows is, that The Liberty Baptist is almost as poor in understanding THE WAY as it is in interpreting the Bible. THE WAY has never thought nor said that to insist on having an organ in the church is blasphemy against the Holy Spirit. If a man should so insist because he was fully convinced that God requires it in the church service, his sin would be that of ignorance; if he should so insist contrary to his own judgment and inclinations, because of the influence of father, mother, wife, or of somebody or something else, his sin would be that of weakness—a very grievous and damning sin, whose consequences are horrible unless it is repented of; but if one insists upon it knowing that God does not require it now, that it was not used by the apostolic churches nor by any churches of Christ for many hundreds of years after the beginning of the Christian era—if, in spite

of such knowledge, he forces it into the church and thereby causes godly men and women to withdraw their fellowship from it, he is a high-handed sinner, who has despised the Word of Jehovah, and has blasphemed the Holy Spirit, by whom that Word was given; he serves not our Lord Christ, but his own belly, and by his smooth and fair speech he beguiles the hearts of the innocent; he has sinned willfully, after he has received the knowledge of the truth, and there remaineth no more a sacrifice for his sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries; he has reached that fearful state to which John refers when he says: "There is a sin unto death: not concerning this do I say that he should make request." (See Deuteronomy 15:30, 31; Matthew 12:31, 32; Romans 16:17, 18, and 1 John 5:16.) Let The Liberty Baptist learn that it is not the deed done, but the spirit in which it is done, that determines the heinousness of the crime in God's sight. Adultery and murder under some circumstances may not be so grievous in God's sight as picking up sticks to make a fire. (See Numbers 15:32-36, and compare with the histories of David and Saul of Tarsus.) Some people wear the name "Baptist," some sprinkle babies, some put organs into the worship, because they think God requires these things; while others do it because they intend to have their own way, no matter what God requires, nor how many churches they may divide. The former are ignorant; the latter are willful and blasphemous. While others do these things because they are careless; they are not sufficiently devoted to God and his church to think much about such things. One church member very well represented a large class when he spoke to the brethren in about such words as these: "Don't bother me with such matters; let me know how much I ought to pay to support the preacher, and to meet other church expenses, and I will cheerfully pay it; then let me alone to attend to my business." He was not willful; he was simply absorbed in other things to such an extent, apparently, as to be almost wholly indifferent to the most important of all things—the welfare of the kingdom of God. Just the reverse ought to be the case with Christians; they should be so absorbed in loving, living for and working for Christ as to be comparatively indifferent to everything else, knowing that in building up the kingdom of Christ they are not only doing the greatest thing any human being can do, but that in so doing they are also securing, without particularly seeking for them, all other earthly goods; and in addition to this they are making sure their abundant entrance into the everlasting kingdom of God. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

This does not mean that all farmers, mechanics, merchants, physicians, school teachers and others engaged in honorable and useful avocations, should turn from such works to teach in the churches and preach; but it does mean that in following these avocations the uppermost thought, the chief object to be attained, should be the uplifting and the glorification of the kingdom of Christ. That is the one thing

Christians are on earth for. All other things are of minor importance.

* * *

The Liberty Baptist says: "It is claimed by some that as the jailer at Philippi was baptized 'the same hour of the night,' it is apostolic to baptize at night. But to carry out that whole matter in apostolic order the preacher should have himself whipped and put in prison, and his feet made fast in stocks, and pray and sing till midnight, etc., and have no other opportunity to do the baptizing. That night baptizing don't fill the bill."

Why not? Does The Liberty Baptist think night baptism is unapostolic? Would Paul and Silas have done an unapostolic thing? And why claim that "to carry out the whole matter in apostolic order, the preacher should have himself whipped and put in prison and his feet made fast in the stocks"? Paul and Silas did not have themselves whipped, nor put in prison, nor made fast in stocks; far from it. The fact is, the proper time to baptize one is as soon as he believes in Christ and makes known his faith in him. When a man believes in Christ indeed, when he makes a complete surrender of himself to Christ, with full purpose of heart to follow him in all things, and confesses his faith, he should be baptized at once,—in the day time, if it is day; in the darkness, if it be night. It is unapostolic to postpone the baptism, as the Baptists and others commonly do. It should be attended to at once. In the first instance of Christian baptism a great multitude heard the sermon, about three thousand of them believed it and accepted Jesus as their Lord and Savior, and were baptized that day. So baptism in the daytime is all right. There was no postponement. (See Acts 2:36-42.) At Samaria, "when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." We are not only told that they believed, but what they believed; and then they were baptized; there was no postponement. (See Acts 8:4-13.) In the case of the eunuch (same chapter), he was listening to a sermon when he came to the water. He demanded baptism, and received it at once. There was no postponement. Saul was baptized as soon as Ananias came to him. (Acts 9:17, 18.) Peter preached a sermon to Cornelius and his kinsmen and near friends; and at the conclusion of the sermon, God's readiness to accept Gentiles into the church then being manifested for the first time to Peter, he commanded them to be baptized. There was no postponement. (See Acts 10:23-48.) Lydia was baptized at once. There is not the slightest intimation that the baptism was postponed for an hour. She was out on the river bank; she saw the preachers for the first time; she heard the sermon; she believed; she was baptized; then she insisted and prevailed on Paul and his company to go into her house and abide there. (See Acts 16:11-15.) The jailer (same chapter) was baptized the same hour of the night in which he believed, the hour of midnight. "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinth-

ians hearing believed, and were baptized" (Acts 18: 8). And so it was always in Bible times. When the preacher and the believer came together, the believer was baptized as soon as he confessed his faith in Christ. Whether those to be baptized were a great multitude, thousands of people, or a few, or if there was but one, the baptism was attended to at once, whether day or night. And so it should be now. It is a common thing in these days for evangelists, elders, deacons and congregations to agree to postpone obeying the Lord in this matter for days and weeks, and, sometimes, for months. Just think of all hands agreeing to put off obeying that command of the Lord which brings us into his holy church! It is a shame, and ought never to be done. We are too careless in honoring God by prompt obedience to his Word. The Baptists are not the only ones who are guilty in this respect.

* * *

Again The Liberty Baptist, speaking, says:

"The case of the twelve disciples at Ephesus, Acts 19, taken any way you will, clearly establishes the position held by Baptists. If they were not re-baptized after the instructions received from Paul, the baptism of John is thoroughly established and Baptists are sustained. If they were re-baptized, it becomes clear that John, himself, did not baptize them at first, and as he had no authority to confer authority to baptize on others, they had not been baptized by a proper administrator, hence their re-baptism. The writer of our Sunday-school Lessons takes the former position. Either position, however, sustains Baptists."

So it seems to a Baptist; but when I look at the record, it appears in an altogether different light. These twelve disciples had been baptized into John's baptism, according to their own testimony. In answer to Paul's question, "Into what then were ye baptized?" they plainly answered, "Into John's baptism." Paul then told them, "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus." And when they heard this they were baptized into the name of the Lord Jesus. Then Paul laid his hands on them, and the Holy Spirit came on them, and they spake with tongues and prophesied.

The reason Paul immersed those twelve men again evidently was this: they had been baptized into John's baptism after it had passed out and a new dispensation had come in. John lived and died under the Mosaic law. He was never in the kingdom that Christ came to prepare for. He came to make ready a people prepared for the Lord, but he died before the kingdom was established. While John was in prison, just before his death, Jesus said of him; "Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom of heaven is greater than he." John, while on this earth, was not in the kingdom, for he that is but little in it, no matter how little, is greater than he. The baptism which John preached and practiced was a preparatory one. It

was not "in the name of Jesus," nor was it "into the name of the Father and of the Son and of the Holy Spirit." John was a prophet of the Mosaic dispensation, and his laws and ordinances passed out, with every other institution peculiar to that covenant, when Christ died on the cross. No religious law, rite or ceremony that was in force anterior to that time is in force under the new covenant, unless it is recorded in the New Testament. And just as the blood of Christ in the new stands where the blood of animals did under the old, so the baptism instituted by Jesus after his resurrection takes the place of that of John. Now we are baptized in the name of Jesus Christ into the name of the Father and of the Son and of the Holy Spirit. The shadows have passed away since the substance has come. No instance of John's baptism, performed after Jesus had died, risen, given his great commission, and had been crowned with glory and honor at God's right hand, could be valid, any more than any animal sacrifice could be after the death of Christ. "The old things are passed away; behold, they are become new" (2 Corinthians 5: 17).

This narrative concerning the twelve whom Paul re-immersed is destructive of Baptist doctrine. They hold that John was the first Baptist preacher; that he baptized Jesus, and Jesus was therefore a Baptist preacher, and his disciples were also Baptists, and the Baptist Church is therefore the church. But this case of the twelve makes it plain that the baptism of John and that instituted by Jesus after his resurrection, and which was first practiced on Pentecost, are two very different institutions under different dispensations, the one completely abrogating and taking the place of the other, and away goes the foundation for the Baptist argument.

The Baptist Church of to-day is not like the apostolic church in name, nor in the conditions of remission of sins, nor in the conditions of church membership, nor in church government, nor in the work of the Holy Spirit in conversion, nor in the time and place of the establishment of the church, nor in its teaching concerning the possibility of apostasy. The fact is, it is very much out of the way, and its members ought to heed Jeremiah's exhortation: "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" (Jeremiah 6: 16). When I read their literature or hear them speak, as a rule, they talk the language of Ashdod rather than that of Canaan.

The Baptist Church could not exist for a day if it would limit itself to New Testament language in expressing its name, doctrine and practice. In the first place, they could never say "Baptist Church" again; nor could they refer to Baptist usages, Baptist doctrine, Baptist Church covenant, Baptist principles. In fact, if they would limit themselves strictly to New Testament usage, they could never say "Baptist" at all, except when they meant John the Baptist. And I would like to know what the Baptist Church would be without any member thereof being permitted to speak or write the words or phrases, Baptist Church, Baptist principles, Baptist usages, Baptist doctrine,

Baptist Church covenant, good old Baptist religion, and so on! They could not conduct "a good old-fashioned Baptist revival meeting," for when the mourners would begin to cry out, "What must we do, oh, what must we do?" they would have to say, in the words of Peter of old, "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). Then they would have to baptize all who receive their word without the relation of an experience, or a vote of the church, as the next verses show. Is it not a startling fact that if every Baptist in the world were to begin this day and forever more express his faith, doctrine and practice in the very words of the New Testament, absolutely refusing to use others, worshipping and practicing just as the apostolic churches did, every Baptist church in the world would cease to exist to-day?

I would not belong to a church which could not express its faith, doctrine and practice in the very words of the New Testament; which could not find its church name in the New Testament; which can not answer inquiring sinners in the very words the apostles used, and then act just as the apostles acted in receiving those who gladly received their word. It is a glorious thing to have the New Testament just as the Holy Spirit gave it unto us for our rule of faith and practice, or book of discipline, and then be guided strictly by it; and this is a privilege Christ gives to every one of his followers.

"RIGHTLY DIVIDING THE WORD."

MATTHEW, MARK, LUKE AND JOHN.

R. N. GARDNER.

The Bible can not be understood unless it is properly divided. There are two grand divisions of it, the Old Testament and the New Testament. The New Testament contains the system of Christianity applicable to the world to-day. Christianity is found nowhere else. Since the days of inspiration God has not revealed a word, a truth or a thought to any man save through the New Testament. In it we learn everything connected with man's salvation. "It (the Gospel) is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16). Any requirements concerning Christianity coming from any other source is of Satan, and will condemn every man who accepts them. The teachings of the New Testament furnish a man for "every good work," and equip him completely for the Christian's life. (2 Tim. 3: 16, 17.) We need no new revelation, we need no teachings of men, for the New Testament is complete, and God is the author of it. In it we learn of the earthly life of him who built the church; we learn how to become members of that church; how to live as Christians in that church; and last of all, we learn something of the

beautiful home of those who continue faithful unto the end.

These subjects are plainly revealed in the New Testament, so that any responsible man can understand them, provided he desires to do so, and is willing to take the time to study it. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7: 17). The life and miracles of Christ, the manner of becoming a Christian and how to live as Christians, are subjects treated in the New Testament. Are they scattered promiscuously over it, and can one find out what to do to be saved on most every page of it? Certainly not. As was shown last week, the Bible is as systematically divided as other books; and we are exhorted to handle aright (rightly divide) the word of truth. (2 Tim. 2: 15.)

* * *

The first division of the New Testament includes the Books of Matthew, Mark, Luke and John, to which I wish to devote the remainder of this article.

Beginning at Matthew, we find the first chapter is concerning the generation of Jesus Christ; the second tells of his birth; the third of his baptism; the fourth of his temptations; the fifth, sixth and seventh, his sermon on the mount, in which he astonished the world by teaching doctrine different from any ever heard before; then comes his miracles and his teachings. If we thus examine the first four books, we learn that each contains a history of Christ. They were written to convince people that he is Christ, the Son of God, and our Savior. John says: "Many other signs therefore did Jesus in the presence of the disciples which are not written in this book: but these are written, that we may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (John 20: 30, 31). If the Book of John was written to prove this proposition, so were the Books of Matthew, Mark and Luke, as they contain similar subject-matter. These four books, then, were written specifically to produce in the hearts of men

FAITH IN CHRIST.

A man can hold but one of the three following positions concerning Christ: (1) He was either the Son of God, (2) a very base man and a great deceiver, or (3) he was only a good man, and not the Son of God. This last position can not be sustained, for he was either what he claimed to be, the Son of God, or a liar, and he knew it. If he could not work miracles, as he claimed, he was a great deceiver, and he knew it. This middle position can not be true, and it is equally true that he was not a base man nor a deceiver. Everest, in his "Divine Demonstration," argues in something like the following manner:

The most forcible and conclusive lesson taught in the New Testament is that Jesus was good and pure and bold in his manner of life. Every act and every teaching was pure. "He went about doing good." He loved everybody, and died to save every man. "He was wholly devoid of worldly ambition. Wealth, fame and power seemed to have no attraction for him." He was absolutely perfect, sinless. Such

teachings and such a life as his could not proceed from a corrupt heart. Then Jesus was not simply a man, nor a base deceiver, but he was what he claimed to be — the Son of God. The facts recorded of Jesus are enough to convince men that he is the Son of God. He was miraculously born; he fulfilled the prophecies concerning him; he worked miracles; he was crucified and raised from the dead; he ascended to the right hand of God.

But some one is ready to say that all the above proof is based on the assumption that the Gospels are genuine and written by inspired men. That is true; but in the light of the facts, who will doubt that the assumption is true? (a) No men could have forged the books, if they would. Because (1) it is impossible for impure and imperfect man to portray a life so pure, a character so perfect, divine and human combined. (2) Man could not have instituted so perfect a system of Christianity, one that has borne the attacks of all the wisdom of men for eighteen hundred years, and has gathered around it in ever-increasing numbers so many followers. (3) They could not have made the New Testament teaching agree so perfectly with the prophecies of the Old Testament and with profane history. It has been said that man can make his artificial lake, but he can not make the ocean, with its almost limitless boundaries; he can make his marble shaft towering heavenward, but he can not make the mountains with their summits almost piercing the skies.

(b) No set of men would have forged such books if they could. Because (1) they contain teaching repulsive to the fleshly nature, and especially to the customs and habits of the Jews, who lived at that time. (2) The love of gain or honor could have been no inducement, for these they did not receive. (3) If these books had been forgeries, they never could have been received as they were. The church was established before these books were written, and the Christians, who knew well the teaching of the church, never would have received forged books. No honest, fair-minded man can repudiate the New Testament as a forged book, but all must accept it as a book of God, and that the first four books contain proof to establish the proposition that Jesus is the Son of God.

* * *

Who, except those with a heart of stone, can attentively read the life of Christ as revealed in the four books under consideration, and not learn to love and reverence Jesus Christ, the Son of God? That he loved everybody is manifest by his commission to preach the Gospel to every creature; by his inviting all, without distinction of race or station in life, to come to him for rest; by his receiving the Samaritan woman as lovingly as any other; by being the friend of the publicans and sinners; by the parable of the rich man and Lazarus; by his whole life. Christ tells us that God, our Father, is a God of love, even of such love as to give "his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). His unselfishness commands the admiration of all, for his life was one of extreme self-denial. He makes this same spirit of self-denial the test of all his acceptable followers. He

said: "It is more blessed to give than to receive," and "he that loseth his life shall find it." His last words were a prayer for those who returned him evil for good.

We are thus impressed with Christ by reading his life in Matthew, Mark, Luke and John. Can you understand it? Ah, the shame that a man will undergo when he reaches yonder world and stands before his Master — him who also gave us the Bible through the Spirit — with the plea, "I couldn't understand the Bible!" God knows our ability too well and loves us too much to make a book for us to read and obey, that we can't understand.

[If God wills, I wish to take up the Book of Acts in the next issue.]

ONE CHRIST AND ONE CHURCH.

R. C. BELL.

Two strangers once began to talk about religion. One asked the other, "Do you belong to the church?" "I do, sir," was the answer. "What church?" was an immediate question. The man to whom these questions were asked said: "Now allow me to ask a question, please. Do you belong to Christ?" "I do," was the reply. "What Christ?" came the astonishing question. The answer, half angrily given, was: "Don't you know, sir, that there is only one Christ? No one ever heard of but the one. I belong to him, of course, and your question is very foolish and meaningless." The man who was asked "What church?" said: "My second question is just as sensible as yours, for there is only one heaven-given church, which is the one body of the Christ, and I had just as well ask, What Christ? as you, What church."

The above story teaches the truth of God. It is true that the man who has the Bible alone, can ask what Christ just as well as what church. One is just as consistent with Bible doctrine as the other. That Christ has only one spiritual body, which is the church, is just as true as that he had only one fleshly body while here on earth.

Perhaps you ask proof; it is easily had. "For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another" (Rom. 12:4, 5). Paul says Christians are one body in Christ, just as the different members and organs of my body make only one human body. "For as the body (fleshly) is one and hath many members, and all the members of the body, being many, are one body; so also is Christ. Now ye are the body of Christ, and severally members thereof" (1 Cor. 12:12, 27). The subject Paul is treating, in these two passages, is the body of Christ, and he illustrates by the human body with which we are all so familiar. Argument and illustration can not make the proposition, that there is only one body, stand forth any plainer than Paul does here before he leaves it. Indeed, this line of thought is characteristic of several of Paul's epistles. In the

Ephesian letter we find: "But speaking truth in love, may grow up in all things unto him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. 4: 15, 16). Paul carries the illustration a little further here, and shows that as the human body depends upon that which every joint and member supplieth for its strength and symmetry, so is the body of Christ dependent upon Christians (its members) for strength and perfectness. He further says that Christ is the head or governor of this one body. We could expect nothing else, though, for as my head must govern my body in all its voluntary actions, so must Christ be the controller of his body. That there is but one body, that Christ is its head, and that God's children are its members, must be granted by all Bible students.

This one body is identical with the church. You are still calling for proof, and it is still easily had. "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1: 22, 23). Again, Paul says he rejoices in that he suffered for "his (Christ's) body's sake, which is the church" (Col. 1: 24). These two quotations make the equations, the church is equal to Christ's body, or Christ's body is equal to the church, equations of entire identity. It sounds strange to ask what Christ a man belongs to, and indeed it is; but if we confine ourselves to Bible language, it is equally strange to ask what church he belongs to.

"Oh," you say, "the different denominations in the world are branches of the one church." You are changing the figure from the body to that of the vine; but Christ himself answers you here. "I am the vine, ye are the branches" (John 15: 5). Christ is here talking to his apostles just a few hours before his betrayal, and he says: "Ye (apostles) are the branches." All of the denominations we are familiar with, and even the church itself, have come into existence since the above language was spoken. The facts in this figure are these: Christ is "the true vine," the apostles are the immediate branches from him, and all Christians are branches from the apostles. Christ sent the apostles "into all the world to preach the gospel to every creature," and every Christian from that day to this has received his strength from the apostles as they got it from Christ. The apostles and other Christians, not churches, are the branches Christ speaks of. "What will become of these hundreds of churches in the world besides the church of God?" you ask. All I can do is to point you to what Christ himself says: "But he answered, and said, Every plant which my heavenly Father planted not, shall be rooted up" (Matt. 15: 13).

Let us return to the comparison of the body of Christ with the human body, for I want to develop some lessons from it. Take the human body first. What is the function of the head? It rules, controls and does the thinking for the whole body. Every voluntary action is only the muscles obeying a com-

mand from the head. Did you ever see a paralyzed man? What was the trouble? His muscles would not obey his head. Now take the body of Christ. Christ is the head. What is his function? Just what the human head is to the human body — a lawgiver. Do you know of a paralyzed church? What is the trouble? The members will not obey their head. The head says go; the members won't go. The head says do; the members won't do. Can the paralyzed human body work and be useful? It can not. It soon must return to the ground from whence it was taken. If the mind can not rule the body, it takes its flight and leaves the body to destruction. This is what death is; the mind is withdrawn and the body is left without a head. Can the paralyzed church work and be useful? It can not. No more than can the fleshly body. The church that is not trying faithfully to follow Christ must soon cease to be the body of Christ, no matter what it may have been once, and become one that "shall be rooted up." Christ is not the head of a body he can not rule. He withdraws himself and leaves it to destruction. Paralyzed, inactive congregations and members are an abomination to God, and shall be destroyed. Christ says, Visit and help the sick and needy; do good unto all men; be kind, gentle and good. We, paralyzed, sit idly by, and no more obey than do the members of the paralyzed fleshly man. How can we expect to be saved?

Again: Did you ever see involuntary action in the physical body? Reflexes and impulsions are examples. What is their characteristic mark? They are actions in the members of the body for which there is no corresponding volition in the head — actions that the mind never instructed the members to make. The head can't be responsible for such actions, for they are made entirely independent of it. Tickle the foot of a sleeping child and the foot is removed. The head is not responsible for the movement, for the stimulus only reaches the spinal cord, where it is transmitted back along a motor nerve, and results in the movement. Where is the parallel in the body of Christ? Have we not seen Christians doing things which Christ never commanded? There is the involuntary action in the Christian, and Christ is in no way responsible for it. When a member of the body of Christ knowingly does something as an act of worship which Christ does not command, he then and there rejects Christ as his head and chooses some man or set of men in his place. This wrests the authority from Christ and places the man so doing in a body that has no connection with Christ at all. The Masonic order is just as much the body of which Christ is the head as a church that presumptuously believes and teaches things about which Christ is silent. Actions thus done independently of Christ have originated among men, of course, and those who are following after such things must look to man for their reward.

Paul compared the body of Christ to a strong, perfect physical body, I am sure. Suppose a man with such a body should run a footrace. Would he want a cane and a crutch to aid him? I know that the church is a perfect body, whether I learn it from this comparison or not. She is perfect, and perfectly

adapted to do the work for which she was instituted. In the race for truth, for right and for God, do you suppose the church needs any organization to aid her? As the cane and crutch in the hands of the foot-racer are impediments rather than helps, so anything that man may offer as a help to the perfect body of Christ in converting the world to God is a hindrance and not a help. It is a crutch for a body that needs no crutch. A diseased body may need a cane, but not so of the body of which Christ is head.

REPORT OF MISSION WORK.

J. H. LAWSON.

I deem it proper to give a full report of my work for the year just passed away, that the brotherhood may know of my affairs, and that all may be encouraged to press on to greater things in the Master's vineyard.

From all sources I have received the sum of \$875; \$320 of this amount was contributed by the churches where I labored in meetings during a part of the summer, while \$555 was contributed by churches and individuals to assist me in building up the cause of Christ in this new country of Oklahoma Territory.

I rejoice that the Lord's plan has been a success with me. The plan is certainly all right, but there are many who are not working by it, or by any other plan. The many good letters from sacrificing Christians do much to encourage the evangelist, while his reports, directly to the givers, do much to strengthen the churches. In this way both the giver and the receiver are strengthened and encouraged.

I have paid out these amounts: To N. O. Ray and C. B. Knight for help in my work, \$110; freight on tent, \$36.25; expenses in moving to Oklahoma Territory, \$75; mending tent, \$26.30; seats, lights, oil, etc., for tent, \$31; car fare, hack fare, hotel bills, \$72.50. Total, \$351.05, leaving \$523.95 to support my family. Expenses in a new country are very high, but we have managed so far to keep out of debt, and we are satisfied with our lot. I now have a balance of \$8 with which to begin the new year, but I am sure that before it is all gone more will be given. At times the way has seemed very dark, but we have made our prayer to God, and through his people we have received food and raiment. To God be all the praise. We press on to victory through Jesus Christ our Lord.

The church at Valley View, O. T., has given \$85 to my support, while the church at Pleasant Valley, O. T., comes second, with \$50. These two churches have but four male members each, and all are farmers, with small farms and but little surplus; but they had a mind to work, and have contributed systematically. Next comes the church at Savoy, Tex. (a small church), with \$45; and the fourth church on the list is Pilot Grove, Tex. (the smallest in numbers), with \$28. These churches have stood by me from the first, sending contributions each month.

The churches at Bruceville, Ind., Lott, Tex., Eden View, O. T., and Gainesville, Tex., have each contrib-

uted regularly to this work; while E. M. Probst, of Arizona, B. F. Thomas, of Kansas, and Sister Montgomery, of Texas, have each contributed \$1 per month. Of the individual contributors, Bro. Rutherford, of Texas, heads the list, with \$25; while Bro. Rauchfuss, of Wisconsin, comes second, with \$20. Brethren Harding, of Nebraska, and Rutherford, of Kansas, have each contributed \$12. Several others have contributed \$10 each, and many others have contributed smaller amounts. The two churches at Fort Worth, Tex., gave \$33. I wish I could mention each giver, but space will not permit. Their letters have done very much to strengthen me for the conflicts of life. Several sisters have contributed \$5 each, while two have given \$10 each.

I have done the best I could under the circumstances; have made many mistakes, I am sure; but I have tried to use the money given me to the glory of God and to the advancement of his cause. During this time I have baptized one hundred and twenty-six persons and set in order six churches. The work being too great for one man, I have secured two helpers. By their aid I hope to establish many churches during the year before me. I hope to make this field self-supporting by the time a crop is gathered, and I fully believe I can. I hope to be able to call other evangelists to this field for meetings during the spring and summer months, and will, if I am able to support them. I shall do all I can, and I urge all friends of gospel mission work to help me to make this field a success, and to demonstrate that the church is the ground and pillar of the truth. I am working and praying for twelve more churches to help me with their means once each month. Surely they can be found. Will you, dear reader, help me to enlist the churches? I am glad that a few have been aroused, and I hope that others will awake out of sleep, arise and shine. We all feel best when we do most. Let each one who reads this, purpose in his heart to send the gospel to those who have it not. Many congregations are satisfied with one meeting a year, and that meeting with their home church. We should be ashamed not to do some work away from home.

There are several faithful men devoting all their time to mission work, and the churches should hold up their hands. Let each church lay out some work and begin with the year to carry it to success. Select some faithful man and assist him in carrying the gospel to those who have it not. There are those who will read this who could give twenty-five or fifty dollars to mission work and scarcely miss it. Why not do it? Can you answer the question in the great judgment day? I know of one brother who has given two cows and two calves to mission work this year, and he has also contributed once each month for this purpose. This brother is not rich in this world's goods by any means, but he is rich in faith and good works. He has the faith of the working kind. (See James 2.)

There should be at least ten evangelists in this new country. Towns are springing up all around, and we should be the first to enter them. It is much easier to reach the people before sectarianism gets

started than after it becomes established. More good can be done in less time in this field than in any other field known to me. Let us possess the land. With the aid of my "Timothy" and "Titus," I go forth determined to do all I can.

Send all remittances to Mountain Park, O. T. Mountain Park is a money-order office. Remember us in your prayers.

BURNETT-HORN DEBATE.

R. L. WHITESIDE.

This debate was held at Garrett, Tex., embracing December 29-31, 1902.

Proposition: "The use of instrumental music in Christian worship is unauthorized by the Word of God, and therefore sinful." T. R. Burnett affirmed; R. C. Horn denied.

The advocates of instrumental music have been rather slow in coming to the defense of their practice. R. C. Horn is recognized as a strong man, but none of his preaching brethren attended the debate. L. D. Anderson, pastor at Ennis, only three miles away, was not present during the debate. This shows that they are not enthusiastic for debates. Bro. Horn could not be induced to affirm his practice. I do not believe there is a preacher in Texas who will affirm that instrumental music in Christian worship is authorized by the Word of God.

Bro. Burnett mentioned the items of worship, and asked Bro. Horn why we could add to one item of the worship and not to another. If we can add instrumental music to the song service, why can we not add peach pie to the Lord's Supper, a phonograph to help pray, or a foot show to assist in the contribution? Bro. Horn replied: "Teaching, singing, praying, contributing, eating the Supper, etc., is not worship. Worship is back of all these, in the heart. Worship is one thing and service is another." According to this idea, worship is a sentiment, and not an act.

Bro. Burnett showed that the use of instrumental music, being unauthorized, could not be of faith. The Holy Spirit was to guide the apostles into all truth (John 14:26, 16:13), but did not guide them in the use of instruments of music. Paul declared the whole counsel of God at Ephesus, keeping back nothing that was profitable (Acts 20:20, 27); but he did keep back the use of instruments of music in the worship. Hence it was no part of the counsel of God, and was not profitable. The divine power gave us all things that pertain to life and godliness (2 Peter 1:3), but did not give us the organ. Hence it pertains to death and ungodliness.

Bro. Horn did not try to harmonize his practice with these Scriptures, but replied by saying: "The Scriptures do not furnish us the song book, etc., either."

Burnett replied: "Bro. Horn has not tried to justify his practice, but has tried to prove we are as big sinners as he is. Like the little boys say, 'You

are another.'" Bro. Burnett showed that the first organ came into the worship under the new dispensation, in the seventh century. The Pope and many other monstrous errors came first.

Bro. Horn made no reply to this publicly, but said privately that he cared nothing for Burnett's history.

Bro. Horn found instruments in the worship under the old covenant, and said this law held good till repealed, substituted, or till it expired by limitation. Then he asked: "Where is the law prohibiting its use?"

The Methodists make this argument to support infant membership, with more strength and better showing than Bro. Horn did for instrumental music. They say: "Jews had been used to having their infants in the covenant with them from the days of Abraham. Their religion and prejudice were all for infant membership. They would not have quit so honored and divine a custom as that without a direct command prohibiting it; but where is the command?" When Bro. Horn answers their argument he will answer his own.

Bro. Horn said: "If a thing was used in the Jewish worship, why object to it now, unless it is specially prohibited? Why object to the organ when there is no command against it?"

Burnett: "This would admit burning of incense, etc. But we are under a new law — new covenant. Our worship is new. The New Testament gives us the model. We must worship as it teaches. The apostles could have had instrumental music, but did not. This is significant, and shows it was deliberately left out. The old covenant has been done away with."

Horn: "Not all the old covenant was done away with; only such part of it as was against us."

Burnett: "Bro. Horn has taken the Advent position. They say the law was not all taken away. If the reader has access to any Advent literature, he will likely find this point made by them in commenting on Col. 2:14. In "Bible Readings" (p. 126), a standard Seventh Day Advent work, I find this: "4. For what was the weekly Sabbath made? 'And he said unto them, The Sabbath was made for man, and not man for the Sabbath' (Mark 2:27). If made for man, it could not well be one of those things that were against him."

When Bro. Horn answers the Advent argument, he will answer his own.

Horn: "To be sinful, a thing must be sinful of itself, or because it contravenes God's command."

Burnett: "Washing hands is not sinful. It is a good thing; but when done as a religious ceremony it is a sin — makes the worship vain. See Matt. 15:1-9. Putting water on a baby's face is no sin. I have done that myself. It is a good work. But when done as a religious act called baptism, it is an awful sin."

Perhaps I will in the future make some further comment on this debate.

The following preaching brethren who oppose the organ in the worship were present: V. I. Stirman, Garrett; R. S. Stirman, Kaufman; R. H. McNeil,

Clemma; E. A. Bedicheck, Grand View; J. S. Dunn, Midlothian; O. B. Swink, Cleburn; T. M. Lowell and myself, Corsicana.

I think that good will result from the debate.

FAMILY WORSHIP.

NO. IV.

N. P. LAWRENCE.

Dear Bro. Harding:— On an expression in my article, No. 1, on "Family Worship," a criticism comes from Nebraska. A brother writes: "One thing I notice written on the subject of 'Family Worship,' by N. P. Lawrence." It completely upsets me, especially the last: "The man who asks for a command to have family worship is no more consistent than he who asks for a statue commanding him to take possession of an estate to which he has fallen heir."

Whether his being upset is a blessing or a calamity depends on which side up he was before he read the article.

But dropping all figures, I will proceed in the spirit of love which I bear to the brother in common with all the Lord's people to write more fully on the subject in hand.

The brother evidently regards the comparison as unjust. Whether it is or not depends on whether family worship is or is not a privilege, since it is unquestionably the privilege of an heir to take possession of his inheritance. In the solution of this problem let us hear the inspired Word. Eph. 6:4: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," or, as in the Living Oracles, "the correction and instruction of the Lord." What more convenient time to impart to the children "the instruction of the Lord" than when the family is met for daily worship? Luke 18:1: "Men ought always to pray." Eph. 6:18: "Praying always with all prayer." Col. 4:2: "Continue in prayer." 1 Tim. 2:8: "I will therefore that men pray everywhere." 1 Thess. 5:17: "Pray without ceasing." If these passages do not show the privilege of family worship, it is because family prayer and family worship have no logical connection, or a short time each day is no part of "always," or a man can "pray without ceasing" and not pray in his family, or because the home fireside is no part of "everywhere," or because family worship is no part of "all prayer."

All privileges may not be duties, but all the duties of Christians are privileges; for our Father lays upon us no duty without giving a large reward for the faithful performance of it.

As in the first article, so we repeat: "Our Father has very graciously given us the right of petition," and it is a superlatively narrow view of Christianity to think that the children of God, as such, are in bondage; for it is no less than bondage to be held in restraint by a *must not*, or impelled forward by a *must*. The more pleasing view of our relation to the Father divine is that we may follow him as "dear

children"; that we may, as faithful parents, teach our children, so that from childhood, like Timothy, they will know the Holy Scriptures, and not depart from the "way they should go"; that we may bow at the family altar and ask for needed blessings; in a word, that we may enjoy "the life that now is" and look forward with fond hopes to the life "which is to come."

ROBBING THE LORD.

J. A. PERRY.

"And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto Jehovah: the thunders shall cease, neither shall there be any more hail, that thou mayest know that the earth is the Jehovah's" (Exod. 9:29). "Behold, unto Jehovah thy God belongeth the heaven, and the heaven of heavens, the earth, with all that therein is" (Deut. 10:14). "The earth is Jehovah's and the fullness thereof: the world, and they that dwell therein" (Psa. 24). "For the earth is the Lord's and the fullness thereof" (1 Cor. 10:26).

In the above Scriptures we learn who the owner of this world is, and now let us look at our duty. We are simply renters. By the authority of the human government, a man has a title to a piece of land as its owner, and I rent same of him. I either give him a share of the crops produced (say one-third, one-half or three-fifths, or whatever share may be agreed upon) or I pay him a certain sum per acre in cash for same. This is to continue as long as I desire to occupy and cultivate the same. I understand that if I fail in paying the rent he can eject me from the property.

Now when we consider that God is the rightful owner, I ask: Are we paying our rent to him promptly? As he gave the land of Israel into the hands of his temporal people, he exacted rent, not one-third, or one-half, but one-tenth. No human landlord was ever so kind in the matter of rent, and yet as long as the tenth was promptly delivered to him, no human landlord was ever so careful to look after the wants of the tenants. No nation could hurt them, no destroyer destroy their crops.

"But," says one, "God has relinquished his ownership and his expectation of one-tenth now." If he has, Paul did not so understand it, for we find he says: "The earth is the Lord's and the fullness thereof" (1 Cor. 12:26). Hence I am led to think God still desires and expects his part of the produce of the world.

We listen to a parable of Jesus: "A man planted a vineyard and set a hedge about it, and digged a pit for the wine-press, and built a tower, and let it out to his husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head and handled shamefully. And

he sent another, and him they killed, and many others, beating some and killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inheritance shall be ours. And they took him and killed him, and cast him out of the vineyard. What therefore will the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others."

God, because Israel failed to serve him, held them to an account and took away their national existence. By their lost prophet he speaks to them; and to God's people in general, after telling of the work of John the Baptist and Jesus, saying: "From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse: for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah 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 Jehovah of hosts. And all nations shall call you happy: for ye shall be a delightful land, saith Jehovah of hosts" (Mal. 3: 7-12).

Now, brethren, if we believe that the earth belongs to God, let us be careful to pay our rent. Brother, with your hundreds of acres of land that God allows you to hold, pay your rent to God. If those claiming to be God's people were honest with God, the hold of secret orders in the world would be broken, and all the good work that any human institution is doing would be done through the church, and God's people would be indeed a delightful land. But with the robbing being done, is it any wonder that starvation—spiritual starvation—abounds in many places?

Let us labor to get God's people back to duty on all points.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

On account of the protracted meeting in progress at Horse Cave, Bro. Harding did not keep his appointment at that place on the fourth Sunday, but remained at home. He preached in Bowling Green in the morning, and at Potter Bible College chapel at night.

Prof. R. C. Bell was called away recently to conduct the funeral services over the body of Bro. John Sweatt, who died at his home near Rich Pond.

On account of the severe rain storm the third Sunday, some of the brethren from Potter Bible College were prevented from filling their regular appointments. In some parts of the State the roads are almost impassable.

Although several students have been compelled to leave since the close of the first term, the attendance at Potter Bible College has not decreased; for as soon as one leaves, another comes to take his place. Thus it has been ever since the opening of the school. When Potter Bible College was being built, people wondered where the students could be found to fill it. Now we are wondering where we shall find room to accommodate all who would like to come. It seems almost necessary for another dormitory to be built. And this will doubtless be done as soon as the brethren realize more fully the advantages of Bible school work.

One of the greatest fears that parents entertain, in sending their boys and girls away to school, is that their association with others may have an evil influence over them. Some even keep their children out of school, and educate them at home, in order to avoid this danger. Nor are their fears without foundation, for students enter college usually just at the time when their characters are being framed, and their minds are most capable of receiving lasting impressions. Many a boy has left home, pure and guileless, to return from school in a few months or years with all his early training undone by the companionship of evil associates. It may be argued that a boy who has so little self-control will sooner or later be led astray, no matter how carefully he may be guarded in his youth. That is possible, but not probable. The little twig can be easily bent and made to grow in almost any direction. But once it becomes a tree, its course can not be changed. So the boy, while his will is in a formative state and his mind in process of development, can be swayed and bent like the tender twigs. But once his character is formed, he can not be easily moved. "Just as the twig is bent the tree is inclined." Parents can not be too careful in selecting their children's companions and playmates.

But if it is unfortunate for the boy or girl to be associated with improper companions, to deprive them entirely of the companionship of others is still worse. Half of a man's education consists of the knowledge and experience gained by contact with others. He whose only companions are his books has been deprived of one of the best aids to true education. His wits have not been sharpened by intercourse with others, neither has his mind been enlightened by their thoughts and suggestions. The result is that he becomes narrow and bigoted, incapable of meeting fairly the issues that confront him. I was once advised by a preacher to remain at home and study, instead of attending college. I shall never cease to be glad that I did not follow his advice; for even supposing that I could have learned as much from text-books at home, still I would have missed

one of the most important features of a complete education.

This leads the parent to ask where he shall send his children to college, that they may be surrounded by the best influences. While we will not presume to say that this is the only proper place, yet we think it is not too extravagant a statement to say that there is no school whose influences are more healthful than those of Potter Bible College. The students come from all parts of the land, and represent all classes of society that are to be desired. The school is not so large that the students fail to become acquainted with each other and with their teachers. We are all associated together as a large family, in which each member is interested in the welfare of all the others. Most of the students are Christians when they enter school, and those who are not usually become such before they leave. However, Christianity is not a condition of entrance, but all are invited to come, in order that, if possible, we may make them Christians. But let it not be supposed that Potter Bible College is a reform school; for if a student is found to be exerting an evil influence, and persists in his wrong-doing, he is promptly sent home. Parents need feel no anxiety concerning children whom they have sent here, for we feel certain that almost without exception those who leave Potter Bible College go away strengthened and elevated by its influences.

HOW SHALL WE TRUST THE LORD?

W. J. BROWN.

Some of the brethren seem to still have some misgivings as to the ground of trusting God for a support while preaching the Word. I think all agree that God uses means in supplying the wants of the people. "He causes the grass to grow for the cattle." Of course, men are not to "be like dumb driven cattle." All farmers do not trust the Lord for a support any more than all preachers do. The cattle and the birds do not trust the Lord any more than they trust man for what they get; there is no trust in what is the inevitable consequence of the nature of things; instinct is not trust. The farmer, if he be a man after God's own heart, sees the hand of God in all that concerns the will of God and affects the interest of man. It does not require what some call special Providence to prove that God is working in all things for the good of the people. Special Providences only manifest God in the common and ordinary affairs of this life—the vulgar only see him in that special act. Jesus manifested his glory by miracle at Cana—Nain. The extraordinary on that occasion was a revelation of what was there before the miracle. The glory existed before it was manifested by the miracle. There was the same glory in that long life of obedience to the Father's will in private life. It was only those who were prepared by previous habits of life who saw the miracles in turning water into wine. All did not see the "glory" in it. Once when God spoke to Jesus, some thought "it

thundered, others said an angel spoke to him." Neither saw the glory. The voice of God is to the materialist no more than the voice of thunder. The lightning that rends the oak does not create the electricity that permeates the universe—it only reveals what is everywhere present. Miracles are to bring men to repentance and reformation of life by showing them God in the common and ordinary affairs of this life. Two classes were admitted to the home of Jairus and permitted to witness the miracle of resurrection. One was the disciples who were prepared to learn the lesson by the life of purity, love and self-sacrifice; the other was Jairus and others, who had the film removed from their eyes by death. The unbeliever who said, "Do not trouble the Master, she is dead"; and those who "laughed to scorn." The resurrection was no more to the latter than the Gospel is to some members of the Church now. It took the form of "flute-playing" then; it is that of "organ-playing" now.

But it is supposed that all concerned in the present controversy are firm believers in the use of means in the spiritual sphere. Those who persist in trusting God for the temporal things of this life, while engaged exclusively in spiritual work, believe just as do others, that all temporal things come to them through the means and laws appointed for that purpose. If God demanded that every one should use the same means, do precisely the same things, in order to reach the same end, then, of course, the preacher of the Gospel must plow or he would get no support. But such is not the case. Paul sows to the people spiritual things, and expects to reap carnal things. I believe the one engaged exclusively in spiritual work will get all things of a temporal nature that he needs, and can use for the glory of God. It will not exalt one who works for the glory of God and the salvation of men above his fellows, to believe that God is supplying him with the means through others. That class of people are the most unselfish of any to be found in this world.

Bloomington, Ind.

AN INTERESTING LETTER FROM W. G. COX.

Bro. Harding:—As I am not doing much preaching, and as THE WAY seems a success in developing writers, I will accept your invitation and write occasionally. Those reminiscences which you called up in THE WAY are fresh and green in my memory. I had frequently visited your father at his home. Had him hold meetings for churches for which I worked, and greatly enjoyed his society and the good results of his preaching. The first time you and I met as preachers was at Antioch, Clark Co., Ky., in 1877. Your firm stand for God's Word as our only guide in work and worship, and your exhortations to a high and unwavering trust in God, were just as persistent then as they are to-day, so far as I can see. But your earnest appeals to dying sinners were ringing in my ears for months after that meeting, and were even in my visions and dreams in the night. Some brethren who at that time gloried in your zeal for God, now call that same zeal, unchanged by time, harsh and

proscriptive. They also feel the same way in reference to me. Who is responsible for this want of concord or agreement that formerly existed? Whoever has made a change in reference to what we may believe and do in the work and worship.

I am sure I have made no change in my firm acceptance of the church as the only institution which God has provided through which to do the work assigned to us, his children. I see no change in your faith except a growth, under the same Lawgiver. I think these brethren, mentioned above, and many others, have drifted along, unconsciously, into the spirit of this age, which demands a modification of the apostolic methods of work and worship. Such are the claims of those who demand the changes. I have not adopted one single improvement which the Christian Church has adopted from the religious parties around us, to improve the work and worship of Christ.

It must be a great source of encouragement to you to be called in God's providence to teach and train so many noble young men. Many of them, you can confidently believe, will hold steadfastly for the church of Christ just as the inspired apostles left it on earth, after you have gone from the scenes of time.

I want to say something of Bro. Frost's effort to quiet the consciences of brethren who are troubled over the use of instrumental music in the worship of Christ. Hope you will not think I am trying to shift the discussion into my own hands because it seems such a good, easy job. You can attend to it without loss of time from your work or sleeping hours. When I read the first statement of Bro. Frost's article, the first impressions on my mind were: Here is a man who has seen the sad results of bringing into the worship of Christ anything not found in the New Testament, and is now going to make a brave effort to find a true solution of the truth by finding just what the will of the Lord is, and then earnestly plead with all to abide in that will. On reading the article through, my impressions now are: Here is a man who is set for pushing instrumental music and other modern improvements on the worship into every congregation, whether he finds sanction of them in the New Testament or not. It is clear that his quieting looked to the persuasion of all to continue in the unauthorized things. This is seen in the fact, when he failed to find anything in the New Testament to quiet the minds of the troubled, he pointed them to several places where instrumental music had been used in the worship in the former dispensation. Then he pointed to one hundred and forty-four thousand redeemed who had harps in their hands. But we are not operating in the former dispensation, nor where the one hundred and forty-four thousand redeemed are. What we want to know is, what the will of the Lord is for us here, where he has placed us to prepare at last to join that redeemed host. When we get there, if the Lord wants us to have harps, he will furnish the harps, and the skill to use them without our practicing on them here in the worship of Christ, who has not given us the slightest hint that he desires us

to use them in his worship. Brother Harding, take the witness.

There, now. If I had not passed the witness, I would ask one more question. Bro. Frost says God has not asked all to sing. I guess only the "non-elect" are slighted. Those who can not sing are not elected to sing.

Middletown, Ky.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

THE LITTLE COAT.

Here's his little "roundabout";
Turn his pockets inside out;
See his penknife, lost to use,
Rusted shut with apple juice;
Here, with marbles, top and string,
Is his deadly "devil sling,"
With its rubber limp at last,
As the sparrows of the past!
Beeswax—buckles—leather straps—
Bullets, and a box of caps—
Not a thing at all, I guess,
But betrays some waywardness;
E'en those tickets, blue and red,
For the Bible verses said—
Such as this his memory kept—
"Jesus wept."

Here's a fishing-hook and line,
Tangled up with wire and twine,
And dead angle worms, and some
Slugs of lead and chewing gum.
Here's some powder in a quill,
Corked up with a liver pill;
And a spongy little chunk
Of punk.

Here's the little coat; but, oh,
Where is he we've censured so!
Don't you hear us calling, dear?
Back! Come back, and never fear—
You may wander where you will,
Over orchard, field and hill;
You may kill the birds or do
Anything that pleases you!
Ah, this empty coat of his!
Every tatter worth a kiss!
Every stain as pure instead
As the white stars overhead;
And the pockets, homes were they
Of the little hands that play
Now no more—but absent, thus.

Beckon us.

—James Whitcomb Riley.

There is a heaven at the end of every faithful Christian's journey.

EARLY DECISION AND TRAINING THE CHILD.

L. J. J.

The earlier years of King Solomon were spent in diligent service to God. The latter years of his life were largely given over to sins and pleasures, into which his foreign wives led him. After years of self-indulgence, in which he sounded the depths of pleasure and drunk deep of the cup of frivolity, he was eminently fitted to advise a different course than that pursued by him during the latter years of his life. He learned through bitter experience that the only things worth while are found in fearing God and keeping his commandments.

He advises an early decision for God, saying: "Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them."

"Evil days" will surely come; then it is we need to have our characters well formed by right habit, so we shall be able to stand against the wiles of the Devil. Ere long the sun, and the light, and the moon, and the stars, will be darkened; ere long the silver cord will be loosed and the golden bowl will be broken, and we shall go to our everlasting home. How important it is that we decide promptly for Christ to-day, so as to make our calling and election sure!

Life is made up of habit. If in youth righteous habits are formed, it will be much easier to resist the evils of later years. Here is involved the responsibility of parents, guardians and teachers. They hold largely in their power the making of the boy or girl. To them God looks for the training of such as have been committed to their charge. Here rests the hope of the church, the safety of the nation, the salvation of society. God swore that the iniquity of Eli's house should not be expiated with sacrifice nor offering for ever, because his sons grew to be wicked and corrupt, and brought a curse upon themselves, and he knew of their iniquity and restrained them not. This frightful denunciation against the house of Eli should be a warning to any who may have the care and instruction of children.

How different was Abraham from Eli. Jehovah paid Abraham a beautiful compliment, saying: "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice." The difference between Abraham and Eli is the difference between many parents to-day. Some restrain their children from evil, and teach them to love righteousness, justice and truth, while others yield to the wishes of their child and fail to check their propensities to evil until that which was once a tender branch, amenable to suggestion and training, is hardened and become fixed in unrighteous habits. The children nurtured in the chastening and admonition of the Lord, as a rule, decide early for Christ, and are of course a constant source of joy and comfort to their parents. I am aware that observation

and experience of some parents seem to show the exception. Either the father or mother may be lacking in diligence in teaching the children; then, of course, this would give a reason for the exception; but perhaps both are equally diligent in precept and example in training their children, yet some of them are disposed to be irreligious. The parents have had to battle against the law of heredity. Some parent somewhere, at some time, failed to do his or her duty. The tendency to evil has been transmitted from generation to generation, which can only be overcome by righteous and godly living of each succeeding generation, and in this way transmit to posterity a rich legacy of virtuous habits.

Jehovah's instruction to the Hebrew parents was: "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." They dared not shirk this duty or shift this responsibility, but at the command of Jehovah they were to diligently teach their children. This implied a knowledge of the law on their part; they must know what Jehovah commanded.

How splendid it would be for the cause of God if fathers and mothers to-day would be thus diligent in teaching their children. Many are themselves ignorant of God's Word, or have a mere superficial knowledge of it, which renders them unable to intelligently instruct their children in the faith of the gospel; others shirk this sacred duty or endeavor to shift the responsibility to others, perhaps leave it to some Sunday-school teacher, who herself is not calculated to teach or make the best impression on the child, because she has not his whole interest at heart. Let no parent console him or herself in the thought that they can leave the religious training of their children to others and God will be pleased. God will surely hold the parent responsible. No shirking, no shifting responsibilities; each must bear his own burden. No obligation so sacred, no opportunity so great, no task to be more powerfully and carefully performed, than the religious training of children. What mother could think of letting the cares of the world and frivolities of life consume her time, rather than give it in blessed service to her children! If those who have the care of children will be as diligent in teaching them the gospel of Christ as God required the ancient Hebrew to be in instructing his child in the law, then, should the child go wrong, they will have the supreme consciousness of duty performed, of having nurtured them in the chastening and admonition of the Lord. But use loving urgency to have them become Christians so soon as they attain unto the years of accountability. Warn them against the miserable habit of procrastination. The tendency to leave until to-morrow rather than perform the duty to-day is found in every child. This habit, once acquired, brings confusion and waste of power. But the mischief it does in business and ordinary work is small in comparison with its fatal results in religion. Few people deliberately reject Christ and at once decide against him. Doubtless the great majority of those finally lost ex-

pected to eventually accept his claims. They waited for a "more convenient season," or until they were established in the world, or until they had gained a fortune, or at least a competence. They waited too long; the summer came, the harvest past, and they were not ripe for the heavenly garner.

Teach your children the only wise and safe course to pursue is to decide promptly for Christ. And my faith is that your service will be rewarded by your sons and daughters entering the church, living righteously before God and man, and will reflect honor upon you, and will be to the praise of his grace who made them meet to be partakers of the inheritance of the saints in light.

THE COMMON DAY.

One of the chief dangers of life is trusting occasions. We think that conspicuous events, striking experiences, exalted moments, have most to do with our character and capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools and every-day clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the new year. The vision may dawn, the dream awaken, the heart may leap with a new inspiration on some mountain top, but the test, the triumph, is at the foot of the mountain, on the level plain.

The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is won or lost. Thank God for a new truth, a beautiful idea, a glowing experience; but remember that unless we bring it down to the ground and teach it to walk with feet, work with hands and stand the strain of daily life, we have worse than lost it—we have been hurt by it. A new light in our heart makes an occasion, but an occasion is an opportunity, not for building a tabernacle and feeling thankful and looking back to a blessed memory, but for shedding the new light on the old path, and doing old duties with new inspiration. The uncommon life is the child of the common day, lived in an uncommon way.—Maltbie D. Babcock.

ANNIE HOLT'S BEAUTY.

"Have you noticed," said a lady to a friend, "how pretty Annie Holt has grown lately? She used to wear such a sad, woe-begone expression, that it always gave me a fit of the blues to look at her. She may have had those fine dark eyes, and that sweet, rosy mouth always, but somehow I never noticed them until recently." "Yes, I have remarked the improvement in Annie's looks," replied the other, "and I know the secret of the change." "What is it?" queried the first speaker, eagerly. "Well, Annie was convinced that her life was particularly narrow and devoid of brightness, and she was growing morose and bitter about it. A friend who had tried the plan herself persuaded her to keep a diary, and to put down faithfully each day every little pleasure that

came to her, and also every opportunity that offered to brighten the day for others. In a short time she was surprised to find how many records of this kind her diary contained. By taking note of the pleasant things, she gradually formed a habit of looking for them instead of the gloomy ones, and—well, you see the result." "Who would have thought that it would have made such a difference in her appearance!" exclaimed the other. "Now I think I understand what Emerson meant when he said, 'There is no beautifier of complexion or form or behavior like the wish to scatter joy and not pain.'"—Ex.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

We received recently a letter from Bro. R. E. L. Binion, of Pilot Grove, Tex. He speaks well of the little band of disciples there. "Well, I guess you want to know first how the church is doing. I am proud to say we are still at work. The weather this winter has been the worst I ever saw, I think. It surely proved the faithful ones. Bro. Buford preaches for us the first and third Lord's days in each month. He is doing good preaching, and we hope to build up the cause here."

Having assisted the brethren at Pilot Grove the past two years in meetings, the editor of this department is especially glad to hear this report. Bro. Binion is one of the elders, and a more consecrated and untiring worker I never saw. Those who do not love him as a brother "love him for his work's sake." Two years ago only here and there could be found a few disciples in the Pilot Grove vicinity. Through the efforts of Bro. Binion and others, we secured the Baptist meeting-house for a series of meetings. As a result of our meeting twelve souls came out on the Lord's side, including two or three of the Baptists who worshiped there. This, of course, set our Baptist friends to thinking. Two days after the meeting closed they called a meeting, and decided that henceforward and forever no "Campbellite" should preach from their pulpit. And I am glad they did. Our brethren went to work immediately, and soon had erected a nice, comfortable meeting-house. Thus this little band united and went to work; they have been working ever since. May the Lord bless you in your labors; never waver; never falter. In due season, if we faint not, a great and glorious harvest will be reaped.

From a letter to Bro. R. C. Bell, we were glad to learn of the work of Bro. G. W. Riggs, a former student of the Nashville Bible School, who went to Arizona last June. He is a man of force of character; not afraid to preach what he believes; fully satisfied with God's way of work and worship. He is a clear, forcible speaker, and never tires telling the story of the Cross. In that new country it is necessary to do much preaching from house to house. There being no house suitable, Bro. Sanders, of Phoenix, Ariz.,

bought a tent, which Bro. Riggs is now using. The country is very thinly settled and the people bent on worldly pleasure and wealth. So preaching there has its drawbacks. He writes, though, of a good meeting at Pomona, Cal. He says: "Considering the circumstances, I think we had a good meeting. We found the little church divided, part meeting at one place and part at another. Some Kansas women had come among them, insisting on making public speeches and prayers, and trying to run the church generally. This was the cause of the division. So we had a time stopping the mouths of those sisters. But we stopped them. We just crowded them with the Bible, and they had to stop. . . . After we got the sisters right, the way to peace was open, and it was not much trouble to get them all together again. We had eleven baptisms and one who had been baptized, but had wandered away and came back, making twelve additions in all. So we left them all united and much encouraged."

There will be a public discussion at Joplin, Mo., beginning March 17, 1903, between the church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints. Elder John Kaler, of Joplin, Mo., represents the latter, and O. M. Thomason will defend the truth. The debate will continue ten and perhaps sixteen days. The two church propositions will be discussed.

THINGS OCCURRENT

Dr. L. K. Harding, Editor

George B. Cortelyou, late Secretary to President Roosevelt, has been appointed Secretary of Commerce and Labor, the newly created department.

Cortelyou began his business career as a stenographer. His rise in the profession was rapid. He served as Secretary to the Postoffice Inspector, in charge at New York, the Surveyor of the Port of New York, the Fourth Assistant Postmaster-General, and confidential stenographer to Presidents Cleveland and McKinley.

The Commissioner of Corporations, the second office in importance in this department, has been given to James R. Garfield, son of the late President Garfield, and at present a member of the Civil Service Commission.

The nomination of Brigadier-General J. C. Breckinridge to be Major-General, with the stipulation that he retire, has been sent to the Senate for ratification. Ordinarily General Breckinridge would not retire till January, 1906, but the opposition of the "War Department ring" will bring it about now. To get at the bottom of the trouble we will have to go back to the Spanish-American War. At Santiago it was said that General Shafter asked General Breckinridge to assume command of the American forces and order a retreat, whereupon General Breckinridge refused, replying: "I can't order the American army to

retreat on July 4." The Spanish fleet left the harbor and was demolished, making the retreat of the land forces unnecessary. The War Department has never recovered from the shock given it by General Breckinridge's reply to General Shafter.

Lieutenant-General Nelson A. Miles, commanding the United States Army, his wife and party, have returned from their one hundred and fifty day trip around the world.

When his steamer, the *Lucania*, was eighty miles off the English coast, he Marconigraphed King Edward, and received a Marconigram in reply.

An inspection was made of the Pacific Coast defenses, the Philippine army, and the Japanese army and navy. The Emperor of China granted him an audience. The party returned by the Trans-Siberian Railway.

Adelina Patti, the world's greatest singer, will come to America next season for one more final farewell tour. Patti has made several of these farewell tours. They are wonderful money "bringers." The great soprano was sixty years old the 10th of February, 1903. Patti made her debut as a singer at the tender age of seven. During a three years' stay in this country, from 1881 to 1883, her salary was \$5,000 for each performance. She received \$4,000 for singing "Home, Sweet Home," at the opening of the Auditorium, in Chicago. Patti has been married three times. Her present husband is Baron Cedarstrom, a Swede.

King Edward has commissioned J. C. Stewart, of Cleveland, O., and connected with the Westinghouse Company there, to draw up plans for the model factory for a training school at Osborne, which His Majesty is going to erect. His Majesty recently asked an English firm how long it would take to get plans ready for inspection. The reply was three months. The King became irritated and called in Stewart, who promised plans in ten days and the building by September. The King promptly gave Stewart the commission.—Exchange.

The complete report of the British and Foreign Bible Society for its ninety-eighth year, ending March, 1902, has just been received. The issues of the Society during the year were 939,706 Bibles, 1,364,116 New Testaments, 2,736,599 Portions, making a total of 5,067,422, which is considerably in excess of the previous year. The total issues of the Society, since its foundation in 1804, amount to 175,038,965 copies. The Society is preparing with enthusiasm to celebrate its centennial in 1904. When any one considers these figures, and adds to them the issues and circulation of the American Society, and then keeps in mind also the extensive circulation of the many commercial houses that make a business of publishing the Scriptures, it would seem as if there would be little difficulty in disposing of the pessimistic idea that interest in the Scriptures is waning.

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SCRAPS.

J. A. H.

OUR PROTRACTED MEETING.

Brother S. M. Jones, Principal of the Beamsville, Ontario, Bible School, will conduct a protracted meeting for us at Bowling Green, beginning in April. Brother Jones was a student of ours for about six years at the Nashville Bible School. Of course we rejoice in his success, and look forward to his coming with pleasure.

* * *

THE LETTER FROM BROTHER COX.

Brother Cox, in his letter published last week, said: "It must be a great source of encouragement to you to be called in God's providence to teach and train so many young men. Many of them, you can confidently believe, will hold steadfastly for the church of Christ just as the inspired apostles left it on earth, after you have gone from the scenes of time."

Yes, many young men, who spent from one to six years with us, are now in the field, wielding a wonderful power for good. They have planted dozens of churches, and have converted thousands of people, and their work has but begun. I have been asked a number of times if I do not think more good would have been accomplished during the last twelve years, if I had remained in the evangelistic field, instead of

going into the Bible School work. And I have always given an emphatic "No" in reply. I believe my influence for good has been increased many fold, my own family has had an opportunity for training in righteousness it could not otherwise have had, and I have had opportunities and incentives to study the Word that have been of incalculable value to me — a value that can not be estimated in material possessions. Had I been paid a hundred thousand dollars for the labors of the last twelve years, most men would have considered the work brilliantly successful; but I am sure it has been worth more to me than a million dollars would have been. The very poverty of the work, in its beginning, was a blessing. And the making of it rich now would be a curse; it would certainly turn it in a little while from God to Satan. Now no man can teach in Potter Bible College, or in the Nashville Bible School, except at a sacrifice. No man who is eager to make money will teach in either one of them. The man who continues to teach with us will do it not for earthly gain, but for the kingdom of God. And he will be paid a hundred-fold, too, in love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control; and every temporal need will be abundantly supplied. One of our greatest joys springs from the love, sympathy and gratitude of our students and from the great work they are doing.

* * *

POTTER BIBLE COLLEGE.

At Potter Bible College we have been about full all the time. We have about one hundred boarders. I believe every lodging-room we have has two occupants, some of them have four. We saw we would be full, and withdrew all advertisements at the opening in September. We would like well to provide for about one hundred and fifty boarders by the opening next September. To do this we must have another building. We do not know where the money is to come from to put it up, but if it be best for God's cause that it should go up this year, the money will surely come. If any Christian has a few hundred or a few thousand dollars he would like to invest in such a way that it will yield him a good per cent. of interest while he lives, and be devoted to the service of God in a most profitable way when he dies, if he will write

to me, I hope to be able to show him how this can be done.

* * *

BROTHER SOMMER AGAIN.

But I am told Brother Sommer still fights the Bible School work. For a month or more I have been so busily engaged in other things I have not had the opportunity to read the Review. At this writing I am from home and have not the papers; but I hope to look over them this week and see what he has been doing. One thing is certain: *It is not wrong to teach God's truth as it is written in his Word anywhere, at any time, to any one who will give you a thoughtful, candid hearing.* In the Book of Mark, Jesus says: "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." And in Matthew he adds: "Teach them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." The Word of God is his power unto salvation; it must be heard, believed and obeyed; it must be treasured in our minds and hearts, and thus transform us into the image of Christ, if we would be saved in the everlasting kingdom of our Father. Let us preach the Word; and let us hinder no man who is preaching it, but let us rather encourage him. If he is doing anything else that is wrong, let us try to correct him in that; but far be it from us to interfere with his preaching the Word.

* * *

DON'T FORBID TO DO GOOD.

John said unto Jesus: "Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us." But Jesus said: "Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For whosoever shall give you a cup of water to drink because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea" (see Mark 9:38-42).

* * *

HIS INCONSISTENCY.

I do not know what Brother Sommer has been saying recently, but I suppose he is talking along the same line as formerly. He found fault with the Gospel Advocate because it had the New Testament word "gospel" in its name, and because a part of its contents was secular. He found fault with THE WAY because he found the words "the way" in the Bible, and because Jesus says, "I am the way, the truth, the life." He charged the publishers of both papers with sacrilege.

Now he himself had published a paper to prepare godly men for better service in the ministry, which he called The Helper, *which words are also found in the Bible, and are expressly applied by the Holy Spirit to Jehovah,* and by far the greater part of the only copy of this paper that I ever saw was taken up with secu-

lar matters. That is, he did things exactly similar to our deeds which provoked his criticism. Ours were sacrilegious, his were not.

He found fault with me because, in contending for the Scriptural order in setting apart elders, deacons and evangelists, I hold that we should fast, pray and lay on hands, as the apostles, prophets and teachers of God did in the first century; he charges me with putting myself in line with the inspired men of old, the spiritually gifted. I have been taught from babyhood that I ought to make those men my guides in religion; that I ought to teach as they taught and do as they did in the worship and service of God. But Brother Sommer seems to think it will not do at all to follow them when we appoint evangelists, elders and deacons. He seems to think it is dreadful to connect ourselves with them in that way. But he calls his paper the Octographic Review, which means the eight writers' Review. Octographic refers to the eight writers who composed the New Testament. I have not the shadow of a doubt but that if he had named his paper The Gospel Review, or The Way of the Lord, and we had named ours The Octographic Advocate and The Octographic Way, he would have considered the name of his paper pure and good, and he would have turned his guns on us. It is all right for him to connect himself with the holy, inspired men who wrote the New Testament by putting a term that comprehends them at the head of his paper—a paper, by the way, that combines the secular with the sacred—and to use a Bible term, "The Helper," which the Holy Spirit applies to Jehovah, to his secular-sacred magazine, but it will not do for other folks to do such things. Now I do not mean to intimate that Brother Sommer is a bad man; for I am quite sure I am not competent to pass judgment upon him; but I do wonder how any mind can be so constituted as to reason in such conflicting and contradictory ways; how a man, who unquestionably has ability in certain lines, can so admire and approve in himself what he hates and fights in others.

But in the next issue I may have something to say about his more recent utterances. One thing, however, is certain: whatever else he may do or not do, I will find no fault with him for teaching God's truth. Whatever he may do in that line is good, and I bid him God-speed that far.

* * *

MCCALEB'S WORK.

THE WAY has said but little of Brother McCaleb's work lately, not as much as it deserves. He is doing a grand work. He has a "Home" in which he boards young men who are attending the great schools of Tokyo. The students of these schools come from all parts of the empire. The Japanese are the brightest, the most energetic, and the most eager for Occidental learning of all Orientals. Moreover, they show an unusual readiness to receive the teaching of the Bible. When these young students board with Brother McCaleb, he forms them into Bible classes and teaches them the Word of God daily. At present he has room for but a few of these young men. He needs a much larger building. We ought to help

him. I expect to send him some money each month. Our church at the Bible College will contribute regularly, and others also send through THE WAY office. If you send me a check for him, it costs me nothing to get the cash for it here; and it costs me nothing to get a New York draft to send to him; I suppose it costs him nothing to cash the draft in Tokyo; so there is no expenditure in sending the money to him, whether it be much or little, except the five cents for postage; and I pay that myself, so that every cent contributed may go to the man in the field. I ask him to write a receipt himself to every contributor, that you may know that your gift has reached its destination. You can easily send the money to him yourself, if you prefer. Get an international money order on Tokyo, or a New York draft, direct an envelope to J. M. McCaleb, Tokyo, Japan, and send it along. He is a wise, faithful man, engaged in a great work for the Master, and he ought to be freely helped.

* * *

OUR GROWTH IN FEBRUARY.

The receipts of new names and renewals for THE WAY during February were very encouraging. A number of persons wanted Bibles and Testaments, and got them in this way. A brother who sent us more than fifty new names besides some renewals, said he did not feel like he was entitled to the Bible, for he considers it his duty to work for THE WAY anyhow. But we felt it our duty to send him a handsome Bible. A little Christian girl of Nashville wanted one of the New Bibles, so she made up a list of subscribers to get it. We did well in February, but we ought to do much better in March; and we would, too, if all of our good, true friends would work half as faithfully as some of them do.

THE BOOK DEPARTMENT also did a much better business in February than in January. Remember, every cent it makes is used to send THE WAY to some needy person. We have on hand now the names of a number of worthy persons, who do not feel able to take the paper, but who would read it if they had it; we have no money for this fund now, but we hope to have some in a few days. As we get the money, we send the names. Sometimes we have more names than money, sometimes more money than names.

* * *

THE SCHOOL OF TYRANNUS.—“But when some were hardened and disobedient, speaking evil of the Way before the multitude, he [Paul] departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks” (Acts 19: 9, 10). That was grand Bible School work! The Roman province called “Asia” was a large, populous district, containing many large cities and smaller towns. The seven cities mentioned in Revelation, to whose churches the seven letters were sent by the Lord, were among them; Ephesus, where Paul taught daily for two years in the school of Tyrannus, was one of them. And though the great apostle was confined to one city by his daily work in that school,

so thoroughly did he do the work, and so full did he fill his students with the glorious gospel of Christ, that “all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.” That school work was fine. Some of our Bible School students are working in a field a thousand miles northwest of Chicago, some are on the Pacific Coast, some are turning sinners to Christ along the Gulf in Texas, Louisiana, Alabama, Georgia and Florida; others labor along the Atlantic Coast line; others are preaching and doing Bible School work in Ontario; others are in the regions between, while a number of them are across the seas. They are leading thousands to Christ. They were helped to be ready for this good work by our teaching them the Bible while we taught them their literary studies. The literary studies are good; Brother Sommer himself ran a paper for “godly men” to teach them grammar and other useful things; the Bible studies are good, he teaches them himself. But if you teach both together, he thinks it is bad, very bad. Don’t you suppose he would have attacked Paul, if he had been at Ephesus? McCaleb is trying to do a similar work to Paul’s in Japan. It is the finest move, I believe, that has been made by our brethren in Japan. Let us help him. In spite of Brother Sommer, I am still a believer in following the apostolic teaching and practice.

RIGHTLY DIVIDING THE WORD.

ACTS OF THE APOSTLES.

R. N. GARDNER.

The greatest question that has ever occupied the mind of any man is that of the salvation of his soul: “For what will it profit a man if he gain the whole world and lose his own soul?” It would be better if a man had never been born, or to have been a beast, without intellect or soul, than to live in the world with both intellect and soul, and then to die and have his soul cast into an everlasting hell. Men will spend the energies of both body and mind in solving the great problems of this life, and hardly take time to give a moment’s serious thought to the salvation of their souls.

In view of the importance of this question, it is not too much for one to take the time to investigate the Scriptures to find out what he must do to be saved. It will not do to read the Bible just anywhere to find the plan of salvation. From former articles we have learned that the Old Testament does not contain what a man must do to be saved, neither were Matthew, Mark, Luke and John written for this purpose. The *only* place a man can find what the people in New Testament times did to be saved is in the book, Acts of Apostles. It is true that parts of the plan of salvation are *referred* to at different places in the New Testament, but no *example* of conversion is given in any other book of the entire Bible.

I have known preachers to take instances in the life of Christ in which he healed the sick, cast out demons, or forgave sins, to show the conditions on

which God would pardon our sins. We can not take these cases to show how a man must be converted to-day, as will be manifest by the following examples: "And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: for she said within herself, If I do but touch his garment, I shall be made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole" (Matt. 9: 20-22). Here faith on the part of the one healed secured for her the blessing desired. Now I ask, will you accept faith on the part of a sinner as the condition of pardon of past sins? "Yes," says one, "for Christ healed this woman because of her faith and so I believe man's sins are pardoned in the same way."

Take another example: "And he entered into a boat, and crossed over, and came into his own city, and behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven" (Matt. 9: 1, 2). See also Mark 2: 1-12. Here a man was forgiven of his sins not by his own faith, but by the faith of others. He seeing *their* faith said, "Thy sins be forgiven thee." This time I ask, Do you believe that an alien sinner can receive the pardon of his sins on the faith of other people? At once you answer, "No." Why not? Christ healed this man not because of his faith, but because of their faith. If you accept Christ's way of healing or forgiving sins, why not accept this example?

Let us take one more example: A young man came to Jesus and asked him what good thing he must do to inherit eternal life. Jesus replied by telling him to keep the commandments. The young man said he had kept all these and asked, "What lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me" (Matt. 19: 16-21). This young man asked the question directly, "What must I do to inherit eternal life?" One of the conditions that Christ required of him was to go and sell that which thou hast and give to the poor. Is it required of a man to-day to sell what he has and give to the poor? You do not hear preachers telling sinners to sell their property and give to the poor. They do not make this a condition of pardon, nor a requirement to be perfect, yet it was Christ's answer to this man. Why, then, does a man take one of the above examples as a model for our plan of salvation to the exclusion of the others? We have as much authority for taking one as the other; and no authority for taking any of them.

While Christ was on earth he could save men by any means he chose; he had no uniform plan; but since he has gone to the Father we have a uniform plan by which every man must be saved. Every one who is converted to God to-day must comply with the same conditions that every other one does. Christ never preached the conditions of salvation that he gave to his apostles. He did not live under the Gospel dispensation. Matthew, Mark, Luke and John do not contain examples of how people are converted.

Christ gave the commission to his apostles as recorded in these books. These apostles preached in accordance with this commission, but the examples of their conversions are recorded in the book, "Acts of Apostles." No conversions are found in any other book of the Bible.

The first Gospel sermon is found in the second chapter of Acts, and there we find an account of the first conversions under the Christian religion. Read this chapter. The requirements for pardon of sins as given in the thirty-eighth verse is repentance and baptism, faith having already been manifested. Are you willing to be converted as were these people? If not, why not?

For other cases of conversions, see Acts 8: 4-13, 26-40; 9: 1-19; 10: 44-48; 16: 13-15, 25-34. In each one of these conversions you will find faith, repentance and baptism, either mentioned or necessarily implied, baptism being mentioned in every one of them.

Thus Acts is the book of conversions. Any one who wants to know what to do to be saved, and will be satisfied with the Bible plan, can learn by reading this book. It is too plain to be misunderstood.

TRUE GOLD.

JOHN B. COWDEN.

"I counsel thee to buy of me gold tried in the fire" (Rev. 3: 18).

There is an idea prevalent in the religious world that the rich man is, as it were, barred from entering heaven, and the poor man has a special passport. The truth in the matter is just the reverse. The poor man is barred, and the rich man has a special passport. The passage, which is so often quoted in condemnation of the rich, is Christ's words to his disciples in regard to the young man, who refused to give up his possessions to follow Christ. "Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. . . . It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." The words "hardly" and "easier" leave it possible for the rich man to enter; but the Scriptures teach that there is not even a possibility for the poor man. Note these words: "Thou fool, this night thy soul shall be required of thee. . . . So is he who layeth up treasure for himself, and is not rich toward God." This man had a false conception of riches, and with all his riches was pitifully poor. Again, "Lay up for yourselves treasures in heaven." "I counsel thee to buy of me gold tried in the fire." Furthermore, heaven itself is described as being a gorgeously rich and palatial place. John's description of the New Jerusalem staggers even the imagination in endeavoring to comprehend the splendor, grandeur and magnificence of the place. Imagine poverty entering such a place!

There are two standards of riches and poverty spoken of in the Bible — one, a worldly standard, and the other, a heavenly standard; the one false, the other true. Solomon comments on the two standards thus: "There is that maketh himself rich, yet hath

nothing; there is that maketh himself poor, yet hath great riches." Note the comparison of the two in these words, spoken by a voice from heaven to John for the Laodiceans: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." What the world counts riches is miserable poverty, and what the world counts fine raiment is pitiable nakedness. So the voice from heaven counsels "to buy gold tried in the fire," true gold, and "white raiment," that we may be truly rich and finely appareled.

So then what is the true gold, true riches, and of what does it consist? It is evident that it is not the material yellow metal, which the world prizes so highly, nor does it consist of lands, real estate, or any other material, earthly possession, for a man may possess all of these, and be poor; but it consists of heavenly riches, "rich toward God." James mentions one item of the true riches. "Hearken, my beloved brethren, has not God chosen the poor of this world rich in faith?" He chose them, not because they were poor, but because they were rich, rich in faith. "Abraham believed God, it was counted unto him for righteousness. . . . Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." So for faith Abraham was given credit in heaven for righteousness; and we are assured that our faith will be so credited. "There is none righteous, no, not one." Man can not be righteous; the flesh is too weak; but he can have faith, and this faith is counted for righteousness, and it is so credited in heaven. So then laying up treasures in heaven is depositing faith for righteousness; and a man is counted rich to the extent of his faith deposits. How much faith have I on deposit, how rich am I? Conscience, the correspondent with heaven, writes daily in your heart a statement of your credit in heaven's bank, and you have but to look in and read. Furthermore, your daily deeds, the expression of your faith, show the amount; so you have but to review your deeds, and you have an outward statement of your faith; so a man is kept well posted as to his faith deposits in heaven's bank and the amount of his treasures there. So, therefore, faith, counted for righteousness, is one item of the treasures, which we are exhorted to lay up in heaven, and a man is rich to the extent of his faith.

In the letter to Timothy, Paul mentions another item of the true riches. "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 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 (depositing in heaven's bank) for themselves a good foundation (plenty of true gold) against the time to come, that they may lay hold on eternal life"—that is, may check on the bank for eternal life. So we are given

credit not only for our faith, but for every expression of faith, every good work. Man can not be righteous, but he is expected to be righteous to the extent of his ability, and he is credited with every righteous act. Every kind word spoken, every helping hand proffered, every cup of cold water given, is placed to your credit in heaven. Every deed is recorded in the books of heaven; and in the end at the final reckoning of accounts a balance will be made, and a final statement sent to every individual. John saw this day in his vision: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Those, found rich in faith and good works, will be judged worthy of eternal life.

In the same letter to Timothy, Paul mentions the great item, or principle-element, of the true gold. "Godliness with contentment is great gain." Godliness is the great gain, the great item to be treasured up. Godliness means being like God, having the attributes of God. The attributes of God are love, mercy, patience, long-suffering, wisdom, etc.; and the more of these divine attributes we implant and cultivate in our hearts, the more like God we become, and the better fitted we are for his presence. The divine attributes are considered the great possessions in heaven, the true gold; and they are the legal tenders at the gates of heaven. The soul that knocks for entrance at the door of heaven, and is found poor in these possessions, will be turned aside into utter darkness as too poor to enter. No poverty will be allowed to enter; for if it were, it would be miserable in a place where the riches consist of the things which constitute its poverty. Poverty is always unhappy in the mansions of the rich; so only the rich, those like God, are fitted to dwell in the mansions of the city of God. That man might possess these divine attributes, and thereby be fitted for the habitation of God—God became flesh, and dwelt among men. These abstract attributes were incarnated in Jesus Christ, that they might be made concrete, and thereby the easier comprehended and instilled into the lives of men. Christ is our concrete model in these things, and we are to fashion our lives after him; and the more like him we become, the more like God we become; and the more like God we become, the richer we are, and the better prepared to dwell in the mansions of God.

As to the wearing apparel, the voice from heaven counseled "to bring white raiment that thou mayest be clothed"; and in speaking of the marriage of the Lamb with the Church, it tells what this white raiment is. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." So the Church is to be clad in fine linen, which is the righteousness of its members. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and

before the Lamb, clothed with white robes, and palms in their hands, . . . and one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence come they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came up out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The inhabitants of heaven are to be clothed in righteousness, "white linen," which has been washed, and made white in the blood of the Lamb; and without this fine apparel no one will be allowed to enter, but will be turned aside, as too poor dressed to enter the portals of the rich.

So, therefore, to be "rich toward God" is to be rich in faith, rich in good works, and rich in Godliness. Faith, counted for righteousness, good works and Godliness constitute the riches of heaven, the "gold tried in the fire," the true gold, which we are counseled to buy and treasure up in the vaults of heaven, that in the end our draft for eternal life may be honored at heaven's bank; and robed in fine linen, pure and spotless righteousness, we may be ushered into the palaces and mansions of the New Jerusalem to spend eternity in the presence of God.

A COMPARISON.

R. C. BELL.

About 500 years B. C., the Roman people rebelled against the nobility because they had all the burdens to bear, while the great men got all the honors of the nation. A nobleman who was a favorite with the common people addressed them thus: "In that time in which the different parts of the human body were not in a state of unity as they now are, but each member had its separate office and distinct language; they all became discontented, because whatever was procured by their care, labor and industry, was spent on the belly; while this, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it. They therefore conspired among themselves, and agreed that the hands should not convey food to the mouth; that the mouth should not receive what was offered to it, and that the teeth should not masticate whatever was brought to the mouth. Acting on this principle of revenge, and hoping to reduce the belly by famine, all the members and the whole body itself were at length brought into the last stage of a consumption. It then plainly appeared that the belly itself did no small service; that it contributed not less to their nourishment than they did to its support; distributing to every part that from which they derived life and vigor; for, by properly concocting the food, the pure blood derived from it was conveyed by the arteries to every member."

This speech had the desired effect. It also shows the unity of the human body; that no part can live unto itself, but that every member is dependent upon other members for life and health; and that "the eye can not say to the hand, I have no need of thee: or again, the head to the feet, I have no need of you" (I Cor. 12: 21). God has ordained "that there should be no schism in the body; but that the members

should have the same care one for another" (I Cor. 12: 25). And, to be sure, the members do care for each other. The eyes and ears are placed in the position where they can best watch for the safety, not only of themselves, but of the entire body. In case of danger, the hands exert themselves to defend any of the other members, and will suffer themselves to be destroyed in order to protect the other parts of the body. The feet are swift to carry the body to a place of safety. All the members act in perfect unity and harmony. You never saw the two feet of the same body trying to walk in opposite direction.

Not only are the members of the body a unit in defense and work, but also in sympathy. "And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it" (I Cor. 12: 26). If the eye, the hand, or the foot is injured, the whole man is grieved and suffers with the injured member. If any part is adorned by clothing or anything else, it gives a general pleasure to the whole man. There is a mutual sympathy throughout all the members of the body.

Paul compares the body of Christ to the human body; and when we study the comparison, it is wonderfully suggestive and full of meaning. Every point noticed above needs to be applied to the church and impressed upon it.

The relation between Christians is such that every one needs the help of others, just as the hand needs food directed for it, while it in turn procures the food for the organ of digestion. If either fails, they both suffer. No Christian can fail to do his duty without both suffering himself and causing others to suffer. This applies to the least member. The eyes can not say even to the feet, "I have no use of you." There rest work and responsibility upon the least of God's children just as the least member of my body has work to do. There is work for which each Christian alone is responsible; work that must go undone if he does not do it. Though my eyes and ears are more honorable than my feet, still they can't walk, and if any walking is done, my feet must do it. What a lesson to weak members of Christ's body! We can't all be Lipscombs or Hardings, but if we use our one talent as faithfully as they use their five, we shall get the same reward. The servant who doubled the five talents delivered to him received this reward: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord" (Matt. 25: 21). The servant who doubled the two talents given to him got identically the same praise and reward. Here one man had two and one-half times as much to give to his lord as another, but both got the same reward. Why? Because they were equally faithful. One had two and one-half times as much as the other to begin with. If the third man, with his one talent, had brought two talents to his lord, he would have shared equally with the first. With God it is not a matter of quantitative measurement, but one of faithfulness. If the weakest Christian in the State is as faithful in using his opportunities for good as the strongest, his reward will be as great to him as the reward of the gifted man is to him.

Notwithstanding this truth, some brethren excuse themselves from working for God on the ground that they "can't do much." Some good men will not offer a public prayer, because they are illiterate and feel weak. Let such remember that to possess only one talent is not the thing to embarrass, discourage and condemn, but that the failure to use it is. Such brethren need encouragement and help that they may grow and increase their one talent two-fold, which is all that the talented man in the parable did. The ground of condemnation for the one-talent man is that he didn't do likewise. The tendency of the rich and fashionable to discourage the righteous poor and illiterate is abominable. Such conduct calls for severe reproof and rebuke. People who do it are not Christians. Christians follow Christ. Such conduct is the eye saying to the hand, "I have no need of thee"; and Paul teaches that the eye must not say this.

As all the members of the fleshly body unite in happiness, in sorrow, in work, in defense, and in care and love one for another, so must the body of Christ be one. What would you think of the human body that is not so united? Suppose my hands or my eyes should become envious of each other, and do all they could to destroy each other. The supposition is so unnatural that we can scarcely conceive it, yet we see that very thing in the church. Two great hands in the body of Christ grow envious, each of the other; or two great luminous eyes, each jealous of the other's popularity, threaten each other's destruction, and perhaps accomplish their fiendish work. The whole-hearted desire of every true child of God is to see his Father's cause grow and prosper regardless of the man that effects the growth. All Christians are one in purpose and work, and rejoice at every victory for truth. Why should I want to hurt my brother's influence when he is doing the work I most want done? If I am a Christian, I won't. No sin is more foolish nor more opposed to the spirit of Christ. Christians — preachers and all — must rejoice in the help they get from each other, just as my hands, when engaged in manual labor, rejoice in the help each gets from the other. What would you think of a left hand that wanted to do all of the work while the right hand was carried in a sling?

Suppose, again, my head wants my body to lift a weight. One hand is sent to do it, but finds that it needs aid. It reports to the head, and the head commands the other hand to help. The second hand refuses to go, or goes, but does more harm than good, by pressing down while the other is lifting up, or raises a general disturbance and entirely stops the first hand from work. If such a thing should happen, the head would be dishonored and shamed, while the body would do very little or nothing. "That is over-drawn," you say. Certainly, with respect to the human body, but that identical thing is done in weightier matters. Christ commands something to be done. Some members of his body go at it, but as the work is heavy and every member needs exercise anyway, they try to enlist others. Almost always some refuse; others profess to help, but their heart is not in it, and they are a hindrance. This is not a sup-

posed case, for we all have seen it time and again. Christ is dishonored, and the work is only half done, or not done at all. The human body is a unit in all these respects; so should Christ's body be.

SUPREME AUTHORITY OF CHRIST.

J. N. A.

The purpose of the church of God, or the government of Jesus Christ, is to give liberty to man — to free him from all authority save that which is divine, and to bring him into perfect submission to the will of God.

For hundreds of years under the Mosaic covenant, God was preparing his people and the world for the *real* reign of heaven. It was an age of types and shadows, but the substance is in Christ; it was a preparatory age added because of transgression. Had the seed of Abraham not gone into transgression, I think that Christ would have come many years before he did, and the law, "our school master," would not have been "added." But they transgressed, "the law was added," and through this schoolmaster God, for hundreds of years, was working, getting them ready for Christ and his reign. He was developing man for a reign wholly divine; preparing him for a rule that would be established in the hearts of its subjects — a rule in which the very laws would be written, not on "tables of stone," but on the heart.

In every child's history there is an age in which the switch is the controlling influence, and by this influence he must be controlled until he is sufficiently developed for a better rule. By and by his heart can be reached, the love of father and mother can be written upon it, and the switch can gradually be laid aside, until finally he is so well developed that he obeys from his heart.

The law was the "switch age" of God's dealings with man while developing him for the true reign. The spirit of the age was a spirit of bondage "unto (into) fear." Do and live, fail and die, was the decree. This law is called "the letter that killeth" and "the ministration of death." It was necessary because man was unfitted for anything better. God always does his best for man, gives the very best that he (man) is able to receive; so "in due time," just as soon as man was ready to receive the new rule, Christ came. Here was the mistake of the Jew; he thought that the law was the permanent reign of God, whereas it was only preparatory to that reign.

Jesus says, "The kingdom of God is within you," meaning that the reign of God is in our hearts. God controls us by first gaining possession of our hearts.

As I have said before, God was, during these many years, preparing to establish his permanent rule on earth, in which man would be free from every bond save the bond in Christ. Not only where he might be free from all other rule, but where it became his imperative duty to be free: where he must seek to throw off every other bond; and as light shines round him in this matter, he must free himself from all rule save that which is divine, or he is in rebellion against

the authority of heaven. So it is not only a privilege to be free in Christ, but a duty.

In my last article I showed that, according to prophecy, the mission of the government of Christ is to break in pieces and consume all other rule, especially civil authority, as represented by the image in the king's dream. (See Daniel 2: 44, 45.) Not only is this its mission by prophecy, but the very law of this kingdom so directs, and a Christian can not be true to his King without seeking the same end.

Paul says that Christ must reign till he has "abolished all rule, all authority and power," and in the same passage he places these among the enemies of Christ. (1 Cor. 15: 24-28.)

Again, Paul reminds Christians that "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6: 12). Here is set forth that against which the Christian is to fight, and it includes the rulers of the world, authorities and powers—the very things that the reign of heaven is destined to abolish.

Now I ask Christians who read this, Are you struggling against these things? Can you find passages in the Bible that teach it is wrong to encourage and help to build up and extend missionary societies more clearly than the facts that I have set forth teach Christians that civil authorities are antagonistic to the reign of Christ? If you were to take the position that the governments of this earth are enemies of Christ and of his government, with the Scriptures well at hand that teach this position, I am very sure that you could prove more clearly to the world the Scripturalness of your position than most Christians succeed in their proof against missionary societies. Although this is true, most of you who read this help the one and fight the other. You give time, zeal and strength to civil authorities and encourage every other Christian to do so; at the same time, if your neighbor is in favor of the organ and persists in having it in the worship, you withdraw your fellowship from him and cease to own him as a member of the church of Christ.

When we meet in discussion those who favor such things, they tell us that the New Testament does not so much as mention the organ. Although the Scriptures are clear in their opposition to its use in the worship, it is hard for Christians to see this opposition, and many to-day who oppose it could not give Scriptural reasons for their opposition. Yet we all believe it is taught clearly enough to warrant us to oppose it, and to withdraw ourselves from those who persist in using it. But if I were to advocate the withdrawal from brethren who persist in giving help and encouragement to civil government, I would be denounced as extreme, fanatic and "cranky"; yet I could plainly show that God's government in olden times antagonized, broke in pieces, and sought to consume all other rule. Again, I could show that in prophecy the new reign is set forth destined to destroy "all these kingdoms"; that its very mission was to eat them up. Still further, I could show that the Ruler of this new government of God had been

clothed with all authority in heaven and on earth; that he had been placed far above all rule for the specific purpose of abolishing it; that his reign must continue till it is all put down. Once more, I could show that not only was the Ruler of this government seeking to abolish the rule and authorities in the world, but that his subjects are to wrestle against the world rulers, against powers, rule and authority; that the church of God is a united host, struggling for the supremacy of God over man. My friend, what will you do with this matter? Will you still participate in these matters? Will you still execute judgment against man and inflict punishment upon him, thus taking vengeance for evil doing, which prerogative alone belongs to God? Not only does it belong to him, but he emphatically tells you not to do it.

But may be you claim that you do not do this work; that you simply vote. Well, this is the whole story, for the men for whom you vote do this work, and they are only agents doing work assigned them by yourself and other citizens. Every organization is responsible for the actions of its agents, so long as those agents act in the name of the organization. So it is in civil governments that enjoy suffrage. The people are the real rulers, and the officers are their chosen agents. It is unpatriotic not to so regard it; and not only unpatriotic, but unjust to the agents. Mr. Townsend, in his "Civil Government," says: "The sovereignty is in the people; but is exercised indirectly." "The people can not all assemble in one body or convention to make the laws, and therefore they send their agents and representatives to do this business for them. It would be impossible for millions of people to assemble in one convention, and make the laws by which they would promise to be governed."

The assumption that every citizen has the right to execute judgment and inflict punishment upon evil-doers is necessary to the organization of a republican form of government. But it is impracticable for each citizen to take vengeance for himself. This would result in utter confusion, disorder and anarchy. Hence the organization of civil governments. A few are chosen by the people who shall attend continually to this work—taking vengeance upon evil-doers. You vote for these men, and thus select them to do your part of the work; you commit to them your right (?) to take vengeance on evil-doers, which right God has never granted to a Christian.

When the United States "spanked" Spain for sinking the Maine, she did no more nor less in principle than Dr. Duncan, of Louisville, did when he shot Mr. Head, of Pittsburg, some days ago. Spain insulted the United States, and she whipped her. Head insulted Duncan, and he whipped him. If Mr. Duncan is a voter of Kentucky, he had no right to take vengeance, for by his voting he commits this right to others to exercise for him, and his only appeal now for justice is to them. You not only commit to others by your vote your right (?) to execute judgment and take vengeance upon evil-doers, and thus trust for protection, but you pledge yourself to assist them in every way possible to exercise the right that you commit to them. They rightly expect

you to stand by them in being true to their oaths in protecting you and the government. Not only do they expect it, but they have a right to demand it, and to force you by punishment to assist in any emergency.

If England should so invade the United States as to involve the two countries in war, and you are a voter here, then the government has a perfect right to call upon you, and to force you to the war. This right she received from you and her other citizens. You may cry "I am opposed to war" as much as you will, but if she unflinchingly exercises her right, you must go. Any voter who would not cheerfully go has a poor conception of true citizenship in a civil government. The President of the United States is as powerless as a babe to execute his oath if the voters refuse to give the support that is so justly due him.

Mr. Peterman says, in his "Civil Government": "The voters elect the officers of the district, and are, therefore, its rulers. When they fail to vote, they fail to rule." Again he says: "The right to vote implies the right to be voted for, and the right to hold office." Again: "The whole machinery of the State and of the United States is in the hands of those who do the voting." He further says: "The most important political right is the right of suffrage. . . . Yet vast numbers of voters never realize the power they wield or the great responsibility it entails upon them."

All political rights, privileges and duties are implied in a vote.

THE SABBATH (OR SUNDAY) SCHOOL.

S. N. KNIGHT'S REPLY TO H. S. NELSON.

In replying to Bro. Nelson's article, we wish to say in the beginning that we are not doing it because of any grievance we hold towards him; but we trust we are doing it for no other purpose than to throw some light on the subject under discussion.

In the first paragraph, he objects to the way in which we use the word "Sabbath-school." In order to make it plain to our readers concerning why we used the term, we will use the following illustrations: All medicines that are sold by druggists are labeled with Latin names, not only in the United States, but in all civilized countries. The reason for this is that when a customer calls for certain medicine the druggist will always know what he wants. For the same reason we used the word "Sabbath," thinking we would be better understood, especially by the young people. It is immaterial to us what name we give the subject that we are discussing. It may be called Lord's Day, Sabbath, or Bible School. According to our judgment, the name has nothing to do with the subject under discussion. The only question of importance is, what do we intend to teach when we organize a Bible, Lord's Day or Sunday-school? If our object is to teach the sublime truths of the Gospel of Christ, we believe we will receive a reward, notwithstanding the fact that Bro. Nelson objects to such an organization.

In his third paragraph he says: "It seems that his method is to argue for a thing because the Bible is silent on it, in that the thing is not specifically legislated against." We will kindly say to him that in this he is mistaken. We made no such claim as that, and we will kindly ask him to tell in what paragraph of our article he finds such language. The organ is not specifically forbidden; but he acknowledges, by logical reasoning, it should not be used in worship. This alone should be sufficient evidence for our readers to see that the claim he makes is incorrect.

Before going further, there are a few facts that we wish to place before the mind of the reader. The facts to which we refer are the following:

A law is a rule of action established by a superior to its subjects for the purpose of regulating their actions. In every specific command everything is excluded that is not included. Thus, when we say saddle the horses, all animals except horses are excluded. And the contrary is true; that is, in every general command, everything is included that is not specifically forbidden.

Generic words have different meanings. Traveling is a generic word, because it may have different meanings, such as riding, walking or running. Specific words have but one real or literal meaning.

It follows then from what we have just said that when a law has been given in generic language, there may be different ways of obeying it; but when it is given in specific language, there is but one way to obey it. We will mention a law that is given in generic language by quoting Romans 12:20: "If thine enemy hunger, feed him." This is generic, for the reason that no specific kind of food is mentioned. But according to Bro. Nelson's mode of reasoning, he would have us turn to the Scriptures and look for a "Thus saith the Lord" concerning what kind of food we ought to give him. He would overlook the fact that our judgment alone would be all we would have to guide us in obeying the command. One might feed him potatoes; another, turnips; another, meat. In so doing they would all obey the commandment.

Obeying a law consists in doing what the Law-giver tells us to do. We are commanded to teach the Gospel of Christ. Now let us suppose that one person teaches by publishing a book, another by editing a paper, another by organizing a Bible School. Have they not all obeyed the command? If so, will they not all receive the same command? The same logic will apply in this case as in feeding our enemy with different kinds of food. There is another fact to which we wish to call the reader's attention. That is that there is quite a difference between a law and a statement of facts. The apostle John says: "Sin is the transgression of law." But he does not say it is the transgression of historical facts. We will mention a law, by quoting Acts 2:38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Now the foregoing is a law made obligatory upon us to obey if we expect to become members of the church of Christ. We will quote verses 44 and 45 of the same chapter: "And all that believed were together and had all things com-

mon. And sold their possessions and goods and parted them to all men as every man had need." Now we call the foregoing a statement of facts, and not a law. It is only a statement of what those people did, and is not a law that is intended to be generalized. If it is a law made obligatory upon us to-day, we are all violating it, Bro. Nelson not excepted.

We will call attention to another historical fact. We will quote Acts 20, and part of verse 7: "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them." It is quite plain to be seen that the foregoing is a statement giving a history of what was done. In order to prove that it is immaterial as to what day we partake of the Lord's Supper, we will quote from Romans 14:5: "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind."

Now if Bro. Nelson is able to call our attention to a special command in regard to the day of the week in which we are to partake of the Lord's Supper, we would be pleased to have him give us chapter and verse. This is something we are persuaded he will not be able to do. Bro. Nelson seems to attach a great deal of importance to what the apostle and others did, as well as what they commanded us to do.

When Paul was at Thessalonica, he went into the Jewish synagogue three Sabbath days and reasoned with them out of the Scriptures. Will Bro. Nelson please tell us why Paul did not go into the synagogue on the first day of the week instead of the seventh? The only reason that can be given is that had he gone in on the first day of the week, he would not have had an audience, and for that reason could accomplish more good by going in on the seventh day. Now Bro. Nelson, do you think it is a duty made obligatory on us to preach on the seventh day simply because Paul did? If so, why do you not do it? If you say it is not a duty made obligatory upon us, you will have to admit that the occurrence is a statement of facts, and not a law; and when you admit this, you have admitted that no statement of facts is made obligatory upon us to-day. If the apostle preached on the seventh day because he could accomplish better results, would it not be admissible for us to organize a Bible School, provided we could obtain better results by way of spreading the truth.

In Bro. Nelson's fifth paragraph he admits that it is all right to teach by editing a religious paper or publishing a religious book. When he admits this, he has admitted that an organized Bible School is admissible, from the fact that there is no special command for either of them. They are all established by the judgment of men in the absence of a special command. When a person publishes a religious book, he uses his judgment concerning what he will put in it. He may publish a great deal of truth, and may unintentionally publish some error. The same might be said of the one who edits a religious paper.

Bro. Nelson will surely admit that when a person publishes a religious book, it is not supposed that it will coincide with the Bible word for word; but the author is supposed to publish what he believes the

Bible teaches, giving his ideas as to the correct interpretation of certain parts of it. The same may be said of the person who publishes a religious paper.

Now let us suppose we have three organized methods of teaching in the same city. One's method is to teach by publishing a religious book; another one's method is to teach by editing a religious paper; the third one's method is to organize a Bible School. All will admit that all of them are liable to teach more or less error. But suppose the one that superintends the Bible School is an expert teacher, and teaches less error than either of the others, and as a result the sublime truths of the Gospel of Christ are spread more abundantly. Would Bro. Nelson claim that the organized Bible School should be suppressed, and the religious book and the religious paper be continued; or, in other words, would he claim that the Scriptures would sustain him in suppressing the Bible School under such circumstances. The word "teach" is a generic word, containing different methods under it. There being no specific method given, the command is given in general language, including all methods except what is specifically excluded. And there being nothing in the way of methods excluded, the Bible School method is therefore included.

It is plain to be seen that when a command has been given in generic language, we have to be governed by our judgments concerning what method we will adopt in order to obey it. Reason teaches us that the method that will spread the truth the most rapidly is the one that should be adopted. We do not believe that God will condemn us for adopting the method that will more thoroughly spread the truth. Do you think he will, Bro. Nelson?

It is customary for the pendulum of thought to swing from one extreme to another, passing the central point of truth, thereby causing many to become extremists; and extremes may lead to over-exactness, which is nothing more nor less than superstition.

S. N. Knight.

BRADEN AND ROBERTS DEBATE.

REPORTED BY O. M. THOMASON.

I have consented to make a brief report of the above named debate. I did think I would make quite a detailed report, but after hearing it I have changed my mind. My reason for so doing is that I do not desire to try the patience of the reader with the lot of foolishness that was gotten off at that debate. While one side of it was conducted quite respectably most of the time, yet, on the other hand, it was anything else but decent. I think a good, dignified, clean discussion is helpful to any one, but when even one combatant gets down in the filth of dishonesty and trickery, then they become hurtful. If disputants will submit to and be governed by the rules, a debate can not but result in good in favor of the truth. Another reason why I will not try to give a detailed report is, that when we get the first of Clark Braden's speeches, we have it all. We heard him lecture at

the Christian Church, on Monday night before the debate began, on "The Origin of Anti-ism and Progressionism," and in that speech we heard all the matter that was produced in the debate. Of course there was some more foolishness that he had left over, and he made free use of that. The same arguments (?), the same illustrations, the same dodges and turns and dishonest demonstrations characterized his effort throughout the discussion that we heard the first night. I haven't the propositions with me and can not give them in full, and don't know that I would if I could. The substance of them is: The things in the churches of Christ that are practiced by Progressives to which Antis object are outside of religious faith, worship, practice or duty, and there should be no New Testament precedent, precept or example demanded for them. There were two propositions, both negative and affirmative. Bro. Roberts affirmed that New Testament authority should be demanded for the things in the worship of the church to which Antis object, and Braden denied.

The debate opened February 3, at 7:30 P.M. In Bro. Roberts' opening speech of one hour he clearly defined the proposition, if it could be done (a thing that Braden never attempted), and showed plainly that nothing should be done in connection with and as a part of the worship without New Testament authority. He said in part: "A precept is something delivered of God or one duly authorized by him. The word of the Lord is precept upon precept. (Isa. 28:13.) For example, or definition of an example, we find in 1 Peter 2:21, it says Christ is our example. And in Jude 7 the destruction of Sodom and Gomorrah are examples as to how God will deal with the wicked. And in order to avoid this we must imitate the other example, Christ, and do as he does, walk in his steps. But to be more definite, we turn to John 14:26, from which we learn that the Spirit would guide the apostles into all truth, and as he did not guide us into the things practiced by Progressives to which we object, we therefore conclude that they are not walking in the truth. To follow the examples set by the apostles is to walk in the truth, for that is where the Spirit led them. Then for these reasons we demand, we have the right to demand, New Testament authority for the things you practice in connection with the worship of the church of Christ. Again, we find in 1 Thess. 5:1 we are commanded to 'prove all things.' For this reason we have the right, and we exercise that right, to demand proof for the things done in connection with the worship of the church of Christ. No man can tell which is right without coming to the Scriptures — to the law and to the testimony. If we have proof for a thing, it is unquestionably right; if no proof can be had, it is without doubt wrong. We are not discussing the things outside of the proposition, but the things in it, and it says: 'The things in the religious practice and the things in religious practices are a part of the same. I read here from Chambers' Encyclopedia a definition of religion, which is, 'All forms of belief.' While there are many religions and one Christianity, yet Christianity is religion. The things in 1 Tim. 3:15, 'In the house of God, which is the church of

the living God.' Not in the meeting-house, but in the spiritual house, which is composed of lively stones. From Matt. 15:9 we learn that the people had made the commandments of God of none effect by setting the law aside and substituting their traditions. Such as this is not progression, but digression or transgression. I now refer you to 1 John 9, from which we learn that 'whosoever goeth beyond and abideth not in the doctrine of Christ hath not God.' To add anything is to go beyond. One way to show what is not commanded, and therefore forbidden, is to show what is commanded. The Bible is exclusive as well as inclusive. It excludes everything not necessary by not mentioning it, and includes everything necessary by commanding it. The things upon which the Bible is silent should not be brought in, and the things that the Bible commands should not be left out."

In this speech Bro. R. set forth clearly the issue, but Braden failed, yes, utterly failed, to meet it. Braden read the body of his speech from manuscript, and of course utterly ignored what had been said. He began at once to classify things according to his theory; that is, that there are two realms, as A. D. Rogers, of Texas, puts it, namely, the things that consist of religious faith, worship, practice or duty; second, the things used in living or doing religious faith, worship, practice or duty. The things of the first class consist of preaching, singing, etc., for which there should be demanded New Testament authority, but the things of the second class, such as going to preach, helps in singing, note-books and organs and mere opinions, aids, means, expedients and instrumentalities in carrying out that which we are commanded to, which is a part of religious faith, worship, practice or duty, for which no New Testament authority should be demanded. Among other things Braden said:

"Progressives ask the question, Is all truth expressed? We deny that it is, and contend that more light is being thrown upon the Bible as we advance, and that new truths are being discovered. The circumstances and surroundings are changing all the time, and better instrumentalities are coming within our reach, and we use a little common sense and use them, and the Antis stand by and object, and howl, and clamor for New Testament authority, and when none is given, shout victory. We deny that they have the right to do this, and now let him prove that they do. Antis use about fifty things that are outside of religious faith, worship, practice or duty, and they think it is all right, then they inconsistently object to about fifty things that we use, and demand New Testament authority for the things we do, and when they have none for fifty things of the same class." Clark Braden based his arguments (?) on three things, viz.: "Our plea," "Our motto," "Common sense," and the address of Thomas Campbell at Washington. The Bible was left out entirely.

This session was quite uneventful, and closed with a good feeling all around. But the fur began to fly next night, of which we will speak more particularly next time.

Olney, Ill.

DAILY BIBLE READING, 1903.

DON CARLOS JANES.

I want to encourage as many as I can to read this wonderful Book. Every one should read it. It has a good effect on all who carefully and thoughtfully peruse its pages.

It is very important that the Christian should read the Bible. He ought to read it every day, read it in the order in which it is written, and read every line of it. This grand old Book has a message for you; it tells you of yourself; warns you of sin; offers you promises; and points out the way to the New Jerusalem. You can't afford to neglect it. It is the Word of God. When you pray, you are talking to God; when you read the Bible, God is talking to you. Do you not see how very important it is for you to read it every day? How many who read these lines will make an effort to read the Word of God daily, and read it through during the year? Let me hear from you, brother. If you have read the Book through before, mention the fact. How many have read it through as much as five times? Has THE WAY a reader who has read the Bible through ten times? Let us know about this. Herewith I give you a clipping concerning the Book of books, and leave the questions with you and await your answers:

THE BIBLE.

The following description of the Bible was found in Westminster Abbey, nameless and dateless:

A nation would be truly happy if it were governed by no other laws than those of this blessed Book.

It contains everything needful to be known or done.

It gives instructions to the Senate, authority and directions to a magistrate.

It cautions a witness, requires an impartial verdict from a jury, and furnishes the judge with his sentence.

It sets the husband as the lord of the household, the wife as the mistress of the table; tells him how to rule, and her, as well, how to manage.

It entails honor on the parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor and the servants to obey; and the blessing and protection of the Almighty to all that walk by its rule.

It gives the directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust, and promises a father to the former, and a husband to the latter.

It teaches a man to get his house in order and how to make his will; it appoints a dowry for his wife; entails the right of the first-born, and shows how the young branches may be left.

It defends the rights of all, and reveals vengeance to every defaulter, overreacher and trespasser.

It is the first book, the best book.

It contains the choicest matter; gives the best instructions; and affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from time everlasting, and shows the way to glory.

It is a brief recital of all that is to come.—Selected. Bowling Green, Ky.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Bro. Demas Gill, of Allensville, Ky., spent Sunday, February 22, at the Bible College, visiting his daughter, Mrs. D. H. Friend.

On Monday night, February 23, the students of the Nashville Bible School rendered a very entertaining musical and literary program. Among those present were several students from Potter Bible College. They report the Bible School at Nashville in a prosperous condition. We hope and pray for their continued success.

A class has recently been organized at Potter Bible College for the study of Bro. J. W. McGarvey's work on the "Authorship of Deuteronomy." All who have read this book pronounce it a very thorough refutation of the position of the destructive critics. It should be read by all students of the Bible.

Bro. S. M. Jones, who is at present conducting the Beamsville Bible School, and was formerly a student of the Nashville Bible School, is expected to conduct a meeting for the church at Bowling Green some time in April. He will also spend some time at Potter Bible College, where he will deliver a series of lectures to the students.

A careful study of the conduct and habits of a hundred students reveals many very strange phases of human character. But there is one characteristic that is particularly noticeable, not only because it is so frequently manifested, but also on account of the weakness of human nature which it betrays. I refer to the tendency among students to over-step the laws laid down for their guidance, in spite of the fact that it almost always results in the discomfiture of the transgressor. This tendency appears less strange, however, in view of the fact that it is not confined to students, but is, and ever has been, characteristic of persons of greater age and wider experience. This spirit was first manifested in the garden of Eden. It characterized the children of Israel throughout their existence as a nation. It is displayed to-day in the too common disregard for the laws of our land. And even the church is not exempt, but many professed Christians seem to be satisfied only when they are acting in open violation of the commands of God.

Perhaps the most remarkable feature of this practice is the persistency with which it is carried on, notwithstanding the fact that its results are always disastrous to the participants, and often to many others. This is one instance where the admonition of our great teacher, experience, seems to be wholly disregarded. In the school-room, this disobedience necessarily results in the enforcement of more stringent rules, whereby the liberty of both the transgressors and their fellow-students is restricted. As a consequence of this manifestation of human weakness in the garden of Eden, our first parents were driven out from the presence of God, and all mankind was brought under the bondage of sin and death. Had the children of Israel not displayed this tendency, they would never have been subjected to the strict measures of the Mosaic law, for Paul says "the law was added because of transgression." The prison cells and courts of law furnish abundant evidence of the evil consequences of transgressing the laws of our land. And doubtless the opening of the Book of Life will reveal the awful doom of those who trifle with the commands of God. "The way of the transgressor is hard." Why it is that men will persist in doing that which is certain to bring shame and disaster to themselves, is a problem that perhaps will never be solved.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

"WORTH WHILE."

ELLA WHEELER WILCOX.

It is easy enough to be pleasant
 When life flows by like a song,
 But the man worth while is the one who will smile
 When everything goes dead wrong.
 For the test of the heart is trouble,
 And it always comes with the years,
 And the smile that is worth the praises of earth
 Is the smile that shines through tears.

It is easy enough to be prudent
 When nothing tempts you to stray,
 When without or within no voice of sin
 Is luring your soul away.
 But it's only a negative virtue
 Until it is tried by fire,
 And the life that is worth the honor of earth
 Is the one that resists desire.

By the cynic, the sad, the fallen,
 Who had no strength for the strife,
 The world's highway is cumbered to-day;
 They make up the item of life.
 But the virtue that conquers passion,
 And the sorrow that hides in a smile,
 It is these that are worth the homage of earth,
 For we find them but once in a while.

LED BY A LAMB.

L. J. JACKSON.

"The herbage of the field was nipped off close, and the shepherd wanted to get his sheep up to a higher place where there was good pasture. The way led over a steep bluff, however, and the poor things did not want to go over it. Then the shepherd seized a lamb and carried it in his arms up the nipped way to the higher ground. The little thing ran to the edge and looked down, bleating and calling for the older sheep. In a few moments the mother had gone up, and all the flock had followed her.

"We are like sheep, and are slow to follow our Shepherd up the steep way toward the heavenly life. Then the Shepherd has to use loving urgency. Sometimes he takes a child to heaven to lead thither the mother or the father, or he takes away a man's riches to save the man's soul, or he lays us on a sick bed and shuts us away in the darkness to compel us to think of spiritual things, or he sends us trouble in some form to get us to walk in holy paths. If we can be saved in no other way, it is better that we lose out of our life all the flowers and the sunshine and walk amid thorns and in darkness, reaching home at last."
 —Selected.

It is quite true that where one's treasure is, there will be his heart also. If those who are the objects of our deepest affections are "over there," it will have an influence on us, and cause us to desire to go. "Loved ones are calling us over the tide." Our hearts are softened and thrilled and filled with an earnest desire to meet them on that golden strand.

There is no sacrifice too great or suffering too severe but what we ought to school ourselves into a willingness to endure, if need be, in order that we may attain unto the resurrection of the righteous. "For what is a man profited, if he shall gain the whole world and lose his own soul?" The Apostle Paul said: "Yea verily, and I count all things to be loss 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, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death: if by any means I may attain unto the resurrection from the dead." "All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."

So it is far better that we suffer and endure, "reaching home at last." "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory."

A LETTER FROM SISTER ALICE DUNAWAY.

Bro. Jackson, in answer to your request for personal testimony on the promises of God, etc., I will say that in my darkest hours the promise, "My grace is sufficient for thee," gave me strength to go forward in fulfillment of duty. "I will never leave thee nor forsake thee" was balm to my soul, sweet words of consolation from a never-failing Friend.

"A father to the fatherless and a husband to the widow" answered me that I and my children were not alone when the dear companion and loving earthly father was taken from us.

But I think that Paul's statement, that "all things work together for good to them that love God," has afforded me more comfort than I could express. Under all circumstances, especially pertaining to the trials, temptations and worries that beset us in everyday life, while in my weakness I could not see how it was possible for some things to be for good, yet by faith in God's promises I fully believed, and do believe, that if I love God enough to study his will and be governed by it, all things have and will work together for good. So I think my experience has both tested and proved it to be so. Trying to walk by sight in our own feeble strength hinders the trust we should have in all God's promises.

SELF-CONTROL.

The greatest lesson of life and the one most difficult to learn is that of self-control. Without this, whatever one may learn and whatever he may be otherwise, life is a failure. Without self-control one is a slave to his passions; he may be educated, refined, and in many things cultured, but without self-control he is a slave. Men have fought for civil liberty, the liberty of conscience, and the liberty of slaves, when they have not fought sin and Satan for liberty from their own appetites and lusts. It is easier to conquer an army and to subdue the barbarous tribes of earth than to control oneself. He who controls himself is the mightiest conqueror and the greatest hero in the world. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16: 32). Through vanity, ambition, worldly glory, etc., men have conquered nations when they themselves were slaves to these passions. Giving way to the tempter and yielding to fleshly appetites and passions do not produce their fearful results all in a day, but, like seed which is sown, they bring forth a sure harvest of evil and suffering in later years. Without self-control the home is anything else but a heaven. Parents who do not control themselves can not control their children. Children breathe the very atmosphere and imbibe the very spirit of home. If parents are disagreeable and disrespectful to each other, the children will be disagreeable and disrespectful — first, to one another; afterwards, to their parents. It is a sad sight to see parents cast off by their children, yet this great sin may have begun with the parents themselves when the children were little and should have been taught parental love. *Lack of self-control has caused trouble

untold, sorrow unutterable, unhappiness indescribable; the pen can not depict the bodily afflictions and family troubles which have arisen from this one source of human misery. To cultivate an even temper and a yielding, sweet disposition has never appeared to some, it seems as a part of Christianity. To suffer long and still be kind is the mind and spirit of Jesus, but they have never come in possession of these; they have never learned to do anything save as some fleshly desire has prompted them; they can not appreciate a motive higher than fleshly appetites and emotions; some have no purer and higher motive for attending church than their fleshly pleasure. When people are prompted by selfish motives to do anything, they are bound to fail when these motives have been removed. The sure, strong and lasting mainspring of a true and successful life is to make self your servant, absolutely under your control — to do whatever is right, pure, noble and good. This brings its sure reward of peace, contentment and happiness.—Selected.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and spirit in God's out-of-doors — these are the little guideposts on the foot-path to peace.—Henry Van Dyke.

BOOK REVIEWS.

Campbell-Rice Debate on the Holy Spirit. 320 pages; price \$1.00. Christian Leader, Cincinnati.

This is a reprint of one of the propositions of the famous debate between A. Campbell and N. L. Rice. The debate complete was published nearly sixty years ago, and it is hard to find a copy for sale now. When one is offered the price may be as much as ten dollars. The Christian Leader has brought out this proposition in a neat volume, printed directly from type, and nicely bound in cloth. Other propositions of the debate are to be issued if this one is sufficiently well received.

The Word of Reconciliation. J. D. Floyd. 231 pages; cloth, 75 cents. McQuiddy Printing Co., Nashville, Tenn.

This is a volume of short, simple lessons on the plan of salvation and matters pertaining to the Christian life. It is a good book for both the alien and the citizen of the kingdom of God.

Plea to Restore the Apostolic Church. Published by the Standard Publishing Co., Cincinnati, O. Price 75 cents.

This is the title of an interesting book of 142 pages, by James C. Creed. It contains the author's

picture, a sketch of his life, and a consideration of the "Plea." With a few exceptions we consider this a good book.

Mormonism Exposed. By G. B. Hancock. Price \$1.00.

This is a strong work, printed on good paper, well bound in cloth; contains the author's picture and illustrations.

Mr. World and Miss Church Member. By Rev. W. S. Harris. 350 pages, 18 illustrations; cloth, \$1.00. G. Holzapfel, Cleona, Pa.

This book shows the effect of "worldly-ism" in religion and the result of "getting down on the level of the world" in order to convert the world. It is interesting and profitable reading matter, and is selling rapidly.

Any of the above mentioned books may be ordered through the Book Department of THE WAY.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. D. A. Martin, writing from Oxford, Fla., says: "I visited Connor again the 14th and 15th of February; preached three discourses and baptized three; one received by recommendation. I wish to say, too, that the church there is greatly in need of a meeting-house, and they are not able to build without some help. Fifty or seventy-five dollars will supply their want. If you will let the brethren know of their need, it will be greatly appreciated. Contributions may be sent to W. V. Bessent, Connor, Fla.

After a siege of forty-five days, the meeting-house at Horse Cave, Ky., closed. A goodly number obeyed the Gospel, and the church was very much edified. Bro. Larimore, with Dr. Harding, is now at Bartow, Fla. Brethren, please send in your reports. Let us know what you are doing. It gives a great deal of encouragement to read of your progress in the field.

The brethren at Potter Bible College, assisted by the Twelfth Street congregation, expect to purchase a tent in the near future, the same to be used in "Mission work."

Our aim is to use the tent where we think the greatest good can be accomplished. Bro. Clous, one of our students, did work of this nature last vacation, which resulted in the accomplishment of great good. This is a fine example. How many congregations will do likewise? Let us preach the Gospel to those around about us. In many communities a house is not available; then secure a tent and carry the good tidings to them. Or, if we can secure a house, let us not fail to support at least one or two meetings in destitute fields this year. We have heard of several churches that have already made arrangements to this end. Will we fall behind in this noble work? The command is, Go preach to every creature. Do

not be satisfied with one meeting at home. Many precious souls are perishing not far from our homes, because they have not the help that comes only through the Gospel of Christ.

Three or four of our students, with the editor of this department, visited the Nashville Bible School last week. Most of us were old students of that institution. We certainly enjoyed the visit, and appreciate the hospitality they extended to us. We found them with a large attendance, composed of a bright and cheerful band of boys and girls, and busy to be sure. The old familiar scenes brought many pleasant memories. We love the dear old school, and rejoice to see it prospering as it is. May the Lord bless you abundantly, and remember the doors of Potter Bible College are ever open to you, one and all.

"THE IDLER'S EXCUSE."

To be a "Christian" is to be a "worker."

If we do not work, we can not grow in favor with God. How flimsy are the excuses the idlers give!

Bro. A., do you read your Bible every day that you may grow in grace and in the knowledge of the truth? No. Why? "I just don't have time."

Bro. B., why were you not at the meeting last Lord's day? "It was raining." "We had company."

Bro. C., do you ever lead the prayers or make a talk at the church meetings? No. Why? "I can't."

Bro. D., do you lay by in store on the first day of the week as the Lord has prospered you? No. Why? "I just don't have it to give."

Many of us shirk our duty and give as our excuses the above or some similar. Brother, think about standing before our adorable Lord with these excuses: "I just don't have time," "It was raining," "'Twas simply too cold," "We had company," "I can't," "I just don't have it to give."

What, you don't have time to read God's revelation to man? You should take time, regardless of the amount of business you have to transact. It will make you a better business man.

And some brethren will allow company, a little rain or cold to keep them out of the kingdom of heaven, when rain, cold, mud and snow do not keep them from business affairs or from going to hear some political speaker. We can easily endure all kinds of weather to gratify the fleshly man, but we would seek heaven on flowery beds of ease.

Which is the more important, brother, the service you owe to God, or these other things? "I can't lead in prayer." "I can't get up and talk on the Scriptures." Thousands give this excuse who never tried. "I'll try" is the man who accomplishes the good and gains the reward.

"I just don't have it to give." That is one reason, brother, you don't have it, is because you do not give. "Freely give and freely you shall receive." Again, many who give this excuse spend several dollars every year for tobacco, a filthy, poisonous weed, or for something else that proves a curse instead of a blessing.

Brother, will Jesus accept these excuses?

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SCRAPS.

J. A. H.

In this issue is an article by Brother Fred Sommer, with a reply by the publisher of this paper. The matter is one of not a little interest, and the thoughtful attention of our readers is called to the discussion. A fragment of Brother Sommer's article is held over to the next issue; to which there will also be a short reply.

* * *

I have not yet read Brother Daniel Sommer's recent articles, in which I understand he is still discussing the questions about which we differ. I believe in the efficacy of discussion. By it light is brought out and the truth is made clear. We can not afford to do without it. Of course it is always better that it should be conducted in calmness and kindness. But the church can not afford to do without it in any event, as long as error is held by some of its members. Read Acts, fifteenth chapter, all of it, and see how it raged at times in the very presence of the apostles. Paul and Barnabas "had no small dissension and questioning with the Judaizing brethren at Antioch; and at Jerusalem, when Paul and Barnabas had rehearsed all that God had done through them among the Gentiles, certain Pharisees that believed said: "It is needful to circumcise them [the Gentile converts], and to charge them to keep the law of Moses." And when the apostles and elders were

whether to consider the matter, there was first questioning about it; then Peter, Barnabas, Paul and James made speeches and settled the matter. But the church was agitated on this question during the whole of the apostolic period, and the contention sometimes waxed warm, as Paul's letters clearly show. But the discussion was necessary.

See, in the end of the chapter, how Paul and Barnabas had a contention so sharp that they parted asunder, one going one way, the other another. I am glad these matters about which THE WAY and The Review differ are being discussed. Good is bound to result from it to those who love the truth; and after the investigations subside, the truth will be much better understood by many. It is a sickly sentimentality that decries discussion. The devil would like nothing better than to have us hold our tongues, "for the sake of peace," when false doctrine is being taught.

* * *

And I have this to say here to Brethren Daniel and Fred Sommer: If either, or both, of them are willing to discuss in our papers with me any of the questions about which we differ, all that either of them has to do to have the discussion is to write and publish an article on the topic he may elect to investigate, an article containing not more than twenty-five hundred words, and let me know by letter that he is ready for the discussion; and I will copy and reply. I simply ask the liberty to reply, and to have my reply published in both papers, as long as he chooses to affirm. Or, if they would rather that I shall begin, let either of them write me to that effect, and I will do so; that is, I will publish an article on a topic about which we differ, containing not more than twenty-five hundred words; and I will notify the one who wants the discussion, by letter, that I am ready to begin. And as long as I continue to discuss the question, I will publish the replies of the other party, all if God wills. Of course, if both of them want to discuss with me, I want to take them one at a time. This proposition gives the affirmant liberty to stop when he pleases, or to continue as long as he pleases; it gives the negative the liberty to reply, in both papers, as long as the affirmant leads, or to stop at any time that he may elect. If these propositions are not fair, I do not know how to make them fair.

I am giving them the privilege of choosing whether they will lead or follow, and of selecting the topics they will discuss; and I am bound in all points just as they are.

* * *

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I want to call special attention to the Allegory, "Mr. World and Miss Church-Member." I have read about one-third of the book, and am much interested in it. I have read a few expressions in it that I would not have written; but it is interesting, and the general influence of it very good. I expect to speak further about it later.

I have more names for the free list than I have dollars for it; and I want the book trade to flourish, that the money may come to send the papers out. Of course if any one wants to send money for this free list fund, we are glad to receive it.

"THE CHRISTIAN AND EDUCATION."—A REPLY.

J. A. H.

In the Octographic Review of December the 2d appeared an article on "The Christian and Education," which I have not seen; nor do I know who wrote it. In the same paper, January 6th, appeared a reply written by Brother Fred. Sommer. This was handed to me by a young brother who wanted me to read it, and let him know what I thought of it. The greater part of that article appears in this issue; the remainder will appear next week, if God wills. It is written in a thoughtful style, and in a calm, dispassionate spirit; and it is worthy of thoughtful, patient consideration; which we hope to give to it in this reply. While much that is said in the article is good and true, the conclusions drawn and the application made are erroneous, misleading, and very detrimental to the cause of Christ, as far as they are accepted and acted upon.

The writer of the first article, the one to which Brother Sommer replied, it seems, argued thus: (1) The knowledge of letters, figures, measures, history, geography, the classics, astronomy and physic is necessary for the proper comprehension of the Scriptures; for, without more or less of such knowledge, the English Bible could not be read, nor could the Scriptures have been translated into English from the

Hebrew and the Greek. Moreover, without more or less of this secular knowledge, the English reader can not fully appreciate many a passage in his English Bible. (2) Inasmuch as such knowledge is necessary to the greatest efficiency in translating, understanding, teaching and practicing the divine Word, where shall it be obtained? The writer of the article of December 2d replies: "Christian men and women . . . are the only ones really prepared to establish such schools as are necessary to meet the Scriptural demands." It appears that he reaches this conclusion from the consideration that those who are brought up in the purest and best Christian atmosphere, who are taught by the most godly and devout, other things being equal, will be most efficient in practicing, preaching and teaching the doctrine of God.

Brother Sommer does not directly call in question any position taken in this argument, but he attempts the "reductio ad absurdum"; he endeavors to show that this argument carried further leads to manifest absurdity. He argues that if a knowledge of several branches of human *learning* is necessary to the greatest efficiency in *understanding* the Bible, so, a knowledge of several branches of human *occupation* is necessary to the greatest efficiency in *obeying* the Bible. Hence, he concludes, if schools conducted by Christians are necessary for the greatest efficiency in securing this learning, so schools conducted by Christians are necessary for the greatest efficiency in securing the requisite knowledge and skill in these necessary occupations. This conclusion he seems to think absurd, and hence the argument of the first part is fallacious. So, it seems, he does not believe it is needful in order to the greatest efficiency in understanding the Bible, in living the life of a Christian, and in preaching and teaching the doctrine of Jesus, that our young should be brought up under the best Christian influences possible, instructed and guided in school, as well as at home, by faithful, enlightened Christians. At times he writes as though he believes just the opposite of this. He says: "Were our great gospel preachers of to-day bred up in schools where the moral influence and theological tendency were in the direction of good? Were their ways thus hedged and their paths thus paved? On the contrary, most of them were poor and ignorant boys, come out from the world or the sects, whose faith has since made them what they are." At another place he talks about "men and women who learned to read and figure and measure under immoral influences, or, what is just as bad, never learned to read, figure and measure at all, and worked all their lives with "blackguards, liars, libertines and profane," but who nevertheless came to the knowledge of the truth and were saved.

Does Brother Sommer really think it is best for people to be brought up under bad moral influences and evil theological tendency? Does he think to be brought up and educated with blackguards, liars, libertines and profane people is best for the development of Christians and the making of great gospel preachers? Surely not; though his argument at times clearly leads in that direction. Solomon teaches:

"Train up a child in the way he should go;" and Paul says: "Ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." Jehovah, through Moses, said: "These words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates" (Deuteronomy 6:6-9). To my mind it is as clear as any intuition or axiom that, as far as possible, all children and young people, at home, at school, and everywhere else, should be educated and trained both in the sciences and the arts, in the acquisition of knowledge and the practice of worthy occupations, by faithful, enlightened, intellectual men and women. Nothing is clearer than that habitual association with "blackguards, liars, libertines and profane" is bad for anybody.

If one of my sons intended taking a position in a dry goods house, a machine shop, a medical school, a physician's office, or in any other business house or school, I would far rather he would work for a bare living in the midst of godly men and women than to receive the greatest salary among the ungodly. I ask Brother Sommer this plain question: Other things being equal, would it not be better if every school in the world, whether it teaches science or art, theory or practice, or both — I ask, would it not be better for the students if every school was taught by faithful children of God? It seems to me as clear as the light that all Christians must give the same answer to this question. And to the extent that the petition taught us by our Lord, "Thy will be done, as in heaven, so on earth," has been answered and is being fulfilled, young people are taught and trained by godly people. To fight against this and to try to prevent it is manifestly to fight against the Lord.

* * *

Near the beginning of his argument Brother Sommer gives us a numbered and divided statement of what he calls "the full argument." Please turn to it, and read it, and then consider the following statement:

1. Other things being equal, Christians should send their children to schools where the religious and moral influences are the best.

2. The best religious and moral influences are found in schools conducted by intelligent, intellectual, godly men and women.

3. Therefore, other things being equal, Christians should send their children to schools conducted by intelligent, intellectual and godly men and women.

Can Brother Sommer or any other Christian deny the first premise? Can any Christian call in question the truthfulness of the second? Surely not; then it follows with the certainty, the inevitability of the procession of the equinoxes, that the conclusion is true. And, as a corollary from this demonstration, it follows that Christians should see to the establishment

of such schools as may be necessary for the proper education of their children in matters both intellectual and practical. It is an unfortunate thing, to say the least of it, to have to turn your children over to the servants of the devil for any sort of development. It is far better that they should be guided by the children of light. So I believe. What does Brother Sommer think about it?

* * *

I heartily agree with Brother Sommer in holding that all of God's heroes, without the exception of a single one, has fought his battles and won his victories by faith — faith in God, faith in Christ. But let him not forget that faith comes by hearing, and hearing by the Word of God. The more diligently one studies the Word, the more thoroughly he understands it, the more completely he is under its influence in body, soul and spirit, the more efficient he is as a servant of Christ — the fuller he is of faith. And the more thoroughly one is taught and trained in that Word from his babyhood up, the better it is for him. Will Brother Sommer deny this?

That school of Tyrannus seems to be a source of no little annoyance to Brother Sommer. He intimates that somebody has claimed that Tyrannus was a Christian, and that he realized the importance of having schools under good moral influence, and with a proper theological bend, and so on. I do not know any one who has made such claims; but I do know that it is not detrimental to any school to be under good moral influence; nor is it to its discredit with right thinking people for its teachers (and students, too, for that matter) to be faithful, intelligent Christians.

The Holy Spirit tells us that Paul separated the disciples from those Jews of the synagogue who were disobedient, and who spoke evil of the Way, and that he reasoned daily in the school of Tyrannus. "And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:8-10). I do not know that Tyrannus was a Christian; but it would not have hurt him, if he had been; neither would Paul have been the less inclined to work with him. As a rule he did work with Christians we know; and we know he was ever ready to teach God's truth wherever he could get an audience. And we know, too, that this two years' work in the school of Tyrannus was marvelously fruitful of good; for all in proconsular Asia — a vast district — heard the word of the Lord, both Jews and Greeks. This must have been by those who heard Paul "reasoning," and who carried the Word abroad; for it is incredible that all the people of that great region came to Ephesus to hear him. Paul taught the students, and the students carried the Word abroad; and thus a vast district, containing many populous cities, was thoroughly evangelized in two years.

* * *

There is one other thought that needs attention in this article, namely, the mixing of the secular with the sacred in teaching. Both the brothers Sommer seem to think this a very wicked thing to do — that is, when other folks do it; they do not seem to mind it

when they do it themselves. Brother Fred. says, in big letters: "Instead of our semi-religious, semi-benevolent, semi-secular institutions being the result of a broad-minded Christian civilization, I esteem them but the outgrowth of a pure and unadulterated self-interest and self-love." In saying this, unintentionally, no doubt, he makes a reflection upon his father that I am sure is not deserved. Did Brother Fred. mean to say that his father published THE HELPER from "pure and unadulterated self-interest and self-love"? Surely not. I have never doubted that Brother Daniel started that paper with the pure motive of helping godly men to a better preparation for the work of the ministry. To be sure it was a semi-religious, semi-secular affair, teaching English Grammar and such things, and using the words of the Holy Spirit to illustrate the agreements, governments, and so on, of nouns, adjectives, verbs, and the like, with an occasional article on some Bible theme. But I can not see that such a mixing of the secular with the sacred is wicked. To eat one's dinner is a secular thing, but I have not learned that it would be wicked to speak a word for Jesus while you are doing it. To make tents, dresses and the like is secular; but if Paul taught Aquila and Priscilla the way of the Lord more perfectly while they were making tents together, what wrong did he do? May not mothers teach their daughters the religion of Jesus while they are making dresses? May not farmers teach their laborers to love the Lord while they are working together in the field? May not a school teacher devote one hour each day to teaching the religion of Jesus to his pupils? and if he can secure some one who can do it better than himself, why may he not deliver the school for that hour to the instruction of this better Bible teacher? Brother Fred. seems to be under the impression that Tyrannus may not have been a Christian. It certainly is possible that he was not. If so, did not Paul and he mix the secular with the sacred for two years in that school? Or, if Tyrannus taught grammar, history, logic or philosophy, or any other such things, did they not mix the secular with the sacred? The fact is, to take the reader into my confidence concerning this matter, I believe all this talk about mixing the secular with the sacred, in connection with teaching the Bible to the students in school, is pure and unadulterated nonsense, without one truth as a foundation for it. From the days of Paul to this hour many of the most efficient workers Christ has had upon the earth were continually working at some secular calling to sustain themselves that they might preach when opportunity occurred. To the Ephesian elders Paul said: "Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. . . . I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive'" (Acts 20:31-35). You see, Paul warned them night and day, and yet at the same time he

worked enough with his hands to support himself and those that were with him. He was mixing the secular and the sacred pretty energetically. The fact is, the man who does not mix the religion of Jesus with all of his secular avocations is a very poor Christian, if he is one at all. And any institution, whether it be a weekly, or monthly, or bi-monthly journal, or a business firm, or a farming company, or a school, or a banking establishment, or anything else, into which a Christian can not take his religion, and in which he can not be free to preach and teach the religion of his Lord, is a thing to be avoided, as one would avoid the smallpox or the leprosy. To teach and practice this religion should be the business, the main thing, in every Christian's life, and all else that he does should simply be subservient to this one business. And I respectfully submit that when Brother Fred Sommer made the sweeping charge that what he calls "our semi-religious, semi-benevolent, semi-secular institutions" are but "the outgrowth of a pure and unadulterated self-interest and self-love," he included in his wholesale charge a mighty host, some of whom have been as bright lights as the church of God has ever known, and in that vast throng are his father and the apostle Paul. Moreover, he charged a great host of God's great heroes, such as Paul, Tyrannus (if he was a Christian), Thomas Campbell, Alexander Campbell, Walter Scott, Robert Milligan, Tolbert Fanning, David Lipscomb, Barton Stone, James Shannon, and others like them, to say nothing of a countless multitude of lesser lights, with "pure and unadulterated self-interest and self-love." Surely it was a hard speech for a young man to make concerning such a body of hoary-headed servants of the Lord. Surely he did not fully estimate what he was saying.

THE SUPREME AUTHORITY OF CHRIST.

J. N. A.

We have now learned that all authority, rule and dominion and power has been given unto Christ; that even God himself rules through Christ; that all this authority has been given to him that all other rule, authority and dominion over man may be abolished. Read again Dan. 2:44, 45; 1 Cor. 15:24-28; Eph. 6:12.

The government of Christ is an independent government, and meets every need of its subjects; it is separate from all other governments and has no connections with them. "The prince [ruler] of the world cometh and hath nothing in me." There is as much consistency in a citizen of the United States being an officer in the government of England, while holding his citizenship in this government, as there is in a citizen of the kingdom of heaven, voting, holding office, and thus enjoying all the political rights and duties of the United States while holding his citizenship in the government of Christ. Christians have been called out of the world, and Christ says: "They are not of the world, even as I am not of the world." "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." Here Jesus separates his kingdom, himself and his subjects from other governments; he says that if the nature and origin of his kingdom allowed, his subjects would resist the invasion of the Jewish government upon his, that he might be delivered from them. In other words, if the nature of this new government allowed, then it would resist invasions like earthly kingdoms do; that is, it has the same connection with other governments and sustains the same relation to them that they sustain to one another, and the only reason that it does not exercise the rights growing out of such relations is that its nature will not allow it. Even under the old covenant, God's subjects were never citizens of two governments at the same time. God's government in that age was separate and distinct (independent) from all other governments in the world, and could in no sense join itself to them and co-operate with them; it had no part with them. God drew the line around the citizens of his kingdom, and they dare not cross them. (Exod. 23:31-33; 34:10-17; Deut. 7:1-5; Josh. 23:6-13.)

As we have seen, it was set forth in prophecy that the new governments of God would be antagonistic to "all these kingdoms"; would break them in pieces and consume them. So it is certain that this new government is to sustain the same relation to other governments that the old sustained, so far as its antagonistic feature is concerned; it is also evident that there is not an intimation in all the New Testament that the relation of the new government to others is not the same as the relation of the old. Not only so, but there is abundant evidence that it is the very same. The nature and manner of the antagonism is very different, but opposition it is, and of the strongest nature. If the church of God would be true to God in these matters, and the United States understand the church's relation to it, it would be as far from electing a citizen of this government as a ruler of the United States as it would a citizen of England.

Paul taught the Corinthians that it was wrong for them to go to law one with another, but that they must appeal to their own government for the settlement of their wrongs. There was utterly a fault among them, and that fault was, they were appealing to the wrong judges. "What, can not there be found among you one wise man who shall be able to decide between his brethren, but that brother goeth to law with brother, and that before unbelievers?" (1 Cor. 6:5, 6). It was bringing shame upon their government, the church, by acknowledging its insufficiency to meet the demands of its citizens. It was not able to settle troubles arising between its citizens, hence they were appealing to another government. Imagine, if you please, two citizens of the United States appealing to England for settlement of their troubles. This Government would be put to shame by such actions, and England would politely invite them to seek settlement at home. Paul tells these Corinthians to suffer wrong and be defrauded rather than to appeal to other judges. The church of God is complete in itself, and its governmental functions and

blessings are commensurate to the needs of man, and it dishonors God and Christ for us not to believe it and live it.

Hundreds and thousands are pouring into the United States yearly because of its superior advantages, liberty and blessings; and if we would exalt the government of Christ as we should, if we would hold it up as the only government in the world that meets every need of man, the only one that offers perfect liberty to man, and blesses him in every way possible here, and offers eternal life as the final reward to every faithful citizen, hundreds and thousands that have never heard (I speak this to our shame) of our wonderful ruler and the sweet liberty that we enjoy under him, would pour into our government. But many who read this take more delight and interest in exalting the United States, and in knowing that the "Stars and Stripes" float on every sea, and that they are honored in every part of the world. These same Christians would, if it should become necessary, leave their families for years to wrestle with poverty while they would offer themselves on their country's (?) altar to put down an invasion of England. Suffering, sacrifice, and even death, would be sweet to honor the "Stars and Stripes." Yet these same men perhaps do not give five dollars yearly to exalt and honor the flag of Prince Immanuel. They really have not time to study and teach the Bible, and yet they could give four years to defend the United States.

Why is this? It is because of their attachment to this Government and their lack of devotion to Christ and his kingdom. If they should be put to the test to-day, they (many of them) would surrender their claim of citizenship in the church sooner than they would give up their political rights. Many Christians who belong to the Masonic Order would give up their membership in the government of God sooner than they would their membership in this lodge. All such members will be lost to the world without end, because they are attempting to serve two masters — an impossibility. It is spiritual adultery. It is like a wife having two husbands. "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God" (Jas. 4:4).

The world should be taught that he who gives himself to Christ, and thus enters his government, belongs wholly to him; every thought, word, action and power of his being belongs to Christ; that he owes allegiance only to Christ and his government; that he is a foreigner respecting all other governments in the world, and that Christ's government is destined to abolish all of them. When one thus comes, he comes ready for the Master's use.

"Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship (our commonwealth) is in heaven; whence also we wait for a Savior, the Lord Jesus Christ:

who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3:17-21).

WARNING CONCERNING R. O. ROGERS.

R. N. GARDNER.

There appeared in the Gospel Missionary of December 16 an article concerning the disloyalty of R. O. Rogers, a preacher now at Paragould, Ark.; also another in the Gospel Advocate of February 19, both written by myself. I understand Rogers wanted to publish a reply to my article in the Gospel Missionary, but the editor refused to let him. I do not censure the editor of the Missionary for not publishing it, if what I saw in a little pamphlet was a sample of it. He has written a reply to my article in the Advocate which was sent to me for publication in THE WAY. When R. O. Rogers writes a reply in which he takes a *stand against* the use of the organ in connection with the congregational singing, and against the organization of societies to do the work of the church; or if he will favor these things with the "digressives," THE WAY will publish his statements. He claims to be a true Gospel preacher, teaching as did the apostles. The articles that I wrote were for the specific purpose of showing to the brethren that he is not a true Gospel preacher, that he does not teach as did the apostles, but is in favor of the "modern innovations." If Rogers would take a position with the "digressives," and not try to take both sides of the fence, no loyal brother would pay any attention to him, but would let him go, unnoticed, the way of all transgressors. But he boldly says: "I stand for the New Testament doctrine, word for word and letter for letter." Such statements indicate that he is sound, and as he has never yet tried to force an organ into a congregation unless most all were willing, he makes the impression that he is "loyal." On the other hand, he does not openly oppose the digressive element, nor does he try to teach them that these "modern innovations" are sinful, but he fellowships them and gets along *agreeably* with congregations that use the organ, and he does it by failing to take a position and defending it. A man who will commit himself so that people can locate him, and place him where he properly belongs, is not so harmful; but, no doubt, the devil is very much pleased with a preacher who will not let the people know where he stands. Paul accurately describes such men when he says: "By their smooth and fair speech they beguile the hearts of the simple" (Rom. 16:18). If we are to judge by the following statements, R. O. Rogers has deceived some of the brethren at Paragould, Ark.

First, I introduce some brethren who are known to be in favor of instrumental music in the worship, and organizations to do the work of the church, and who do not deny it:

"Your question concerning Brother Rogers' stand on the organ question is at hand. Will say that I understand him to occupy about the same position

as myself. That is, where a congregation uses the organ he does not stir up any row about it, and where they do not use the organ he does not stir up any row about it. In other words, he doesn't undertake to limit men in their religious opinions. Very respectfully,
H. S. Mobley."

You can see from the above where H. S. Mobley stands, and he thinks R. O. Rogers stands with him. But H. S. Mobley is to be admired for his bold stand, for I heard him take for a text, "Reasons why we should use the organ in the worship." R. O. Rogers tries to take both sides of the question, and will not boldly and publicly defend either. I would dislike very much for a "digressive" like H. S. Mobley is, with whom I had associated for three or four years, to say that I occupy the same position that he does. But it is no surprise that H. S. Mobley made the statement he did, for R. O. Rogers preaches to the congregation where he worships, and they use the organ.

Another statement from a "digressive":

"Brother Rogers has been so busy preaching the Gospel, as once delivered to the saints, that he has not taken time to give us his opinion in regard to the organ (as I understand his position, it is never to agitate the question when he goes where it is not wanted), and if he preaches where there is one properly used, he thinks no more of it than he would a tuning fork. Your sister in Christ,

Mary Love Yantis."

Sister Yantis has been a leader in the societies for years, and is now, I believe, Vice-President of the Loyal Temperance Legion of Arkansas. R. O. Rogers has preached where she worships for four or five years. She understands that he doesn't oppose the organ. Now if he is opposed to it, and thinks it is sinful, he has deceived these two "digressives." If he had taken a stand against these innovations, and taught that they are sinful, would not these "digressives" have learned his position in the three or four years he has preached to them?

The leaders of the "digressives" at Paragould, Ark., have caused division there notwithstanding that those who established the church pleaded with them, and tried to show them the sinfulness of it. Brethren J. A. Harding, M. C. Kurfees, S. M. Jones and other faithful preachers were called there to hold meetings, and plainly showed that their teaching was sinful; and now it comes to pass that these leaders of the "digressives" are enthusiastic supporters of R. O. Rogers, who is (they say, and he himself says) a true Gospel preacher after the manner of the apostles!!

Now, I quote from some of the brethren who claim to be faithful:

"In regard to Bro. R. O. Rogers, I will say . . . that the sermons of Brother Rogers were all against the organ and societies, and that is the way he has held himself to me, and therefore I can not say otherwise than that he is against them. Your brother in Christ,
R. Nance."

Brother Nance is considered one of the loyal elders, and he claims, just like the digressives, that Rogers is on his side.

I now quote from the treasurer of the church, who is considered loyal:

"In regard to Brother Rogers' position in carrying on church work. I had a talk with him just the other day along this line, and this is just the way he expressed himself to me: I am opposed to women preaching, to any and all societies, and to the organ, unless it be used as an aid to singing and is agreeable with the entire congregation. And that he will never try to put an organ in any church where it would cause trouble. Wm. Scott."

Thus he talks privately to Bro. Scott. So the "digressives" think he "occupies about the same position that they do, and those who claim to be loyal say he is a "sound Gospel preacher."

The above statements can not be harmonized, except on the ground that R. O. Rogers will not take a stand for one side or the other. He would do much less evil to take a firm stand with the "digressives" than to occupy the position he does.

* * *

Several years ago a preacher from Missouri named Davidson came to Paragould to hold a meeting. During the meeting he taught the women to pray publicly; lead the prayers; he told them they had a right to organize societies to do church work; that the organ in the worship was all right, and that it would be a good thing when all these old "moss-backs" were dead. R. O. Rogers heartily co-operated with this preacher in the meeting (causing quite a division among the brethren), and loved him so well that he went with him to Jonesboro, Ark., to help him there in a meeting. Can a Christian who is informed in New Testament teaching fellowship such a man? Read Rom. 16:17; 2 Thess. 3:6; Titus 3:10, 11; 2 John 9-11. With such teaching before me, I had as soon fellowship a band of robbers.

I quote from some others to show how he is held by them:

"I have known him (R. O. Rogers) to be a deceiver for two years."—W. J. Rice, in Gospel Missionary of June 10, 1902.

That means that he deceives the people concerning his position religiously.

"He (R. O. Rogers) has claimed all the while to be standing against these things, and still makes the claim; but the facts in the case show that he is with the other side; he stands with them."—G. D. Smith.

"Brother Rogers, who preached for us last, was in favor of the organ."—Dr. E. W. Thornton, Piggott, Ark.

"Personally, I can not say that R. O. Rogers is not sound, but I am fully satisfied that he is not. The sound brethren in West Tennessee consider Rogers a 'digressive.'"

Brother F. B. Srygley, after reading my article in the Gospel Missionary, said in a private letter to me: "I think you have Rogers down about right from what I have heard of him."

If R. O. Rogers wants to impeach the veracity of these brethren (as he has already tried to do some of them), he has the privilege; but I am afraid he will not succeed in getting many believers. If R. O.

Rogers is not trying to stay on both sides, why do so many think so?

Now I wish to ask some questions. If he desires to answer them, he can relieve many of the idea that he is a deceiver, provided he will answer them in a straightforward manner and live afterwards in accordance with his answers. THE WAY will publish his answers to them.

1. Do you oppose the use of the organ in church worship where one or more in the congregation oppose it?

2. Do you oppose the use of the organ in church worship where all the members of the congregation favor it?

3. Do you consider its use an aid to the singing?

4. If so, is it permissible for that reason?

5. If it is not considered by you as an aid to the singing, but part of the worship, is it permissible?

6. When you preach for a congregation that uses the organ, do you do it for the purpose of teaching them it is sinful?

7. If so, will you continue to fellowship them after they refuse to receive such teaching?

8. It has been stated that you assisted in organizing a Ladies' Aid Society, or something of that kind, among the ladies of the congregation at Paragould, Ark. Is it true or untrue?

9. Many in the congregation understood you to teach that our "Christian liberty" permitted us to organize societies as aids to church work. Did you so teach?

10. If you oppose vigorously the sins of these modern innovations, how is it that you can preach a year or two or three where they practice these things, and never incur the displeasure of the "innovators"?

If R. O. Rogers doesn't answer these questions, we will know why.

SUNBEAMS.

J. A. PERRY.

Since THE WAY has been made larger it is indeed a fine and valuable Bible paper. It has been a means of doing a great good in the past, and now it will do a great deal more. Hope there will still be donations, so that the paper can be sent to worthy people who are not able to take it themselves.

There is one suggestion that I would make to THE WAY and our other Bible papers. Have a separate list for donated copies, and have this list with the understanding that the paper shall stop at the end of the time paid for. For this reason we frequently find a person in the world, or some sectarian branch of the world, who is willing to read a paper six months or a year. When the paper is sent on longer than the time paid for, sometimes they are offended, as they are reminded that the paper is overdue, and the reaction is more injurious than the good that has been done. If we had a list in which names of this class could be placed, a great many names could be sent in of this class, and much good would result. Some of these would be brought into the church,

and would be permanently on the list. Some would, however, be taken off, and no harm done.

One word more: Let us, while taking a firm, steadfast position, firmly contending for the Bible on all points, avoid harsh and unnecessary controversy. Some of these controversies, while the position we are defending is all right, have in the past become a little tiresome. While THE WAY has done well in the past along this line, there is a paper that has kept several true Bible men from doing any work for it by the manner in which some controversies have been carried on. Hence we need to be on our guard in regard to this.

On my last trip through Indiana, Illinois and Arkansas I delivered about one hundred sermons. The members who were meeting and worshipping at one point without being enrolled, were enrolled, trustees were appointed, and steps taken to build a house. Restorations in other fields. None were baptized on the trip, however. This was the first extended trip I ever made without a number being baptized. I think a vast amount of good was done.

About fifty new names were added to the mailing lists of each, the Primitive Christian and THE WAY, besides some for the Gospel Advocate and Christian Pilot. Several Bibles and a number of good books and tracts were left behind to work in our absence.

MAN, THE THINKING ANIMAL.

R. C. BELL.

The brain is like matter. It is flesh and blood, just like other parts of the body, and has the same composition as the spinal cord and the nerves. It is as powerless to think by itself as is the heart or the lungs. It is the medium through which the mind manifests itself, and perhaps is analogous to the telephone wire connecting two talking men. I can not talk to a friend in a distant city unless I use a telephone wire. Neither can consciousness manifest itself to mortals except by means of physical mechanism.

This has been objected to on the ground that it leads to materialism. It has been asked: If the mind can manifest itself only through the brain, what can the mind do when the brain decays in death? Is not the mind destroyed also? It is not. While I am talking to my friend over the telephone, the wire suddenly breaks; he can no longer hear me. Do I cease to exist? No; merely the connection between us is broken. When the brain and physical body is destroyed in death, the spirit wings its flight back to the God from whence it came and is no longer seen by mortals; it lives on forever; only the wire (brain) is broken, and it no longer has a medium through which to manifest itself to men. The belief that departed spirits hold intercourse with mortals, especially through a person called a "medium," is superstition, and should be relegated to the past, with all ghost stories.

Psychologists once thought that every function of the mind had a distinct compartment in the brain;

that one special part of the brain was used in thinking; that another part was used in remembering, etc. They taught that while one section was being used in thinking, all the other compartments were in a state of rest. Now it is taught that the whole brain is used in thinking, or in remembering; that in these different functions of the mind the same brain is used, but that it works in different ways; just like a boy plowing one day and hoeing the next is the same boy, though using his strength in different ways. Part of the boy does not plow and another part hoe; it takes all of him to do either.

Man is an animal, just as much so as the horse or the cow. He has the same organs and systems as they. That he is much more than a horse no one questions. Wherein are his excellencies? It is not that he possesses a brain, for all animals have that. As far as this life is concerned, the difference lies in the fact that his thinking is of a higher order. As there is nothing in the body of man to account for this deliberative thinking, it must be attributed to the spirit that comes from God and goes back to God. Yea, man was created in the image of God.

Brutes show intelligence, but it is accidental, and not deliberative. Monkeys, horses and almost all animals can be taught marvelous tricks, but no animal, except man, deliberates — thinks. The principle of animal intelligence is the contiguous association of concrete images. To illustrate: A horse learns to raise the latch on the barn-lot gate that he may get out into the pasture. He has seen the gate come open when his master raised the latch, and he gets the two concrete ideas of the raising of the latch and the opening of the gate associated in his head as taking place at the same time. He raises the latch, expecting the gate to open, and is not disappointed. This association is purely accidental. If the horse had neighed when his master opened the gate, he would have been just as likely to associate the neighing as the lifting of the gate with the opening of the gate; and when he wanted to get out, he would have neighed, and continue to neigh until he disassociated the image of an opening gate and a neigh. A dog, having seen a sponge used repeatedly to bail out a boat, may be sent some distance for the sponge if he has the two images associated. If he can't find the sponge, he will come back without anything. What would you do? On not finding the sponge, you would look around for something else, and get something you never saw used for that purpose perhaps. That would be deliberate thinking, and here is the root of the difference between you and the dog. "Human reason is characterized by applying known expedients and methods to unknown and untried cases, merely on the mental perception of similarity."

All material progress, all mental development and all spiritual growth must be attributed to deliberative thinking. The horse with his accidental reasoning is the same as he always was and always will be. The brute creation is superior to man in speed, in strength, in everything — thinking and its attendant phenomena alone excepted — yet it has never made any progress of any kind. What brute would

have seen any relation between the steam raising the lid of a tea-kettle and the strength of a horse? What beast would have detected any similarity between a falling apple and the movements of the moon, as Newton did?

All the wonderful achievements of the nineteenth century are due to progressive thought, and man will continue to discover and invent as long as he continues to think. Not only is man an animal, but he is the thinking animal. The thinking power is the specific difference between him and the other animals.

The more we think righteous thoughts, the more like God we become. The fewer the good thoughts, the less like God and the more like a brute we are. The above is true if we do not consider evil thoughts at all. A man who is full of evil thoughts is more than the brute. The brute is a blank sheet—neither good nor bad. Man by right thinking is capable of infinite development. We can not conceive of what God's child may become in heaven. He may ascend so far above the brute creation that he will be incomparable with it. He will no longer be animal in any sense. On the other hand, man may descend as far below the brute as he is capable of ascending above it. When a man does something very depraved in its character, we say he is brutish. It is a slander on the brute; for as man may get so far above the brute as to be beyond comparison, so may he get so far below as to be beyond comparison. Whether a man goes up or down is determined by the use he makes of this specific difference between him and the brute creation. "For as he thinketh within himself, so is he." If God had not given the power of thought to man, he could not consistently either save or condemn him. At death the mind is through with the brain, but it does not enter upon an entirely new life. It merely continues in the same course marked out for it during its short visit to this earth. If we could only realize that our short life here determines the destiny of a spirit throughout the never-ceasing eternity of God, I think we would be more careful of the way we think.

"THE CHRISTIAN AND EDUCATION."

FRED SOMMER.

Under this head appeared an article in the O. R. of December 2. Its writer's arguments, if they prove anything, make it a matter of divine intention (if not divine authority), and of human necessity, that Christians establish and control schools in which their children may be taught, under the best moral and religious influence, such branches of human learning as shall be both necessary and incident to a thorough understanding of the Bible. The reasoning begins by showing how essential a knowledge of letters, figures, measures, history, geography, the classics, astronomy and physics is to the proper comprehension of the Scriptures; for without this knowledge how could their languages ever be read, and their mathematical, metrical, historical, geographical, astronomical and physical references and allusions be

understood? Seeing such secular knowledge is necessary to understand the Bible, whence shall it be obtained? Not from military schools, for they teach the art of killing. Not from Catholic schools; there the religious influence is pernicious. And the government schools are not simon-pure; the moral influence is generally bad. Even sectarian theological schools are not free from objection. These facts bring the writer of the aforesaid article to the unavoidable conclusion: "Christian men and women . . . are the only ones really prepared to establish such schools as are necessary to meet the Scriptural demands."

Our brother might have carried his argument further. But as he has not, we will not do it for him. A knowledge of several branches of human learning is necessary that we understand the Bible, is his first proposition. My first is: A knowledge of several branches of human occupation is necessary that we may obey the Bible. I presume that my proposition will be as readily admitted by the reader as his, and found as capable of proof. There are certain commands of the Bible which no man can obey who is without an occupation of some kind, and like an advanced text-book, without any treatises on farming, merchandising or mechanics, the book presumes that we already have at hand the wherewithal to carry out its instructions. For instance, "Be not slothful" but "diligent in business" presumes that we already have a business; "provide for your own" implies that we have a means of provision; "work with your own hands," a trade to work at; and "give as we are prospered," a means of prosperity. How could we do anything, much less "whatsoever our hands find to do," if we have no trade, vocation or calling to do with? It hence occurs that to obey the Bible, a knowledge of several branches of human occupation is necessary; even as to understand the Bible, a knowledge of several branches of human learning is necessary. But where shall these human occupations be learned by our children? Not from the parents or from the church; for the instruction of parents as to the training of their children in the home, and to the church for the members, is moral, not "economic." We can not put our boys out to farmers, shoe makers, or plumbers, or send them into our shops, stores and business houses to be trained up in useful callings, because of the evil influences by which they will be surrounded. The moral contamination of the shops and stores is not exceeded by that of the schools. There are technique schools fairly managed by the Government, but "from a Christian point of view these are far from what they should be." So the question is, How shall our children obtain, under Christian influence, that knowledge of human occupation that shall enable them to obey, Be diligent in business, Work with your own hands, Provide for your own, etc.? "There can be but one answer: Schools must be established where these branches are taught."

"Seeing then that we must have schools, what kind of schools must they be? There is but one ultimate object in" occupation, and that is that we may glorify God "in our bodies and in our spirits which are his." The school which has not such an

object is deficient. But only Christians can properly set such an object before the young. Christian men and women then are the only ones really prepared to establish such schools as are necessary to meet the Scriptural demands. . . . No Christian can send his children to school [or store or farm or shop] where the moral influences are bad." The full argument stands thus:

1. No Christian should send his children where the moral influences are bad.

2. The moral influence of our public schools is bad.

3. Therefore, no Christian should send his children to the public schools. But the moral influence of our shops and stores, and of workmen in every branch of labor, is bad, and we should keep them away from these also.

1. Christians should send their children where the moral influence is good.

2. Only Christians can establish schools where the moral influence is good.

3. Therefore, Christians should establish schools where their children may be sent.

But only Christians can establish farms, stores and shops where the moral influence is good, and we should provide such institutions where our youth may be bred up in useful occupations under good, moral influence. I say, that if it is necessary to provide schools where our children may learn, under Christian influence, the several branches of human knowledge essential and incident to an understanding of the Bible, it is just as necessary to provide institutions where they may learn, under Christian influence, the several branches of human occupation essential and incident to an obeying of the Bible. And if we must establish schools where our human learning may be given the proper theological bend, that we be not skeptics but believers, must we not establish institutions also where the proper religious direction may be given to our human occupations, that we be not rebellious but obeying? I submit that it is just as necessary to know how to farm, merchandise, and work in the shops that the commands, Do your business, Provide for your own, and Work with your hands, may be obeyed, and to know how to turn your farming, merchandising, etc., to the glory of God and good of man, as it is to know geography, astronomy, history and the classics, that the size of Jordan, the suspension of the world on nothing, the bridegroom coming out of his chamber, the jot and tittle, the allusions of Paul to the mysteries of the heathen, and to the doctrines of Pythagoras and Plato, may be understood, and to know how to turn your astronomy, geography, classics, etc., to the glory of him who made all things and the good of him for whom all things were made. Will any of our critics contend that it is more important to have schools where may be taught, under Christian influence and with the proper theological bend, the knowledge necessary to understand the Bible, than it is to have institutions where may be taught, under Christian influence and with the proper theological bend, the occupations

necessary to obey the Bible? If they will not, or can not reasonably, according to the principles which they have laid down, they have put Christians and the church under just as much obligation to provide farms, stores and shops, where young and old, under Gospel influence and with the proper theological bend, may learn, or be enabled to, Provide for their own Work with their own hands, and Give as the Lord has prospered them, as they have put Christians and the church under obligation to provide schools, where young and old, under Gospel influence and with the proper theological bend, may learn the size of Jordan, and that He hangs the earth on nothing, etc. Is the church thus bound to hedge itself about, so that all its operations must be under good, moral influence, and all its training with the proper theological bend? If so, we may as well seek the monastery and nunnery at once. There, possibly, no evil thing cometh, and nothing that maketh a lie.

When we learn from our latter-day scribes of the burning necessity of schools, and consequently of farms, shops and stores, where Christians and others may learn and do, under good, moral influence and with the proper religious direction, those things essential to understanding and obeying the Bible, we wonder, indeed, how without such institutions there ever came to be any Christians in the world! For how could men and women who learned to read and figure and measure under immoral influences, or what is just as bad, never learned to read, figure and measure at all; and worked all their lives with blackguards, liars, libertines and profaners, ever come to sufficient understanding of, and disposition toward, the Bible to be saved? Why have not the millions of the redeemed who never knew the size of the Jordan, the rotundity of the earth, or how the world hangs on nothing, stumbled at these things and been lost? I wonder how Paul, with all the bad influences of his education, ever became a Christian! And the thousands among the heathen, brought up under heathen influences, many not knowing letters, figures and measures, or the size of the Jordan, and how the earth hangs on nothing,—how were they ever brought to the faith? Did the apostles make a mistake in trying to convert people by preaching, before they had first been trained, under good moral influences and with the proper theological bend, in the knowledge and occupations essential to an understanding and obeying of the word of God? How were men and women, thousands of them, under such unfavorable environment turned from darkness to light and from the power of Satan unto God? How came they, not knowing letters, figures, or measures, to confess the faith and be saved? How were they moved, without knowing the size of the Jordan, the rotundity of the earth, and how the world hangs on nothing, to accept the Scriptures as the word of God? How came there learned men in the early church? and how were unlettered fishermen and plebeians transformed into mighty defenders of the faith? All these questions are answered in the one word: Through faith in our Lord Jesus Christ. Faith in Christ wrought all these things. To produce this faith in the honest heart is not so difficult. It does

not require disquisitions on letters, figures, measures, the size of the Jordan, the rotundity of the earth, etc. The story of the Cross is a simple one. Its evidences consist of many infallible proofs. Many have believed them heartily and intelligently and acceptably who knew not letters. And then this faith, which in time past had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness made strong, waxed valiant in fight, and turned to flight the armies of the aliens—wrought in these humble believers great things. If in order to obedience they needed a knowledge of letters, figures and measures, faith moved them to get this knowledge. If in order to a better knowledge of the word of God they needed history, geography, astronomy or the classics, faith found a way to obtain it. If in order to a proper presentation of the truth, grammar, rhetoric and logic were needed, faith put them to studying these branches. Faith has worked with his hands by day, and pored over his books by night, and has not been the worse, but the better for it, in order that he might better obey and understand and proclaim the word of God. Were our great Gospel preachers of to-day bred up in schools where the moral influence and theological tendency were in the direction of good? Were their ways thus hedged and their paths thus paved? On the contrary, most of them were poor and ignorant boys, come out from the world or the sects, whose faith has since made them what they are. To say that they might have been more with such modern advantages as are proposed is to assert without proof. They might rather have been less without such labor to develop them.

This is a tickling age. We try to tickle men and women into being good and learned and great. The child is laughed into a knowledge of his A B C's. By modern educational schemes, the young man is shown a smooth way into great positions. The purpose of theological schools is to make it easier for people to be Christians, and possibly preachers, than to be anything else. Not principles, but technicals, are attended to. Arithmetic, book-keeping and stenography are of no avail to the business man without the business principle of, Render to all their dues; but if we have only this principle, all other necessary things, however technical they are, will be added to him. How many successful business men got their business education in a business college? So letters, figures and measures, with the size of the Jordan, the rotundity of the earth, etc., are of no avail to the glory of God without the religious principle of faith; but if only this principle obtain, all other necessary things, however technical, will be learned in due season. How many of our great preachers received their religious training in a Bible college?

This is also an age of delegation. It is not the fashion for us to do any great duty individually, but to delegate the doing of it to an institution. It used to be that people nursed their own sick, cared for their own aged and infirm, distributed their own alms, educated their own children, and trained them

in the Lord, and did their own missionary work. But now we have societies and institutions, human in their origin, to which we delegate these duties. Our sick are sent to the hospital, our old and infirm to old people's homes or poor houses, our alms to the aid society, our children to Bible schools, and our missionary energy converted into cash and sent to a missionary corporation. Thus we are taken away from the conditions which we would better; do not come in contact with the needy and sufferers; can not sympathize as we ourselves would; miss the salutary exercise in such services, and perform for hire the offices of love. Instead of our semi-religious, semi-benevolent, semi-secular institutions being the result of a broad-minded Christian civilization, I esteem them but the outgrowth of a pure and unadulterated self-interest and self-love. To them we delegate services which for many reasons we should perform ourselves. Do we wish to delegate the moral and religious training of our children to Bible schools to compensate for the lack of such training at home? The divine order is individualization. Only co-operation in family, State and church are provided for, and the matters of co-operation in each institution are not difficult to ascertain. If fathers and mothers, teachers, farmers, merchants and mechanics, after becoming Christians, would abide in the callings wherein they are called, and while performing their ordinary duties as fathers and mothers, farmers, teachers, merchants and mechanics, mix with all the extraordinary influence and training which their Christian profession requires, there would be no call for institutions with hired specialists to whom we might delegate and commit the exercising of this extraordinary influence and training. And we would not be taking the Lord's money to obtain ends which we should be obtaining incidentally at our own private expense.

But Tyrannus had a school! It is wonderful how much is made out of this school of Tyrannus. In the simple statement that Paul reasoned daily in this school it is ascertained that Tyrannus was a Christian; that he realized the importance of having schools teaching, under good moral influence and with the proper theological bend, the branches of knowledge necessary to an understanding of the Bible; that with \$50,000 of the Lord's money he started this school where were taught letters, figures, measures, history, astronomy, the classics and physics; that the professors were all Christians, and that Paul had charge of the Bible Department. If my imagination were this fertile, I would not find fault with the poor Catholics, who sees a Pope, at Rome, with successors, in "Thou art Peter," etc.

I have always been puzzled as to what Tyrannus, and the other professors of this school, taught. Paul, of course, had the Bible Department. The imagination of our friends helps us. Even though Galileo, Columbus and Newton had not been born, Tyrannus and his professors were preparing their pupils to understand the Bible by teaching the size of the Jordan, the rotundity of the earth, and how God hangs the world on nothing. Verily, Paul was not the only professor with an "advanced text-book"!

(To be continued in the next issue.)

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

At the close of prayer-meeting in the college chapel, last Thursday night, two young men made "the good confession" and were baptized "the same hour of the night." The Gospel is the power of God unto salvation, and if it is faithfully preached, the results are sure to follow.

Bro. F. N. Woodward, of Park, Ky., spent last Tuesday renewing old acquaintances at Potter Bible College. He was with us last year as a student, and also spent part of one session at the Nashville Bible School. He has many firm friends at both these places. He is at present engaged in building up the churches in the vicinity of his home. He is a devoted Christian and an untiring worker, and his labors are certain to produce good results.

Sister Eliza Miller, of Dexter, Ind., who was a guest of Sister Harding for several days, returned to her home last Tuesday. Through reading THE WAY she had become interested in Potter Bible College, and wished to become better acquainted with the school and those who are instrumental in its promotion. We welcome all visitors who are interested in our welfare.

In this age, and in this land of schools and colleges and higher education, much is said on the subject of an "educated ministry." Should those who are engaged in preaching the Gospel be men of education, who are acquainted with the various branches of learning, or can they do as effective work if their education, so far as books are concerned, be confined to the Bible, with only sufficient knowledge of English to enable them to read it intelligently? Some take this latter position, and insist that since the Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work, it follows that the Bible is all that the "man of God" needs to study, and the study of higher English, of the languages, of sciences or of mathematics is a hindrance rather than an aid to his work. With this class "higher education" is a synonym for bigotry, and to be a college graduate means to be an "upstart." They draw this conclusion from the fact that in some cases preachers who have graduated from college become puffed up and "wise in their own conceits." From this fact the inference is drawn that the same effect must be produced upon all, and when once the prejudices of the critics are aroused, they see evidences of conceit in every college student, though he be really as meek and humble as Moses. But if they would investigate the facts more fully, they would find that those who become puffed up by education were, in the majority of cases, sadly lacking in common sense when they began, and it required only this opportunity for the spark of conceit to be fanned into a flame. To the man of good sense there is no better training than a college education

to remove any lingering sparks of conceit, for the more he studies, the more fully he realizes how little he really knows.

I believe in education, for the preacher as well as for any other man. When I speak of education, I do not mean to confine myself to the popular conception of that term, that is, the acquiring of knowledge. True education consists not in acquiring a knowledge of facts, but rather in drawing out our own powers, and enabling us to think and reason and understand. But since the study of books and the acquiring of facts is a means to this end, I believe that every preacher is better equipped for his work if he has an education, even in the popular sense of that term. This is an important question, and while space will not permit us to consider it now, we hope to discuss it more fully in succeeding issues of THE WAY. And we should be glad to hear from others who have questions to ask or thoughts to suggest on this subject.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

A WORD TO MOTHERS.

One important part of the early training of children is the cultivation of self-control and habits of self-denial, whenever right demands it. Another most essential part of a child's moral training is the cultivation of right motives. To present a child no higher motives for doing right than the hope of securing some pleasant reward, or the fear of suffering some terrible punishment, is the surest way to make him a supremely selfish man, with no higher aim than to secure good to himself, no matter what may become of other people. And if he can convince himself that the pleasure he will secure by the commission of a certain act will more than counter-balance the probable risk of suffering, he will not hesitate to commit it, leaving wholly out of consideration the question, Is it right, or noble, or pure?

A real love of the right for its own sake is the only solid basis upon which to build a moral character. Children should not be taught to do right in order to avoid a whipping or imprisonment in a dark closet—a horrid kind of punishment sometimes resorted to—or even to escape the "lake of fire and brimstone." Neither should they be constantly coaxed to right doing by promising rewards, a new toy, a book and an excursion, or even the pleasure of a future life. All these incentives are selfish, and invariably narrow the character, and belittle life, when made the chief motives of action. But rather begin at the earliest possible moment to instill into the mind a love of right, and truth, and purity, and virtue, and an abhorrence for their contraries; then will he have a worthy principle by which to square his life; then will he be safe from the assaults of passion, of vice, of lust.—Selected.

THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again;
And yet, in tenderest love our dear
And heavenly Father sends him here.

There's quiet in that angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure,
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling balm,
To lay the storms of hope and tear,
And reconcile life's smile and tear;
The throbs of wounded grief to still,
And make our own our Father's will!

Oh, thou, who mournest on thy way,
With longings for the close of day,
He walks with thee, that angel kind,
And gently whispers, "Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"
—Whittier.

THE GOLDEN CALF.

The tendencies of our time are all in the direction of making the acquisition of money the standard of success in life. When "success" is spoken of, the first thought in multitudes of minds is of money, and it is difficult to make such people believe that there are any rewards in life comparable with ample pecuniary possessions. When, the other day, a millionaire shot himself, probably thousands of people read in the yellow journal obituary that he achieved success by certain methods, without being aware of the incongruity of coupling the word "success" with a failure so complete that the man sank into a suicide's grave.

There are few matters upon which the public mind needs such persistent instruction and warning as upon the frightful perversion that applies the commercial standard to all the values of human life. This practical materialism is a far more deadly miasma to the spiritual life than any of the philosophical or critical theories that many men, commonly assume are so hostile to true religion. Even if we do not rise to the high level on which character appears as the supreme attainment, we do ourselves a great injustice in being blind to the fact that there are many rewards in life nobler than the possession of riches.

Take a man who has had the blessing of winning the whole-hearted affection of a devoted and noble woman, and what is any success in gaining wealth compared with the possession of such a treasure? Take a husband and wife who have nurtured and trained four or five wholesome, clean-minded, self-

reliant children, who have capacity to hold their own in the contests of life and to help their fellows, and have not their lives been a success? They may not own the roof over their heads, or have put by a dollar for a rainy day, but they have made a success in comparison with which "the pile" of the millionaire looks mean and tawdry.

And then there is the success of honest work well done, whether the pecuniary rewards are little or great. The school teacher, the mechanic, the engineer, the professional man, does himself a wrong when he is willing to estimate his success in life by the number of dollars he has earned or saved. If he has wrought honestly, if he has done good work, and men have learned to respect and trust him, he has won a success of the most substantial and abiding sort.

Let a man who has acquired a million dollars by exclusive worship of the idols of the market, take that money and go forth into the world to turn it into the other kind of success at which we have hinted, and he will discover, before he has gone far, how impossible it is. He can not buy the love of a noble woman, who cares nothing for the dollars and everything for him. He can not buy a household of manly sons and womanly daughters, upon whom a parent's eye rests only to kindle into thanksgiving and delight. He can not purchase the consciousness of good work, faithfully done. Some of the poorest men in the world are the millionaires who have atrophied every faculty and capacity except that of making dollars breed dollars. Even though a man did not worship the living God, there are nobler idols than the Golden Calf.—Watchman.

CANCELING WORDS.

Most of us have studied cancellation in school. Here is a kind which can be studied in vacation. Two boys were speaking of a third.

"He is so slow in games," said one.

"Yes," replied the other; "but he always plays fair."

"He is so stupid at school," said the first.

"But he studies hard," returned the second.

Every unkind word was canceled by a kind one. The next time one of us hears an unkind word, let us see if we can not cancel it.—Sunday-School Visitor.

A HUMBLE MAN'S TRUST.

A learned minister, attending an aged Christian in humble life, when in his last illness, remarked that the passage in Hebrews 13:5, "I will never leave thee, nor forsake thee," was much more emphatic in the original language than in our translation, inasmuch as it contained no fewer than five negatives in proof of the validity of the divine promise, and not merely two, as it appears in the English version; intending by this remark to convey to him that, in consequence of the number of negatives, the promise was expressed with much greater force in the original language than in the English. The man's reply was very simple and striking: "I have no doubt, sir, that

you are quite right, but I can assure you that if God had only spoken once, I should have believed him just the same."—Henry D. Page.

MILLIONAIRES OF CHEERFULNESS.

Many people in ordinary circumstances are millionaires of cheerfulness. They make their neighborhood brighter, happier, and a better place to live in by their presence; they raise the value of every lot for blocks around them.

The world is beginning to see that people who can radiate sunshine and carry gladness and good cheer wherever they go, although they may be poor, are of infinitely greater value to society than the millionaire of money, who pauperizes everything he touches, and everybody who comes in contact with him, by his close, contemptible methods.

Largeness of heart and generosity of soul make millionaires of character who are worth more to the world than mere moneyed millionaires.

The time will come in the progress of the world when we shall not have to depend on rich furnishings, costly tapestries and gold plate. Character will become so enriched in the upward growth of the world that the surroundings, however costly, will be considered but a cheap setting of a precious life-stone. Cheerfulness is a potent factor of success.—Selected.

Theodore L. Cuyler, in discoursing on the subject of "Fuel and Fire for Prayer Meetings," says:

"Christian brethren, if the want of physical heat in our dwellings is a calamity, it is equally a calamity to have a famine of spiritual fuel in our prayer rooms. I know of no surer thermometer for the average church than its prayer meeting. Frigidity there pretty certainly indicates a cold and unfruitful church; it is at once the cause and the effect of a spiritual declension. If the appointed place for meeting the Master and for fellowship with each other and for invoking divine blessings is well nigh deserted; if the prayers offered are only from the throat outward, and without any pith, or point, or purpose; if formality chills the tongues and the hearts, then the pastor of such a frigid flock has abundant cause for discouragement and despair. The worst thing of all is that the conduit pipe of spiritual blessings becomes frozen up."

Meyer says: "None of us can tell for what God is educating us. We fret and murmur at the narrow round and daily task of ordinary life, not realizing that it is only thus that we can be prepared for the high and holy office which awaits us. We must descend before we can ascend. We must take the via crucis (way of the cross) submissively and patiently if we would tread the via lucis (way of light). We must endure the polishing if we would be shafts in the quiver of Emmanuel. God's will comes to thee and me in daily circumstances, in little things equally as in great; meet them bravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response."

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Brethren, please send in reports of your meetings. Others want to know concerning your progress in the field.

We would be glad to hear from congregations that have decided to support a meeting in a destitute field this year. Let us know who you are. Your example may inspire others to do likewise.

We were pleased to receive the following from Bro. H. C. Shoulders, who is now located at Valdosta, Georgia:

"Have just closed a very interesting meeting with the church of Christ at Welcome Hill, Ga., with one addition. My work continues to grow in South Georgia and Florida. Have many reasons to believe that our efforts in this field are accomplishing much good. This is my third year here, and have been busy all the time."

Bro. T. H. Woodward, who was formerly a student of our school, made us a visit last week. He is evangelizing now in Central Kentucky. Bro. Woodward is kind and congenial, and ready to help in every good work.

Bro. R. H. Boll is doing some fine work in Texas. He preaches for the church at Pilot Point the second and third Sundays in each month. Through the week Bro. Boll teaches a Bible school, non-sectarian, undenominational.

Cards which were distributed over the city, inviting all to attend the classes, contained the following: "What do you know of the Bible? It is an accomplishment to know the Bible. More men of highest scholarship and more people of all classes are studying it to-day than ever before. Its pages hold the mystery of mysteries. It tells you of your God, your destiny, the purpose of your existence."

Bro. J. H. Lawson sends in a good report of his mission work in Oklahoma Territory. Bro. Lawson is receiving far more calls than he can answer. He needs about ten more congregations that will contribute regularly to this work. Will you not be one? A great many brethren, when asked to assist in foreign mission work, reply: "We have too many heathens at home to send money away over there." Here is an excellent opportunity to practice what you preach. This is a field truly ripe unto the harvest, a people anxiously awaiting the truth. Will you not assist Bro. Lawson and his co-laborers in this great work? Now is the time. Address Bro. Lawson at Mountain Park, O. T.

The first issue of The Gospel Review, published by Joe S. Warlick, Jesse P. Sewell and Robert H.

Boll, at Dallas, Tex., came to our hands last week. We are delighted with its first appearance.

This magazine is something new in the Christian brotherhood, and is destined to do a world of good. It contains thirty-two pages, consisting of ten distinct departments. You would do well to subscribe for it at once.

Character is made up of small duties faithfully performed—of self-denials, of self-sacrifices, of kindly acts of love and duty. It is not the man who gives his money that is the true benefactor of his kind, but the man who gives himself. The man who gives his money is advertised; the man who gives his time, strength and soul is beloved. The one may be remembered, while the other may be forgotten, though the good influence he has sown will never die.—Smiles.

THINGS OCCURRENT

Dr. L. K. Harding, Editor

Mr. Augustus Van Wyck, of New York, several weeks ago took occasion to say some very good things to the members of the Southern Society. It was the occasion of their yearly banquet. Chairman Van Wyck spoke thus on the race question:

"What the South needs and must have is peace at home, and jointly with the rest of the nation, international peace. There is but one unsettled problem peculiar to that section, commonly called the negro question. The South understands it, and if left alone it will settle it rightly and justly in a Christian spirit. The natural friendship between whites and blacks of long standing, with no idea of social equality, is well known to those at all familiar with the subject. The best friend of the black race is the white race of the South. The future welfare and development of the former rests upon the absence of conflict between the two. Let no American citizen who loves his country be a party to stimulating a war of race."

C. C. Houston, in the Atlanta News, speaks of the visit of J. D. Rockefeller, Jr., thus:

"Young Rockefeller stopped over for dinner in Atlanta one day this week. He could easily have purchased every dollar's worth of real and personal property in this city, and his father could as easily have made up the expense account in a week by increasing the price of oil, in which he has a complete monopoly. John D. Rockefeller began his industrial career as a clerk in a Cleveland store at a salary of \$9 per week. Now he is the leading 'captain of industry' of the world, rated as worth a billion dollars, to which the fabled wealth of Croesus was as the average Sunday contribution in the church basket."

The Standard Oil Company has declared a quarterly dividend of \$20 a share, says the News. The directors met yesterday, and made the announcement shortly after the meeting. This is \$10 more a share

than was declared at the last quarter, but is the same dividend paid for the corresponding quarter of 1902.

The dividend is payable on March 16 to stockholders in record February 20. As there are 1,000,000 shares of the stock, the disbursements to the lucky holders of the shares will amount to \$20,000,000.

John D. Rockefeller owns 40 per cent. of the stock, or 400,000 shares, so the mail of March 16 will carry to him a check for \$8,000,000.

Last year the dividends of the company amounted to 45 per cent., as against 48 per cent. paid in 1901 and 1900, and 33 per cent. paid in 1899; 30 per cent. in 1898, 33 per cent. in 1897, 31 per cent. in 1896, and from 1891 to 1895, 12 per cent.

The stock of the company up to June, 1899, was \$10,000,000, so that the 33 per cent. dividend paid in 1898 amounted to but \$3,300,000. In 1899 the first two quarters were paid on a capital of \$10,000,000, and amounted to \$2,000,000, as against 13 per cent. for the last half of the year, which was paid on \$100,000,000, and amounted to \$13,000,000.

In 1900 and 1901 the dividends amounted to \$48,000,000, and in 1902 to \$45,000,000.

Since 1891, and including the dividend just declared, the Standard Oil has paid in dividends \$167,000,000, of which sum \$66,800,000 has gone to John D. Rockefeller.—Courier Journal.

IT IS BETTER TO BE MEEK.

When Jesus was on earth, most of the nobility had to condescend to be caught in his company. He was so meek and humble that they considered it a disgrace to pay him homage; and a man so poor that he has no place to lay his head, though he be a godly man, is ill considered in our days. Jesus was poor and cast down, but his speech was so characterized with a supernatural wisdom and originality that it struck the learned as well as the ignorant with a consciousness of incapability to combat him. They said that he spoke as one having authority. Who had the authority, much less the knowledge, to say, "Blessed are the meek: for they shall inherit the earth;" or, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." If the people who "turn up their noses" at the poor ever get to heaven, it will be through the merits of the blood of this humble being. When President McKinley was being stripped of mortality, he meekly submitted, and repeated the words of this poor Nazarene: "Not my will, but thine, be done;" then he passed into eternity, singing, "Nearer, my God, to thee." What a beautiful spirit for a dying man!

A man never gets so high in authority but he finds still higher authority than his own. A king, egotistically enjoying the dizzy height he had attained in power, met death one day, and he was as helpless as an infant in the grim monster's arms. Everything had perished with the using. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

It is better to be meek, like Jesus; for "not many wise men after the flesh, not many mighty, not many noble, are called."—J. G. Orsburn.

Mr. World and Miss Church-Member

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SCRAPS.

J. A. H.

The book business of THE WAY in February increased over that in January about seven hundred and sixty per cent. But though the per cent. of increase was so large, the income to THE WAY was not great, because the amount received in January was very small. The increase, however, was very encouraging to us. We hope thus to be enabled to send the paper to many thousands of readers, or to expend much in other ways for the advancement of the Lord's cause. For, even though its income should become very great, it is the fixed purpose of the publisher never to appropriate one cent from it to his use. It is the Lord's paper, and every cent it makes shall be devoted to his service, God helping me, as long as I live.

* * *

And I ask you to remember that when you buy a book from THE WAY, you buy from those who aim to sell to you at the regular retail rate, at what you would have to pay your book-seller at home, if he had it in stock, possibly for less than that, and instead of building up some man's personal estate, you are building up the Lord's cause. And you are doing this in two ways: You are sending the paper to some one who would not otherwise get it, and you are helping us to enlarge it again — to send you a larger and a better paper without increasing the price. And, mark

you, every Christian ought to be eager to do all he can to build up his Master's kingdom — to be eager to spend and be spent in his Master's service. There was no more reason that Paul should give himself, body, soul and spirit, to Christ's service, than there is that we should do it. In the olden time God's faithful ones "were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated, . . . wandering in deserts and mountains and caves, and the holes of the earth" (Hebrews 11:37, 38). Ought we not to emulate their zeal? Ought not we also to bear crosses and make sacrifices? Our soul's salvation depends upon it. Woe is it unto me, if I do not devote my whole life, with whatever power it may have, to the kingdom of God.

* * *

Let no one imagine that such a life is an unhappy one; far from it. It is not only full of love, peace and joy, but it is full of success in the highest and holiest sense of the word; and it is the only life that is so crowned. No truer words were ever spoken, in heaven or on earth, than these: "To them that love God all things work together for good, even to them that are called according to his purpose" (Romans 8:28); "No good thing will be withheld from them that walk uprightly." (Psalm 84:11); "Blessed are all they that take refuge in him" (Psalm 2:12); "My God shall supply every need of yours according to his riches in glory in Christ Jesus" (Philippians 4:12); "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 way forsake thee" (Hebrews 13:5); "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" (1 Peter 5:6, 7). Let us therefore take him at his word, believing that he means literally what he says, being assured that the fulfilment of every promise of his is infinitely more certain than that of any man or body of men, of any company or corporation, of any kingdom, empire or republic. His words in matters of finance are infinitely more reliable than United States bonds, and there is nothing on earth, among men, more reliable than they.

SOME QUESTIONS BY W. P. HANCOCK.

Bro. Harding: Will you kindly give me your views on the following questions? viz.:

1. Is it not a fact, supported by both profane and sacred history, that at the time Christianity was introduced into the world, most, if not all, of the nations of the earth practiced polygamy to some extent, the Jews not excepted?

2. Is it not probable, in fact almost certain, that the apostles and evangelists in publishing the Gospel and founding the first churches, from motives of expediency admitted to membership, without disturbing their marital relations, men who had a plurality of wives, relying on after education and training to destroy the practice and utterly eliminate it from the Christian system?

3. Is it then not quite certain that since the eldership is confined to men of but one wife, there were men in the church who had more than one wife, and that Paul intended the discrimination as an object lesson, or a part of that education and training that should permanently destroy the practice and give the church correct views and practices on marriage relations, deeming the application of the same rule as a prerequisite to membership too drastic under the then existing conditions of human society?

4. In naming the qualifications for the eldership, does Paul teach that a man, to be eligible to that position in the church, must be actually married and have children who are well ordered members of the church, or does he simply mean, if married, he must have but one wife, and if he has children, he must control them, and if they are of a suitable age, they must be Christians?

5. Is it a fact that if a man marries and loses his wife by death, and marries again, he has more than one wife?

Corn Hill, Tex.

ANSWERS BY J. A. H.

To numbers 1, 2 and 3: "Yes."

To number 5: "No."

To number 4: I believe the law is inclusive and exclusive: that is, the bishop must have one wife, he must not have more than one; and he must have dutiful children, children who are faithful, who believe.

* * *

DON'T FORGET THIS.

Any old subscriber can pay his subscription by sending us two new names with two dollars. Be sure to notify us you want your time moved up, when you send the new names.

Any new subscriber can get his paper free by sending three other new names with his own, and three dollars.

Anybody can get a handsome five-dollar Bible, American Standard Edition (or Common Version, pronouncing Bible with helps, if he prefers), for twenty new names.

Anybody can get a Testament, or Bible, or other valuable book, or the cash, if he would rather have it, who will send three names or more; the reward being in value in proportion to the number of names.

We have begun to receive orders for the allegory, "Mr. World and Miss Church-Member." I have read more of it, and it is very interesting. One slight reference leads me to believe the author thinks Christians ought to take part in civil government. In this I am sure he is wrong. In another he makes it plain that he believes in the Christian Endeavor Society; and in this he is wrong beyond a doubt. The Christian needs no government but the kingdom of God; no religious society but his church. But the allegory does impress in a most fascinating and vivid way the danger of the allurements of the world for the church-member. My little daughter got hold of it, and read it with great pleasure. I believe it will do any young Christian good who will thoughtfully read it.

THE CHRISTIAN AND EDUCATION — A REPLY. No. 2.

J. A. H.

The reader is asked to read carefully the extract from John Milton, with which Brother Fred Sommer closes his article. It can be found on another page of this issue. The great poet and philosopher was opposed to members of the church of God going to the great universities, like Oxford and Cambridge, to get a ministerial education; but not more so, I am sure, than the founders and promoters of Potter Bible College and the Nashville Bible School are. Those universities are conducted by men who either do not know the way into the kingdom of God, or who are unwilling to walk therein. They are radically wrong in both theory and practice; they teach their theology instead of teaching the word of God.

The kind of schools we stand for are those in which the Bible itself is taught; schools in which Christians are the teachers. Such instruction is good, Brother Sommer will freely admit, no doubt; for his father founded and conducted an institution called "The Helper" for the express purpose of preparing godly men the better for the ministry; and he regularly gives "Bible Readings" for the same purpose.

That educated men, educated in their own tongue, and in the Hebrew and the Greek, and especially in the Bible itself, other things being equal, are better teachers of God's word than men not so well informed, is as certain as that the man who knows is better qualified to teach than is he who does not know. In religion, as in the arts and sciences, the greatest leaders and teachers of men have been educated. Of the Old Testament writers, as a teacher of God's law, Moses easily stands first; of whom Stephen says, he was "instructed in all the wisdom of the Egyptians; and he was mighty in his words and works" (Acts 7:22). Of the New Testament writers, Paul as easily takes the lead, who says of himself: "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day" (Acts 22:3). It should be remembered that Gamaliel was accounted the most profoundly learned man in the law (the Bible), and the greatest teacher of it in

his generation. Paul was brought up in his school; and, no doubt, while studying the divine word under this mighty teacher, he was filled with that knowledge of God and devotion to him, and that marvelous enthusiasm in God's service that made him the great worker he was for Christ. It is commonly believed there was never a greater on the earth. As a rule, the great leaders of the world's thought and action have been educated men. Paul and Luke, the educated writers of the New Testament, wrote considerably more than the half of the whole book. Divide it into 271 equal parts, and Paul wrote about 82 of them; Luke, 72; John, 50; Matthew, 34; Mark, 21; Peter, 7; James, 4; Jude, 1. Moses wrote about one-fourth of the Old Testament. It goes without saying that the more fully a man knows a subject, and the more profoundly he understands it, the better prepared he is to teach it. And it seems to me anybody ought to know that one who studies the Bible about two hours daily, who has opportunities to hear Bible themes discussed four times each week, from one to two hours each time, who is at liberty to ask questions and to take part in these discussions, who is led and taught in these studies and discussions by godly and experienced men, would learn much more than he would by studying two or three hours per week and listening to two or three discourses. It should be remembered also that at school he is in classes with faithful, thoughtful, energetic young men and women, whose zeal, diligence and fellowship greatly help him.

If I understand Brother Sommer, he is willing for the Christian farmer to teach the Bible to his hands while at work with them in the field; for the Christian physician to teach the Bible to his patients while ministering to their bodily needs; for the Christian merchant to teach the Bible to his clerks and customers while selling his goods; for the Christian mechanic to teach the Bible to his fellow workmen while laboring in the shop; for the Christian sailor to teach the Bible to his fellow tars while sailing his craft over the seas; but that it is a wicked and rebellious thing for Christian school teachers to teach the Bible to their students while they are in school; at the least, he thinks it is very bad to build up a school for this purpose; for this would be a most sacrilegious mixing of the sacred with the secular. Now I do not understand how any one can hold that Christians can teach the law of their God while engaged in other worthy secular callings, but that they sin, if they do it while teaching school. What is the matter with schools and school teachers that those following this avocation must refrain, while at it, from teaching the religion of Jesus? There is nothing more certain, to my mind, than that Brother Sommer is fighting against God when he tries to keep Christians, who teach school, from teaching the word of God to their classes. I am sure he does not mean to do it, but that is what he is doing. It is much better, of course, to learn the Bible at home, by one's self, than to learn a false theology at school; but it is not better, nor was it ever, to learn the Bible without help than with help, if the help is good. So thought Brother Daniel Sommer, for he founded The Helper to help

godly men to be better and more godly; and he runs The Review, no doubt, for much the same purpose. No doubt, at times farmers have rested from their plows; the carpenter has laid aside his plane, the blacksmith has ceased to blow the bellows, the physician has rested between calls, to learn divine lessons from the Review, or The Helper. Surely that would be all right. But (perish the thought!) may not some school teacher have read from the pages of one of these journals some lessons of divine wisdom to his classes at some time? Would that have been wicked? If the Brothers Sommer can teach in the school room with their paper, can not other Christians do it with their tongues? I want to help these brethren out of their horrid inconsistencies. They are capable of doing good, and I hope they may quit their warfare against righteousness and do it.

"But," some one may say, "it is not teaching the Bible that is objected to, but it is founding human institutions for the purpose of teaching it." In reply, I call attention to this thought: It is not the fact that an institution is human that makes it an unlawful means by which to preach the Gospel to sinners and to edify saints, but it is the fact that in the institution the servant of God is brought under the control and direction of some other power than that of Christ. The Christian, in the performance of his duties to his Lord, should be under the direction of Christ, his ordinances and his laws. When he submits to the control of any human law or ordinance, except Christ, his book and the God-given evangelists, pastors and teachers, he sins; and he reflects upon the wisdom, goodness or power of Jesus. If Potter Bible College was in the hands of a Board of Trustees, to be controlled by them, its teachers to be selected and directed by them, I would not teach in it one day. But this is not so; the teachers work together as freely and as independently as do several evangelists when conducting a protracted meeting together. The law of the Lord is their only rule of faith and practice, in doing their duties as Christians; and the church of Christ is their only court. It is a human institution, to be sure, inasmuch as the teachers and students are human beings, and the buildings were erected by human hands; but not more so than are The Octographic Review, The Helper, The Christian Leader, The Gospel Advocate, and THE WAY; and like these it is innocent in these respects: It puts no authority between the teachers and students on the one hand, and their Lord on the other, in any matter pertaining to religious duty; and in all matters of duty their appeal is to Christ, his law and his church.

The Kentucky Christian Missionary Society once invited me to work under its auspices as an evangelist, and one of the first propositions was that I should confine my labors to a certain district of the State; when I protested that I might be able to do more good elsewhere, I was told I could work anywhere I pleased in the State; but beyond this they would make no concession. "Thus far thou shalt go and no farther." Only my Lord has the right to say that to me, when it comes to preaching Christ. I had been accustomed to pray, "O Lord, lead me this day where I can do the most good in thy service," and I

was not willing to give up my prayer to be guided by that Kentucky Board. To my mind, a man gives up a richer heritage than Esau did, when he hires himself to any human society to work under its direction. I believe a Bible School or College, directed and controlled by a Board of Trustees, is just as bad in principle. Human authority, that is, authority not given by Christ, in the worship or service of the Lord, is a reproach upon and a rejection of Christ. To my mind, this is the test of human institutions: If they do not interfere with the Christian's loyalty to Christ, with his freedom in serving him, they can be used; but if they put any authority or official over him who either does, or may, interfere with his allegiance to Christ, he must not enter that institution. This principle prevents me from performing the functions of a citizen of the United States. The civil government is liable to, and often does, require of its citizens that which is contrary to the law of Christ. The Lord's government is not of this world, and his servants are not to fight, neither in person nor by proxy. They are not to avenge themselves; they are not to resist evil. Their "citizenship is in heaven" (Philippians 3:20, R. V.). We are like Abraham and his seed in their journeyings through Canaan, "who confessed that they were strangers and pilgrims on the earth" (Hebrews 11:13). Peter exhorts us "as sojourners and pilgrims to abstain from fleshly lusts, which war against the soul"; and "Jerusalem that is above" is now called "our mother"; that is, our capital city. (Gal. 4:26.) There our King is; there he issues his decrees; from thence he rules in heaven and in earth; and, as we have seen, there is our citizenship. We can not serve two masters; he, who is wholly devoted to Christ, may submit to other authorities as long as they do not conflict with the requirements of his Master; but he can acknowledge allegiance to none of them, whether civil or ecclesiastical. He has but one Lord, one capital city, one kingdom, one citizenship, and he lives for one end, namely, for glorifying God in obeying and living for Christ.

THE CHRISTIAN AND EDUCATION.

[Concluded.]

FRED SOMMER.

We close this already lengthy article with an extended quotation from the immortal Milton, from whom Alexander Campbell learned many of his most radical reformatory principles. If the theological university does not help, but rather hinders, the making of a preacher, how can it be so indispensable to our becoming Christians?

"It is a fond error, though too much believed among us, to think that the university makes a minister of the Gospel. What it may conduce to other arts and sciences, I dispute not now; but that which makes fit a minister, the Scripture can best inform us to be only from above, whence also we are bid to seek them. Matt. 9:38: 'Pray ye therefore to the Lord of the harvest, that he will send forth

laborers into his harvest.' Acts 20:28: 'The flock, over which the Holy Ghost hath made you overseers.' Rom. 10:15: 'How shall they preach unless they be sent?' By whom sent? by the university or the magistrate, or their belly? No surely, but sent from God only, and that God who is not their belly. And whether he be sent from God, or from Simon Magus, the inward sense of his calling and spiritual ability will sufficiently tell him; and that strong obligation felt within him, which was felt by the apostle, will often express from him the same words: 1 Cor. 9:16: 'Necessity is laid upon me, yea, woe is me if I preach not the Gospel.' Not a beggarly necessity, and the woe felt otherwise of perpetual want, but such a necessity as made him willing to preach the Gospel gratis, and to embrace poverty, rather than as a woe to fear it. 1 Cor. 12:28: 'God hath set some in the church, first apostles,' etc. Eph. 4:11, etc.: 'He gave some apostles, etc. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith.' Whereby we may know, that as he made them at the first, so he makes them still, and to the world's end. 2 Cor. 3:6: 'Who hath also made us fit or able ministers of the New Testament.' 1 Tim. 4:14: 'The gift that is in thee, which was given thee by prophecy, and the laying on of the hands of the presbytery.' These are all the means, which we read of, required in Scripture to the making of a minister. All this is granted, you will say; but yet that it is also requisite he should be trained in other learning: which can be nowhere better had than at universities. I answer, that what learning, either human or divine, can be necessary to a minister, may be easily and less chargeably be had in any private house. How deficient else, and to how little purpose, are all of those piles of sermons, notes, and comments on all parts of the Bible, bodies and marrow of divinity, besides all other sciences, in our English tongue; many of the same books which in Latin they read at the university? And the small necessity of going thither to learn divinity I prove first from the most part of themselves, who seldom continue there till they have well got through logic, their first rudiments; though to say truth, logic also may much better be wanting in disputes of divinity, than in the subtle debates of lawyers and statesmen, who yet seldom or never deal with syllogisms. And those theological disputations there held by professors and graduates are such as tend least of all to the edification or capacity of the people, but rather perplex and leave pure doctrine with scholastic trash, than enable any minister to the better preaching of the Gospel. Whence we may also compute, since they come to reckonings, the charges of his needful library; which, though some shame not to value at 600*l.*, may be competently furnished at 60*l.* If any man for his own curiosity or delight be in books further expensive, that is not to be reckoned as necessary to his ministerial, either breeding or function. But papists and other adversaries can not be confuted without fathers and councils, immense volumes and of vast charges: I will show them therefore a shorter and a better

way of confutation. Titus 1:9: 'Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince gainsayers;' who are confuted as soon as heard, bringing that which is either not in Scripture, or against it. To pursue them further through the obscure and entangled wood of antiquity, fathers and councils fighting one against another, is needless, endless, not requisite in a minister, and refused by the first reformers of our religion. And yet we may be confident, if these things be thought needful, let the State but erect in public good store of libraries, and there will not want men in the church, who of their own inclinations will become able in this kind against papists or any other adversary. . . . And, to speak freely, it were much better there were not one divine in the universities, no school-divinity known, the idle sophistry of monks, the canker of religion; and that they who intended to be ministers were trained up in the church only by the Scripture, and in the original languages thereof at school; without fetching the compass of other arts and sciences, more than what they can well learn at secondary leisure and at home."

I offer no apology for this reprint from Milton's pen, though almost the entire tractate, from which it is an extract, but lately appeared in these columns. Indeed, I have thought all that the great author has said on "How to Remove Hirelings Out of the Church" so pertinent to this time, that I have had it set up and stereotyped, and as soon as my means will enable me, intend to have it printed, in a forty-two-page tract, for free distribution.

MEMORY.

R. C. BELL.

"A sensation is a state of consciousness resulting from nerve action." This nerve action, or that which causes the sensation, is a stimulus. Though we sometimes confound stimulus and sensation, they are distinct. Sensation is a state of mind, just as much so as is faith or repentance. Memory is a conscious revival of these past sensations. We have just as many kinds of memory as we have senses — that is, we can recall sensations due to seeing, hearing, feeling, etc.

By what means can we call up past experiences? you ask. Memory, like everything else, whether mind or matter, is, at the bottom, a mystery to the finite mind. We can know something about almost anything, but we can not know everything about anything. We understand that a stone falls to the ground, under the influence of the law of gravity, but all the ultimate laws of nature are mysterious. While we are mortal at least, we must be content without perfect knowledge even of material things. So much the more is this true of mind and soul. By study, we may clear up some mysteries, only to find ourselves in the midst of greater ones. The simplest mental action ends in an inexplicable mystery; but man, the thinking animal, can unravel and understand some things between the simple act and the ultimate mystery.

Psychologists have demonstrated that memory involves a change in the brain. Every sensation makes an impression upon the brain by changing some brain cell, very much as a cut on your finger alters the skin. If the cut is severe enough, it leaves a life-long scar. In the same way, if the sensation makes sufficient impression upon the brain, the impression is permanent, and we have lasting memory. Otherwise the impression gradually fades, and, as we say, we forget. As proof of the fact that sensations modify the molecular structure of the brain, it is well known that the brain of the child, as it acquires knowledge, becomes more and more indented and furrowed.

Repetition aids much in making the brain impression lasting. One man experimented with his memory and found that he could recall a list of seven words with one careful reading. Sixteen readings were required to recall twelve words, and forty-four readings for twenty-four words. About one-half of the words had been forgotten in an hour's time. In eight hours, two-thirds had been forgotten. One-fifth of the words were remembered after a month's time. He found that no amount of repetition and thoroughness at time of learning would insure lasting memory. We learn from this that without reviews we must forget the greater part of what we learn. Thoroughness at time of learning will not insure lasting memory. However, some impressions are strong enough to be lasting, without repetition, such as the striking experiences of childhood.

To-day I can call up the distinct image of a man I have not thought of for a year. Where was the image of the man during the year? One theory is that it was in the mind all the time, but hidden from consciousness; just as the diver when he disappears beneath the water, although hidden from view, has the same form. Another theory correctly teaches that an idea can not have existence out of consciousness. That is to say, that there is no image of the man when it is not in my conscious mind. This theory says: "Brain cells exist with structure modified because of certain sensations, and when consciousness uses these cells, ideas spring up." By this theory an idea is mental action. One memory image exists when the mind uses certain previously changed brain cells, while another image exists when the mind uses other cells, which have been impressed by other sensations. To ask where a memory image is when not before consciousness is something like asking, Where are the movements in the fingers of the piano player when he is not playing? The movements do not exist, but the fingers can reproduce them when the mind commands it. By working in one way, the fingers play; by working in another, they sew, etc. The fingers are a tool in the hands of the mind. So is the brain. A mind that has learned to use the brain in many ways, we call an "educated mind."

In order to remember anything, the mind must have the power of retention, of reproduction, and of recognition. It retains by registering its sensations in the brain. If there were not some such arrangement, we would not be as wise at fifty, perhaps, as the

child of three or four is now. The mind reproduces what it retains by again calling into action the brain cells that were formally changed. No knowledge is of value if it can not be reproduced. These two are not enough. I may retain the image of a friend and be able to reproduce it, but still not know him from a stranger. I must recognize or identify the image as that of a man whom I have seen before.

The native retentiveness of a mind can not be developed. Memory can be cultivated, to be sure, as to the methods employed. By an application of the laws of association, we may get many more facts than without them. We can take some central figure in history and group around it a great many facts. When we recall this central figure, all other facts grouped with it tend to reappear. Things upon which the voluntary attention has been centered are called up more readily than others. As a rule, pupils, upon entering school here, have trouble in memorizing their Bible lesson. After a few months' practice they can get it in half the time it took at first, because they learn better methods. They learn to get it by sections, or so many verses at a time, or perhaps take a sentence and pick out the two or three important words in it, grouping the others around them. In some such way they learn to prepare a recitation in half the time they once did. This is all true, but they do not learn to retain it any better. I believe that a student could spend all his time memorizing and trying to develop his power to retain, till he reached middle age, and still, though he could cover much more ground in the same length of time, forget just as quickly as before. In other words, this change which is necessary for memory, made in the brain by the sensations, is not made any deeper or more easily after practice than before.

This is not an argument against memorizing, but rather for it. Though we never learn to retain an isolated fact any better than we do in childhood, still, by practice and use of the laws of association, we may gather a large store of information and classified knowledge. The very fact that we can't remember everything, and that some impressions must be erased from the brain, is an argument for a more faithful use of the laws of memory, which alone can secure a good memory. If we remember at all, it is by use of these laws, whether we ever heard of them or not. If a man reasons and studies at all, he must do it under the laws and forms of logic, whether he every studied logic or not. The same is true of memory.

Can't we see goodness and love in our Creator for making us thus? We need to forget just as much as we do to remember. How thankful we are that we have forgotten some of the evil things we once knew. How we wish we could forget others! Christians should never allow anything evil to make an impression upon them, and by thinking continually on the good, the evil memories gradually fade, and all but the most deeply impressed will be entirely lost. The spirit of the Christian, long before it leaves the body, longs only for that which is pure and good, but is tied to a more or less corrupted brain. At death the brain is laid aside as a worn-out tool; the

real man lays aside corruption and puts on incorruption. I like to think of the soul in its freedom enjoying the service (Rev. 22:3) of God throughout eternity. This service will be freedom indeed.

[In both this article and the one last week, I have quoted from Halleck's Psychology, the text-book we use here in school. I have used illustrations and thoughts also from him.]

SALVATION BY FAITH.

R. N. GARDNER.

If a man is ever saved, it will be by faith. There is no other principle by which he can be saved. It is the fundamental principle of Christianity; upon it Christianity is founded. Take faith away from Christianity and you take everything from it. "We walk by faith and not by sight." Therefore, Christianity is a religion of faith. "Without faith it is impossible to please God." So the only way we have of determining when God is pleased with our lives is when we are walking by faith. Most all Christians will admit the truthfulness of the above statements; so we see the importance of faith and the necessity of learning what it is to walk by faith.

If I should ask, "Is it necessary in living a Christian life to walk by faith?" the religious world would answer in the affirmative. But when this principle is applied, people refuse to be governed by it. That we may understand what it is to walk by faith, I ask the question—

WHAT IS FAITH?

Webster gives as a definition something like the following: "Faith is a firm belief in God's testimony." This is about what the Bible teaches that faith is. See Rom. 10:17; Heb. 11:1. Then, as faith comes by hearing the testimony of God, there can be no faith without the testimony or word of God. If we are to walk by faith, we must walk as the word of God directs. If we do something as worship to God in which God has not directed, it is not by faith. Where the word of God directs, there can be faith, and where the word of God does not direct, there can be no faith. To walk by faith can mean nothing except to walk as God directs in his word. If it doesn't mean that, it doesn't mean anything, for "faith comes by hearing, and hearing by the word of God" (Rom. 10:17).

To be saved by faith means to be saved as directed in God's word. To make a practical application of this principle: You ask a member of the Mormon Church if he can find that church revealed in the Bible. He answers, "No." Then so long as he remains a member of that church he can not be walking by faith in that particular. If he is approached on the subject, he says: "I don't think it makes any difference about the name." Thus he puts in his opinion and forsakes the only principle by which a man can be saved. A man can't walk by faith and say, "I don't think it makes any difference," concerning such things.

The many religious bodies are to be commended

for their emphasis on faith; but it seem they fail along that line when it comes to *practice*. People who thus fail to walk by faith should be the last ones to accuse others of not believing in salvation by faith.

Now you ask a member of the "Christian Church" if he is walking by faith when he uses instrumental music in the worship, he will answer "No," provided he is well informed. (If you hear a man say that he is justified by the Bible in using instrumental music in the worship, you can designate him as ignorant along that line, for no well informed man even of their own number will say such.) These advocates of instrumental music say that their Christian liberty (?) permits them to use it! Thus they put in their opinion, and are as guilty as the Mormon in wearing a human name. They both cease to walk by faith, therefore reject the only plan by which God proposes to save them.

When a man teaches infant baptism, or sprinkling for baptism, he is not walking by faith, for the Bible doesn't teach either of them. When a man organizes societies to do the work of the church, or uses instrumental music in the worship, he is not walking by faith, and is sinning against God; for whatsoever is not faith is sin. (Rom. 14:23.)

Furthermore, those who continue to worship with and fellowship those who thus teach and practice are sinning also. See 2 John 9:11; Rom. 16:16, 17; 2 Thess. 3:6; Titus 3:10, 11.

If the Lord should come to-day would he find us faithful, or would he find us catering to the ever-changing whims of public sentiment? It is a serious thing to depart from the way of the Lord.

CONCERNING BOOKS.

Your attention is called to page 16 of this issue. You will notice that we advertise two new books this week, "Reformatory Movements," and the "Campbell-Rice Debate" on the Holy Spirit. "Reformatory Movements" is the best work of its kind so far as we know, and contains information which should be far better known than it is.

Another change you will notice is that we are now offering McGarvey's "Commentary on Acts" at one dollar per volume instead of two dollars. This is a valuable work, and so is the People's New Testament.

We are not advertising the full line of Revised Bibles for lack of space, but show the most desirable numbers. In the Testaments we recommend Nos. 355 and 356. Of the entire Bible, No. 172 is a very good book, but to those who can afford a better binding we recommend one of the other numbers. No. 272 is in larger type than the others, and No. 174x is a very fine book on India paper, which is thinner than common paper. We can supply the Common Version in about fifty styles. There is no large-print edition of the Standard Revised New Testament. Write us for further particulars and our illustrated price lists.

"Mr. World" is a popular book on an interesting subject. Let us have your order for a copy. Besides the hymn books we advertise, we can supply the Hymn and Tune Book (Fillmore Bros.) or any other

good book. We can also furnish Bible maps and slated cloth for blackboards. Do you need a commentary on the whole Bible, or an encyclopedia? Write us for prices. We are always pleased to receive inquiries concerning books.

Book Department, THE WAY.

FALSE GOLD.

JOHN B. COWDEN.

"Gold, give me gold, yellow gold," says human nature. There seems to be planted in man's nature a craving for gold. There is something about the yellow metal that catches the eye and heart of both the civilized and the uncivilized. The savage, without knowing anything of its purchasing power and value as a medium of exchange, nevertheless eagerly gathers up the sparkling metal from the sand and broken rocks, and hoards it up; and the civilized man ardently and unceasingly seeks it in every niche and crevice of the earth. Men dig down mountains, unearth plains, and sift the sands of the sea in pursuit of it, and wherever rich fields are reported, they run over each other to get to the place. Recall the rush to California, some years ago, and recently to Alaska. Man will brave any hardship, risk any danger, or endure any privation to possess it.

What is there about the metal that makes it so valuable and attractive? Can it be that man, blinded by its brilliancy and fascinated by its ring, is deluded in regard to its value? Solomon teaches that it is vain, false; yet he accumulated more of it than any one man ever accumulated. The idealist tells us that it is but dross; and the philosopher weighs it in the balances of rational and intrinsic worth and finds it wanting; yet for all this man would fain have it, and his nature protests against this valuation thus: "With all thy faults, O Gold, I love thee still." It has many aesthetic and philosophic defects; but beneath all these there must be a practical value, for man's love can not be won by a thing void of merit and value. Solomon does not teach that it is entirely false, but that it is false in comparison with the riches of heaven, the true gold, which was considered in last week's WAY. The idealist and philosopher do not mean that it is devoid of worth and merit, but that it is so only in comparison with the goals of the ambition of man's higher nature. On account of these defects, evil tendencies and wrong uses, material gold is termed false gold, false in comparison with spiritual gold, the true gold. Although it possesses no intrinsic value, nevertheless it has a relative and temporal value and a legitimate use.

The value of material gold lies in this, that it is a representative of power, a mighty factor in society for the accomplishment of good or evil; and its legitimate use is to bless man and honor God. I use the word "society" in its broadest acceptation—the social whole of which each individual is a part. Owing to the materialistic tendencies of the age, it is a greater factor in society to-day than ever before. Indeed, society has become very much alarmed on account of the centralization of so much of their

power in the hands of a few individuals. Monopoly and centralization of capital have become the alarm signal of danger, and society apprehends danger from this source. But centralization of power is not a condition to be feared and avoided as something detrimental and dangerous of itself to the social welfare, for it is indeed a blessing to society; but the individuals, into whose hands so much power is entrusted, are to be feared. If selfish and unscrupulous individuals should come into possession of this accumulated power, and should see fit to use it for selfish and evil purposes, they could greatly disturb or wreck society. The danger lies not in the centralized capital, but in the capitalists. Money is a power for good, if used to that end, and a power for evil, if used to this end; and the more money a man has, the more good or evil he can do. The greatest blessings to society come through accumulated wealth, and without this centralization, society would be deprived of its most helpful benefactions. The beneficence of centralized capital is seen all about us. Without centralized capital there would never have been a railroad, a telephone, or a factory of any importance; and the coal and iron, buried deep in the mountainsides, would never have been mined. The most of our temporal blessings are the fruits of centralized capital; and we are indebted to benevolent capitalists for the leading educational institutions of the land. Nearly every State contains such an institution, the blessings from which are immeasurable. Potter Bible College owes its existence to accumulated capital, and the blessings coming from it are to this extent the fruits of capital. Many cities of the United States are being made the recipients of voluminous libraries, the gift of capital. Money is a power for good, directly proportional to the amount; the greater the amount, the greater the blessing produced; so to accomplish the greatest good, it must be centralized. The healthy functioning and welfare of society depend largely on the accumulation and proper use of money; and the man into whose hands this power to do good is entrusted owes it to society to use it to that end.

Since money is a power for good or evil, and since many of our greatest material and educational blessings come through capital — accumulated power — we, therefore, owe it to society to accumulate all the money we can by honest means that we may bless our fellowman. Some one says that this is our duty as members of society; but as members of the church we are forbidden to accumulate. Read the parable of the Talents. This is construed to mean everything except just what it says. A talent was a definite amount of gold. It is true that talent here has a figurative application; but, first of all, it has a literal application. Christ would not have used a concrete illustration, unsound in principle, to teach a spiritual lesson, sound in principle. If Christ had regarded it sinful to accumulate literal talents, he would not have used this to teach the importance of accumulating figurative talents. Sin can not be used to teach righteousness except by contrast, and there is no contrast here. This would have destroyed the force of the parable. If this principle taught in this

parable is sound figuratively, it is sound literally; and if Christ teaches anything in it, he teaches that a man should accumulate literal talents, talents of gold. If talents of gold are given a man, he is expected to gain with them other talents; and if he does not, he will be held to a strict account in the end. If a man is engaged in a business to make money, or has money invested in anything, it is his duty to make, or make his investment bring him every cent possible by honest means. The farmer ought to make his farm produce every cent possible, and God expects it of him. The merchant should sell all the goods that he can, and to the best advantage; the laborer ought to get the highest possible wages for his services, and the capitalist ought to invest his money so as to bring him the most.

And this is just as applicable to church-members as to members of society. The great mistake on the part of the membership of the church is that the church is regarded as an institution in which you do not have to pay. It is true that there are no initiation fees and fixed dues required; yet the church is not a cheap or free institution by any means. Its members are required to give in proportion to their means and as righteousness and God's cause demand; and these demands are many and numerous. No institution needs as much money for successful operation and promulgation of its principles as does the church, and a failure on the part of the membership to provide sufficient funds to meet the financial demands has brought the church into reproach, and has been the cause of the establishment of man-made institutions, such as lodges, etc., to do the work which properly belongs to the church. To meet these demands, the members must give; and before they can give, they must make. A great many members of the church have buried their talent of gold, and are lying supinely upon their backs, excusing themselves on the first day of the week, when the collection basket comes around, on the ground that God has not prospered them, and spending the other six days bewailing their fate and abusing the rich man. It is nothing but just that this buried talent should be taken from him and given to the man with the ten talents, the rich man, who will use it.

But another says that it is right to make all the money possible by honest endeavor, but it is sinful to accumulate it. This depends altogether on the motive behind the accumulation. If the money is being accumulated for selfish or evil purposes, it is sinful. It is sinful even to make money for these purposes; but, if it is being accumulated for the purpose of blessing man and honoring God, any amount may be accumulated. The principle that will allow a man to accumulate ten dollars will justify him in accumulating ten thousand — even a million. God does not set the limit, and man does not. The more power a man accumulates, the more good he can accomplish.

But one says: "There are so many human needs about us, and so many places where God's cause needs financial support, it would be sinful to withhold our money." This also depends on the motive. Otherwise this principle would turn every young man

out of Potter Bible College and every other like institution of the land. If it is sinful to accumulate money when we are surrounded by human needs and calls for aid in God's cause, it is sinful to accumulate knowledge when humanity and God's cause are suffering on all sides for some one to preach the gospel. Money is power, and knowledge is power. These young men are accumulating this power that they may the more effectively preach the gospel, accomplish the more good by virtue of this accumulated power; and so with the accumulation of money.

But with accumulated power come accumulated responsibilities, and therein lies the danger. The man into whose hands capital is intrusted has great responsibilities resting upon him; but the man with the one talent is none the less responsible. Each must give an account for his stewardship; but it is harder for the rich man to live up to his responsibilities, for they are greater. Christ had this in mind when he spoke these words: "A rich man shall hardly enter into the kingdom of heaven." But if he shoulders the responsibilities of the ten talents, and with them gains ten other talents, and uses them to bless man and honor God, he will be made "ruler over many things," and ushered into the joys of his Lord; while the man who has buried his talent, however little it may be, will be cast into utter darkness. Money does not bar from heaven, but the use of it does.

Likewise, the accumulation of knowledge brings responsibilities equal in importance to those of wealth; and the man, rich in this power, will be held to an equally strict account of his stewardship. If there is any difference, his ability and opportunities are greater, and his responsibilities proportionately so. Furthermore, the man with little learning is under obligation to acquire more and use the same to bless man and honor God. Any talent, gold, knowledge, any other power or gift, is a gift from God, and God will hold the man responsible for its increase and use.

Another danger in accumulating money comes from man's selfishness. Man is a selfish being, and he is liable to hoard it up and use it for selfish purposes. This is disapproved of by society and forbidden by Christ. The miser is socially ostracized; and Christ says of him: "So is he that layeth up treasures for himself" a fool. Nothing is said against accumulation, but against selfish accumulation. Selfishness makes it hard and painful for a man to give, and God often tests a man's motive in accumulating in this way. He tested the rich young man by commanding him to give all that he had, and found him selfish and unfit for the kingdom of heaven. Not that his riches disqualified him for the kingdom of heaven, nor was the selling of all that he possessed a necessary requirement of his entering, but his selfish heart kept him out, and Christ doubtless made this request of him to show him the condition of his heart. When a man's money gets between him and his God, it is easier for a camel to go through the eye of a needle than for such a man to enter the kingdom of heaven; while, on the other hand, the man who buries his money will be cast into utter darkness.

Furthermore, man loves fame, social influence and distinction and temporal luxury; and since money is a mighty factor in acquiring these, man is led to love money, and herein lies the root of all evil, says Paul. Paul does not say that money is the root of all evil, but the love of money is the root of all evil. The love of money leads to all kinds of crime and wickedness. Riches are a great incentive to crime, but poverty is also. Solomon says: "Give me neither riches nor poverty, . . . lest I be full and deny thee, . . . lest I be poor, and steal, and take the name of my God in vain." Both are incentives to crime, and it is difficult to tell which is the greater. The secret corruptions of the rich are horrifying, and our prisons are filled with poverty.

There are many dangers in the accumulation of money, but man should not shrink from a duty because the path is beset with dangers and temptations. Life is full of them, and in them man is reared and schooled. The Christian should shun no good work because it is attended with dangers and temptation, for if his motive is to bless his fellow man and serve and honor God, God will furnish means of overcoming every temptation and escaping every danger.

A FINAL TRIBUTE.

J. N. A.

Will R. Haynes was born March 1, 1871; was married to Miss Ella Spence, May 28, 1902, and died February 17, 1903.

Brother Will obeyed the Gospel in the fall of 1897, and from the day that he was baptized until the day he died he was an earnest Christian. As he walked down into the river to be baptized, he said: "Be sure to bury me." He wanted to do everything he did as service to God just right. He was a student of the Bible, and so did not grow cold and indifferent, as so many who make a start to follow Christ do. Although most of his Christian life was surrounded by division and strife, in his home congregation, he did not allow these things to become a stumbling block to him, but sought the truth in troubles that arose. In every trouble, so far as I know, he took the side of truth, and this, too, against some of those nearest and dearest to him. I have never doubted his faithfulness to God for one moment.

These troubles to which I refer have not been over digressive matters, but over love for rule, and over old family troubles that have been handed down from father to son. Men who seek to be rulers are, as a rule, unfit to rule even their own households. He who rules wisest and best, so rules as not to be felt as a ruler.

Brother Haynes suffered intensely for nine months before his death. At times he would express hopes of getting well; at other times he would talk of dying, and was always submissive to God's will. His only regret seemed to be the leaving of those whom he loved. The day he died he gave directions concerning his burial, and then turned to his wife and said: "But I hope it will be a long time before either of us have to be buried."

Until the last he had the Lord's day worship, missing only a few times during his entire sickness. The last Lord's day he spent on earth he ate the body and drank the blood of the Lord. No Christian, well or sick, should be content to miss the worship of God when it is possible to have it, and there are few cases when it is really impossible. Most of the excuses given for failing to meet to break bread are occasioned by lack of earnestness and of devotion to God. When we really desire to please God above all else, frivolous excuses will not prevent the keeping of his commandments.

Daniel risked his life to be true to God, and became a favorite with God. An angel of the Lord told him (Daniel) that he was greatly beloved; that he was "precious."

Paul says: "We are not of them that shrink back unto perdition; but of them that have faith unto the saving of the souls" (Heb. 10: 39).

Then let us not shrink back for rain, snow, mud, a warm dinner, the fretting of a little child, or any other thing that can be overcome, for this is the road to perdition.

If I am conscious the last Lord's day before my death, I confidently expect to have the supper, as Brother Haynes did. Not only do I expect to partake of the body and the blood of the Lord on that day, but I expect to do so every Lord's day from now till then. There are a few things in which I am well fixed in my heart, and two of these are to study the Bible daily and to break bread on the first day of every week. We will do well to imitate Brother Haynes in this matter.

He leaves a wife, a father and mother, brothers and sisters, and a host of friends. Their loss is great, and my heart goes out in sympathy to his wife and mother especially. I know their sorrow at times seems almost unbearable, but they have so much for which to be happy and glad when they forget their own great loss. We should be comforted with the thought that his sufferings so patiently borne are over, and that he is forever blest; for he has gone to the land that is free from sickness, sorrow and death. Certainly 'To die is gain.'

FOOD FOR THE LAMB.

B.—"Bro. M., where were you this morning? I noticed that you were not at church?"

M.—"When I first came here I promised a lady to help her in her Sunday-school singing work. She called upon me this morning. I was sorry, but I could not get around going."

B.—"Why did you not tell her your duty to the Lord would not permit you to be absent from breaking bread, and you would have convinced her that you are a hero?"

M.—"I ought to have done it, but I did not."

B.—"Christians ought always to do what they 'ought to.'"

How many opportunities we lose to add to our faith courage. These present themselves every day. They may seem small and worthless, but they are not. The soldier anxiously seeks an opportunity to show

himself a soldier, and he is proud of each victory he gains. Soldiers of the cross should be more delighted when a conquest over self or others is gained. The lady knew that M. was not brave. How did she know it? Just as the Lord knew Abraham was brave, and the disobedient prophet was not — by his actions. "By their fruits shall ye know them." Who said this? What did he mean? Did he not mean that M. should have gone to break bread and honor Jesus, and not heeded man or woman when this duty demanded his attention? Ah, what a fine opportunity M. lost to show his faith! Reader, do not throw away the best things you have and keep the most trifling. What are our best? Opportunities to prove our faith to God. The Little Man.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Bro. George Klingman, of Louisville, will lecture to the students of Potter Bible College Monday night, March 16. He has frequently lectured here before, and his talks are always both interesting and instructive.

Last week we made a few remarks by way of introduction to the subject of an "Educated Ministry," which we promised to continue in this issue. In fulfilling this promise, let no one suppose that we would encourage in one who intends to become a preacher of the gospel the study of the various branches of secular learning to the disparagement of Bible study. The Bible is pre-eminently the preacher's text-book, and one who attempts to "preach the word," as Paul exhorts Timothy to do, will certainly fail in his mission if he neglects to familiarize himself with that "Word." The Word of God is the preacher's weapon, "the sword of the Spirit." But we shall be poorly equipped for our spiritual warfare if we know nothing about the use of our weapon. It should be our constant companion and guide. It is our book of doctrine, our creed, our discipline, our rule of faith and practice. No Christian can afford to neglect the daily study of the Bible, for it is one of the chief sources of spiritual growth. How much more imperative is this demand upon the preacher, who has not only his own welfare to consider, but also that of hundreds of others who are depending upon him for instruction and guidance. Too much emphasis can not be placed upon the importance of studying God's Word, and he is unwise, to say the least, who neglects this study to pursue a course in other branches of learning.

Paul said to Timothy (2 Tim. 3: 15): "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." This language was addressed to a preacher of the gospel, and consequently will apply with equal force to any person of similar occupation to-day. Now if there is any one whom we may justly expect to be "a workman that needeth not to be ashamed," it is the man who sets himself up as a

preacher and teacher of the gospel, for he doubtless holds the most responsible position in the world. But Paul says that to be such a workman, it is necessary to "handle aright the word of truth." It follows from this that the preacher must not only know the teaching of the Bible, but he must know how to use it to the best advantage. And I beg to remind you that there is a vast difference between knowing what the Bible teaches and being able to present, properly and effectually, that teaching to others. I know many men whose knowledge of the Bible is excellent; but when they attempt to teach it to others, their efforts are fruitless, simply because they have not learned to arrange their thoughts and form them into words that will be interesting and intelligible to the listener.

It seems, then, that there are at least two requirements of a gospel preacher in the way of knowledge. He must know the teaching of the Word of God, and he must know how to handle it properly. To the question, then, "What should a preacher study?" the most reasonable answer is, that he should study everything that will aid him in acquiring a knowledge of the Bible and the ability to use it effectually. In view of Paul's instructions, nothing short of this will suffice. No preacher has a right to neglect any means at his command of becoming a more useful servant of Christ. It remains, then, for us to decide what studies will tend to promote these ends. In the next issue we hope to suggest some thoughts that may be helpful in deciding this question.

"AGE OF HUMAN WISDOM."

NO. III.

H. S. NELSON.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" (1 Cor. 3: 18, 19).

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James 1: 5, 6).

The kind of wisdom God condemns is that kind which men get by speculation, outside of his Word, with which they endeavor to dethrone and set aside the wisdom and arrangements of God. The kind God approves is that which is gotten by a prayerful study of God's Word. The wisdom that we are trying to expose had its origin with men—infidels at that—who use their wisdom, not to uphold "truth," but to destroy it.

The last thought of my last article (No. 2) was that men and women "progress" and "evolve" by cultivating the nobler attributes and qualities, but remain "men" and "women." Animals are improved by this same method of care and teaching,

but they remain animals; the specie never changes. They can not be educated, in the truest meaning of the term, but are only imitators; can be taught a few vulgar tricks, for which they can give no reason, neither can they impart them to others. Hogs will never sing in cages, nor apes become kings. "Evolution" and "progression" would have us believe that "species" are gradually undergoing a change from the lower to the higher. If "Darwinism" or "Platoism" be true, which came first, giving birth and suckling, or laying eggs and hatching? Which "evolved" first, the hen or the egg? Both "evolution" and "innovation" are at work, in principle. Some men are becoming 'brute beasts' by giving way to their less noble passions, and some animals can as near prove "Darwinism" as he himself can. There may be changes in manners and habits, but species do not change; "like begets like," just as God's account declares. I heard a seemingly intelligent man say once that he didn't know but that his great grandfather was an ape. Darwin and his classmates claim "kin" with "chimpanzees," "baboons," "apes," etc.; and indeed they must be, if we are to judge by their logic. We may ask, Why doesn't the "chimpanzee," Darwin's 'great grand-daddy,' adopt his "great-grandson's" method of reasoning, and prove himself the "involved," or rather "evolved," result from Darwin? Which came first? They are certainly, as he claims, very closely related.

"Survival of the fittest," as "evolutionists" teach it, can not be proved, even if life does depend upon death. What is meant by "survival of the fittest"? In what sense is the expression true? "Survive" means "to conquer," "overcome," "remain or take the place of." "Survival of the fittest," then, would mean that the most highly cultured, most fit, capable or best qualified, would conquer or take the place of the less fit, less able, or less qualified. This is true from one standpoint, in that the best qualified men and women "survive," or fill the more "honorable" positions; and the strongest lower animals "survive" or crowd out the weakest; but Darwin's theory does not teach this. It teaches that the most fit, or qualified, or strongest, "survives," to the "absolute" abolishment, or "annihilation," of the "less fit," or weakest. This position is "basely false," as every living thing, from the most insignificant insect to the brainiest man, testifies against it; as everything in the scale of creation "survives," not over the next higher order from itself, but over every other creature below itself. What need they for this theory? Would not 'evolution' do her work, unaided by "survival of the fittest"? If "evolution" is dependent on the "survival" theory, in what sense is it dependent? If we understand "survival of the fittest" to mean that the most highly cultured men and women accomplish the most by getting the best positions, we accept it as true. If we understand that men have the power to control the "brute" creation, we heartily accept it as a true expression. We may compare the accomplishments of man with those of the monkey tribe, and mark the difference. We can at once see that century are monuments to, colossal monuments of, the "survival of the fittest."

If the "body of flesh" came by "evolution," what about the "soul"? Is it the result of "evolution"? If not, why not, according to "evolution"? If "evolution" does not create the soul, there must be two powers at work. What is the other power? Is it God? When does man receive his soul? When he is half way between the "mollusk" and "snail," "buz-zard" and "condor," "goat" and "sheep," "horse" and "jennet," "buffalo" and "Jersey cow," "monkey" and "ape," "chimpanzee" and "Darwin"? Or has man a soul at all? If not, what is life? If so, when, and from where, did he get it? These are some questions that "evolutionists" ought to answer. We clearly see that when we set aside God's account of things, we launch out into the unfathomed depths of darkness and mysticism, and become woefully perplexed about simple facts that God has revealed in his Holy Word. If "evolution" and "progression," as taught by higher criticism, be true, God's Word is untrue. If the Bible teaches the truth, these "theories" are "basely" false. To prove the truthfulness of the Bible, we may justly claim that it was written by one of three classes of men, viz.: (1) By good, uninspired men; (2) by base impostors; (3) or by inspiration of God.

1. It was not written by "good," "uninspired" men, because the authors "claim" to have been "inspired." If they "were" "uninspired," they prove themselves to have been "liars," and, therefore, not "good."

2. It was not written by "base impostors," because every good moral, and high and holy idea has come from the teachings of the Bible, and we well know that such elevating principles could not possibly be the fruits of "base," "wicked" impostors.

3. Therefore, we conclude that, since these are the only reasonable sources from which the Bible could have possibly come, it came by "inspiration of God" (2 Tim. 3:16, 17).

It is sad, nevertheless true, that some of the most foul "reasoners"—"critics," "infidels"—are to be found among the very people who claims to be "Christians only." This is being verified by the "machinery" and movements of the "Christian Church." The late "Federation" movement, with every other form of departure from the wisdom of God, is only the natural result of "human wisdom" endeavoring to amend and supplant the wisdom of God; and it is only just that they be rewarded accordingly. Shall the faith of Christendom be ground to atoms by the upper and nether millstones of higher criticism—infidelity? or by the plain and premeditated departures from God's order of things? Carnality seems to rule, and the churches are becoming secularized. Infidels are preachers. In this age, faith in God has given place to human reason; love of God to love of money; humility, to conceit; piety, to pleasure; seeking the church, to the club and society; and the sublime, inspired account of creation to the infidel guesses and scurrilous hypotheses concerning man's brute parentage and savage federal head; while the century begins with bombastic pulpiteers, infidel preachers, firing two continents with their adoption of Darwinism, higher criticism, German rationalism,

and every form of sectarian innovationism,—all in the "name" of "Jesus Christ." Surely some are crucifying the Son of God afresh, and counting the "blood of his covenant" nought. Jesus Christ is being murdered in the house of his friends (?) Another Brutus stabbing Caesar. But I believe the Bible will survive the repeated assaults of all the black battalions of his Satanic Majesty, and the truth of heaven will govern the liars and destinies of the unnumbered host of Christ's freed men!

Boxville, Ky.

FAITH.

JAMES A. ALLEN.

"And 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).

Faith is the moving principle in all acceptable service to God. Since the days of Abel, not an act of worship or of service has been well pleasing to God that has not been performed by faith. The sinner must forever remain in the world in a lost and undone condition, and as a stranger to the promises of the gospel, without a hope for the future, unless he can come to God believing that he is, and that he is a rewarder of them that diligently seek him. One step can not be taken nor one command obeyed except it be done by faith. And a man is standing upon dangerous ground indeed, who can not, with a clear conscience and in all truthfulness, say that all that he is practicing religiously is done by faith. Misunderstanding and misconception of what faith is, how to walk by it, and of what it will do for a man, cause much of the confusion that now exists.

The fact can not be denied that, in apostolic times, all who walked by faith were all to be found walking in the same path and in fellowship with each other. Adherents to the faith in those days were, without an exception, members of the same church; each believed in the same ordinances of divine service; and the belief and practice of one was always the belief and practice of his brother. Yet in this day and time claims and pretensions are made to walking by faith, but with the majority of religious people these things that existed in the days of the apostles are not to be found.

Faith is something that a man must do, and not something that he must get. "And Jesus answering, saith unto them, Have faith in God" (Mark 11:22). The Lord does not now, nor has he ever, commanded a man to believe upon him when it was beyond the power of man to do so. And it is sinful and misleading for a man to pray God to give him faith when God commanded him to "have faith," showing conclusively that man has the power to believe, and must believe, or remain in a state of infidelity and be damned. If faith was something to have been received direct from Heaven, no such command would have ever been given. Jesus asked: "How is it that ye have no faith?" They could not answer: Because God has not sent it down from heaven into our

hearts. The reason that "all men have not faith" is not because God has failed to supply their spiritual wants.

Now faith is the belief of evidence presented. It is "the substance of things hoped for, the evidence of things not seen." It is by faith and not by reason that "we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Not theology or a mystic influence from heaven, better felt than told, but the "Word of God" is the basis or foundation of this faith. Had the Word of God never presented "the evidence of things not seen," faith would be impossible. It is impossible for man to have faith and to walk by faith except where God speaks and commands. Abraham could not have offered up Isaac by faith until God had first given the command, and any attempt upon his part to have so done previous to the giving of the command would have been sinful, and brought a curse instead of a blessing upon his head.

Many people in this enlightened age, in this land of Bibles, have, as it seems, acknowledged Jesus as Lord, and believed his religion to be divine, simply because avowed infidelity is unpopular. But such should not be the case. Evidences of the truth and verity of the Christian faith have been collected, and unanswerable arguments, almost demonstration, have been advanced and set forth in the writings of apostles and prophets, in order that the world might believe in Jesus and have unshaken confidence in his Word. After having recorded a few of the miracles that Jesus performed and a few of the wonders that he did, John, in nearing the close of his testimony, adds: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 30, 31). Jesus Christ was an actual person, and the wonders and miracles that he performed were actual happenings, recorded in history, and some of which occurred in the presence of thousands of people. The evidences that prove the divinity of Jesus Christ and thereby the divine origin of the Christian faith and belief, are historical facts, attested to by any number of living witnesses. When Jesus fed five thousand men, beside women and children, with five loaves and two small fishes, the people may not have had abiding faith in him as the Messiah, but they were forced to acknowledge that they had eaten and were filled. And it was in Bethany, too, that Jesus, in the presence of many unbelieving Jews, raised Lazarus from the grave, after he had been buried for four days, before their very eyes. After the resurrection of Jesus from the dead, upon which fact mainly depends the entire scheme of human redemption, he was not only seen by one person upon only one occasion, but he was seen by many upon many different occasions. In 1 Cor. 15: Paul tells by whom he was seen after his resurrection. "He shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1: 3).

Christianity did not begin in Rome, in Athens, or in some place where the people were ignorant of the facts upon which it is based, or in some place far distant from where the facts occurred; but it began in the very city, outside of whose gates its Founder was crucified, and three thousand of the very people who, a few days before, crucified Christ, are converted to him by the first gospel sermon. The arguments that were made upon that occasion could not be repudiated by honest and candid minds, who were willing to know the truth, and who would accept it when presented. Convinced that they had killed the world's Redeemer and conscious of guilt, they cry out: "Men and brethren, what shall we do?" A plain answer is promptly given and immediately obeyed. Fraud and imposition could not meet with such success under such circumstances, and if these things were not true, the people had ample opportunity of learning it.

Jesus Christ is to-day the actual, living Head of the great spiritual body of which we ourselves, as well as all other Christians in any part of the world, are members. He is now seated at the right hand of God, making intercession for his people. The same Jesus that was crucified upon the hill of Calvary, in Judea, nineteen centuries ago, is present to-day where two or three of his disciples are gathered together in his name.

Nashville, Tenn.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

LIFE'S ROUGH VOYAGE.

You have had a rough voyage—no mistake about that. Snowy day after snowy day. Again and again the machinery of health and courage broke down, and the waves of temptation have swept clear over the hurricane deck, so that you were often compelled to say, "All thy waves and thy billows have gone over me," and you were down in the trough of that sea, and down in the trough of the other sea, and many despaired of your safe arrival. But the great Pilot, not one who must come off from some other craft, but the One who walked storm-swept Galilee, and now walks the wintry Atlantic, comes on board, and heads you for the haven, when no sooner have you passed the Narrows of death than you find all the banks lined with immortals celebrating your arrival; and while some break off palm branches from the banks and wave them, those standing on one side will chant, "There shall be no more sea"; and those standing on the other side will chant, "These are they which came out of great tribulation, and had their robes washed and made white in the blood of the Lamb." Off the stormy sea into the smooth harbor. Out of the snowy day of earthly severities into the gardens of everlasting flora, and into orchards of eternal fruitage, the fall of their white blossoms the only snow in heaven.—Selected.

SOUL LIGHT.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul light in a face, we know that the heart behind it is pure, that the life is good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low and gross. It was because Paul knew this that he said so earnestly: "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; . . . think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.—Scottish Reformer.

LET THE MASTER ENTER.

There is an interesting legend of a strange instrument, which hung on an old castle wall. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was, and how it had been used. Then, one day, a stranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and taking it down, he reverently brushed the dust from its sides and tenderly reset its broken strings. Then chords long silent woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had returned to his own.

Some one, commenting on this legendary incident, says: "In every human soul there hangs a marvelous harp, dust covered, with strings broken, while yet the Master's hand has not found it. Open your heart every morning to Christ. Let him enter and repair the strings which sin has broken, and sweep them with his skillful fingers, and you will go out to sing, through all the day. Only when the song of God's love is singing in our hearts are we ready for the day."—Selected.

PERSONAL CHARM.

The women who are most loved are not, by any means, always the most beautiful; but they have that indescribable something that, for lack of a better term, we call "personal charm." Their natural and gracious manner, their thoughtfulness for others, the blended good sense and wit of their conversation, and, above all, their mysterious power of sympathy, draw the hearts of friends to them as the moon attracts the waters. It is strange how you are often

thoroughly disillusioned the moment a woman opens her mouth. You think to yourself, as you notice the classic contour of face, what a charming personality she must be! But the lines about her mouth as she begins to speak, her choice of words, her hard and rasping tone, lead to an instant revision of the opinion. Again, have you not often found that a rather plain and unattractive face has been lit up in conversation with an inner light, that the liquid tones of a well-modulated voice have stolen into your heart, and that delicacy of insight has captured your imagination? Beauty of spirit has more than made up for the lack of physical attractiveness. And there are no accomplishments of music, art or languages that are quite so winsome as sanity, efficiency and sympathy.—The Watchman.

Love of friends is often a very severe temptation to neglect one's duty. Such temptations are very keenly felt when one knows his friends desire him to do something which is not strictly in the line of duty. Many people, in such a time, often prefer friends to duty, and do what they believe is wrong in order to please their friends. This is always a mistake. No true man ever desires a man to violate his sacred convictions in order to please him. The man who will sacrifice principle for friendship not only breaks down his own character, but loses the respect of the man whom he seeks to please. Such a course drives away and repels those whose friendship is to be valued.—Selected.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

THE IDLER'S EXCUSE.

In a recent issue we spoke concerning "The Idler's Excuse." We are all guilty to a greater or less extent in excusing ourselves from our Christian duties, consequently we are not happy and do not enjoy our religion. The reason is perfectly clear. True enjoyment comes only through industry. The student who does his work in a haphazard kind of way, does not enjoy school work.

The farmer who only half-way cultivates his farm derives no pleasure from farming. And it is equally true of the man or woman who is continually shirking his or her Christian duties. Pleasure flies before idleness. Happiness is out of the reach of laziness.

Pleasure and happiness are the fruits of work and labor, never of carelessness and indifference. If you would see the happiest man on earth to-day, seek for the man who is continually toiling for Jesus with all his might, soul and body.

Good feelings are the result of good actions. We all know this to be true. If we wish to enjoy life, let us so act that our conscience will not be continually pricking us.

And after having shirked our duty, let us not make an excuse for so doing, but repent, and strive earnestly to profit by the mistake. Forgiveness does not come as a result of self-made excuses. We sel-

dom ever have a legitimate excuse for failing in duty, like the ones who were invited to the great supper. We simply make them. The Devil is ever present to help the Christian make an excuse for neglecting the duty he owes to God. It is one of his most cunning ways in keeping the child of God from the path of rectitude. No doubt he aided Adam in the Garden of Eden, and he has been helping mankind in excuse-making ever since.

If we would be happy and share freely the grace of God, let us gladly respond to every call of duty.

A clear conscience is absolutely necessary to happiness. Do you wish to spend Sunday afternoon pleasantly and enjoy the rest of the evening? Do not fail, then, to attend the Lord's day meeting. Do you wish to keep close in touch with the Lord of Glory? Then neglect not your daily reading of his Holy Word. Do you wish to arise Thursday morning with the birds singing in your heart? Then attend the prayer meeting Wednesday night and worship the God who blesses you so abundantly. Do you wish for a smiling countenance and a happy heart through the pilgrimage of this life? Then lend a helping hand in lifting other poor souls from the dust. Do you wish to clear the sky of your earthly existence of its stormy clouds? Then carry everything to God in prayer, and soon through the broken rifts the sunshine of heaven will be falling upon your pathway. To be conscious of having faithfully discharged these duties is a source of greatest pleasure. Truly the pathway of duty is the pathway of happiness.

If we wish to gain an entrance into the everlasting kingdom of God, we must continue steadfastly in the above named duties. In so doing "others will see our good works and be constrained to glorify God."

"How sad it would be in that heavenly state,
If sadness in heaven could be;
If no one should be at the beautiful gate,
Conducted to glory by me."

M. E. Harlan, in an address on the "Transforming Power of Christianity," says:

"Simply to be a Christian is enough to turn the world upside down. It turns the night to day, sorrow to joy, discord to harmony. To be a Christian is not simply to save yourself, but to become part of an organization. And to be loyal to your divine Lord you are to suffer and serve with it to save the world. You begin your new and never-ending record just now. Do not delude yourself by waiting for the so-called great opportunity. Measured by its results, any opportunity may be great. A poor artist may want a square rod of canvas on which to begin his work, but a canvas three inches square is a sufficient opportunity for a Raphael to begin his masterpiece. A tyro musician may refuse to play till he has a perfect violin, but a Paganini holds you entranced with a single string across an old shoe. An indifferent writer may hesitate, waiting for some great theme, but a Burns touches you with his sweet story of the 'wee mousie' turned by the farmer's plowshare. We must not forget that, while we are to 'forget the things behind,' we are also to press forward."

THINGS OCCURRENT

Dr. L. K. Harding, Editor

There is a Catholic population in the United States of 11,289,710, or one-seventh of the total population.

Speaker Henderson, on his retirement from Congress, will enter the law firm of which the late Thomas Brackett Reed was a member.

The old home of Jefferson Davis, President of the Southern Confederacy, at Beauvoir, Miss., has been purchased by the Sons of Confederate Veterans. The amount paid for the place was \$10,000.

General Miles met his old friend and scout, Colonel Cody (Buffalo Bill), while in London. Colonel Cody had in his company many of the old chiefs who fought against General Miles. They were much pleased to shake hands with their former foe.

You can not find the city of Dalny on your latest maps, and yet there is such a city. Dalny is the eastern terminus of the Trans-Siberian Railway. Dalny has fine wharves, great workshops, four large banks, a cathedral, two other churches, a theater, a club house, and one of the finest deep-water harbors. Dalny is fourteen days from the United States. It is the San Francisco of the East.

Russia wanted a Dalny, so she built one.

The wireless newspaper has become a reality. The Atlantic Transport Company reports that one of its steamers, the Minneapolis, which left New York on January 31, and arrived in London on February 10, was equipped with the wireless telegraph system, and was in communication with England or America all the way over. There was published aboard the ship every day a newspaper containing the news of the world, sent by the wireless system.

A representative of a wholesale firm of Seoul, Korea, has arrived in this country to contract for idols to be used in the temples of his country, also in China. The Philadelphia North American says:

"This recognition of our industrial supremacy was bound to come. American bridges span the sullen Nile, American locomotives toot along the banks of the sacred Ganges, American mules drag the guns of empire across tropic deserts. But these are mere commercial triumphs. At last the skill of the American artisan is recognized in the realms of poetic legend. Philadelphia idols will glower in the dim, scented gloom of far-off temples. The almond-eyed devotee will burn his paper prayers to a Frankford god. The shaven bonze will swing his censer before images made in Jersey City and Tacony."

Go to the ant, thou sluggard; consider her ways and be wise.—Solomon.

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SCRAPS.

J. A. H.

Brother T. R. Burnett, in his Budget, says: "There are very few books of debate between the Christians and the Methodists. Not long since a preacher wished to purchase such a book, and he could not find it. Moreover, he could not learn where he could find it. For this reason we intend to put the Weaver-Burnett debate in book form, when it is completed. But that is a good while in the future. In the meantime, we have come across a book that is hard to beat. It is the Harding-Wilkinson debate. Some years ago we read it with much interest, but supposed it was out of print. A few copies can be had at Nashville, Tenn. Send \$1 to the McQuiddy Publishing House and get the book. It is a large, fine volume of over 400 pages, bound in cloth, and worth twice the money."

* * *

The volumes of this book, which till recently we have had for sale at the office of the McQuiddy Printing Company, have been brought to Bowling Green. They can be ordered through the Book Department of THE WAY. The book was most highly commended, when it first appeared, as being one of the most spicy and entertaining, as well as one of the most thorough of the modern debates. The publishers, three Canadian farmers, undertook the matter

purely for the money there was in it. Two of them were Methodists, and the third was not a member of any church, but was brought up in the Methodist faith. There were a great many pedobaptists in that region, but not many of our brethren. The debate was held at Meaford, Ontario. After it was published, it was found that our people were the ones who were ready to buy it, not the pedobaptists. An unusually large edition was published. As Brother Burnett says, the book is a large, handsome volume, beautifully bound in cloth. The price has been reduced from two dollars to one. We have not many of them, but we would like to sell what we have in a few days. We believe the book will do great good, if it is circulated. This work discusses the action of baptism and infant baptism.

* * *

We have on hand also a few copies of the Moody-Harding debate. In this the design of baptism, justification by faith and the work of the Holy Spirit in conversion are discussed. This also is a large book, bound in cloth, and originally sold for two dollars. The price has been reduced to one. This debate was held in the Central Baptist Church, Nashville, Tenn. It continued through sixteen nights. The debate was held in the spring, and while it was in progress twenty persons were added to the churches of Christ in the city, at the regular Lord's day and Wednesday evening meetings. And during the year there were more than twice as many converts made by these churches as had ever been made before in any year. Among these converts were not less than twenty Baptists; Mr. Moody is a Baptist. These two debates discuss most of the vital differences between us who take God's word alone as our guide, and all sectariandom. One dollar and seventy-five cents will purchase both of them.

* * *

I have finished the book, "Mr. World and Miss Church-member." It is very interesting. Very graphically does it portray the danger to Christians of affiliating with the world, of allowing ourselves to be fascinated by its allurements or absorbed in its pursuits. There are but few young people, I think, who would not read it with interest, and a few Christians who would not be much benefited by it.

But while we talk about books, let us not forget the interests of THE WAY. Let each subscriber who reads this turn at once to the tab on his paper and see how he stands. If his time has expired, he can help us by renewing at once. If all our readers would do this, it would save us much worry and much expense, and it would not be one whit harder on them. If they knew us as we know ourselves and our labors, they would do it at once, I am sure.

* * *

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SECTARIANISM AND THE REVISED VERSION.

J. A. H.

"Dear Bro. Harding: The sects here, especially the Methodists and Baptists, are very prejudiced against the American Revised Version. They say: 'The Campbellites now have the Bible translated to suit themselves.' Will you please tell me who the translators were? If I have it right, the Methodists and Baptists were both represented. Fraternaly,
"M. S. Buford."

You have it right, Brother Buford. The Methodists and Baptists were both represented on the Revision Committees, but the people some of them call Campbellites had nothing whatever to do with the affair. The Revised Version, in both the English and American editions, has been given to us by the great Protestant sects, Episcopalians, Presbyterians, Methodists and Baptists. They were assisted by scholars of other faiths, but in England the Episcopalians had complete control in deciding what should appear in the Revision; and in the American Standard Edition the Protestant pedobaptist bodies were equally supreme. The people nicknamed "Campbellites" had nothing whatever to do with it in a direct way. Indirectly, however, there is no doubt that we exerted a tremendous influence in producing this grandest of translations. The teaching which we have done during the last eighty years has leavened every religious body in England and America, especially in America. It diffused a better knowledge of the word of God, which made a better translation possible. And the greater influence exerted by this teaching in America largely accounts for the superiority in so many points

of the American Standard Edition over those editions which have appeared from the English presses.

No wonder the Methodists do not like it; for in the American Standard Edition their own pedobaptist brethren have translated thus: "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire" (Matthew 3:11). So their favorite argument for sprinkling is taken away by their own most learned men. We have been telling them that this was the meaning of the passage for many years, but they would not believe us; now that their own greatest scholars have decided by a great majority (it required a two-thirds majority of the revisers to make a change from the Common Version), surely they will believe them.

Not only does the American Standard Edition teach that John baptized *in* water, and that Jesus would baptize *in* the Holy Spirit and *in* fire, but both the English and the American editions teach that John baptized Jesus *into* the Jordan. See Mark 1:9; notice the marginal reading. They put "in the Jordan" in the text, but in their margin they tell us *in the Greek* it is "into" the Jordan; but Mark wrote in Greek; so, according to these greatest pedobaptist scholars, Mark says John baptized Jesus into the Jordan. What will our pedobaptist friends say now, since their greatest scholars have not only told us that John baptized in the water, that Jesus was to baptize in the Holy Spirit and in fire, but they have actually taught that John did really baptize Jesus *into the Jordan*. No wonder those Pilot Grove Methodists complain that "the Campbellites now have the Bible translated to suit themselves!"

But this is not all of their trouble by a good deal. The Revision not only takes away from them every shadow of standing ground for their argument on the action (or, as they call it, the mode) of baptism, but it forever destroys some of their favorite arguments on its design. In the following passages, Mark 1:4; Luke 3:3; Acts 2:38, the Common Version represents baptism as being "for the remission of sins," but all the editions of the Revision in these places have "unto the remission of sins." That is, John preached the baptism of repentance "unto the remission of sins," and Peter told the grief and terror-stricken inquirers on Pentecost: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Now "for" sometimes points backwards, meaning "because of" something that has gone before. For example: "To-day John gave the merchant five dollars for the hat he got in January." Baptists and Pedobaptists have eagerly taught that this is the meaning of the word in the phrase for the remission of sins, and that the meaning is, people are baptized because their sins have been forgiven. But lo! these sectarian revisers have spoiled all that; they never represent baptism as being "for remission of sins," but "unto remission of sins." Now "unto" never looks backward, never has this retrospective "because of" signification. "He went unto the house"; the man and the

house were apart, but the going "unto" brought him to it. Just so when Peter told the people to be baptized unto the remission of their sins (Acts 2:38); they were separated from remission, they had not yet gotten to it, their sins were upon them, causing them to cry out in grief and fear; but Peter informed them that repentance and baptism would bring them to remission.

Now what do you suppose our pedobaptist friends will do about this? I am sure I do not know; but I suppose their debaters will continue to go over the Greek concordance, counting how few times the preposition *eis*, here translated "unto," is translated "for" in the sense of "in order to," and how many times it is translated something else. Well, if that amuses them, it does no one else any great harm, perhaps, but I would remind them that they never find this preposition translated "because of" anywhere. Its literal, common meaning is "into"; and, in whatsoever connections it may be used, it always looks forward, never backward.

Another passage in the Revision brings trouble to our sectarian friends. Peter says: "The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which 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 towards God, through the resurrection of Jesus Christ" (1 Peter 3:20, 21). Their favorite words "like figure" have disappeared from the text, and "true likeness" have taken their places. Just as Noah and his family were literally saved in the ark "through water," so now men and women are literally saved in the ark of Christ's Church through water; that is, as Peter explains, through baptism. So all the talk we have heard, based on the word "figure" in the Common Version at this place, about the salvation by baptism being purely figurative, representing a real salvation which previously existed, is now out of date and obsolescent, made so by the great learning of these sectarian scholars. Both the salvations are literal, real; and there is a true likeness of the one to the other in this respect; in both cases the salvation is through water. Noah and his family in the ark were carried over by the water from a world wholly free from them; through the water of baptism believing penitents are transferred from a world in which all are stained with sin and doomed to death into the church, the body of Christ, in which all are free from the guilt of sin. In both cases the salvation is through the water. "There is therefore now no condemnation to them that are in Christ Jesus" (Romans 8:1). In neither case did the water save, but in both cases God saved through the water. In both cases those not in the ark are lost; and in the latter case it is through water we get into the ark; we are baptized into Christ. "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 promise" (Galatians 3:26-29).

Christ is the ark, and when we are in the church, which is his body, we are in him. Paul says, speaking of the Father, that he "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" (Colossians 1:13, 14).

Another passage which the Revised Version spoiled for the believers of the doctrine of "justification by faith only" is John 3:36: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." The Revision has "obeyeth not" where the Common Version has "believeth not." The change emphasizes the doctrine that the faith that saves is the faith that obeys. It is faith "working through love" that avails. See Galatians 5:6. The woman, who had the bloody issue for twelve years, believed if she could but touch his garments she would be made whole; but she was not improved in the least till she touched; then she was instantly healed; and when she had told Jesus all the truth, he said to her: "Daughter, thy faith hath made thee whole" (Mark 5:25-34). Our faith saves us, but not till it moves us to be baptized into Christ.

The second chapter of James is worse than ever for those who believe in justification by faith only, since the revisers have rendered it for us. It was hard on that doctrine before; it is much worse now. Listen to these sayings: "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him?" (Verse 14.) "Even so faith, if it have not works, is dead in itself" (verse 17). "But wilt thou know, O vain man, that faith apart from works is barren?" (verse 20). "Thou seest that faith wrought with his works, and by works was faith made perfect" (verse 22). "Ye seest that by works a man is justified, and not only by faith" (verse 24). "For as the body apart from the spirit is dead, even so faith apart from works is dead" (verse 26). No wonder the sectarians of Pilot Grove think "the Campbellites," as they call us, "now have the Bible translated to suit themselves." But the bad thing about it for their cause is, their own most learned made the translation.

AN EXAMINATION PAPER.

J. N. A.

Below is an examination paper of my Bible class. The class has lately been examined on the Book of Romans. They were asked to state in full the argument of the Book. All who are acquainted with the Book of Romans know that the first eleven chapters contain the argument. The first work done by the class was to commit it almost to memory. This was followed closely by studying each verse in its connection for its meaning. After thus passing over the book twice, we reviewed the whole, requiring each member of the class, with closed books, to give in his own language the argument of each chapter, and also to tell its connection in the argument with the

preceding and following chapters, thus requiring them to know every link, and also requiring them to form the chain as we passed through the book. How well this work was done the reader may judge from the paper below. Without books, notes, or helps of any kind, each member of the class stated in his own way the argumentative portion of the Book, of which examination the paper below is a sample.

If you have never studied the Book of Romans closely, if you will study it now, with this paper as a guide, from step to step, I believe you will be much benefited. This is one reason for giving it to the readers. Another reason is that you may know with what thoroughness students of Potter Bible College do their work. We are concerned but little about the "ground covered" by the student; but we are concerned very much about his mastering the subjects over which he passes. Education consists not in what a man may know, but in the development gained by the effort put forth to obtain the knowledge. Hence we believe in hard work.

This paper would be an excellent one if the writer had had the book before him; but when you remember that he had no book or notes as helps — nothing but his own knowledge of the book — you will indeed appreciate it.

THE PAPER.

This epistle was written by the greatest man of his time to the church of God in the most important city in the world. The theme is "Salvation by Grace Through Faith in Jesus Christ." In this theme, the most important ever propounded for man's consideration, the apostle had full scope for the use of all his varied powers. The manner in which the subject is treated throughout is worthy of its transcendent importance and the greatness of its author. One could not well say more than this.

In speaking of the epistle as the work of Paul, I wish always to be understood as meaning Paul, aided by the Holy Spirit.

After a short introduction, in which he sets forth matters intended to secure a hearing, he begins to prepare the way to bring in his theme. To induce man to submit to God's way required an exposition of the failure of man to save himself. As long as there was remaining to man a single possible hope of saving himself, or a doubt respecting his need of salvation, he would at least be reluctant to turn to God and trust him. To this task the apostle first turns, and accomplishes it with a thoroughness equal to the wisdom of the conception.

He first turns and surveys the Gentile world lying in the depths of the vilest sins. Once they had known God, but not choosing to retain this knowledge, they had turned away from him, and, left to themselves, had gone on from one degree of sin to another. The unstated conclusion of this argument is: "The Gentile needs this plan of salvation of which I am a minister." One part of his task is now finished. The Gentile has been shown to be a sinner, condemnation is upon him, and he is prepared to accept salvation on God's terms.

By far the greatest part of the work still remained. There stands the Jew, ready enough to condemn the "Gentile dog," and saying "Amen" with all the fervor of his soul to Paul's dark picture of heathen shame and degradation. Proud of the traditions of the past, and resting on the law, he stands wrapped in his ragged robe of self-righteousness, and says: "Let the Gentile die, for he is not of Abraham's seed." To shatter his self-confidence required the utmost skill; but Paul was equal to the task. He shows the Jew that in judging the Gentile he had condemned himself, since he, too, had done the same things, and hence could not escape the condemnation of God in the days of the revelation of his righteous judgments. His circumcision, of which he was so proud, had become of non-effect since he did not keep the law; for the real Israelite was not the one who was so outwardly, nor was the true circumcision that which was of the flesh, but of the heart. As the full weight of this argument was felt, the Jew cried out in his heart: "Then what advantage have we?" For ages the Jews had lived on a higher plane than the Gentile. To him had been entrusted the law spoken from smoking Sinai; for him the prophets had ministered. By these and other expressions of God's providence he had been kept comparatively free from the grosser sins to which the Gentile had gone, and so had the advantage of him in the race for Christian perfection in Christ.

While this was true, still he had sinned — had not kept the law — so condemnation rested on him. By a quotation from David he fastened the guilt of sin under the law. Every mouth was stopped, every soul was guilty before God. None had kept the law inviolate; so by works of law no flesh could be justified before God. "All have sinned and come short of the glory of God." The Gentile is condemned by sin; the Jew feels the crushing weight of its guilt; the whole race waits in helplessness the revealing of God's plan — salvation by grace through faith in Jesus Christ. By this plan God can be just and the justifier of the believer in Christ. By his blood he made a propitiation for sins, and through this offering for sins justifies God in passing over the sins formerly committed. Through salvation by faith, apart from works of law, all glorying is excluded, and God is demonstrated to be God of the Gentiles as well as of the Jew. By faith the law is established.

Abraham, who was justified by his faith, is an example of this principle. As his faith was counted unto him for righteousness before he was circumcised, is proof that circumcision is not necessary to justification, it being only a seal of the righteousness of the faith which he already had. He is Father to all who are faithful, uncircumcised as well as circumcised.

Since we are justified by faith, we should rejoice in hope of the glory of God, even rejoice in our afflictions. While sinners, we were reconciled to God by the death of his son, and being reconciled we shall certainly be saved through him.

Sin and death came through Adam and reigned over all, but righteousness and life came through Christ. The law was given to accent sin, and sin

reigned through the law; so grace shall reign unto life through Christ.

While Christians are not under law, but under grace, still they should not sin that grace may abound; for now they are dead to sin, and so should live in newness of life. The one who serves sin shall receive the wages of sin, death; and the one serving righteousness shall receive the gift of God — eternal life through Jesus Christ.

So closely was the Jew attached to the law that argument upon argument, and illustration repeated, were necessary to turn him from that to which he had been bound. Paul illustrates his attitude to the law as that of a woman freed from the law of a dead husband. The Jew had been made free from the law through the body of Christ, and was now free to be joined to him who had been raised from the dead. While the law had killed, there is in it no power to make alive.

There is a continual conflict raging in the man who has determined to do right. The flesh wars against the spirit. Christ alone can furnish the aid by which the spirit may win. For now there is no longer condemnation to the one who is in Christ. By the Spirit he is led, and so manifests that he is a member of God's family, for he has received the spirit of adoption. The Spirit bears testimony with such a one that he is a child, and hence an heir of God, on condition that he suffers with Christ.

But these sufferings are but naught in comparison with the coming glory. Even here all things are for his good, for God is for the Christian, and no external power can separate him from the love of God in Christ.

Paul is moved with extreme sorrow for Israel as he writes his condemnation. Though Israel had fallen, a remnant, according to the election of grace, had accepted Christ. God had always chosen whom he would, having mercy on some and hardening others. Not all of Abraham's seed were included in the promise. Ishmael cast out, Isaac had been counted for the seed according to the promise. And of the two sons born to Isaac, the elder served the younger. Israel, it is true, had been rejected; but was there not good reason? Through ignorance of God's righteousness, in a vain effort to establish his own righteousness, he had not submitted to Christ, who was the end of the law for righteousness to all believers. God is no respecter of persons, and is rich unto all that call upon him. If Israel had fallen and given place to the Gentiles, did not Isaiah and Moses predict as much? Israel had not been cast out because of enmity toward her. The remnant chosen through the election of grace is an indication of God's continued love for him.

Because of unbelief, branches had been broken off and new ones grafted in by faith. Through the fall of the Jews, the Gentile had been brought nigh to God. God had overruled the disobedience of the Jews to his own glory and to the salvation of the Gentiles. The argument is concluded. Justification by grace through faith in Jesus Christ has been established. As the apostle's mind went back over the

means which the Almighty had for ages used in preparing the world for this plan, the utter helplessness of man, a captive to sin, and the perfect adaptation of grace to meet every requirement, he breaks loose from the restraints of argument into rapturous exclamation. This plan, so ably set forth by Paul, surely justifies the triumphant shout with which he closes: "O the height and depth both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past tracing out!"

SALVATION BY FAITH.

NO. II.

R. N. GARDNER.

We learned in last week's issue that the only way a man can be saved is to walk by faith; that to walk by faith means to do as God directs in his word; that the only way we can determine whether we are pleasing God is when we are walking by faith; and that every act of religious worship must be by faith. In this article we wish to emphasize more this principle. • In the light of Bible teaching, nothing can be of more value to a man than to walk by faith. It is a principle that, if followed, will make all Christians united, as Christ prayed for us to be. It will stop all divisions and parties in religion. It will transform us into the nature of Christ and make our lives like his. It will cause us to contend earnestly for all Bible principles, and submit to our brother where no principle is involved.

Many professed Christians object to following this principle, because, they say, it gives them no liberty. They think that it is too binding to one's freedom to so closely adhere in everything to what is written. They must have what they call "Christian liberty." Let me suggest to all such that the only liberty that is worthy the name is the liberty obtained by strict adherence to this principle of walking by faith. In other words, there is no liberty except the liberty that comes by strict adherence to God's revealed will. All other so-called liberty is taken in spite of God's protest, and is really no liberty. It leads into bondage and brings punishment even in this life. The liberty to lie is only a path to slavery, and the man who habitually lies is a very great slave; so of the thief, murderer, or drunkard. They are in bondage to sin, the worst kind of bondage. The liberty to put instrumental music in the worship is liberty given by the devil, and not by God. It leads to slavery, and those who do such receive their punishment even in this life, and just as certainly as the liar.

This very spirit that clamors for the so-called "Christian liberty" prevents spiritual growth, deprives one of the peace of God which passeth all understanding (Phil. 4:7), and hinders the reception of the "word which is able to save the soul" (Jas. 1:21).

Away with the "Christian liberty" that the present age is clamoring for. It brings sorrow, strife, division and bondage, and will lead one at last to the regions of the lost. Yea, the "digressive" spirit pos-

sessed by the leaders will lead them to hell. Don't condemn such a harsh expression lest you encourage them; they ought to know where they are going. When the proper time comes they will force an organ into a congregation when they know it will cause division, and drive out the old godly gray-headed members who have given their lives to the upbuilding of the congregation that they are now being driven out of. Avoid them as you would the venom of a serpent. Free your congregation of them. If you do not, they in time will drive you out by their doctrines from the devil. Give them no more encouragement than you would a thief, have no more fellowship with them than you would a murderer.

I want no such freedom that will cause me to do anything, even though innocent in itself, that will cause division in the congregation. "So then let us follow after things which make for peace, and things whereby we may edify one another. . . . It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth" (Rom. 14:19-21). Give me the freedom for which Christ made us free. (Gal. 5:1.) "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" (John 8:32). "If Christ has made you free, then you are free indeed" (John 8:36).

* * *

But to return more directly to the subject of salvation by faith. To be saved by faith includes the performance of everything that God has commanded, and excludes everything he has not commanded. So a truly faithful man is a power for good in any community. But to be truly faithful means to be very conscientious even in what most people call little things. To illustrate what seems to be a little thing in the estimation of most people, I refer you to the matter of a Christian's duty in regard to singing in the congregation, when assembled for worship. It seems that this part of the worship is too much neglected by the majority of Christians. We know very well the condemnation that rests upon those who add to the congregational singing the paid choir and the organ. How much less is the guilt of those who refuse to sing?

"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16). (See also Eph. 5:19.) These passages make it the duty of Christians to sing. But judging from the practice and teaching of the brethren, it seems to be the general impression that it is no special duty to sing. I know of very few congregations that have congregational singing at all, for usually there are but a few sisters and a brother or two that sing, making melody in their hearts to the Lord. Many church members think that if a few will sing, that will be sufficient, and so they sit back in time of worship and take no part in the singing, making the plea, "I can't sing." I have heard vocal music teachers, and many others also, say that nine out of every ten of those who claim they can't sing, can learn to sing.

I do not doubt but that there are a few exceptions, and of course God does not require impossibilities of any one; but no one should make that plea until after he has made earnest efforts. It took a year or two for us to learn to talk by practicing every day; so it may take years to learn to sing. It seems to me that Christians should assemble for the purpose of learning to sing, to make melody in their hearts to God, and never cease in their efforts until they can have congregational singing.

Is it not possible that those who sit back and refuse to sing may be responsible in many instances for the introduction of instrumental music in the worship? There is no doubt but that the organ is introduced into many congregations to make the music more attractive; while if the whole congregation had sung with the "spirit and understanding," and with a heart overflowing with love and praises to God, no improvement in the music would have been desired. In fact, none could be made.

Brother, if you refuse to sing, you are as unfaithful as the one who advocates instrumental music in the worship, and are just as guilty in God's sight. "The Lord, in his wisdom, has appointed music as a part of our worship. It is good. It is beautiful. So much so that it is to be a part of our enjoyment through eternity. When employed in the worship of the saints, it is calculated to devotionalize our hearts; prepare us to receive with meekness, doctrine, reproof, correction, exhortation; cheers our drooping spirits, promotes our cheerfulness and happiness. . . . Learn to enjoy the cultivation of everything that tends to perfect the worship and making yourselves better Christians, and you will not yearn for the pleasures the world furnishes for those who have nothing to do."

This matter of taking part in the singing is no little thing. You can not refuse to sing and adhere to this great principle of walking by faith. If we can not sing, it is our duty to learn to sing, that we may be able to worship God in this respect. When you read this, will you pass it carelessly by? "When the Son of man cometh, shall he find faith in the earth?" (Luke 18:8).

Another "little thing" about which church members lack devotion and faith is the position which is assumed in prayer. At some places it is popular to bow the head, at others it is popular to stand on the feet. In the New Testament examples, when Christians met and took a position to pray, they never just bowed their heads or stood on their feet, but they invariably kneeled. When Paul was about to leave the elders of the church at Ephesus, "he kneeled down and prayed with them all" (Acts 20:36). Pursuing his journey, he came to Tyre, and when about to leave there, he kneeled down with those who brought him on his way and prayed. (Acts 21:5.) There is no example of where any New Testament Christians, when assembled, ever took any position except to kneel. Are you willing to follow their example? This principle of walking by faith will make one submit completely to God's will, and if the New Testament Christians kneeled to pray, the faithful

will kneel now. If a Christian refuses to sing in the worship, and refuses to kneel in prayer, after he finds that the New Testament teaches these two doctrines, you need not be surprised to hear of his turning away entirely from walking by faith. It will not do to say, "It makes no difference." May the Lord's will be done, and not ours.

HAPPINESS.

R. C. BELL.

The little child, if left alone, will spend its time in play with its toys. From morning till night the little one is busy with dolls or marbles, or is engaged in innocent games, running here and there as free and guiltless as the birds of the air. The child is wrapped up in its toys and play; free from care and responsibility. How delightful is the child-world! How we all look back with pleasure upon the days spent in the early morning of life with naught to mar their pleasure. Most of us can remember the great loving heart of the mother who eased every pain, kissed away every childish sorrow, and entered into every childish feeling. When we return to these scenes, we almost wish we were little boys and girls, back at the old homestead again. We again would enjoy the romps and fun of the by-gone days. The little child lives a full life; it has all its desires; it imagines no joys and pleasures other than its own. When you tell such a child that in a few years it will no longer enjoy dolls or toys or play, it can not understand. It does not see how anybody could fail to find satisfaction in such a delightful world. Neither can it see pleasure in the things that bring us pleasure. It does not know that as its little body and mind grow, its standard of pleasure will change also.

By and by the children have grown to maturity. Now they see that the standard of pleasure varies with age. It is true that they no longer enjoy the playthings of childhood. What was once very interesting to them no longer attracts. They are living in a different world, and now enjoy what was once very distasteful to them. Young people, as a rule, find their pleasure in the whirl and gayety of society. If they can gratify the animal side of their nature they are satisfied and contented. They are no longer innocent and pure, as once they were; but now their standard of pleasure is such that they often are led into sin and crime. They are still seeking happiness, however, and will continue to do so as long as they live. If young people still thought that toys would bring happiness, they would still play with them. Neither can they realize that soon they will no longer find pleasure in what satisfies and brings pleasure. Man can not see very far ahead.

In middle life, people are still seeking happiness. Again their standard has changed, and they no longer seek it by the same means as they did when young. As a rule, men of forty or fifty care little for the frivolities and passing fancies of society. They are satisfied now in acquiring knowledge, in the making of money and in providing for their families. When

you tell a young man of twenty that at fifty, what he enjoys now will be distasteful to him, and that what seems very dull and unpleasant now will bring pleasure then, he can scarcely understand how it can be.

In old age, still men wish to be happy; but again, what once gave them pleasure can not do it now. During the first periods of life, man may get a kind of so-called happiness from these worldly pleasures, but it is very unsatisfactory. There is something in man that sighs for other than earthly things. The man of three-score and ten, who has only worldly means to make him happy, is indeed to be pitied. The evil days and the years have come in which he can find no pleasure. He must see that all is vanity and that his life is a failure. It is strange that mortals will not learn that the object of this life is to prepare for the next, and without this preparation "'tis all a cheat." It is very strange that all, even the aged, hope to get pleasure "from the dregs of life," when they could not get it from "the first sprightly running."

"None would live past years again,

Yet all hope pleasure in what remain."

There is no happiness nor even pleasure for the old who are not Christians.

The only way to be happy is to be good. Doubtless Christ was the happiest man that ever trod the earth, because he was the best. The happiest man on the earth to-day is the one who is most nearly like Christ. In all riot and revelry there is an uncomfortable feeling and the sting of conscience, but no happiness. "Remember also thy Creator in the days of thy youth. . . . This is the end of the matter: all hath been heard. Fear God and keep his commandments, for this is the whole duty [happiness] of man. For God will bring every work into judgment, with every hidden thing, whether it be good or whether it be evil." Whether sick or well, rich or poor, the man who keeps the commandments of God is a happy man. Real happiness is abiding and eternal; consequently we never use it in the plural. For the young, the middle aged and the old, the standard of happiness must be duty. The standard of pleasure varies with the age of the person, but the standard of genuine happiness is unvarying. In the pathway of duty alone can happiness be found.

Sometimes people say: "I don't see how I can enjoy heaven when I get there, for I know that some of my friends and loved ones will not be there." A mother says: "If I knew that all my children would be lost, I had just about as soon be lost with them as not. I know that I would be miserable without them."

Infidels make this point against the religion of Christ. They say that it requires the husband to forget the wife, the parent to forget the love of the children, and the children to forget their parents. This is a hard question, but does it not help, to suggest, as an illustration, the changing standard of pleasure in this life? The child can not understand how it can get pleasure out of the things that men enjoy, because it is not sufficiently developed. In the same way mortals, because they are not sufficiently developed, can't understand how the redeemed can enjoy

some things. Again, the man can get no enjoyment at all from childish toys and games. He has forgotten childish things; he has out-grown all such. Perhaps in heaven God's children have about the same relation to their earthly life as the man here has to his childhood. We know that the marriage relation is abolished in heaven, for Jesus says: "For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven" (Matt. 22:30). The relations of this life are to be swallowed up in the relations of heaven. The earthly families are to be swallowed up in the great family of God's redeemed children. We can not understand how that can be, perhaps; but just remember that neither can the little child understand how we enjoy the pleasures of men and women. Such things need not concern us, for if we do our duty all will be well throughout time and eternity. If we please God, we shall be happy whatever changes we undergo in the process of development begun here on earth. We shall be like him, and whatever pleases him will also please us. We must submit to God here on earth, and say: "Not my will, but thine be done." After learning this lesson here, surely it will not be forgotten in heaven. Happiness is submission to God. Submission is happiness.

THE MINISTRY OF CHRIST.

NO. I.

F. W. SMITH.

"The wilderness and solitary place shall be glad; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1). That this beautiful imagery refers to the ministry of Christ and the marvelous changes wrought in a sin-cursed world by the influence of his teachings, will not, I believe, admit of a doubt. No such transformations as represented in this text occurred before the advent of Christ in the person of Jesus of Nazareth, although the world could boast of its learned men who had gathered knowledge from every source of nature. There was nothing in the systems of human philosophy to educate the soul and develop the higher nature of man. To be sure, there was much to broaden the intellect and minister to man's external wants, even leading some to practice good morals; but in so far as ministering to the soul, lifting it into realms of faith, hope and joy, they all fell short. Nothing but the principles inculcated by Christ, who is the great Teacher, can meet and satisfy the longings of the soul. To turn from these in search of soul rest is like a child crying for bread in a land of absolute famine. We reason, therefore, that the only principles which serve as a safe and sure basis upon which to build our national and individual life is that drawn from the ministry of Christ. To build wisely, we must build safely; and to build safely, we must build upon Christ.

THE INFLUENCE OF HIS MINISTRY.

1. We may not know to what extent it has prevailed, but it is destined to fulfill the following divine predictions: "And the stone that smote the image

became a great mountain, and filled the whole earth" (Daniel 2:35). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters that cover the sea" (Hab. 2:14). "The kingdom of the world is become the kingdom of our Lord, and his Christ, and he shall reign forever" (Rev. 11:15). I believe it will be generally conceded that these Scriptures refer to the kingdom which Christ inaugurated, and its influence in the earth. This being true, we can safely anticipate a universal empire of spiritual rule, presided over by the glorified Redeemer. This does not embrace the kingdom in its final or triumphant state, for there Christ himself shall be subject to the Father. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father, when he shall have abolished all rule and all authority, and power" (1 Cor. 15:24). "And when all things have been subjected unto him, then shall the Son himself be subject to him that did subject all things under him, that God may be all in all" (verse 28). These passages make it plain that before Christ surrenders to the Father his rulership, his dominion will include the whole earth. As to whether that dominion contemplates the subjugation of every soul on earth to his authority admits of some debate. It is claimed by some that this universal dominion means simply and only that the governments of men will be so permeated with and influenced by the principles of righteousness as to be considered under the control of Christianity, without being citizens of Christ's kingdom. To meet this, others claim that the universal reign of Christ will not take place until what is called the millennium age, when his rule on earth will be absolutely over every soul. These are, in a measure, speculative questions, in which I do not care to participate, but freely express my belief in the statement that the reign of Christ will be absolutely complete at some time before he ceases to be King. All authority and every opposing power shall be abolished before he delivers up the kingdom to the Father.

2. In further consideration of the influence of his ministry, I claim that all the moral and civilizing forces operating in the world have resulted, directly or indirectly, from the gospel of Christ. There is not a nation on earth enjoying the fruits of civilization and the blessings of material progress but is indebted to the leavening influences of Christianity. The force of this claim can be clearly seen by a comparison of those who have accepted the gospel with those who have never come under its influence. China and Japan are notable illustrations of this fact. The principles of righteousness do not only affect the lives of men in a moral and religious way, but has a noticeable effect upon the land they cultivate, the stock they raise and the houses they build. In other words, everything is elevated and made better under the revolutionizing power of the gospel.

3. Let us consider these facts in the light of the condition of the world when Christ begun his work, and see whether such sweeping claims are well founded. "For, behold, darkness shall cover the earth, and gross darkness the peoples, but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:2). The context shows clearly that

s prophecy relates to the moral condition of the world at the advent of Christ; and this passage, taken in connection with the first and third chapters of Romans, gives the darkest picture of moral depravity the world ever witnessed. It would have seemed a hopeless undertaking upon the part of the meek and lowly Nazarene to dispel this darkness and elevate to the plane of even respectable life the nations of earth; but he began his work without seemingly the slightest discouragement or lack of confidence in the final outcome. Nineteen centuries have recorded history for the world, and how stands the Man of Galilee? The system he inaugurated has witnessed the rise and fall of empires, and is more powerful to-day than ever. His gospel is being read and preached in nearly every known tongue, and the principles he taught are molding more and more the nations of earth. Surely a man who in this country rejects Christianity is either impervious to facts or wholly disregardful of his soul's interests. The conquests of Christianity are plainly visible upon every hand, and while much has been accomplished in the way of enlightening the nations, still the cry comes from many quarters for the Bread of Life. Christ has embraced within his field of operation the entire race of man, regardless of color or environments. He could not do otherwise, actuated as he was by the spirit of love. His loving and sympathetic heart runs out after the whole world, and if the world would act in harmony with his will, not a son or daughter of Adam's race would be lost.

HOW DOES GOD ANSWER PRAYER?

J. M. M'CALEB.

As in regard to Providence, so in regard to prayer, there are two views. One is that prayer is only reflexive, and simply helps one to bring himself into more complete harmony with God's fixed laws. One answers his own prayers by working to that end. The other is that God actually does something for his children that they can not do for themselves, because they ask him, which he would not do if they did not ask him. Like the question of providence, the second view includes all in the first, and more. Prayer is reflexive, putting one into a better state of mind; and also in many instances our prayers are answered in part by our efforts. But just as faith saves us, but not faith only, so prayer is reflexive, but not reflexive only.

None will contend that prayer is only reflexive in regard to forgiveness. John says: "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:8). Peter told Simon to repent and pray the Lord, if perhaps the thought of his heart might be forgiven him. (Acts 8:22.) Jesus taught his disciples to pray: "Forgive us our debts as we forgive our debtors" (Matt. 6:12). God actually ceases to hold our sins against us when we repent of them and ask forgiveness. This is something which God does that man can not do for himself. Is this true in regard to temporal things? It was true anciently,

"Is it not wheat harvest to-day? [An unusual time for rain in Palestine.] I will call unto Jehovah, that he may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of Jehovah, in asking you a king. So Samuel called unto Jehovah; and Jehovah sent thunder and rain that day; and all the people greatly feared Jehovah and Samuel" (1 Samuel 12:17, 18). Hezekiah had a severe carbuncle and was "sick unto death." He prayed the Lord, and he answered his prayer, extending his life fifteen years. (2 Kings 20:1-7.) While this did not exclude natural remedies, it was a direct answer to prayer. The subject, then, is narrowed down to the point as to whether God bestows temporal blessings now when we ask him.

Jesus says: "After this manner therefore pray ye: . . . Give us this day our daily bread, and forgive our debts as we also have forgiven our debtors." Now, in the forgiveness of sins, while one must put himself right before God in order to be forgiven, there is nevertheless an act on the part of our heavenly Father in forgiving our sins, an act that we can not do for ourselves, and that he would not do for us if we did not ask him. So, also, in regard to our daily bread, else there would be no need to ask him. If the child of God and the child of the devil get their bread in the same way and no other, then there is no room for the asking. If natural strength and access to the soil or the trades be all that God has provided for any, it would be out of place and useless to ask him for any temporal good, for we already have all that we can hope to receive from him. All we have to do, like a line of soldiers drawing their rations, is to fall in line with fixed laws and get our portion. It is meted out to all alike, and there are no special favors. There is a custom in Japan of saying: "O-ka-ge-de," "by your honorable shadow," I have received such and such a favor, when as often as otherwise the one to whom it is said had nothing to do with the matter. It is only a sort of politeness, and everybody so understands it. Prayer, it seems to me, is regarded by many in the same way; it gets to be a kind of politeness to God. We, from habit and long standing custom, get to feel that it would look bad not to recognize God in our temporal blessings; yet in reality we do not believe he has anything to do with them.

It should be noted that both temporal and spiritual blessings are provided on the same condition, the one condition of asking. The only mark one should set for himself is *duty*. If he lives up to this, God's promises, both temporal and spiritual, are assured to him for the asking. If duty calls him to the soil and he plows for the glory of God and the salvation of men, the Lord will multiply his seed for sowing and increase the fruits of his righteousness; if it be to proclaim Christ both in word and doctrine, giving himself wholly to it, still God's promise abides him, "and all these things shall be added unto him."

James says: "Ye lust and have not; ye kill and covet, and can not obtain; ye fight and war; ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures."

There are two reasons clearly stated here why we do not receive temporary blessings: one is, we do not ask; again, we ask amiss, that we may spend it in gratifying fleshly lust. But in case one be following God and doing all things for his glory, the import of the language clearly is that these things will be granted when asked for. It does not say ask, and then set about trying to answer your own prayer, and help God out in making good the promise. This was Abraham's mistake in regard to a son; but ask, and keep straight ahead in the line of duty, and, even though such a course may seem to conflict with business methods and financial interests, the Lord will see to it that the promise is made good. Nor is this a mere theory or an abstract explanation of the Scriptures; it is corroborated by the experience of all who have faith enough to act upon it, which lends strength to this view of the Scriptures as being correct. Nor let any be discouraged by supposing that only those who are absolutely perfect can thus claim God's promises. "Elijah was a man of like passions with us," yet God heard his prayers. "Like as a father pitieth his children," so we, though imperfect, may find favor in his sight.

But the difficulty that stands in the way of many is unbelief. Their prayers are ineffectual, not being mixed with faith. When they ask our Father to do a thing, they don't expect him to do it; when they ask a blessing, they don't believe he will grant it. Prayer is empty; it comes in the family routine, or as a part of the church services, and it would look bad to leave it out. But that God will do anything in consequence of their asking they do not believe. Prayer, in the conception many seem to have of it, might as well be offered to a stone wall as to God.

BREAKING BREAD.

W. JASPER BROWN.

I have read Bro. Barnes on the above subject with interest, pleasure and profit. I think it the best I ever read on the duty of Christians in that one thing, and I wish all Christians could read and meditate on it.

But in regard to Bro. Harding's quoted statement and Bro. Barnes' indorsement, I can not give my assent to its correctness. I do not think the statement harmonizes with man's relation to his fellow man. Man wears the divine image. Facts prove him to be in a measure the intellectual, the volitional and the moral likeness of God. Man reflects something of the infinite attributes of God in intellect, in moral qualities and in the freedom of will. The intellect is capable of taking a mental picture of everything in the universe. Man has the creative faculty. The bird makes its nest, man creates. The sculptor takes the huge stone in its native state, and in his hands it assumes the form of creative genius. He makes it mean more by making it less — by putting an idea into it. The material universe is simply the creative thought of God taking form. This power belongs alone to God and man.

As to the infinitude of man's moral nature, let us reflect for one moment on the possibilities and conquests of the heart. Do we love others less by loving our friends more? Do we love God less by loving man the more? The reverse of this is taught in the Scriptures: "If you do not love your brother whom you have seen, how can you love God, whom you have not seen?" This is based upon the supposition that man is created in the divine likeness. The relationship between father and son implies consanguinity, likeness, similarity of nature. God made the stone, the lily, but he is the Father of man.

Every kindly act proceeding from the affections deepens the capacity of the moral nature for greater acts of love; and, therefore, we see that the moral nature of man partakes of the infinite character of the moral attributes of God.

It has long been the notion of mistaken religionists that the love of God is manifest by hatred of man. We learn to love God by first loving man; we can only learn to respect and reverence God by respect and reverence of the same qualities in man. The child first learns to love its parents; next extends something of parental love to others, then to God. The child does not first love God, thence descend. "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

The passage, "Let the dead bury the dead," is often misapplied. The man's father was not certainly dead; it seems to be the case of one who was rather anxious to follow Jesus, but was not ready just then; he wanted to wait until his decrepit father was decently put away and he got his part of the inheritance. Perhaps it was the case of an old, dependent father, and an affectionate, faithful son. There is nothing reproachful in the reply of Jesus. His father would not want for the help and courtesies due one in his condition; the other members of the family, or neighbors, or members of the lodge, who were dead to the appeals of self-sacrifice, would take care of him. He needed men just then to assist in his work of soul-saving.

To hate father and mother can not mean more than to disregard the most affectionate appeals that blindly involve us in sin and deter from the service of Christ. We must say with the Master, when love blindly entreats not to die for the cause of him who said, "Get behind me, Satan; thou art a stumbling-block to me."

To sin against a weak brother is to sin against Christ. "The reproaches of them that reproached thee fell on me," and the reproaches of them that reproach his people fall upon him. We can only show our attitude toward Christ by our attitude toward his people. Love to Christ means more love for man. The fatherhood of God means the brotherhood of man and the sisterhood of woman. You can not offer sacrifices to God until you have made amends to injured brethren.

There is nothing wrong in rendering respect to the dead. The Lord's day in last April that my venerable father lay dying, I did not go to the house of God, but remained at the house of mourning. Did I do wrong? The priests would leave starving or

dying parents to go to the house of God; and Jesus writes on the sacrifice, "Corban."

But it is a grievous sin for Christians to leave the worship of God and attend the funeral of any one when it is not done as an act of respect to a servant of God. If done because the deceased is a brother Mason, it is sin. "He that receives a prophet because he is a prophet shall receive a prophet's reward; he that receives a righteous man because he is a righteous man shall receive a righteous man's reward; he that gives a cup of water to a disciple of mine, because he is a disciple, shall receive a disciple's reward." He is a man of spiritual discernment, and recognizes the relation that exists between the disciple and Jesus as the motive of the act of hospitality; hence God is honored and the man will be rewarded.

I have no criticism to make of Bro. Barnes' article, but again commend it to all, and pray that it may do much good.

Bloomington, Ind.

FORGIVING.

L. O. HINTON.

In the teachings of Jesus our Savior we have this command from him: "Thou shalt love thy neighbor as thyself." And it is of equal importance with "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Jesus says it is like unto it. One is our duty to our fellow man, the other our duty to God. But when we remember that Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and "Inasmuch as ye did it not to one of the least of these, ye did it not to me," we can see why the command to "love thy neighbor as thyself" is as necessary for us to obey as to "love the Lord thy God."

In the great judgment scene described by Jesus, where he himself sits as King, the rewards and punishments of the future life are made to turn upon how we have treated him by our treatment of the least of his disciples. The Jews thought it was right to refuse food to his own father by saying, "It is Corban" — a thing offered to God — thus setting aside the plain command of God, to "honor thy father and mother."

Our duties to men are really a part of our duties to God.

Why must I love my neighbor as myself? Is it because of personal utility? Then I ought to love my neighbor as myself because it will benefit me — that is, because I love myself better than my neighbor. Nay, I must love my neighbor as myself, because I am a child of God, whom I must love with all my heart; more than my neighbor and more than myself.

Jesus not only tells us what we ought to do, but shows us by his own life an inspiring example, satisfying our noblest ideal of morality, and yet conforming itself to the conditions of our own life. He had passions and appetites the same as we, yet he was ever ready to help those that needed help, even when

he himself had not where to lay his head; and even his worst enemies, those who took his life, he prayed for, and asked his Father to forgive.

In sinful beings self-love constantly tends downward toward selfishness. The remedy is to keep it balanced by love of our neighbor, while love to God will entirely overcome it.

Some, like a certain lawyer we read about, may ask: "But who is my neighbor?" In the parable of the Good Samaritan, Jesus tells us it is he who needs our help, whether he be friend or foe, rich or poor. Whenever we see need, we see a neighbor. Benevolence is the golden fruit of every true Christian man or woman. Inseparably connected with love is forgiveness. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another if any man have a complaint against any; even as Christ forgave you, so also do ye" (Col. 3:12, 13). Then we are to forgive one another the same as God has forgiven us. Are we ready and anxious to forgive those that wrong us? Do we go to our offending brother and plead with him in tears as we would a son who was going into danger where he would lose his life, and try to get the one who did us wrong to repent, so we could forgive him? If we do not and say, "Well, he must come to me and repent of his wrong before I have to forgive him," we are not forgiving one another the same as God hath forgiven us. Did God say to his Son after man had trespassed against him, "Man has trespassed against us and treated us wrongfully. If he wants us to forgive him, he will have to come to us and repent of what he has done. I am not going to plead with him to come and repent just to get to forgive him"? Instead of saying that, he has been pleading with man ever since he trespassed against him to repent, promising not only to forgive all his sins, but to reward him also. When he could not get man to repent, he even left his throne in heaven in the person of his Son to plead with him. Are we as anxious to forgive those who trespass against us? Do we manifest that love for one another that our heavenly Father does for us? If we do not, our heavenly Father will not forgive our trespasses, though we ask him. "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).

So it is useless for us to pray and expect God to hear us if we have anything against a brother we have not forgiven him. Do we realize, when we are angry with a brother for a little offense and refuse to forgive him, that God on that account will refuse to forgive all our trespasses? In answer to Peter's question, "Lord, how oft shall my brother sin against me and I forgive him?" Jesus tells him, "Until seventy times seven," meaning there is no limit, and then goes on to give a parable showing how much greater

our debt to his heavenly Father is than our brother's debt to us. "Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon one was brought unto him which owed him ten thousand talents, but forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion and loosed him and forgave him the debt. But the same servant went out and found one of his fellow servants which owed him a hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet and besought him, saying, Have patience with me and I will pay thee all. And he would not, but went and cast him into prison till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me. Shouldst not thou also have had compassion on thy fellow servant even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses" (Matt. 18: 23-35).

We will read this parable and wonder how any one could be so unmerciful as to treat a fellow servant that way. But do we not do the same or worse when we refuse to forgive a brother his trespasses? Our King has sent his only Son to offer himself a sacrifice in order to pay the debt we owed, that was so great we could not pay. The debt we owed is compared to ten thousand talents, while that which we have against a fellow servant is compared to but a hundred pence. Will we be so unmerciful as to forget all the Lord has done for us and not be willing to forgive what little a brother may have wronged us? We should be anxious to forgive his wrongs, seeing we have had so much done for us. "Be ye therefore merciful, as your Father also is merciful" (Luke 6: 36).

We are all mortal creatures and have our faults. None of us are perfect. Let us realize we are all brethren, and if a brother has one fault, we have others that probably are as great or greater in the sight of the Lord. It is our animal passions that cause us to hate one another and hold malice. This life is given us to prepare for the life to come, where we will have no evil passions. If we will not overcome them in our lives here, we will not be prepared to enter that other life, and hence will have our part in the second death. Then let me, in Jesus' name, plead with you, my brother, my sister, to be kind to one another, be merciful, and to love one another. Even if you do think a brother has wronged you, we can well afford to pass it by and ask God to have mercy on him. All the wrong we will have to endure

what few days we live here will be nothing as compared with the glorious life we shall live hereafter.
Spencer, Ind.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Brother Jesse Bunn, of Byerton, Ill., spent Tuesday, March 17, at the Bible College. He has been a student at the Nashville Bible School for the last two sessions, and is now on his way home. He will take advantage of the opportunity to attend the debate at Sullivan, Ind., between Clark Braden and E. G. Denney.

While on his way to Nashville to conduct a meeting at the Nashville Bible School, Bro. George Klingman stopped at Potter Bible College, and lectured to the students on Monday night, March 16. His talk, as usual, was interesting and instructive.

In last week's WAY we endeavored to show, in a general way, the duty of the preacher in regard to an education. The conclusion we reached was, that while the Bible is his guide-book in all matters of religion, yet in order that he may be "a workman that needeth not to be ashamed," at least two things are necessary. First, he must be able to interpret the Bible correctly; and second, he must present the teaching in a manner that will make a lasting impression upon the hearers. Hence, any course of study he can pursue that will aid the preacher in the interpretation, defense or presentation of the Scriptures should not be neglected.

There was a time when it was not so important that the preacher should be a man of general education, aside from a knowledge of the Bible. When the mass of the people were deficient in education, they did not notice the faulty speech and uncouth manner of the preacher. If only he could tell them something they had not known, something they had not been able to comprehend, he was looked upon as a being of a higher order, a man of extraordinary intelligence. This was true in many instances of the pioneer preachers of the Reformation, who, though they had little education outside of the Bible, yet by confining their labors to the uneducated, they were able to accomplish a grand work. But let us not conclude that they could not have been greater factors in the Reformation if they had been possessed of superior educational advantages, for it must be admitted that nearly all of the great reformers have been men of education. Neither should we conclude that these same men would be able to accomplish as great a work if they lived in our time. We must remember that the educational standards have been greatly altered, and to-day the majority of the people even in remote and sparsely inhabited districts are being educated. The man who, three-quarters of a century ago, could stand in the log school-house and stir the hearts of his little audience of mountaineers,

would be almost wholly ineffectual before the average audience of to-day. His rough manner, his awkwardly constructed sentences, and his errors in grammar and diction would distract the attention of the audience, so that no matter how good his thoughts might be, their force would be lost upon the hearers.

Granting, then, that the educated minister has an advantage over the uneducated, the question is raised, What should be the nature, and what the extent of the studies that one should take up in order to fit himself for effectual service as a preacher of the Gospel? How far should we go in the study of English? Is the study of the sciences of any value? Should we spend any time in acquiring a knowledge of Latin, Greek or Hebrew? Or need we know anything of history, geography or civil government? These questions we shall attempt to answer in the next issue of THE WAY.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

THE HIGH DIGNITY OF THOROUGH WORK.

EDWIN MARKHAM.

Who puts back into place a fallen bar,
Or flings a rock out of a traveled road,
His feet are moving toward the central star,
His name is whispered in the gods' abode."

When, a few years ago, the late Colonel George E. Waring took charge of the street-cleaning department of New York City, he found the street cleaners doing their work in a careless, carnal, joyless fashion. There was no mind in their muscle, no heart in their handiwork. The men were ashamed of their calling. They went at their work in sloven clothes, with slouching gait, feeling that they were the scavengers of the city, the rejected of men.

Here was labor divorced from ideality. Colonel Waring knew that some ideal light must be made to shine from even the meanest work,—that the worker must have some joy and pride in his toil or his work is a failure. Or, more tragical still, the man himself will be a failure.

What did Colonel Waring do,—the man of heart and imagination? Not all that could be done,—not all that ought to be done. But he did something. He called the street sweepers of New York before him, and, with a fine enthusiasm that was infectious, he fired their minds with a sense of their high mission to the city; he made them feel that they were verily the Knights of Cleanliness, the Custodians of the Public Safety, the Guardians of the Public Health. He especially called them to the duty of defending the little children of the metropolis from the wolves of disease.

The words of Colonel Waring stirred the hearts

of the workers. For the first time they saw themselves entrusted with a great treasure; felt themselves lifted to a place of dignity and honor; knew themselves to be valued and honored by at least one man of worth and distinction.

Colonel Waring dressed his men in white uniforms, symbolic of the purity that was to be their aim in all their labors. We all know the result. With this ideal in their hearts and this man as a center of energy, the workers went out like a white army; the atmosphere clarified, the death-rate went down, New York became, perhaps, the cleanest city in the world.

These men labored at the most humble and thankless work, with some feeling of their partnership with the purifying and protecting powers of the universe. In a degree they worked as gods, not as stolid and joyless hirelings of the hour.

So all true life is more than a deep necessity laid upon life,—more than a precious discipline laid upon the soul. Necessity and discipline,—these words are too cold and too hard to express the loftier beauty in the face of Labor. It is more than these: it is a sacrament, a communion with God.

"If you would avoid uncleanness and all the sins," says Thoreau, "work earnestly, though it be at cleaning a stable." No work that is sincere and useful is barren of divinity. "Work is worship," was a deep saying of the old monks. "What would you wish to be doing?" some one asked a wise man, "if you knew that you were to die in the next ten minutes?" "Just what I am doing now," was the significant reply; although, at the time, the man was neither praying, nor singing hymns, but was merely feeding a horse. This philosopher knew that the path of service is the path of safety. He saw his work lit up by the ideal. Work is dull indeed unless we can see upon it some light from the skies:

Not only should all work be done in this high spirit, but it should also be done in joy. Every work of a man should be tinged with the warm color of his heart. No work is true work unless joy is builded into it.

In all worthy work there is a dignity that crowns the man, a dignity that draws the lowly human worker into touch with the Divine Worker. In every true labor a man must take hold of a lever upon which is also pressing the hand of God. Every human work is a door through which some world force presses into activity. Man sets his mill-wheel against the moving waters that flow out of the treasuries of God. He slants his sail against the eternal winds that rush out of the chambers of the sky. He drops the grain into the furrowed field to await the rains of the sweet heavens and the smiling invitation of the sun. He sets up his tuned pillars, and the unfettered lightnings carry his words across the wireless void.

Thus man is always dealing with forces vast and mysterious,—forces great as himself. Let him think well of his lofty business on this planet. Let his soul stand erect in noble joy, though his body be bowed. This is no mean thing that he weighs with his brain, or shapes with his hand. He is molding the very stuff that God handles in the secret chambers. He plays and struggles with the very forces with which

the young deities have wrestled and tried their radiant strength since Chaos was.—In Success.

THE LIFE HARMONIOUS.

Dr. J. H. Kellogg, the well-known head of a great sanitarium and editor of *Good Health*, speaks eloquently of the harmonious life in the last issue of his periodical. He says:

"The human body may be represented as an instrument, a harp of a million strings, at which two players preside, the one human, the other divine; the one fallible, erring, the other infallible, unerring. When these two players move in harmony, the song of life is sweet and harmonious; when the human player strikes even one discordant note, the harmony is broken, the melody is spoiled. The one thing needful for success, for happiness in life, is to live in harmony with God, to keep 'in tune with the Infinite,' to make the human will conform in every purpose, in every voluntary thought or act, with God's order of life as revealed to us by the instinctive voices which speak to us from within, by the teaching of experience, and by the inspired instruction of Holy Writ, the garnered, winnowed wisdom of the ages. To live 'in tune with the Infinite' is to walk with God; it is to be in harmony with all the laws of being, physical and mental; it is to live at peace with one's self, as well as with the world about him."

CHRISTIAN STEWARDSHIP.

The Principle of Christian Giving which God Approves.

When the widow dropped her two mites into the treasury of the Temple, while Jesus was teaching there, she unconsciously taught a lesson that has been ringing through Christendom for nineteen centuries. It is worth remembering, in these days of magnificent benefaction, that the gift that had upon it the explicit benediction of Christ, was the gift of half a cent. There is no doubt about the principle involved, because Christ stated it, as he did in the case of the alabaster box of ointment, in clear, unambiguous terms: "She hath cast in all her living; she hath done what she could." Many Christians are perplexed now, by the fashion, widely adopted, of returning to the old Jewish rule of giving the tenth; but there is no difficulty about the widow's rule, which is the Christian principle. If every Christian gave "what he could," the Lord's treasury would be full to overflowing.

Apart from the intrinsic value of a gift, there is a more important consideration, which God takes into account, and that is the spirit that prompts the gift. We understand the principle clearly in ordinary life. The little gift that the boy makes to the father may be of little value, but how precious it is to the father, if he knows how the boy has saved his pennies that he might make the gift! It is then an evidence of love, which is the main thing. It is evidently in this way that God regards the gifts of the people. If he

needed anything he would not tell us, but he sees in every gift we make to his cause the thankful spirit which it expresses, and this is the thing he values. The money given grudgingly, or given in indifference, or given to win the applause of others, does not count with God, as does the gift which involves self-denial, and is given because of our love of him.

It is a remarkable fact that God blesses the giving soul. The man who gives freely, and gives in the right spirit, is sure to prosper. God sees that he can be trusted with money, and he blesses him with success in his undertakings. Perceiving this, many have given in the hope of getting prosperity; but it does not come in that way. God can not be bribed. To the loving, generous soul, he gives the means of doing more good, but he does not bless the calculating spirit that regards its gifts as an investment.—Selected.

MEN WHO HAVE FAILED.

Four Conspicuous Instances of the Evil Results of Yielding to Temptation.

Are men who have failed competent to be teachers? Before we reject their lessons, we may well consider the fact, that having realized in their own experience the results of evil-doing, they are capable of speaking with authority of the nature of those results. The man who has fallen into a bog is, better than all others, able to tell travelers over the same road where the bog is, and what effect follows falling into it. The references associated with the topic furnish us with four types of failure. That of Cain shows the effect of jealousy; that of Samson, the result of infatuation; that of Eli, the consequences of neglect of duty; that of Saul, the penalty of disobedience. They are four types of failure which are common in the present day. Jealousy still survives and does its deadly work; men still allow love to make them careless of their obligations to God; parents, among ourselves, know that their children are doing evil, yet do not restrain them; and, like Saul, men offer to God tithes and outward observance, and all kinds of reverence, except obedience, which is the one thing essential to pleasing God. The uniform principle in all four cases, is the tendency to disregard the plain teaching of the Bible, that God should occupy the supreme place in every life.

It is the self-centered man who fails, whether his selfishness takes the form of envy, self-indulgence, parental leniency or greed. The philosophy Christ propounded in his paradox, that he who would save his life should lose it, was eminently sound. To save ourselves from humiliation, from the conflict with our passions, from the distress of correcting our children, from the apparent waste of sacrifice, is the surest way to incur heavier trials than those we try to escape. There come crises in the life of every man when principle is put to the test. It is so much easier to yield than to take the firm and self-sacrificing course, so much more agreeable to consult our own inclinations, that the habit of doing right at any cost ought to be formed before the crisis comes, lest, under the

strain, human nature asserts itself and bids us consider our immediate interests. Of our ultimate interests, there can be no reasonable doubt, for it is still true that he who sins wrongs his own soul.

WHAT DO YOU TALK ABOUT?

Don't talk about your troubles, above all any ill health or sickness. Nothing is so tiresome as to hear long tales of illness and suffering, unless it be to bear those afflictions. You deepen, strengthen and prolong the effects of sickness by dwelling upon it in thought and speech. You can hasten your recovery by enjoying your return to health and showing your delight in it, and that is the only way you should allow yourself to remind others of the ills you have endured.

Never speak of strictly family affairs, and especially be careful not to allow yourself, under any provocation, to criticise any member of your family in conversation with even your dearest friend. And avoid too much talk of every kind about your own nearest kin. You are naturally deeply interested in your brother's college experiences or your sister's party, but it is all rather colorless to people outside of your own house. There is nothing more becoming to a girl than a womanly reserve about her personal and family affairs. Beware of going into details in conversation upon such subjects. They are tiresome to any thinking person who has to listen.—Ada C. Sweet, in the *Woman's Home Companion*.

AN ORIENTAL STORY.

An Eastern king was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket from a neighboring well, saying that he would come in the evening and see how they got along with their work. He then left them and went away. After putting in one or two bucketfuls, one of the men said: "What is the good of doing this useless work? As soon as we put the water in one side, it runs out on the other."

The other man answered: "But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other; and, throwing down his bucket, he went away.

The other man continued his work till, about sunset, he exhausted the well. Looking down into it, he saw something shining at the bottom. He let his bucket down once more, and drew up a precious diamond ring.

"Now I see the use of pouring the water into the basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless, after all."

But he had yet to learn why the king had ordered

this apparently useless task: It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him, and, as he bade the man keep the ring, he said: "Thou hast been faithful in a little thing; now I can see that I can trust thee in great things. Henceforth thou shalt stand at my right hand."—*The Sunday Hour*.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. W. A. Cameron writes from Lake Butler, Fla.: "I now have my year's work arranged, and have in view four destitute places, at which I propose to try to plant the cause within the next six months. I leave to-morrow for Providence, Fla., a destitute field."

This example of Bro. Cameron's carrying the Gospel into new fields is worthy of commendation. We wait to see how many congregations expect to do likewise this year. Let us hear from you.

Bro. T. B. Larimore and Dr. Harding have returned from Florida. Bro. Larimore is now in a series of meetings at Nashville, Tenn.

Bro. G. A. Klingman is now conducting a meeting at the Nashville Bible School.

Bowling Green, Ky., March 20.—I was with the brethren at Price's Chapel last Saturday night and Lord's day. The brethren there are doing well. Bros. C. C. Houston and Chas. Klingman will go there to-morrow, and I am due at Mt. Sylvan Schoolhouse.—Don Carlos James.

Palmyra, Ind., March 17.—In connection with our Bible Class we held a four weeks' meeting, which resulted in twelve baptisms—two reclaimed and one from the United Brethren Church.

Mormonism is the greatest public enemy to the congregation here. I reviewed their doctrine and covenants publicly. Two of their preachers being present, I challenged them to defend the same, but they would not.

The contradiction of their spurious revelations is a successful way to fight this deceitful sect. May God bless the faithful.—Thaddeus S. Hutson.

Bros. J. D. Tant and W. J. Rice are having quite a lengthy discussion, through the columns of *The Gospel Missionary*, on the Sunday-school question. We trust that much good will grow out of this discussion.

Judging by the reports sent in by Bros. McCaleb and Bishop, the work in Japan is growing in interest. These brethren are sowing the seed. Some day a great harvest will be reaped.

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SCRAPS.

J. A. H.

We devote considerable space in this issue to a short article clipped from the Liberty Baptist. We hope our readers will read it first, and afterwards our reply to it. We hope it will suit its editor to join with us in a kindly discussion of the matters involved, as they are of vital importance to his readers and to ours.

* * *

A sister asks if we will know our loved ones in heaven. If one is willing to take the Bible at what it says, accepting the plain, simple, natural meaning, the question is easily answered. We will know each other there. Christ teaches that Abraham was living when God spake to Moses in the burning bush. (See Luke 20:37, 38.) That is, Abraham was still living three hundred and thirty years after his body was buried in the cave of Machpelah. Not only so, but after the Jewish Scriptures had been so developed as to be called "the law and the prophets," and this must have been many years after the death of Moses, Abraham was still living, and was quite well informed about some matters that had been recently transpiring on earth. (See Luke 16:19-31.) He knew the rich man in hades, and Lazarus in the home of the blessed; he knew about how they had fared in this world, and about the five brothers of the rich man; the rich man knew Lazarus, and he knew and

talked with Abraham. There is no reason for giving any other interpretation to this passage than that which is manifest from the plain, literal, naked meaning of the text. He who doubts that Dives knew Lazarus and Abraham, that he and Abraham talked to one another, and that Abraham knew that his five brothers had "Moses and the prophets," doubts the truthfulness of the words of Jesus Christ; for the Master plainly and simply tells these things. For my part, I have not the shadow of a doubt but that this story of the rich man, Lazarus and Abraham, is plain, unvarnished history, told without the slightest variation from the exact facts of the case. I doubt if there can be found in all the world, in any other book than the Bible, a historical narrative of equal length that is given with such perfect exactness in thought and word.

* * *

There is no reason to believe that this narrative is a parable. But if it were, it would be just as faultlessly and literally exact in every statement. A parable is a two-sided story; and, in Christ's parables, both sides are always true to the facts. The material is used to make plain the spiritual, but the one is as literal in its facts and truths as the other. Christ did not deal in fiction. He did not need to. When one has at instant command all the facts and truths of the universe, he does not need to suppose cases, or to invent characters, to illustrate his teachings. He was indeed "the way, the truth and the life."

* * *

Many hundreds of years after Moses and Elijah had been in glory, they returned to this earth, and were known by Peter, James and John, who learned their names, I suppose, from listening to their talk with Jesus. (See Matthew 17:1-8.)

* * *

The judgment day is called "the day of wrath and revelation of the righteous judgment of God" (Romans 2:5), in which God "will render to every man according to his works." This, taken in connection with the repeated statement of Jesus, that "nothing is hid that shall not be made manifest," seems to me to make it plain that in the judgment day every human life, from its beginning to its end, will be revealed. Then for the first time we will fully and truly know each other. Now we very imperfectly

know even our best friends. I realize this more and more as I grow in years and experience. I once thought I knew many people. Now I am distinctly conscious that I do not know anybody, not even myself. He who so glibly says, "I know him like a book," perhaps tells the literal truth, for it may be he knows but little of any book; but his very speech is evidence that he does not know how little he knows.

Paul says: "Now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known" (1 Corinthians 13:12). Here the spirit, which is the real man, is only known as it is manifested through the flesh; but as the flesh is at war with the spirit, it is a very imperfect mirror to set forth the Christian; and as it is so partial to the sinner, it is perhaps even worse in representing him. Hence we see in a mirror, darkly. But there the child of God will be perfectly clothed with his spiritual body, which will perfectly represent the spirit; and the wicked will stand out in all his horrid deformity. And then will we know each other even as God has known us.

HOW ARE WE SAVED?

A REPLY TO THE LIBERTY BAPTIST.

J. A. H.

Our neighbor, the Liberty Baptist, is not as clear and strong in expressing the four habits by which we may be saved as it might be. If a man studies the Bible as he ought to, if he gives as he ought to, if he observes the Lord's Supper as he ought to, and if he prays as he ought to, he will surely be saved in the everlasting kingdom of God. Brother Smith, the editor of the Liberty Baptist, seems to think this doctrine conflicts with the Bible teaching that salvation is by grace through faith. He accuses me of being "a bundle of contradiction"; and, speaking of me, affirms: "One thing he may always be depended on to do, like the brethren in general, make salvation of works rather than grace." And then he exclaims: "It must be an awful burden to be everlastingly pelting away at the unscriptural plan of salvation by works"! He pities us, and thinks we are in a sad plight. Let him not expend too much of his vital force in sympathizing with and in pitying us on this account, for he will need all the vitality that is in him to defend his own doctrine, if he is willing to try it; and, if he is not willing, he will need all of his pity for himself and his cause.

There is no contradiction of the Scriptural doctrine that we are saved by grace through faith, in saying that we are saved by studying God's Word, by giving, by observing the Lord's Supper, and by prayer. He who thinks so has a very erroneous notion of salvation by grace.

I wonder if Brother Smith thinks the children of Israel were saved by "works rather than grace," when they crossed the Red Sea! Jehovah commanded them to go forward, and he opened the sea that they might do so. They went forward all night,

and about daylight next morning they came out on the other side; then God rolled the waters over the Egyptians and destroyed them. "But," says the Holy Spirit, "the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore" (Exodus 14:29, 30). God saved them by opening the sea for them, by having them walk through it, and by rolling the waters over their enemies. Their walking through the sea was a condition upon which God saved them. The Holy Spirit says: "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were swallowed up" (Hebrews 11:29). Walking through the sea was one of the means by which they were saved, one of the conditions on which they were saved, but it did not save them. God saved them; for had not God rolled the waters over their enemies, they would have continued to pursue them. They were saved by grace through faith, but they had something to do to be saved, for all that. Can not Brother Smith see this point?

The story of Gideon gives us another notable instance of a salvation by grace through faith, in which there were nevertheless conditions of salvation, means through which God saved. Read the sixth and seventh chapters of Judges. God said to Gideon: "The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me" (Numbers 7:2). So Gideon sent away twenty thousand men, and but ten thousand remained; but these were too many, and God had him send away all but three hundred. These went out to battle against a numberless host of mighty men of war, and each of Gideon's men had a trumpet, a pitcher and a torch in his pitcher; and by these God saved Israel. These were conditions of their salvation, means through which God saved them; but it was God who saved them; they were saved by grace through faith. Read the story and see how it was done. Now will Brother Smith say that Gideon trusted in his own works to save him? that he was saved by works and not by grace? Surely not. God says Gideon did it "through faith" (Hebrews 11:32); but it is certain he used the means which God pointed out to him. Does Brother Smith think he would have been saved if he had refused, or had carelessly neglected to use these God-appointed means?

In 1 Samuel 14, read of Jonathan's great victory over the Philistines. These two statements indicate how it was done (verse 6): "And Jonathan said to the young man that bore his armor, Come, and let us go over to the garrison of these uncircumcised: it may be that Jehovah will work for us; for there is no restraint to Jehovah to save by many or by few." So Jonathan and his armor-bearer went over, and in a little while killed about twenty men; about that time the earth began to quake and tremble; the Philistines were terror-stricken, and ran; the army of Israel and those who had been hiding themselves

arose and pursued their enemy; and there was a great slaughter and a glorious victory. Israel was saved from their enemies. "So Jehovah saved Israel that day: and the battle passed over by Bethaven" (verse 23). Clearly it was by the grace of God that they were saved, but not without the use of means.

In Mark 3:1-6, we have an account of Christ healing a man's withered hand. First he commanded the man to "stand forth." Then he ordered: "Stretch forth thy hand." This the man did at once, and immediately his hand was healed. Who thinks the man cured himself? Who doubts but that he was cured by grace through faith? Not even Brother Smith. No man is so foolish as to think his acts of standing forth and stretching forth his hand cured him. Christ cured him; but the man had something to do before he was cured. Christ never gave any blessing to any one in any age or dispensation on account of his faith till that faith was expressed by some bodily action. God commonly blesses people who have no faith, who are wicked and perverse. For instance, he causes the sun to rise, and his rain to fall upon the unjust as well as upon the just. But the point I make is this: In all ages, when God grants a blessing on account of faith, it is after the faith has expressed itself in some bodily action. Always and everywhere, "faith, if it have not works, is dead" (James 2:17); "faith apart from works is barren" (James 2:20). Dead, barren things do nothing, yield no fruit.

I now want to present a question to Brother Smith that I have often presented to his brethren, but to which, so far as I remember, I have never received a plain, unequivocal answer. It is not a hard question either to me. I unhesitatingly answer it by the one word, "Yes." If Brother Smith agrees with me, and answers with the same word, his cause is gone; he must give up his position concerning works in this matter of salvation. But I prophesy he will not dare to say "No." What will he do? Well, we shall see. This is the question: Was Naaman, the Syrian, cured of his leprosy by grace through faith? To this I say, Yes. What does Brother Smith say? God said to Naaman: "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. . . . Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings 5:10, 14). He did not cure himself; God cured him; but he did not do it till Naaman had manifested his faith by doing what God prescribed. Through the seven dippings he came to the cleansing. They were God's conditions, acts of faith, by means of which he was to reach the curing. When he complied with them, God cured him.

Now the question arises: Are there any conditions, prescribed by God, compliance with which he promises us salvation? This question may be resolved into two, namely: (1) Are there certain conditions, prescribed by God, upon compliance with which sinners are received into Christ, into forgiveness of sins? (2) Are there any conditions, prescribed by

God, upon compliance with which those in Christ are received into the everlasting kingdom of God?

In answer to these questions, the Bible authorizes us to give a very emphatic, "Yes," in reply to both of them. Just as specifically and as definitely as God told Naaman what to do that he might be cleansed of his leprosy, just so has he told us what to do that we may enter into his temporal kingdom, and what to do that we may enter into his eternal kingdom. And just as certainly as Naaman obtained his cleansing, just so certainly may every one of us pass through the temporal into the eternal kingdom—unless, perchance, there be some among us who have committed the unpardonable sin. Jesus Christ says: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16). At the close of the first sermon ever delivered to sinners under this commission, Peter told the convicted multitude, who were crying out, "Brethren, what shall we do?" "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" (Acts 2:38). Then with many words he exhorted the people, saying: "Save yourselves from this crooked generation" (verse 40). "They then that received his word were baptized: and there were added to them in that day about three thousand souls" (verse 41). "And the Lord added unto them day by day those that were saved" (verse 47).

From these passages it is very clear that if a man hears the Gospel and receives it, if he believes it in penitence and love, truly accepting Jesus as his Lord, when he is baptized he is saved, his sins are remitted, and he is added to the company of the redeemed. The salvation is as certain as was Naaman's cleansing, when we comply with the conditions as he did.

But does some one say, "Salvation is by faith"? Of course it is; so is repentance, so is confession, so is the Lord's Supper, so is prayer, so is everything that any one does in the service of Christ. We confess Christ as our Lord, because we believe him to be the Son of God; we repent towards God, because we believe that he is, and that he is a rewarder of them that seek after him; we pray because we look to God as our Father, and we believe he will hear and answer our prayers; we attend to the Lord's Supper, because we believe he has asked us to do it, and we delight in doing his will. I know there is a false service, a mock service, that is not of faith; but all true service to God is of faith. Baptism is just as much by faith as repentance is, or as salvation is. If baptism is not of pure, true faith, it is but the dipping into water of an ungodly impenitent; and it is a curse instead of a blessing. The baptism Christ instituted is always of pure, true faith. The Holy Spirit says: "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" (Galatians 3:26, 27). I quote from the American Standard Edition of the Revised Version. Notice the punctuation. The phrase, "through faith," is set off by commas. Thus punctuated the meaning is this: Ye are all sons of

God in Christ Jesus: it is through faith that ye are in Christ Jesus—that ye are sons of God. For as many of you as were baptized into Christ did put on Christ. Thus baptism is represented as an act of faith ordained of God to bring us into Christ, into remission of sins. Paul speaks of "giving thanks unto the Father, who made us to 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" (Colossians 1:12-14). So, you see, forgiveness of sins is in Christ, and we must get into Christ to obtain the forgiveness, and we are baptized into Christ. All of this is by faith.

Just here I have another plain question for Brother Smith, and I hope he will give a plain, unequivocal answer. It is this: Is the baptism which the Baptists practice an act of faith? If so, those who receive it are acting by faith, and whatsoever blessings they receive through this obedience they receive by faith, and it is all of faith. Why then should any Baptist, or anybody else, object to baptism as a condition precedent to remission on the ground that salvation is by faith? for, if baptism is an act of faith, whatever is secured by it is secured by faith. When Joshua encircled the walls of Jericho thirteen times, he was acting by faith; and when he had finished what God told him to do in the matter, the walls fell down; and the Holy Spirit says: "By faith the walls of Jericho fell down after they had been compassed about for seven days" (Hebrews 11:30). So by faith our sins are forgiven after we are baptized into Christ. By faith Naaman's leprosy was healed after he had dipped the seven times. It must all be of wholehearted faith.

The conditions of entrance into Christ are these: Faith, true faith, loving, trusting, penitent faith, faith that acknowledges Jesus as Lord, faith that makes a complete surrender of one's self to Christ, faith that involves a determination to follow Christ; then comes baptism, an act of faith ordained by Christ as the act in which the believer is transferred out of the kingdom of darkness into Christ, where is forgiveness of sins and the gift of the Holy Spirit. And just as surely as Naaman did not receive his cleansing from the leprosy till he washed seven times, just so surely we need not expect forgiveness of sins till we are baptized into Christ. And as Naaman received cleansing from leprosy when he had dipped seven times, we receive remission of sins when, by faith, we are baptized into Christ.

And when a Christian, giving all diligence, in his faith supplies virtue, knowledge, self-control, patience, godliness, brotherly kindness and love, continuing thus faithful unto death, there shall be richly supplied unto him the entrance into the eternal kingdom of our Lord and Savior Jesus Christ. See 2 Peter 1:5-11.

And now if Brother Smith—for doubtless he will allow me to call him "brother" in an editorial way, whether the relationship is admissible from the Christian's point of view or not—if he wants a kind,

earnest Scriptural investigation of these great matters, he can have it before his readers and mine, if he will copy this article into the Liberty Baptist and reply to it there. I would like to get the teaching of God's word, as we understand it, before his readers; and I am willing for him to present his understanding of the word to our readers. What I am after is getting the truth before the people.

I close with another question for Brother Smith: If a man reads God's word as he ought to, if he gives as he ought to, if he attends to the Lord's Supper as he ought to, if he prays as he ought to, continuing thus unto death, will he not be received by our Father into his eternal kingdom? If he reads as he ought to, he will delight in the law of the Lord and meditate in it day and night; and everything he does shall prosper. See the First Psalm. If he gives as he ought to, he will give love, sympathy, time, talents, money, as he is able, in his Master's service. If he attends to the Lord's Supper as he ought to, he will do it in love and gratitude, being full of faith and devotion to Christ. If he prays as he ought to, he will do it in faith, he will live a life of prayer, he will be as faithful in the matter as was Daniel in the olden time, he will live and die praying the prayer of faith. Will not God save every such man in his eternal kingdom? He is very foolish who neglects any one of these four God-given means of grace.

SAVED BY HABITS.

Our Bowling Green neighbor, THE WAY, thinks a man is "certainly saved if he cultivates four good" habits. He enumerates them thus: (1) "Bible study;" (2) "Giving;" (3) "Regular attendance every Lord's day at the Lord's table," and (4) "Diligently cultivating the praying habit."

Saved people will "delight in the law of the Lord, and in his law meditate day and night"; but only saved people do that, hence the doing of it does not save them. Saved people take pleasure in giving; but, though I give all my goods to feed the poor and have not charity, God's love in my heart, "it profiteth me nothing." The saved delight to show their Lord's death till he comes again, at such times and under such circumstances as will honor him. It is Roman Catholicism pure and simple to make the Lord's Supper a Savior. Saved people delight to pray, and only those whose hearts have been touched by the Spirit of God do pray; they may say prayers, but yet not pray at all.

Mr. Harding is a prodigy any way we take him, a bundle of self-contradiction. He writes as one who never stops to think. But one thing he may always be depended on to do, like his brethren in general, make salvation of works rather than grace. It must be an awful burden to be everlastingly pelting away at the unscriptural plan of salvation by works. We pity them. It is a sad plight to be in. Thank God for salvation by Grace through personal trust in the Lord Jesus Christ, that creates us in Christ Jesus unto good works. The old doctrine that "good

works are the fruits of faith and follow after justification," is still true and wholesome.—Liberty Baptist.

THE TWO CHILDHOODS.

R. C. BELL.

"In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18: 1-3). Christ here teaches that men must first turn (be converted) and then become like little children, if they ever get to heaven. Are we to take this statement of the Savior's as strictly literal and as being true in every sense, without any modification? We all know that it can not apply to the physical man, but rather to the state of mind, to disposition, to the "inward man." After the statement is restricted to the state of mind, it is still further limited by the Bible. "Brethren, be *not* children in understanding: howbeit in malice be ye children, but in understanding be men" (1 Cor. 14: 20). There can be no conflict between Christ and Paul, so Christ does not mean that we are to become like children in understanding. Every Christian must want an understanding of God's word and work to that end. Neither does this statement teach that we are to be changeable and unstable as are children, for Paul teaches directly to the contrary in this language: "That we may be no longer children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error" (Ephesians 4: 14). No lesson is taught more plainly than that God's children must be men in understanding and stability. They must be firmly grounded and settled in God's truth with fixed determination and purpose of heart. A child has no fixed character, but not so with God's child.

What then is the lesson that Christ teaches to his disciples in the eighteenth of Matthew? We must become like children in some sense or Christ would never have used that language. There are many points in which a disciple of Christ must be like he was when he was a little innocent child. He must really become a child again just as Christ says. It is true that all who go to heaven must pass through two childhoods. All must enter this world as children, and all Christians must leave it as children, just like they were at the beginning of life, in many particulars.

The immediate lesson in this connection is that of humility, for the next verse of this chapter says: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Is not this a striking passage? The meek and lowly One, the quintessence of humility himself, teaching the all-important lesson of humility by such a simple object lesson. No one can read the life of Christ without being touched with the earnestness and simplicity of his teaching. A little child is

very humble and dependent. It is the most helpless and dependent of God's creatures. The little child looks to its father and mother for everything. It has no sense of strength and power, and does not look to itself for anything. Without help from others, it must soon perish. Here are the disciples disputing over the question of rank, and asking: "Who then is the greatest in the kingdom of heaven?" They have not a true conception of the coming kingdom and need to be taught one of its cardinal principles — that of humility. Christ sets a little child in their midst and tells them that unless they become like it in humility they can't get into the kingdom, much less be the greatest in it. The lesson of humility is taught on almost every page of the Bible, but nowhere is it set forth more strikingly than here. As the child depends upon its parents for all things, so must we be humble and depend upon our heavenly Father for all things. Without this trust in God and this child-like dependence and humility there is no salvation. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; for he careth for you" (1 Peter 5: 6, 7).

Another characteristic of the child is its teachableness. Little children notice eagerly all that goes on around them. They start with less knowledge than any other animal, so it is well that they are always on the alert. It is surprising how fast little people will learn, and how many questions they can ask. They never turn a deaf ear nor close an eye to anything. A teacher with a class of four- or five-year-olds can see how teachable they are. Always their little faces will brighten and their eyes sparkle when something new is presented. I was once talking to a lady, while a bright little boy was playing, often interrupting us by his questions. Presently she said: "Son, don't be so inquisitive." Quick as a flash the little fellow asked: "Mamma, what is that?" He did not understand that big word, and true to child nature, he was reaching out after all he could get. Nor was he satisfied until the word was torn up for him and given to him in a simple form. That the child has this trait to a marked degree no one questions; and Christ says that his disciples must become like children. We must be eager to learn God's truth even as the child is eager to learn. No man can stop his ears or close his eyes to God's teaching and get into the kingdom. We must "hunger and thirst after righteousness," nor be satisfied until we learn of God. We must study the Bible to learn it, not to learn from it how to uphold some theory, or merely how to argue. Can a man get into or live in the church without this disposition of the child? Christ says, "No." The only way to reach a man is by teaching him, and if he will not be taught he must of necessity be lost. "No man can come to me, except the Father that sent me draw him." How does God draw and save? The next verse answers: "And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh to me" (John 6: 44, 45).

Again: The child puts into practice as fast as he learns. No sooner does a child learn to write than he writes on anything or anywhere. Very distinctly

do I remember the first time I counted one hundred. My mother taught me and then almost wished she hadn't, for I would give her no rest; she must listen to me count. I also remember the first time I ever whistled; and, true to child nature, I whistled after I had learned how. The disciples of Jesus must have this characteristic also. It is not enough to know what is right — we must practice the right. If we are not childlike in this respect, we can't be saved. "But be ye doers of the word, and not hearers only, de-luding your own selves. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: for he behold-eth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing" (James 2:22-25). "Not every one that sayeth unto me, Lord, Lord, shall enter into the king-dom of heaven; but he that doeth the will of my father who is in heaven" (Matthew 7:21).

So must a man become a child again in every way but the ones excepted in the beginning of this article. The little child is guileless, pure and innocent. If it dies, its spirit goes back to the God from whence it so lately came. The effort of the Christian must be to have the same frame of mind grace his Chris-tian character as he had in the happy days of child-hood. We should pray: "Lord, help us to be more and more humble and teachable."

SECOND REPLY TO BRO. S. N. KNIGHT'S ARTICLE ON THE SABBATH (OR SUNDAY) SCHOOL.

H. S. NELSON.

We are far from believing that Bro. Knight has any grievance towards me for replying to his article, especially since he, in his first essay, made a reply "obligatory" upon any one who might oppose his views.

I still object to the expression "Sabbath-school," especially when applied to Sunday, Lord's Day, or first day of the week Bible class or school. Bro. Knight apologizes and explains why he used this sec-tarian expression by referring to how medicine is labeled in Latin, so that the druggist will always know what customers want. He says: "For the same rea-son we use the word 'Sabbath-school,' thinking we would be better understood, especially by the young people." I, for one, take people to mean what they say, and say what they mean. Bro. Knight uses the expressions "Sabbath-school" and "organized Sab-bath-school." I believe I understand what the ex-pressions mean, and suppose he does. To use the name of one day in the week when we mean another, is misleading. I supposed he meant "Sabbath," "Seventh," or "Saturday"; but he tells us in his second article that he did not mean "Saturday," — "Sabbath," but "Lord's Day," or "first day of the week." He says further that the young people better

understand when we use the word "Sabbath-school." Well, it depends upon how the young people have been taught. If they have been taught sectarian ex-pressions, they will; if they have been taught to use "Bible names" for "Bible things," in their proper places, they will not understand such expressions as "Sabbath-school" for Lord's Day Bible Class. I was surprised to see the expression "organized Sabbatli-school," from, I suppose, a brother in the church, printed in a paper which advocates "speaking where the Bible speaks" and "being silent where it is silent"; also, whose editor believes in naming Bible things their respective Bible names, and using them in their respective places. THE WAY is read by "young people" who are, as a whole, better taught than to use "Sabbath" when they mean first day of the week; therefore the expression is misleading. The very purpose of Bro. Knight is defeated. If Bro. Knight means to teach the sectarians who read THE WAY the truth, he ought not to use their "unscrip-tural expressions," but call Bible things by Bible names. It matters not to whom we talk or write, we should use Bible language in its proper place. I believe in Bible schools — schools in which the Bible is daily taught, and long to see the day when the Bible will be taught in every school in our country. Bro. Knight "imagines" me as being opposed to Bible schools, and so looses all of his arguments against the "image." I repeat, I do not object to Bible schools. I believe the Bible should be taught by every Chris-tian, every day, everywhere.

I will now name the things in Bro. Knight's articles to which I object, as being unscriptural and misleading: 1. Using the word "Sabbath-school" when we mean the first day of the week school. — This I regard as a violation of Scripture language. I believe in "Sabbath-schools," but let them be taught on "Saturday"—the "Sabbath"—and not on Friday or Sunday. Let each day of the week have its Bible school, but let each day's school be called by its respective name for the day, and not say "Monday-school" when we mean "Tuesday-school"; not say "Sabbath-school" when we mean "first day of the week school." I do not oppose the Bible being taught on the "Sabbath"; but I oppose the secta-rian expression "Sabbath-school" when the succeed-ing day is thereby meant. He says further: "It may be called God's day, Sabbath, or Bible school," as if "one specific day" could rightly be called by its own respective name, and also by the name of one of the other days. He says: "It is immaterial to us what name we give the subject we are discussing." Well, then, Bro. Knight, we will name it "raising pump-kins," or some other equally silly name. I regard the above quotation too loose for further comment.

Again, Bro. Knight uses this expression: "We organize," etc. Will he show in the New Testament where we are commanded or even left at liberty to "organize" anything to do the work of the church? Did not Jesus Christ "organize" the "church of God" in which alone to do work, teach the Bible, etc.? Did Jesus fail in the purpose of his church? If so, then we may "organize" something; if not,

then we should use his "organization." Are there not churches that teach Bible schools most every day in the week, simply as members of the "one body," "church" or "organization," with only the elders and deacons of the church? Can the church, the "one organization," sufficiently teach the Bible? Are not some of our Bible schools conducted by Christians who constitute the church at those respective places, without any officers or organization except those heaven-authorized ones, without man's wisdom, the teachers in such schools being simply Christians, nothing more? If this teaching can not be done by the church, Christ made a failure; if Christ made one failure, he is not the Son of God, and the Christian religion is a myth. If he did not make a failure, why should "we organize" anything? We have no right to "organize" anything, in the church or out, in which to do church work. If we are in the church, we are in the only organization necessary to do any of our Master's work. Don't you think so, Bro. Knight?

The things for which Bro. Knight argues, about which the Bible is silent, are: 1. The name "Sabbath" being used for the name of the succeeding day, for which there is no Bible authority or liberty. 2. We are not "organizing" anything for which we have no Bible authority or liberty. The tenor of his entire articles has been to support the above mentioned things, and not specially in any one paragraph, as he asked me to show.

All he says about "law," "generic" and "specific" words I heartily indorse. I contend, though, that the "generic" language, "If thine enemy hunger, feed him" (Rom. 12:20), does not permit us to "set the Bible aside" and use our judgment, or "sanctified common sense," in feeding him. The Bible recommends many kinds of food to be good and wholesome. Those kinds about which the Bible is silent, which are not contrary to the physical and spiritual laws of Christ, are admissible. Those kinds which are contrary to physical and spiritual laws are not admissible; moreover, the Bible plainly teaches us that some things are not lawful to eat and drink. (Rom. 14:13-23; I Cor. 8:1-13.) I wonder if Bro. Knight would read these Scriptures and then use his "judgment" in feeding a hungry man? When my "judgment" or common sense conflicts with the Bible in such things as feeding men, using the terms "Sabbath" and "organizing" concerns to help the Lord out, I always endeavor to learn what the Bible says about such things, and then exercise my judgment in harmony therewith. Bro. Knight, don't you believe this is the safest?

Men may ignorantly teach some false things in writing books, editing papers, teaching Bible schools, etc., but they should not knowingly teach unscriptural things, such as "Sabbath" for first day of the week; men "organizing" or creating anything. I repeat, I believe Christians should teach the Bible orally, on paper and in schools, for which ways we have heaven's approval.

In paragraph eight Bro. Knight says: "Obeying a law consists in doing what the lawgiver tells us to

do." I agree. God's law to man is, and has always been, his unwritten and written will. All that is written which has God's approval is his law. A written will or testament is the testator's will or law concerning the things mentioned therein. Christ's will or testament is his "law," including every "historical fact" that has divine approval; therefore all of the "facts" in the New Testament, under the Christian dispensation, divinely approved, are Christ's testament, will, or law to us. Bro. Knight further says: "There is quite a difference between a law and a statement of facts." I contend that every "fact," truth, divinely approved, is God's law, which law is governed by circumstances; and that God's law covers every divinely approved "fact." When John said, "Sin is the transgression of law," he certainly meant that when men transgress, go beyond, set aside and ignore any divinely authorized and approved "fact," "truth," they sin. Will any one deny this? Circumstances were such that Acts 2:44, 45 was a law, obligatory upon the early Christians at Jerusalem. It would have been a gross sin to neglect their poor. (See also Acts 4:34, 35.) These "historical facts," as Bro. Knight calls them, were as binding upon the disciples as Acts 2:38 was upon the penitent believers. It is evident that the apostles "taught" the disciples to "observe" those "facts" recorded in Acts 2:44, 45; 4:34, 35. If they were taught by the apostles, it is yet more evident that the observing of those "historical facts" was the obeying of commands by Jesus and the Holy Spirit, through the apostles. (See Matt. 28:19, 20; John 14:24-26.) These same "facts" become "laws," being the Father's will, and are binding upon us when circumstances are similar to those of the early church at Jerusalem. Will Bro. Knight or any one deny this?

He calls Acts 20:7 another "historical fact," and says in substance that I can not prove that we are commanded to meet on the first day of the week to break bread. Well, now, let us see. Hear Jesus (Matt. 28:19, 20). The "all things" which were to be taught to the disciples by the apostles, and "observed" by them, were as much the "commandments" of Jesus as were those things which are specifically expressed in the command. In Acts 2:37-45, 20:7 are accounts where the disciples and apostles "broke bread" upon "the first day of the week." They either "observed" this right upon this "specified day" (which would exclude all other days) by the authority of the apostles (who also partook of the same), Holy Spirit and Jesus, or else they broke bread upon the first day of the week without heaven's authority or approval. If they observed this right upon "this day," it was evidently the result of the apostles' teaching, and was, therefore, "commanded by Jesus"; if not, it brings the early churches at Jerusalem and Troas, with the apostles and converts, into the heinous sins of acting in those important matters without heaven's approval. It is only reasonable to conclude, therefore, that this act during this day was a command by Jesus to Christians through the apostles, which was observed by the early Christian, whose acts become, in this, premises for

our acts. Is Bro. Knight yet "persuaded" that I can not prove that "breaking bread" upon "the first day of the week" is divinely commanded? I verily believe Bro. Knight will agree with me. He refers to Rom. 14:5, 6 to prove the liberty to use "any day" during which to break bread, which, no doubt, has no reference to the first day of the week meetings. Paul evidently herein meant to teach the Jewish Christians against "observing" feast days, as they were accustomed to do under the law. One of the chief purposes of Paul's letter to the Romans was to wean the Jewish part of the church from the Mosaic observances, and bring them to whole-hearted faith in Christ. "But although all days are in 'character' alike, all days are not to be indiscriminately used for the same purpose. The primitive disciples met on the first day of the week to break bread, and for other acts of worship. On this same day, then, are we to meet for the same purpose; for, in the premises, the conduct of the primitive disciples is precedent to us. . . . Besides, the laws of the land make it obligatory upon us to observe the first day of the week as a rest day. . . . These laws are consistent with the gospel. In other words, they contravene no law of Christ. They are, then, to be scrupulously obeyed by all Christians. Hence, although our religious duties may not consume the whole of the first day of the week, still we are not at liberty, in virtue of these laws, to devote any part of it to purely secular work. Consequently we are to keep the day, not because it is better than any other day, but in compliance with divine precedent and the laws of the land" (Moses E. Lord, Com. Rom. 14:5). Bro. Lord speaks the sentiment of the learned. Will Bro. Knight agree with them, or will he constitute a small bunch to himself?

Yes, Paul preached in the Jewish synagogues on the "Sabbath" days, because the Jews were accustomed to assemble on those days at those places, which gave him a splendid opportunity to teach them the truth. Circumstances here are to be considered. This is another "historical fact" governed by circumstances, which made it not only a privilege, but a duty for Paul to teach those people on Saturday. It would have been a sin, a "violation of law," God's will, for Paul to have neglected this duty; for omission of duty is sin as well as commission of wrong. If circumstances were similar now, it would not only be our privilege, but duty to do as Paul did. If circumstances do not justify, we are not required to preach on Saturday. But because Paul preached on Saturday is no reason or argument for "calling" Saturday Sunday, or "organizing" a "Sabbath-school," or anything else. Bro. Knight, why can't we do what teaching we should in schools and elsewhere simply as members of the "organization" which Jesus organized? Why should we "organize" another when we have one perfect and complete from heaven? It seems that Bro. Knight tenaciously holds to the idea of "organizing" something through which to work. I believe that all of the work he mentions should be done, but done through the church only. He seems to think that if we could make a "bigger show" by

using some man-made machine, heaven would justify us in so doing. This same spirit of liberty, "out of Christ" (not "in Christ"), has organized societies of every "shade and grade," which sap the life of the true society, church organization, and dishonors Jesus, the founder.

In conclusion, when the "pendulum of thought" swings so far beyond the truth as to call the "first day of the week" by the name "Sabbath," Saturday, to always be wanting to "organize" some body in addition to the church of Jesus Christ, superstition, over-exactness, extremes, and even willful sins, are manifest. Submitted in love of the truth.

Boxville, Ky.

HOSPITALITY IN THE CHURCH.

JOHN B. COWDEN.

Hospitality is an important factor in forming and protracting friendship. It has a remarkable influence on the heart. The tendering and partaking of hospitality form human ties which are rarely broken and never forgotten. Unlike other acts of kindness and friendship, it does not beget in the heart of the recipient any feeling of obligation, or debt, but only a feeling of true gratitude. It is given as an expression of good-will and friendship, and it is so received. It is found in some degree and form among all men, civilized and uncivilized, and may be said to be a common trait of the human character. With the savage, it consists of a frugal meal, followed by the smoking of the pipe of peace; and with the civilized man it embraces the sharing of all the comforts, luxuries and entertainments of the home.

It has existed in all the civilization of the past, but in the civilization which perished a third of a century ago in the South, it became a dominant ideal with the people. The old-time cavalier, the Southern gentleman, prided himself on his generous and warm-hearted hospitality, so he subordinated everything to the entertainment of friends and strangers. His white-columned mansion was a temple, dedicated to hospitality, over the threshold of which was the motto, "Welcome." He never turned a stranger from his door, and never missed an opportunity of entertaining a friend. But in the war he lost all except his honor and ideals, yet he clung to these. Of the wreck and devastation of his mansion he preserved his motto, "Welcome," hung it over the door of his humble home, and taught his descendants to cherish and practice it in their lives. The Southern home of to-day, though perhaps not as ideally hospitable as of yore, is nevertheless known far and near for its genuine hospitality, which warms and delights the heart of the guest, and endears the host.

Christ was human, and while on the earth, formed human ties and relationships which were dear to him. He was a man without a home. "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." So he was in a position to appreciate any hospitality shown him. Note the warm appreciation and true gratitude

in these words: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in." Martha and Mary's home was always open to receive him; and when in that country, he stopped with them; and, as a result of these visits, a strong and intimate friendship between him and the two sisters and their brother Lazarus developed out of the warm and generous hospitality given him in their home. On one occasion, when he was stopping with them, Martha complained that she had to serve alone, while Mary sat at his feet and heard his word, for which complaint Christ reproved her. "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary has chosen that good part, which shall not be taken away from her." While listening to his word, Mary was also administering to his bodily comforts, and doing all she could to entertain him; for on another occasion, John speaks of her being thus engaged. Christ loved the whole world, but his love for them was a human emotion, born of and nourished by association. John, in referring to the relationship between them, says, "Now Jesus loved Martha, and her sister, and Lazarus"; and, furthermore, he says that Jesus, when he stood at the tomb of Lazarus, wept. This deep love to a great degree was due to the hospitality which he enjoyed in their home. If sweet, sweet home meant anything to Christ, it meant the humble abode of his friends, Martha, Mary and Lazarus; and to be quietly domiciled with them was the desire and joy of his human heart.

There is an atmosphere of joy, beauty and sacredness about a home which is found nowhere else; and when a man is away from home for any length of time, his heart grows sick and almost famishes for a breath of the holy atmosphere of his home. Doubtless, he has erected by his own labor the house, and enshrined there the woman of his love, who presides over his comforts and pleasures. Here are his dear ones, smiling in the glow of the fireside, to whom he returns at night, worn and weary, harassed and vexed from buffeting the vexations of the day's toil. He has been working all day for them; but, when the twilight has fallen, he has come back to find bright fires, lamps lit, supper ready, hearts rejoiced at his return, and loving lips to greet him. When he enters this earthly paradise, he shuts out the world, for he is with his own, those who love him and him only. There is something lovely and sacred in such a home, and next to being a member of such a family is to be a guest in this home. The guest shares to some extent the sunshine and happiness, and he is rejoiced to see a man thus happy with his family about him. Home to man is what the peaceful harbor is to the ship-wrecked mariner. Here he can rest safe from the storm without, and bask in the glad sunshine of his family and guests.

The church is represented under many figures in the Bible; but the most significant of which is "the household of God," over which Christ rules as head, and the members are represented as brothers and sisters, adopted children, in the family of God. The

family seemed to have better illustrated the church than any other figure; so Christ and the inspired writers make frequent use of it to show the duties, offices and relationships of the church. The ideal home comes nearer fulfilling the requirements of the church as to duties, government and relationships than any other institution known to man.

There are many points wherein the church fails to meet the requirements of the ideal home; but in no point so much as in hospitality. When the members of the church come together on the first day of the week, they do not act toward one another as members of the same family, and, in many instances, they impress one as barely acquaintances. They seem cold, stiff and indifferent toward each other, and every one has a cramped air as if a visitor there. He does not act as if he is at home, but as a spectator, and oftentimes as a stranger in a strange land. He assumes the dignified air of a visitor as soon as he reaches the door, and he proceeds to his accustomed pew without saluting any of his brothers and sisters about him. He is a silent spectator, or a passive communicant in the service; and when the benediction is pronounced, he immediately takes his departure from the church without exchanging a word of greeting and cheer with the other members of the family. This is the case in towns and cities more than in the country; nevertheless it exists to a certain extent in the country. The free, warm and intimate relationship and genial atmosphere of the home does not exist in the church. The close family bond, the feeling of union, oneness, which is in every home, is lacking in the church, and, consequently, the warm-hearted and generous hospitality, which is an outward expression of this feeling, is lacking in the church. When Christ prayed that the disciples might be one, he doubtless had in mind the family bond, or union of the home. This apparently cold and indifferent conduct on the part of the membership of the church toward each other is not altogether due to a real coldness and indifference in their hearts, for in many cases there is a true brotherly feeling in the heart; but it is due in part to conventionality. Of course, this conduct originated in coldness and indifference; but it has to a certain extent been made conventional, and, although a member may have this brotherly feeling, and may desire to exchange greetings and be hospitable, yet he is kept from doing so, because it is not customary, and he fears to break a conventionality. Man is a slave to conventionality, and he will obey her command, even if he break a law of his better judgment to do so. This barrier to social hospitality in the church ought to be broken down, for, unless this fraternal feeling is given expression to and cultivated, it will develop into real coldness and indifference.

The same state of affairs must have existed to some extent in the day of Paul; for in all his letters to the churches he exhorts them "to salute one another," "to be kindly affectioned one to another with brotherly love," and "to be given to hospitality." Likewise, Peter entreats the children of God "to use hospitality one to another." All the inspired writers

clearly and forcibly teach that free and intimate social intercourse, warm and unreserved hospitality, is necessary to the existence and cultivation of the family bond, brotherly love, which pervades and characterizes every true home, and should characterize church, and distinguish it from every other body. "By this shall all men know that ye are my disciples, if ye have love one to another" — that is, they will know it by the hospitable manifestations of this love toward each other.

Furthermore, the church does not meet the requirement of the home in its reception of strangers. Often a stranger comes to the house of God, remains through the service, and leaves without having been welcomed, noticed, and invited to return by any of the members. Did a stranger ever receive such a reception in a typical Southern home? Imagine the embarrassment of such a guest. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." It is strange why the Southern people, descendants of the old Cavalier, the Prince of Hospitality, have not carried more of their hospitality into the church. It is not because they are not truly hospitable, but rather because they do not feel at home in the house of God, or from modesty and conventional conduct toward strangers, they feel a delicacy in approaching a stranger, and consequently pass him by unnoticed. Is it to be wondered at that so few strangers visit the house of God, and after visiting once, rarely ever return? Small attendance at the Sunday-school and church services is, to a great extent, due to a lack of hospitality in the church among the members and toward strangers. The relationship and pervading atmosphere of the ideal home should be cultivated in the church, the family of God.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

Our remarks on the subject of an "Educated Ministry," in last week's WAY, ended with the questions: "What course or courses of study ought the prospective preacher to pursue? and to what extent should he carry this study?" These questions are of vital importance, inasmuch as the manner in which the student of the Bible answers them may have a marked effect upon his influence as a preacher of the Gospel. We wish now to suggest a few thoughts that we hope will be helpful to any one who may be trying to settle these questions.

If I should maintain that a preacher needs only a knowledge of English sufficient to enable him to read readily and intelligently, I have no doubt that every one would say that I had made the limits too narrow. If, on the other hand, I should assert that he is not prepared to do his best till he has made a thorough study of the higher branches of English, such as psychology and logic, there would immediately be heard a cry of protest from those who oppose the so-called "higher education." But if merely the

ability to read the Bible is insufficient, and the study of the higher branches of English is unnecessary, there ought to be a "happy medium," and there should be a means of determining when we have reached the right place. Moreover, the same method of reasoning that tells us we need more than merely the ability to read the Bible, should also be used in determining what other studies are useful in preparing one for effective work in the Gospel.

With common consent, both the advocates and the opposers of "higher education" for the preacher will say that by all means he should be familiar with the principles of English grammar. But why? Can he not read the Bible as well without this knowledge? Certainly he can. Can he not understand it as well? The acquaintance with English grammar will not help him materially in interpretation. Can his hearers not understand what he says if he uses incorrect English? Certainly, for they converse with such persons every day. Then why should one study the grammar of the language? There can be but one reply, viz.: "That he may speak correctly." But why should he speak correctly, seeing that he can be understood if his speech be incorrect? The inevitable answer is: "The preacher of to-day must speak correctly in order that he may command the attention and respect of his audience. The average audience of the present day will give but indifferent attention to a speaker who displays a weakness in the use of his native tongue, for they promptly conclude that he is equally deficient in all other lines." The principle, then, briefly stated, is this: The preacher should acquire such knowledge as will enable him to present the truth in the most effective and impressive manner possible.

Let us see how far this principle will carry us in the study of English. After grammar, the next subject that suggests itself is rhetoric. I know many speakers in whose speech few errors in grammar can be detected, yet their sentences are awkward, and have not the smoothness that characterizes a good speaker. What is the trouble? They have not learned the principles of rhetoric, which teach us how to arrange our words into sentences, and our sentences into paragraphs, in a way that will produce smoothness, elegance and force. Rhetoric, then, is an essential addition to a preacher's course of study.

Shall we stop at this? Not if we would carry the principle stated above to its limit. For before one can formulate sentences and paragraphs he must have ideas to present. He must think. Before he can think consecutively, he must have the power of perception; he must have a well-developed memory; he must be able to associate and compare ideas and pictures; he must be able to concentrate his mind upon the subject under consideration. But where shall he learn these things? Psychology is the science that teaches the principles which govern thought. By a faithful study and practice of its instructions, we shall be enabled to develop properly those powers that con-

control thought and reason. Surely this subject may be included in the list, for the better our thoughts, of course the more impressive will be our speech.

I must not stop in my application of this principle to the study of English till I have mentioned at least one more subject. No speaker can impress an intelligent audience unless his speech is logical. Not only must the matter of the thoughts be good, but the form which they take, the conclusions that are drawn, and the judgments formed must be accurate and reasonable. The true Gospel preacher is compelled continually to engage in argument, either in defense or confirmation of the truth. Paul set us an example in this when he made his marvelous speeches, and especially in writing the Book of Romans, than which there is no stronger nor more logical argument in existence. It is the purpose of the science of logic to teach, not the subject-matter of thought, but the forms it should assume in accurate and conclusive reasoning. If there is any one that ought to be logical in his reasoning, it is the preacher, for he has all the ingenuity and sophistry of Satan and his emissaries to oppose him in his defense of the truth. Let no one now draw the conclusion that I would submit everything in the Bible to the test of reason, for that would exclude faith, which is the underlying principle of the religion of Christ. The things that are matters of faith should be taught as such, and should be received in faith, pure and simple. But where a matter is subject to reason, it ought to be handled in a reasonable and logical manner. Most of the errors that have crept into the teaching of the churches are the result of illogical reasoning and false conclusions.

I have mentioned some of the leading branches of English; I might add others to which the principle stated above would apply with equal force. But now some one is ready to say: "I know a preacher who never studied rhetoric nor psychology nor logic, yet he is the most forcible and logical speaker I ever heard. And here is Bro. B., who spent years in such study, yet he is not a good thinker, his reasoning is not conclusive, and his sentences are awkwardly arranged." Very true; but the trouble is not with the studies, but with the men. The former is a man who possesses a naturally logical mind and clear perception, and by observation and training has learned to clothe his thoughts in smooth sentences. He is unconsciously applying the very principles that these branches aim to teach. The latter is a man who, having learned the principles of correct speaking and logical reasoning, has, either through indolence or inability, failed to apply them; and, of course, a brain full of theories is a burden rather than an aid, if we know not how to apply them. But do not blame the theories themselves because some men fail to apply them. In continuing this subject, we shall take up other branches of learning and see whether these principles can be applied to them.

At about 11:30 o'clock, Wednesday night, March

25, Bro. Armstrong was aroused from sleep to perform a marriage ceremony. The parties were Henry Miller and Miss Mabel Stamps, of Hopkinsville, both members of the church and well known to Bro. Armstrong. Potter Bible College extends to them its best wishes.

HOW MAY I KNOW THAT I AM A CHILD OF GOD, AN HEIR TO AN ETERNAL INHERITANCE?

P. R. SLATER.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." It sometimes occurs that on asking whether one is a Christian, or a child of God, they modestly reply, "I hope so," or "I trust I am." But the apostle in the above quotation says, Give a reason for that hope. What, then, is reason? In what way does it help us to confirm an answer to the foregoing question? By studying closely the following definition you will readily grasp how it is that through reason we may be able to answer every man as to our hope. Reason, then, is a faculty or function in man to which all truth is addressed, and by which it is understood and received, and through which a conclusion may be reached from a given premise. If, however, the premise is assumed, the conclusion will only be an assumption. If it be true, then, that I am a child of God, the fact may be known if I reason from a correct premise. The Bible, then, has been given as the premise, and its truths address themselves to our reason, that we may understand and receive them, and thus we may know whether we are a child of God or not. But I have been asked "for a reason of my hope," and desire to convince others that I am a child of God. In order to do this I must call up the witnesses. Paul, in Rom. 8:16, says: "The Spirit himself beareth witness with our spirit, that we are children of God." Now, this is the very thing we want to know, and Paul here tells us who the witnesses are. Then, in order to establish the fact that I am a child of God, I must have the joint testimony of these two witnesses, since it takes the testimony of both to establish the fact. But since the testimony of the Spirit has been recorded in the Bible, and the Bible is the given premise from which I am to reason, in order to convince others, I must go there for the Spirit's testimony. Jesus, addressing his disciples, said: "When the Spirit of truth is come, he shall not speak from himself." Here we find the Spirit speaks when he testifies, just as any other witness does. And we find in Acts 2:4 that when he did come, he spoke through the mouth of the apostles, and in thus speaking he convinced the Jews that the same Jesus whom they had crucified was both Lord and Christ; and when they desired to know what to do, the Spirit, by the mouth of Peter, made known the things necessary in order that we may become the children of God. My spirit testifies as to whether I have complied with the things thus made known. Thus it is we have the joint testimony in the case.

He who, then, is led by faith to do what the Spirit testifies as necessary to redemption in Christ, is assured of his freedom from sin, and being thus made free, he is prepared to give a reason for his hope, seeing he has done all that the heavenly Messenger has made known as necessary to be done. In Gal. 3:26 Paul says: "Ye are all the sons of God through faith in Christ Jesus." Being convinced, then, by the testimony of the apostles, as they spoke by the inspiration of the Holy Spirit, that Jesus is the Christ, the Son of the living God, and our Savior, we are led in humble obedience to his requirement, and thus moved by faith to accept him, we become the sons of God, "for as many of you as have been baptized into Christ have put on Christ." Having thus come into this sacred relation, we become heirs to an eternal inheritance.

But may I not forfeit my heirship, and after once having been able to give a reason for my hope, I find myself in a condition that I no longer am entitled to the inheritance once gained? However clear my reason may have been, it may not be sufficient to convince the inquirer that my anchor is sure and steadfast, or that I still have a right to my heirship.

In the fifth chapter of Paul's letter to the church at Galatia he enumerates the works of the flesh, and then adds: "I tell you plainly: that they who practice such things can not inherit the kingdom of God." Here we find the recorded testimony says we lose our inheritance if we indulge in these things. Now, remember, the two witnesses must bear joint testimony. Here the one witness says you can not inherit if you do certain things, and the other witness must testify as to whether we are doing them or not. No, I do not get drunk; I am no fornicator, nor do I live in idolatry; do not stir up strife; am not envious. But, hold on! Do you build up factions? Do you maintain divisions and encourage parties? Read the Revised Version and see if you are clear of all these sins; and remember, they that do them can not inherit the kingdom. Now, don't conclude that because you are not guilty of all, you are not guilty at all. We should be very careful, and not try to excuse ourselves because we think our sin is not as bad as some of the rest. Remember there is no distinction made; they are all classed alike.

The apostle, in this same connection, after giving the fruit of the Spirit, adds: "They that are of Christ Jesus have crucified the flesh with the passions and lusts thereof." Then if we are living after the flesh and doing the works thereof, we certainly are not of Christ, therefore not joint-heirs with him. "By their fruits ye shall know them." Men are generally more easily moved upon through some fleshly passion than by the manifestation of the Spirit's power. See that brother with his combative spirit, as he enters enthusiastically into his work. How readily others catch the spirit and enter into the contest with some church foe. But the fruit of the Spirit—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance—against such there is no law, either human or divine. And who will not accept such a life as an assurance to an eternal inheritance?

Now, since they that follow after the flesh can not obtain this inheritance, and our association with Christ depends on our having turned away from them, from what basis can I reason and establish hope to the tree of life, if I am walking after the way of the world, and the works of the flesh are manifest in my life?

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

MARRIAGE FEAST.

L. J. J.

Teaching by parables is one of the most simple yet most forcible methods—forcible because of simplicity and clearness. This is the method usually employed by our Savior in all his teaching.

In Matt. 22 is the parable of the marriage feast. Jesus says the kingdom of heaven is like this kingdom who made the feast for his son.

In order for us to fully understand the parable it is necessary that we know something of the customs governing marriage feasts in those days. When this is done, the points of comparison will more clearly appear, and we can more fully appreciate the lessons the Savior would teach.

It is evident, from a careful study of the parable that in a marriage feast the following rules were observed:

1. When a feast was going to be given, the one giving it would send forth his servants to notify his friends that at some future time a feast would be made.

2. When the feast was prepared, the servants would be sent forth a second time to tell them who had previously been bidden that all things are now ready; come to the feast.

3. The one giving the marriage feast furnished festive robes for each guest.

What, then, is the spiritual significance of the parable, and what are the points in comparison? It is evident that the King is none other than God the Father, who made a marriage feast for his Son, Jesus Christ. The feast is the salvation for the souls of men; and a glorious feast indeed has the King made. This spiritual feast or salvation for the souls of men of kind constitutes—

1. A rest from sin. We labor, we toil, we strive. How splendid it is, then, to rest. The physical man is renewed. It is life's greatest elixir. How much more blessed it is to have rest from sin. Man, being ignorant, or spiritually weak, falls beneath the power of sin. He is confounded, he is burdened, he is weary. He longs to extricate himself, but all is in vain, unless a bright, gentle ray from the Star of Bethlehem. He hears the Savior's pleadings, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and the voice of the ancient prophet

ing, "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." The poor, recreant man accepts the terms of proffered mercy, and is released from his burden of guilt, and enters into the blessed and peaceful reality of rest from sin.

2. Abundance of spiritual good things. Only those who have tasted and found the Lord gracious know of the richness and fatness of the marriage feast. No good thing is withheld from any who enter to this feast. All things work together for their good, and the tender care of God the Father is always about them. The Lord, gracious and strong, is their portion, and they shall not want. "Blessed be the Lord, and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly places in Christ."

3. An eternal inheritance and rest for the soul. The poet sang:

"I would not live always, I ask not to stay,
Storms after storms rise dark o'er the way."

By and by the storm cloud will pass away; the thunder shocks of life will cease; the stern realities of this world will fade into the more glorious realism of the other eternal realm; the bright glories of that celestial home will break on the saint's enraptured gaze, and the music of the heavenly choir, like a sweet benediction, will fall on the ear of the redeemed. Then will all the people of God enter into the full enjoyment of that rest that remains for them. Then will they know the earnest of their inheritance, and the sublime reality of the Spirit's promise: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto salvation ready to be revealed in the last time" (Peter I: 3-5). "And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works shall follow with them" (Rev. 14: 13).

A most glorious feast indeed is this salvation which God the Father has made — salvation from sin; salvation from the grave; salvation in the everlasting kingdom of God.

(To be continued.)

WHAT IS YOUR LIFE-WORD?

All life is summed up in one word. Some spell it with the word "love," some spell it "faith"; Paul called it "Christ." He said: "For me to live is Christ." In every life there is one word which most perfectly describes the relation that exists between that life and God. For true living is simply entering more into God. Death is to be away from God and to know him not. It is said that Phillips Brooks was once asked what sermon he was going to preach, and

replied: "I have only one sermon." There is only one sermon to preach, for there is only one life to live; and that sermon is to keep ever before our minds that life is a watch and a vision — that living is to go on as those who see the invisible, who know the high calling wherewith they are called.—Sunday-School Times.

A NOBLE AMBITION.

The truly successful, helpful soul is he who has the power of automatically oiling the machinery of life, whether in the school, the college, the counting room, the court room, or the sick room.

He is the really successful man who has the power of scattering sunshine, of inspiring a spirit of helpfulness, of encouragement, wherever he goes; who makes you feel a little more ambitious to get on and up, a little more willing to wrestle with obstacles, to overcome obstructions.

The man who radiates gloom and discouragement, who never has a kind, uplifting word for those about him, is not a successful man. An ambition to be universally helpful, to make a little lighter the burden of every one he meets, to make life more desirable, the world a better and happier place to live in — these are the sentiments which must animate the really successful man. Money has no power to measure success, nor has achievement, unless it is attended by this helpful, uplifting character.—Selected.

THE POWER OF THOUGHT.

"Beware of what you think; for what you think, quite as much as what you do, molds your character," says the Woman's Home Companion.

"Wrong acts persisted in will wreck any life, but wrong thoughts have just as sure an effect. It frequently happens that people who live fairly good lives, so far as their actions go, do not feel it necessary to set so close a guard on their thoughts. These are hidden, and of what harm is it to occasionally cherish a vulgar thought, if one does not allow it to escape in action? Of what harm to hate if one does not show it? To imagine one's self committing wrong acts if one does not actually commit them?"

"But the laws of life say that every thought affects the whole being. As a man's heart is, so will he be. Evil thoughts gradually undermine the character, and some day these thoughts will burst into action which is irremediable. Therefore look to your thoughts; keep your mind swept and garnished, and more than that, make the furniture of it beautiful and true; for if bad thoughts persisted in ruin a character, so the best of characteristics may be cultivated by keeping the mind constantly on good things.

"Very often one is called on to act in an emergency, and then one acts along the line of one's previous thought. No act is spontaneous; the seeds of it have for a long time taken root in the brain. Of two men who have lived practically the same lives outwardly, and are suddenly called on to face a dan-

ger, one may play the coward and the other rise to heroic effort. The result is no matter of chance. Little by little the motor-tracts of the brain of one have been weakened by wrong thinking; little by little the brain of the other has been strengthened because he thought bravely. When the strain comes, one unconsciously acts along the line of least resistance. It is then that the hidden thoughts tell.

"We should see to it that we think heroically, think purely, think charitably. Then in action we will find ourselves doing the brave thing; we will be kind and helpful."

FEARING THE WORST.

One of the worst habits, formed early in life, is that of borrowing trouble, of looking on the black side of things. It is much easier to talk down than to talk up. We are naturally pessimistic. One of the best of success helps is to acquire, early in youth, a habit of thinking that the best, not the worst, will happen; that we are not poor, miserable creatures, hounded on every hand by the enemies of our life and happiness, but that we were made to be happy, to be free from harassing cares, anxieties, forebodings; that we were not made to worry or to project black pictures, but to create bright and cheerful ones.

We should no more allow a discordant or a dark picture in the mind than we would allow a thief in our home. We should remember that such thoughts are worse than thieves, because they steal away our comfort, our happiness, our contentment. These black enemies, these discordant guests, leave their scars and stains and slimes upon the house that is beautiful within. It is almost impossible to exclude them when they once enter, but it is comparatively easy to keep them out when we once learn the secret of excluding them.

We should learn that these enemies have no right to intrude themselves upon our consciousness. Treat them as trespassers, eject them instantly, and do not allow them to paint their black images upon the mind.

Do not allow yourself to read, to hear, or to see anything which will produce discord or disturb your peace of mind and harmony.

A famous Englishman said that a habit of looking on the bright side of life is worth a thousand pounds a year. It is worth infinitely more than can be measured by pounds, dollars or cents, for it means peace of mind, contentment, happiness, conscious power, and the beauty and sweetness of life. Everything has a bright side if we know how to see it.—Selected.

Little talents well employed are better than big ones half used. A kildee has a smaller foot than a crow, but it can make a crow look lame. When God promised Joshua that he should have every place that the sole of his foot should tread, the old hero did not beseech the Lord to enlarge his pedestals, but busied himself keeping in motion those which he had. If we prayed God to help us use what we have, we would do better than we do when we ask God to give us what we have not.—Ram's Horn.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Bro. Landon Jackson writes concerning the mission work in Valdosta: "The West End Mission, opened up by the church of Christ in this city, is growing in interest. Meetings are held every Thursday night in the home of one of the brethren living in the vicinity. Splendid audiences at every service. Four additions as result of work thus far. Work will begin to-night in another part of the city. Service will be held in the home of a friend, whose wife and mother are splendid Christians. No doubt great good will result. There have been seven accessions to the church in the last few weeks.

Don't forget that meeting you should support in a destitute field this year. Quite a number of congregations are making arrangements to this end. Will you not be another?

Oxford, Fla., March 18, 1903.—Dear Brother:—I visited Connor again the 14th and 15th of this month. Preached three discourses. At the close of the meeting Sunday night a young man came forward. He did not live near the meeting-house, and was not prepared to be baptized, so we put it off until I go back in April. D. A. Martin.

We do not intend to criticise, in an unchristian spirit, Bro. Martin and the young man of whom he speaks. But this report suggests the question to our mind, Is such an action as the above stated wise? It is indeed a glorious step when one confesses before men, with a believing, penitent heart, Jesus as Lord and Master. But why postpone the next and last step that translates us into his holy kingdom, where we have redemption through his blood, even the forgiveness of sins. To act thus is exceedingly dangerous. Life is uncertain, death is sure. Thousands of souls will have passed into eternity before Bro. Martin returns to Connor in April. This young man might be one. How sad it would be! To confess Christ intelligently means we are willing and anxious to follow him, not willing that one duty should be postponed. When we think of the design that Jesus attaches to this holy ordinance, surely we will obey the same just as soon as arrangements can be made. We have no case on record where the apostle ever postponed baptizing a penitent believer. To go the same day or the same hour of the night is wisest and best. (Acts 2:41; 16:33.)

We read recently of a congregation of disciples in Pomeroy, Pa., consisting of one hundred and fifty members, and not one tobacco user among them. A model congregation in this respect, to say the least of it. 'Tis strange that Christians will persist in this poisonous, uncleanly habit.

Realizing the close relationship that exists be-

tween the spirit and the flesh, how can we afford to defile our bodies by the use of this filthy weed, thus degrading the spirit by yielding to the sinful desires of the flesh.

Paul says: "Let us cleanse ourselves from all filthiness of the flesh." (Read also Rom. 12:1; 1 Cor. 3:16, 17; Col. 3:5.)

Christians should earnestly endeavor to emulate the life of Christ. Could you think of Jesus being guilty of such an uncleanly habit? The tobacco habit is, beyond doubt, one of the weights that retard our progress in the Christian race. Heb. 12:1.)

We have just received another report from Bro. Lawson, telling us about his mission work in Oklahoma Territory: "I have just closed a good meeting at Mountain Park. The house was crowded to overflowing several times. Bro. Essa Walker is now laboring with me. He is a splendid preacher. I give him a home with me. The Era Church will help support him. This gives me two good young men to help. I have arranged much work, and we are doing what we can. The contributions have fallen off very much lately, caused, I think, by the continued rains in Texas, from which most of my support comes. There is not a church in Kentucky, Tennessee, Illinois, Missouri or Ohio that contributes to this work. Only a few individual gifts from these States." Will we not be able to enlist a few churches, at least, in these States that will contribute regularly to this great work? Bro. Lawson will appreciate it, and you could not choose a better field in which to do good.

THINGS OCCURRENT

Dr. L. K. Harding, Editor

The family of Ira D. Sankey, the veteran singing evangelist, who was the companion of Moody a generation ago, announces that Mr. Sankey had been almost blind for several weeks.

The Journal of Education reports that all of the States are following the Massachusetts plan of selecting Rhodes scholarships, candidates not to be less than nineteen or more than twenty-three years old, with at least two years' regular attendance of an American college.

A newspaper made entirely by women, with the exception of the pressman, had its first issue Wednesday at Cambridge, Mass., with Miss Alice Geddes as publisher and manager. She had conducted the women's department of The Chronicle for several years, and began the new venture by buying out The Cambridge Press.

The proposition to have Congress call a National Convention to amend the Constitution, providing direct election of Senators, has been passed by both houses of the Legislatures of Oregon, California, North Dakota, Utah, Montana, Idaho, Missouri, Kansas, Arkansas, Minnesota, Nevada and Washing-

ton. It has been passed by the House in Texas, Delaware and Nebraska, and by the Senate in Illinois, and is pending in other States. The Nevada resolution was presented to the Senate at Washington by Senator Stewart Wednesday, duly signed and sealed.

Major McDowell, Clerk of the House of Representatives, who is left in charge between sessions, ordered that the law forbidding the sale of liquor in the Capitol be immediately enforced and the stock on hand removed. This law was signed by the President March 4, but had been disobeyed, as no penalty was provided.

Andrew Carnegie's millions are to help build the longest railroad in the world. The road will stretch from New York to Buenos Ayres, 10,228 miles. It will be called the Intercontinental line. It will be the scenic route of three Americas. It will run along the high plateaus of Mexico, Central and South America, and give the Monroe doctrine a steel backbone. J. Pierpont Morgan, it is believed, will be the central figure in the real work of financing and building the connecting links, which are longer than the roads to be absorbed, and made a part of the great system. The stupendous enterprise so soon to be set in motion, it is thought, was the theme of conversation between Mr. Morgan and Vice-President Reyes, of Colombia, on the recent visit of Mr. Morgan to Havana. The Isthmian Canal and its shipping are to be focal points of the great road, and Colombia, almost in speaking distance of the canal, with mountains loaded with mineral and forests and fields covered with valuable growths, will be a very important country in the railroad calculations.

BOOK NOTES.

Send us an order for "Mr. World and Miss Church-Member."

* * *

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SCRAPS.

J. A. H.

Brother M. C. Kurfecs took a copy of "Mr. World and Miss Church-member" home with him on Friday morning; he brought it back Monday evening; and within these four days he, his wife and his mother-in-law, each, read the book through. They were delighted with it. It is by no means a small book, either. We believe if all our readers knew how much of interest and profit there must be in a book that so appeals to three such intelligent and intellectual people, we would sell a thousand copies in a few weeks. Boys and girls of twelve years, who are fond of reading, will be delighted with it, and so will the venerable elders of the church. See the advertisement on the last page.

* * *

About the time this reaches our readers we hope to have with us Brother S. M. Jones, of Beamsville, Ontario, Canada. Brother Jones is a Tennessean by birth, was educated at the Nashville Bible School, and is now founder and principal of the Beamsville Bible School. He is also one of the strong, influential preachers of Canada.

After he had been a year or more at the Nashville School, one of the most intelligent of the lady members of his home congregation came into the city, and in the Advocate office was talking of the school and

its prospects. She said: "You have one young man in the school who will never make a preacher." To this Brother Lipscomb replied: "No doubt we have a number that will never become preachers. But to which one do you refer?" She replied: "To Brother S. M. Jones of our place." And when Brother Lipscomb expressed the judgment that he was one of our best prospects, she was incredulous. She was sure he would never make a successful preacher. To show how far she missed the mark this story will suffice: The church at Meaford, Ontario, wrote, asking me to commend to them a preacher to conduct a January meeting for them. They wanted him to begin on the first Sunday in the new year. And, if he succeeded at Meaford, they thought he would probably have two or three other meetings to hold before returning South. Brother Jones had then been with us about four or five years, I believe. I recommended him to them, and he was called. He began at Meaford, as they desired, and they went from one meeting into another for twelve months, with splendid success. However, he had done much fine work as a preacher before he went to Canada. There is no telling what a man can do, if he loves God and works for him with all his heart.

* * *

We especially request all whose times of subscription to THE WAY have expired to renew before the end of this month. It is now, as it has hitherto been, the editors and the publisher of THE WAY do all they do for it without one cent of remuneration. So we are not moved by selfish considerations in asking you to pay up promptly: We ask it for the sake of the cause. We want the paper to be as good as we can make it, and to accomplish all the good possible. We have great reason to rejoice in its success to this hour, and we are hoping and praying that its powers for good may be greatly enlarged. If you were running a paper you would like for your subscribers to pay promptly; so remember the rule: "As ye would that others should do unto you, so do ye to them likewise."

What is the end of life? The end of life is not to do good, though many of us think so. It is not to win souls, though I once thought so. It is to do the will of God, whatever it may be.—Drummond.

QUESTIONS ABOUT SPECIAL PROV-
IDENCE.

O. H.

Brother Harding: I would like for you to explain a few things about "trusting God" and "special Providence." If I understand you in your writings on the subject, you believe he who trusts God and does his will, will be prospered more in this life than the wicked. That is, his ground will produce more, his cattle will increase more, and the labor of his hands will be blessed more than the unrighteous. You go to the Old Testament and take Abraham, etc., to prove it. But do you not forget that Jeremiah says, "As a cage is full of birds, so are their houses full of deceit, therefore they are become great and waxen rich; they are waxen fat, they shine, yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper, and the right of the needy do they not judge" (Jer. 5: 27, 28). I know God specially blessed certain ones in olden times,—his chosen ones for a special purpose. But did he not send an immediate judgment on those who disobeyed him?

Now why do you take those of olden times that God blessed to prove that he will specially bless those now who trust him, but say nothing about God sending special judgments on the disobedient because he did so in olden times?

Bro. Harding, you know God had a covenant for the children of Israel, and after Christ came he established a new covenant for us. Now, because he had a certain law under the old covenant does not prove that he has the same law under the new, for the "priesthood being changed, there is made of necessity a change also of the law." How do you know Christ has not changed the law in specially blessing men, but has in specially punishing them? You may answer in THE WAY if you wish.

A REPLY TO O. H. ON SPECIAL PROV-
IDENCE.

J. A. H.

Yes, I believe he who trusts God and does his will, will be prepared more in this life than the wicked; that is, he will have food, raiment, shelter and every other temporal thing he needs for his greatest usefulness and happiness, and he will have an abundance of love, joy and peace. But I do not understand by this that he will necessarily be what the world calls a rich man. In most cases it is certain he will not be. In my own case, I am certain it would greatly have interfered with my happiness and usefulness if I had all my life been rich in the world's sense of that word. I am profoundly thankful that I have never been; nor do I ever expect to be. Nor am I making any effort whatever to lay up money for my children. Though I receive and expend in our school work and in running THE WAY more than a hundred and fifty dollars each week, there have been but few days in my life

that I would have had money enough left to bury me, if I had died. It is more than probable that when I die my children will have to pay my burial expenses. I shall certainly not endeavor to make provisions for them myself.

No, I have never thought the Bible doctrine of special providence necessarily involves the idea that God will pile up about his faithful ones a great accumulation of earthly riches. And the reason he does not is that such an accumulation, as a rule, would be a curse, rather than a blessing, to them and to their families. God allows the wicked to bring curses upon themselves, but he will not curse his faithful ones.

There are some good men whom God can entrust with great earthly possessions, men who will use them with all diligence and care for God; who will not expend their means upon their pride, lusts and passions, but who will look upon themselves as God's trustees; and who will so use the trust-funds as to be able to give a good account at last—an account that will please the Father well. So in all ages we have found men possessed of great temporal wealth, who nevertheless were faithful to God. Abraham, Job and David are notable illustrations. But Christ, Paul, Peter, John and most of the apostles, at the least, were poor in earthly riches. But they got, daily, food, raiment, shelter and whatever else they needed for their welfare; and their lives were full of love, joy and peace. I have no idea that any king, prince or president, any statesman, orator or poet, ever got as much of real happiness and peace, of real happiness, as they. Do you remind me that they endured hatred and cursings, bitterness and shame, persecutions and death for righteousness' sake? Yes, but they were rewarded a hundred fold now in this time for their sacrifices, and they attained to eternal life at last. See Mark 10: 28-31. "A hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions"! Just think of that! Think how many houses like that of Judas at Damascus, of Sergius Paulus at Paphos, of Lydia at Philippi, of Jason at Thessalonica, of Aquila and Priscilla at Corinth, of Philip at Caesarea, and of Mnason at Jerusalem, received Paul, and were homes indeed to him! Think of the multitudes of elder men and women who were fathers and mothers to him, who loved him and cared for him as father and mother do for their children! Think of the younger men and women who were brothers and sisters to him, who honored, admired and loved him with an unutterable devotion! Think of the boys and girls, who, like young Timothy, wept with him in his sorrows, and rejoiced with him in his triumphs; who loved him and honored him as the grandest hero in God's great terrestrial army! The Ephesian elders "wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more"; and they went with him to the ship (Acts 20: 37, 38). Priscilla and Aquila laid down their own necks for Paul's life; unto whom not only Paul was thankful, but also all the churches of the Gentiles. See Romans 16: 3, 4. So great was the love of the disciples of

the great region of Galatia for Paul that he says to them: "I bear you witness, that, if possible, you would have plucked out your eyes and given them to me" (Galatians 4:15). Such instances as these show what unutterable love thousands of people had for Paul. They were indeed to him fathers, mothers, brothers, sisters and children. Human speech is not adequate to tell the story of the thousands of words and deeds of love which these brief records are the exponents; but they filled his life with gladness and made him the happiest of men. The gloom of the Philippian jail at the midnight hour could not quench the gladness of his heart; for even there it burst forth in prayer and songs of praise. At times he wept, because the churches he planted and loved so much were not what they ought to be; but who ever heard of his weeping and lamenting on account of his own burdens and afflictions? He glorified in them, and counted himself happy in being deemed worthy to suffer shame for the name of Jesus.

The passage, which Brother O. H. quotes from Jeremiah, in the standard edition of the American Revised Version, reads thus: "Your iniquities have turned away these things, and your sins have withholden good from you. For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap that catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxed rich. They are waxed fat, they shine: yea, they overpass in deeds of wickedness; they plead not the cause, the cause of the fatherless, that they may prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith Jehovah; shall not my soul be avenged on such a nation as this?" (Jeremiah 5:25-29). If you bear in mind that the accumulation of riches is oftener a curse than a blessing — especially a curse to the children of those who get rich — there is nothing in this passage that looks like the wicked rich are prospered. It begins by telling them their sins and iniquities had turned away blessings from them and had withholden them from good, and it winds up with threatening them with the vengeance of God. They had become great and waxed rich by fraud; but that is not prosperity; far from it. A little further on the same prophet says of the man who getteth riches, not by right: "In the midst of his days they shall leave him, and at his end he shall be a fool" (Jeremiah 17:11). James says of the wicked rich: "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire" (James 3:1-3). All Christians should disabuse their minds of the foolish and unscriptural notion that the mere acquisition or possession of riches is a blessing. It is often one of the worst of curses to a home. The almost universal prevalence of mammon worship has caused the word "prosperous" to signify "increasing in earthly possessions." A most fatal delusion!

Yes, God in Old Testament times specially blessed

those who believed in and obeyed him, and he specially cursed those who were wickedly and defiantly disobedient. The Old Testament from first to last is full of this doctrine. But it is nowhere taught more plainly in the Old than it is in the New Testament that God specially blesses those who are his faithful servants. He could not express it in plainer words than he does. The trouble now is, as it has always been, people are loth to believe he means exactly what he says; and they wrest his words so as to make them mean something else altogether — sometimes the very opposite of what he says.

For instance, the Lord tells us plainly not to be anxious about what we shall eat, or what we shall drink, or what we shall wear. Why not? Jesus answers: "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." See Matthew 6:31-33. Now what could be plainer and more unequivocal? It is every whit as plain as, "He that believeth and is baptized shall be saved." Some people absolutely refuse to believe the one statement, while others are equally prompt and positive in repudiating the plain, simple meaning of the other. I believe it is just as much unbelief to reject the one teaching as the other. Paul says: "We know that to them that love God all things work together for good, even to them that are called according to his purpose" (Romans 8:28). Peter exhorts us to cast all our anxiety upon God; and gives as a reason for it, "because he careth for you" (1 Peter 5:6, 7). John 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" (1 John 3:21, 22). As we have seen, Mark shows we are paid a hundred fold "now in this time" for every sacrifice we make for Christ's sake and the Gospel's. (Mark 10:28-31.) Luke records these words of the Master: "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. Yet 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). James teaches: "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways" (James 1:5-8). Again he says: "Ye ask, and receive not, because ye ask amiss that ye may spend it in your pleasures" (James 4:3). And Jude commends the Chris-

tians to whom he is writing: "Unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord" (verses 24, 25).

We now have before us in plain words the testimony of our Savior and of the eight New Testament writers teaching in the plainest language conceivable that God specially blesses those who believe in and obey him — who live for him. No wonder that Paul so strongly affirms that "godliness is profitable for all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:7-9). Remember that godliness is devotion to God. It consists in believing in and obeying God from the heart. Most people seem to think that godliness has promise only of the life to come; but Paul plainly says it has promise of the life that now is, and of that which is to come. The promise of the one is just as positive and emphatic as of the other; and it is just as much unbelief to reject the one as the other.

The greatest hindrance to the evangelization of the world to-day is the rejection of this teaching that the Gospel has promise of the life that now is, that we do not have to lay up for the future needs of ourselves, that God will take care of us if only we will give ourselves whole-heartedly to his service. Church members spend so much time and labor caring for themselves and their children, laying up stores for rainy days and old age, they have comparatively little time or money to save the souls of men. I suppose it is a conservative statement of the case to say that church members should expend a hundred times as much time, thought, labor and money for the salvation of men as they do. And the reason they do not do it is they do not believe God will guide them, guard them, feed them, clothe them, shelter them, and make everything work together for their good, if only they will give themselves wholly to his service — body, soul and spirit — as he solemnly, positively and repeatedly promises he will do. Unbelief is the trouble. If we would read the whole of God's word over and over and over again, meditating and delighting in it, we would get over this unbelief.

THE TWO CHILDHOODS.

R. C. BELL.

"In that hour came the disciples unto Jesus, saying, Who then is the greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matthew 18:1-3). Here Christ says that his disciples must be converted and become like little children or they can not enter the kingdom. We have already seen that Christians must be humble, teachable, and put into practice as they learn, for without so doing they are not becoming like little children, therefore can not enter the kingdom of heaven. Be-

sides these three points, I wish to present three more in this article.

A child is pure; no evil or wicked thing has ever entered its little mind; it is guileless and innocent and sinless. A little child is the purest and sweetest thing on earth. The heart of the person who does not love it is hard and stony. Our great Teacher says we must be like children. That is, we must strive with all the power within us to be as pure and sinless as they. Weak and tempted brethren, would we not like to be as pure as once we were prattling around mother's knee? We can not become absolutely pure in this world, but we can and must strive to be; the effort will strengthen us and will be successful in the world to come; then we shall attain unto the pureness we so much desire here. If you take notice, you will see that a person who is a great favorite with little children is always pure-minded. A Christian who tries to be purer and purer becomes more and more like a child in this respect. They have much in common; they are both child-like and are naturally drawn toward each other. One of the finest compliments a man can receive is, that children love him and delight in his company. "Finally, brethren, 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" (Philippians 4:8). We must think upon pure things before we can become pure; we must obey God. "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" (1 Peter 1:22).

Little children can forgive and forget. Two little girls once were playing out in the yard with their dolls. They were all sunshine and happiness, until suddenly a shadow flitted across the sky; they quarreled about some little nothing when the visiting little girl snatched up her playthings, saying: "I am going home; you have not treated me right; I never will play with you again." She didn't get to the gate until they had "made up." Each came a little more than half way; so they were better friends than before. They again entered into their play with whole hearts, and all was sunshine again. They forgave and forgot, because they were children. The same thing may happen a dozen or a score of times; but every time, true to child nature, they will blot out their little troubles in less time than it takes to tell it, and love each as before. If they don't, they are trying to do like grown-up people, and are not true to their childish natures at all. Christ says, "Of such is the kingdom of heaven," and that his disciples must be like them if they ever enter the kingdom of heaven. No man who holds anything against a brother can expect to go to heaven, for he is not like the child. He hasn't that forgiving spirit of the child. I know all these points are true, because other passages teach the same lessons more specifically. "Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness; long-suffering; forbearing one another, and forgiving each

other, if any man have a complaint against any; even as the Lord forgave you, so also do ye" (Colossians 3:12, 13). "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you" (Ephesians 4:31, 32). We must have this childlike forgiving and forgetting and blotting out. How long shall we do this? The above Scriptures say that we must forgive one another as God forgives us — just as often as the offender asks forgiveness, for God can't forgive until the sinner repents. If we want God to forgive all our sins, we must forgive all who sin against us, that is, if they ask forgiveness. Here we must be like God again, and do all we can to bring a sinning brother to the point where he will repent and ask forgiveness. Christ was asked this same question, and what was his answer? Peter, you remember, asked if he must forgive seven times. He thought that was very liberal, for it was a maxim with the Jews to forgive only three offenses. He must have been surprised by the answer he got, for it was, "Until seventy times seven" (Matt. 18:22).

Little children imitate others. They do as they see grown people do, and talk as older people talk. It is not uncommon to see children play somewhat like this: A little girl is a mother who has a sick child — a doll is the child. The mother shows great concern for the child, and sends in haste for the doctor, who in their play is a little boy. The little girl dresses, acts and talks as some woman whom she has noticed with a sick child. The little boy, with his father's hat and coat on, mounts his broomstick horse and gallops away, just as the family physician does in cases of great emergency. What are these children doing? They are putting on character. The girl puts on a mother's, the boy a doctor's. The more nearly they can act these assumed characters, the more perfect their play will be, and the better they will enjoy it. A child will not make an entirely new man; he will be like some one he has known, or more probably he will take traits from different characters, and thus form his ideal; but he of necessity puts on the thoughts and characters of others. This is the disposition of the child, and Christ says we must be like the child, or be lost. But whom shall we put on? There have been many great men, but we can not take any of them as our model, not even the Apostle Paul, only as he imitates Christ; and that really is following Christ and not Paul. "Be ye imitators of me, even as I also am of Christ" (1 Cor. 11:1). Yes, we must imitate and "put on" Christ. "For as many of you as were baptized into Christ did put on Christ" (Gal. 3:27). What is it to "put on" Christ? Just what it is for the little boy to put on the doctor or the little girl to put on the mother — act just as Christ acted. If we never learn to personate Christ, we can never be a Christian, for a Christian is one who follows, imitates, puts on Christ. When the little boy comes in to examine the doll, he looks at the tongue, feels the pulse and listens to the breathing. He imitates the doctor in every detail as nearly so as possible. When we take the name Christian, we have entered

the play of life, and must try to put on Christ in every detail. We must submit to God as he did, praying, "Not my will, but thine be done." We must be like him in gentleness, tenderness, unselfishness, compassion and piety. Something very often comes up about which we can not decide easily, just what we ought to do. We should ask, What would Christ do? After we have studied his life and are familiar with it, we can not go far wrong when we honestly do what we honestly believe he would do under like conditions.

Men like to be independent and original; they like to be leading men, "free thinkers" and headlights. Higher critics and skeptics have this ambition, and it is leading them to destruction. Men must receive the Bible in childlike humility, then within this limitation they may be "free thinkers"; but they must imitate Christ in all things. Men need not think this limitation cripples the powers of thought; it aids thought by directing it in the best way. It is no limitation.

The child is fit for heaven, and if we do not become like it in humility, in teachableness, in purity, in forgiving, and in imitating, thus passing through two childhoods upon earth, we can never get to heaven.

RICHES OR CHRISTIANITY, WHICH?

R. N. GARDNER.

To live a consistent life it is necessary to choose between seeking to be rich and being a Christian. They are antagonistic. One must be chosen and the other rejected. "No servant 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 can not serve God and mammon" (Luke 16:13). If it is a man's purpose in life to be a Christian, it can not be his purpose to be rich. A Christian can not lay up treasures on earth, but he must lay up treasures in heaven. (Matt. 6:19.) Webster gives as meanings of "treasure": (1) "Wealth accumulated; particularly, a stock or store of money in reserve;" (2) "A great quantity of anything collected for future use;" (3) "Something very much valued;" (4) "Great abundance." So it is inconsistent with a true Christian's life to have money or a great quantity of anything laid away for future use, for that would be laying up treasures on earth.

The Bible does not teach us to lay up for old age, or for a rainy day, but, on the contrary, it teaches us *not to lay up*. But, says one: "What will become of the wives and children when the husband dies, leaving no means to support them?" Such questions naturally arise to an ambitious man, who loves his family, and he has a great struggle to overcome them. Many never overcome them, and so take out life insurance policies in favor of their wives, or heap together a surplus of cash to leave his wife and children when he is dead. So the tendency of the present age is to save money, to lay up for the future, either to be used in old age or leave it for his family. Russell Sage, in a recent article on "Advice to Young Men," said: "All a young man has to do is to work hard and save

money. . . . It is not the saving alone that counts; it is knowing how to save." Dr. Talmage taught that young men should begin to save money by laying by one dollar a week, then two dollars a week, and so on. I have heard many preachers teach the same thing. Though these men are great and are considered successful by most people, their teaching contradicts Bible teaching. "Lay not up for yourselves treasures on earth" (Matt. 6:19). Dr. Talmage and Russell Sage say, "Lay up"; the Bible says, "Lay not up." How much better it would be if these men would teach the young to *give* instead of to *lay up*.

We are taught to work, but not for the purpose "of laying up." "Let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need" (Eph. 4:28). The world teaches that we should work and lay up; the Holy Spirit teaches that we should work that we may have to give. Many church members have ability to make money and are rapidly accumulating earthly goods, insomuch that people say: "In ten years he will be worth fifty thousand dollars." It is evident that few such church members are working that they may have to give, for all can see that he is working to accumulate. It might be possible for a man to accumulate such an amount and still be a Christian, but not probable. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (John 3:17). "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition" (1 Tim. 6:9).

I can see how a Christian might receive fifty thousand dollars as a present, but I can not see how he could keep it very long without using it for the Lord.

Church members who thus accumulate and possess money and property seldom give more than many men who are not worth anything. I have known Christians worth twenty thousand dollars to say that the congregation where they worship was not able to pay a man to hold them a meeting.

There is no doubt that this seeking after money will send many otherwise good people to hell. We do not realize the danger of this seeking after money, neither do we realize the good that we can do by investing our money in the Lord's cause. No doubt that a man who immediately invests his income in upbuilding the kingdom of God is more pleasing to God and more useful in his service than the man who saves his income with the intention of investing it when he has accumulated enough to accomplish some great work. Take, for example, two men, each of whom makes one hundred dollars a month, of which amount each can give fifty dollars to the service of the Lord. One at the end of the month immediately turns his fifty dollars over to some preacher to hold a meeting in a destitute place; the other adds his fifty dollars to his capital. At the end of ten years one has used six thousand dollars in upbuilding God's kingdom. Many souls have been saved and some have gone to the other world; many others have been

taught by his example to sacrifice his life, soul and body to God. He has learned to be unselfish, and has increased his chances for heaven. The interest on his money has been the salvation of souls. His spiritual influence and devotion may have been felt to the uttermost parts of the earth.

The other man may use his accumulated money in a bulk and do much good, but the influence of ten of the best years of his life has been in the wrong direction; he has saved no souls; he has doubtless learned to love money, and thus endangered the salvation of his soul. The one has acted Scripturally, and it is very doubtful whether the other has or not, even if he had given a portion of his income alone during the ten years.

But it is objected that if everybody gave their money as they made it, no one would ever be able to undertake a great work, such as the building up of orphans' homes, schools, etc. This does not follow, for if every Christian were taught to *give* and not to *lay up*, orphans' homes and colleges could be built in every State in the Union.

THE WORK OF THE HOLY SPIRIT.

B. F. RHODES.

All religious teachers known to me agree that the Holy Spirit works in the conversion of the sinner. Not only that he does work, but that he *must* work.

It is generally agreed that the Christian age is pre-eminently the dispensation of the Spirit. Jesus as King rules in the hearts of his people through the Spirit, which is given to them. Through the Spirit the purpose of Jesus was consummated in the establishment of the church as a home and a school for his disciples. By the Spirit the apostles were led into all truth, and speaking by its power, revealed the hidden counsels of God to bless the world through Jesus Christ.

By it the sinner is taught, warned, convicted, converted; and the saint led, aided, comforted, and transformed for glory to come. All this varied work the Spirit does; but the point to be especially considered in this article is his work in the conversion of the sinner.

Since all agree that the Spirit works, time spent on that point would be vain. But it is important to consider *how* he works. If we can learn from God's Word how the Spirit works, the question is settled. A great many people are expecting the Spirit to do for them what God's Word nowhere teaches. They have been led to believe that at some time, in some way, wonderful to experience and strange to tell, the Spirit of God will strike them, and in a moment make them into new creatures by opening their eyes, to turn them from darkness to light and from the power of Satan to God. They not only expect this to be done instantly, but also directly, without means, without a medium through which to act, a direct contact of the quickening Spirit of God upon the sinful and depraved heart of man. Others, who believe just as strongly in the necessity, and in the actual fact that

the Spirit does convert the sinner, believe he works through means, the contact not being direct, but mediate.

The doctrine of the direct and immediate contact of the Spirit of God with the heart of the sinner, by which he is made a believer, and a regenerated child of God, can not stand in view of texts now to be examined. "But this he spoke 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 7:39). It is the teaching of this passage that the abiding presence of the Spirit is a result, a consequence of faith, and not a cause producing faith. In other words, instead of a man receiving the Spirit that he may believe, he believes through testimony, and as a blessing because of his faith receives the Spirit.

But let us hear Paul on the same point. "In whom ye also, having heard the word of truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God's own possession, unto the praise of his glory" (Eph. 1:13, 14). When we carefully consider this language, the following order is clearly seen:

1. The Ephesians *heard* the word of truth, the gospel of their salvation. The apostle is very exact, "having heard" is his language.

2. "Having believed, ye were sealed with the Holy Spirit of promise." They did not receive this sealing of the Spirit to make them believe, but having believed through testimony, God sealed them by his Spirit.

The testimony of John and Paul is to the point, and is both clear and conclusive; but another witness now to be introduced will not only confirm, but assist in taking a step in advance.

Now hear the Apostle Peter: "And we are witnesses of these things; and so is the Holy Spirit whom God hath given to them that obey him" (Acts 5:32). Peter by necessary inference confirms what John and Paul have already been found to teach, that faith precedes the gift of the Holy Spirit; for it is impossible to obey God except through faith. By his testimony we learn that we must not only believe, but also obey. But what shall we obey? What particular act or acts of obedience is necessary to the sinner, who has believed in Jesus Christ, that he may receive the Spirit? Again listen to the testimony of the Spirit as he speaks through Peter: "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" (Acts 2:38). Peter teaches in Acts 5:32 that God gives the Spirit to those that obey him, speaking of the condition upon which God bestows the Spirit in general terms, while in Acts 2:38 he mentions the particular acts in which God is to be obeyed. The testimony adduced fully warrants us in making the following orderly statement of facts established:

1. The sinner hears the gospel,

2. Having heard, he believes.
3. Faith is perfected in obedience.
4. He receives the blessings of faith, remission of sins and gift of the Holy Spirit.

I now wish to take up the argument from a different standpoint, but still bearing directly on the point in question. Some one may say, Yes, you seem to make your point. The Spirit does come to the believer who obeys, but may he not also come to the sinner to make him believe, to make him a child of God? We answer, God is a God of order, not of confusion. It would be the worst kind of confusion to convert one man this way and another that. And again, God is no respecter of persons. If he converts one man by a direct gift of his Spirit, why should he withhold it from another? But "what saith the Scriptures"? If it is taught therein that the world at large is to receive the Spirit, so be it. Surely Jesus will be regarded as competent to decide. "Even the Spirit of truth, whom the world can not receive; for it beholdeth him not, neither knoweth him" (John 14:17). Jesus gives as a reason why the world can not receive the Spirit the fact that it neither sees nor knows him. Not only is it impossible for the world to receive him, but the reason given shows that one must first know the Spirit in order to receive him. Paul teaches the same lesson: "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba Father" (Gal. 4:6). Men first become God's children, then receive the Spirit, not receiving the Spirit to make them children.

But it is urged, Surely the case of Cornelius is an exception to the teaching emphasized in this article. If this is true, the teaching should be modified, to say the least. Whenever any teaching conflicts with a plain passage of Scripture, it should be abandoned at once. Since many so regard it, it is worthy of careful consideration. The record is found in the tenth chapter of Acts. It is granted that in this case the Holy Spirit fell on Cornelius and his household before he was baptized. But even here he was a devout worshiper of God, even before Peter came. It is stated, too, that it fell on them. It is nowhere said it entered into them. The miracle-working power of the Spirit is different from the Spirit as a guest, a comforter in the heart of the believer. To have the one is not necessarily to have the other. When the Spirit is said to come upon, be upon or fall upon one, such expressions mean the Spirit's power in a miraculous way. Such is the expression used of Saul when he was chosen Israel's first king. "And the Spirit of the Lord came mightily upon him, and he prophesied among them" (1 Samuel 10:10). And so, too, when in extreme anger and murderous hate against David, Saul sought to kill him. (See 1 Samuel 19:18-24.) To the apostles Jesus said: "He abideth with you and shall be in you" (John 14:17). In their case the Spirit was not only to be upon them, but to enter into them. They were to speak by inspiration through the Spirit's power upon them, and were comforted by his ever-abiding presence within them. In the case of Cornelius, in which the Spirit fell upon them, it conferred miraculous power. Of this we are sure,

for the record says: "For they heard them speak with tongues and magnify God" (Acts 10:46).

Whatever the purpose of this outpouring of the Spirit may have been, it is clear that it was not to save Cornelius from his sins. Cornelius was converted, saved from his sins, just as all others under the reign of Christ. He heard the gospel, and believing in and submitting to Christ, was saved through his obedience. The visit of the angel, Peter's vision on the housetop, the baptism of the Holy Spirit—all these are incidental to his conversion, but not essential parts of it. When we look carefully into the case, we see what was essential to his conversion. The angel directed Cornelius to call for Peter. God had ordained preaching as the means unto salvation, and even in this case, where there is such a fullness of miraculous power, chose to respect his established order. The necessity of Peter's presence is explained in Acts 11:13, 14: "Send to Joppa and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house." Again, when Peter came, Cornelius said to him: "Now therefore we are all here present in the sight of God to hear all things that are commanded thee of God. And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him" (Acts 10:33-35). "Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ" (Acts 10:47, 48). How was Cornelius converted? He was to hear words by which he was to be saved. Peter was to speak as commanded of the Lord. The commandment for Cornelius was to be baptized. He heard, believed, obeyed, and as a result was saved.

The Spirit convicts and converts as it speaks to the world through the truth. Paul says the gospel is the power of God unto salvation. "The preaching of the cross is to them that perish foolishness; but to us who are saved it is the power of God" (1 Cor. 1:18).

"THREE DAYS AND THREE NIGHTS IN
THE HEART OF THE EARTH."

(Matt. 12:40.)

J. K. P. TIMMONS.

Is the clause "three days and three nights" parallel to the clauses "after three days," "in three days" and "the third day"? We know the Word of God uses the latter three to express the time that intervened between his death and resurrection, but I seriously doubt that the "three days and three nights" express the same thought, for the following reasons: The word "days" in the last named clause is used in the sense that the word "day" expresses in the clause, "the greater light to rule by day"—that is, the time is measured from sunrise to sunset, or while the sun is above the horizon. And in the other

three clauses the word "day" is measured by the diurnal motion of the earth, as the "evening and the morning were the first day." Hence the word "days" in the caption excludes the nights, and the word "days" in the other three clauses includes the nights.

Again, if the word "earth" is literal, it seems to us we would be compelled to place a literal construction on the word "heart," which is so intimately connected with the word "earth." But if the words should have a literal meaning, then Jesus at some time during his history was "three days and three nights" in the interior, the very center of this terrestrial sphere, upon which he lived at the time he gave the "sign." But that time was not when his body lay in the tomb of Joseph at Arimathea, for there his body was only a few feet at most beneath the surface of the earth, but not in the interior thereof, which we are told is four thousand miles beneath its surface. Therefore we conclude the clauses are not parallel.

When we remember that Jesus, in teaching the multitude, especially the wicked scribes and Pharisees, says in Matt. 13:34, "And without a parable spake he not unto them," in order, as he says in the thirteenth verse, "That they seeing, see not, and hearing, they hear not, neither do they understand," we need not wonder that Jesus did not intend for those scribes and Pharisees to understand the import of his language, "three days and three nights in the heart of the earth," when they were seeking after a sign. By consulting Moses in the sixth chapter of Genesis, we will find one definition of the word "earth" which we think applies to the word in the caption. We quote, as follows: "God looked upon the earth, and behold it was corrupt." "The earth is filled with violence." "And the whole earth was of one language and one speech." Psa. 96:13: "For he cometh, he cometh to judge the earth."

The foregoing quotations will suffice to show us that the word "earth" in Scripture is frequently used for those who inhabit it. The people of the earth were corrupt, violent, were of one language, had their language confounded at the building of Babel, and will be judged at the final reckoning.

Now, as we have found that the word "earth" sometimes conveys the idea of corrupt and violent inhabitation of it, let us apply this definition for the word under consideration.

"As Jonah was three days and three nights in the whale's belly, so shall the body of the Son of man be three days and three nights in the hands of a Jewish and Romish mob—from the time of his arrest in the Garden of Gethsemane till the morn of his resurrection. Let us trace the points of analogy. The body of Jonah was three days and three nights in the whale; the body of Jesus was three days and three nights in the hands of violent and corrupt Jews and Gentiles. The body of Jonah was subject to the volition of the whale; the body of Jesus was subject to a Jewish and Romish rabble from his betrayal to his resurrection. Jonah cried unto the Lord; "Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?" "Father, into thy

hand I commit my spirit." The fish vomited Jonah out on dry land; Jesus was triumphantly resurrected from the dead, being the "first fruits" from the dead, and "after his resurrection many bodies of the saints, which slept, arose and came out of the graves and went into the holy city, and appeared to many."

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RELATIONSHIP OF CHRIST AND CHRISTIANS.

W. J. BROWN.

"The reproaches of them that reproached thee fell on me" (Rom. 15: 3). This language was first used by David as expressing the close affectionate relationship existing between him and Jehovah; it is quoted by Paul and applied to Jesus as indicating the tender affiliation between Father and Son. And his application to the circumstances of the Roman brethren also teaches the tender, affectionate relationship that exists between Christ and his people; but the relationship does not stop with binding his people to God in the tenderest oneness that exists in the universe; it also binds them through their union with Christ to one another with cords as strong, as affectionate, as those that bind them to him. The Fatherhood of God, the brotherhood of man and the sisterhood of woman, is the most significant in the world. The union of Christ with Christians, and of the latter with one another through him, is so close, so vital and so sensitive that whatever affects one affects the other. Just as when "one member of the body suffers all the members suffer with it," so when one of the members of this union suffers, all suffer with it. The sympathy that exists between the different members of the spiritual system is as much greater than that that exists between the members of the physical body, or that of the family, as spiritual affinities are greater than fleshly relationships.

In the home, redolent with the fragrance of mutual affection and unselfishness, nothing affords the members of the family so much happiness and joy as to have the others share their joy and happiness. This is the type of the love and joy of the family, of the people of God. God shares his joy, love, happiness and wealth with his people; there is nothing that gives him greater joy than to share his joy with others. It is his nature to thus give of his best for the spiritual enrichment and happiness of others. Were he not to do that and find his greatest joy in doing so, he would cease to be the God of the universe. It is a great mistake to think that God does anything grudgingly or selfishly. He gives nothing reluctantly to those who are in a condition to appreciate it. We can not so earnestly long for the forgiveness of all our sins and purity of heart as God yearns to forgive and make us good. This is owing to his nature and the kindred affectionate ties that bind us to him.

To understand and prize the vital union of Christ and his people to the extent of our spiritual discernment is the privilege of all the children of God, and is the means of preventing disastrous consequences to

the soul. Whatever is fundamental and essential, vital and common, useful and beautiful, affectionate and tender, in the connection and life of the vine and branches, is pressed into the service of Him who used it to illustrate the relationship between Christ and his disciples. There is mutual burden-bearing in accomplishing the mission of the vine and its branches. There is no more excuse for the selfishness, the rivalry, the confusion, the strife, the divisions of Christendom, than for the division, selfishness, competition and hatred of the vine and its branches. As the branches are inseparably connected with the vine, and co-operate with it in producing the fruit, so Christians, by reason of their connection with Christ, their absolute dependence upon him, can do nothing apart from him, but quarrel and divide the church of God.

"I pray not for these alone, but for them that believe on me through their word; that they may be one, as thou, Father, art in me and I in thee, that the world may believe that thou hast sent me." The oneness of Father and Son is absolute unity of nature, feeling, will and action. Christ and his people are one in the same sense. Their purpose in life is to glorify God and save souls; their interests in time and in eternity are the same; their labors and sufferings and sympathies are common to each other and affect all in the measure of their respective capacities. And there is no more authority or reason for the division of his people than there is for the division of Father, Son and Holy Spirit. When the Father withdraws from the union of the Son and the Spirit, and the Son disagrees with the Father and the Spirit, and the Spirit becomes alienated from the Father and the Son, and all engage in a work different from that which now characterizes the Godhead; when each, alienated in affections from the other, withdraws his fellowship from the fraternity of the trinity, and sets up a separate institution in opposition to the work of the others, and each loses sight of the interest and glory and honor of all in their selfish ambition for the glory of each individual party, then there may be some sense and divine precedent in Christians falling out over difference of opinion and dividing the church of God up into selfish and warring factions. But not until then.

These divisions should affect the Christian as they affect the Christ. Did he pray and work for the oneness of his people? So should we pray and work. "The reproaches of them that reproached thee fell on me." The disadvantages, evils and disgrace of division should affect us as it does the Christ, for we are one in the matter. Our interest, success, failure, happiness, is not ours merely; it concerns all interested in the work of redemption. Our failure to make a success of the Christian life will involve Christ and all like him in sorrow and dishonor; our triumph over the evils of this world will reflect honor and give joy and gladness to Christ and unnumbered kindred spirits; it is a joy or sadness in the blessings or curses of which all will share. This relation is intensified in the fact of our fellowship with the Son of God. "Our fellowship is with the Father and the Son." "If we walk in the light as he is in the light, we have fel-

lowship one with another (that is, the fellowship is mutual), and the blood of Christ, his Son, cleanses us from all sin." "We are members of his body, of his bones and of his blood." "I am crucified with Christ—Christ liveth in me." "I bear branded in my body the marks of the Lord Jesus." There can be no stronger bonds of union than those that unite the children of God in mutual sympathy in Christ. An affectionate and devoted mother liveth in her child, but it can not be equal to that of Paul's life in Christ. The parents love their children with a greater love than children do their parents, because the latter's hearts are bigger. Christ loves us with a greater love than we do him, for the same reason—his heart is bigger.

Christians are members of Christ's spirit body. The members of the natural body share their labor, honor and joy the one with the other. Not one selfishly labors to build up his own interest at the expense of other members of the family. The Church of Christ is the family purified of all its dross and spiritualized. "I bow my knees to the Lord Jesus, of whom the whole family in heaven and on earth is named."

We must remember that the sympathy of Jesus for humanity extends to all the sufferings of his people and binds him in the closest fellowship with them. Our redemption is not complete until he has thus intensified our sympathy for our brethren. We may have something of the milk of humanity and still be far from the kingdom of heaven. "Even sinners love them that love them; what do ye more than others?" What we as Christians lack is not sympathy for the sufferings that we see, but sympathy for the sufferings that we do not see, and never will see. But we want the faith to realize the sufferings and sorrows there are in the world unseen to us, and to alleviate them. A writer in *The Pilgrim* says: "I was on a street car that was going down hill at a rapid rate when a boy, pushing a baby in a baby carriage, started to cross the street. The boy gave no heed to the frantic alarms of the motorman. It was too late to stop the car. The passengers held their breath. Some started to jump. Others stood up and clutched the seats. When the crash came, a murmur went up from that car as if so many mothers' and fathers' hearts had been crushed. I saw strong men sink back in their seats, pale and limp, and with great beads of sweat on their brows. There was not a person on that car who would not have taken his own life in his hands to save those children." Such is the sympathy that is near enough at hand to stamp itself upon the senses. But there were doubtless people in that car who, if an angel from heaven were to tell them that there are thousands of little children starving and freezing because of liquor license, would still vote for the curse; and possibly, through the suffering that they see, sign a remonstrance to remove the suffering that they do not see. Some of the people thus affected, who would risk their lives to save others, will pursue a course in religion that causes others to stumble over their innovations into eternal ruin. Still, they are doing religious work! There is not a

man on Wall Street, nor one in the State prisons, but what has sympathy for the terrible sufferings that are thrust upon him. God never made a man that he did not put pity into his heart. But Christians are guided by principle, by the will of God, and, therefore, are trying to alleviate the sufferings that they do not see, and never will see. We ought to hail with gladness such opportunities of suffering with Christ, of laying up treasures in heaven. To-day a religious paper brings to me the sad news of a suffering brother, suffering for the blessings that we can give. Here is my opportunity to show the Christian peculiarity of sympathy for the suffering that I do not see. The chief value of the religious paper is in its convenience in bringing such opportunities to the people of God, who love to have fellowship with Jesus and their suffering brethren.

Bloomington, Ind.

BRADEN AND DENNEY DEBATE.

The above-named debate was set for March 24, 25, 26 and 27, to take place at Sullivan, in Sullivan County, Ind. Braden's challenge to the United States and Canada, his rules and regulations, had been accepted by E. G. Denney and signed by himself and Braden. Braden was endorsed by twenty-eight progressive preachers, and Bro. Denney by about twenty loyal preachers, and half as many congregations. The day arrived for the debate, and Bro. Denney was on the prospective field of combat, and at his side were twenty-seven preachers of the true gospel, who came to see the truth triumph over error. There would have been others, but they were wired not to come as the debate was all one-sided. Among the loyal preachers were some of the ablest in the brotherhood, such as A. M. Morris, W. F. Parmiter, T. S. Hutson, W. H. Williams, and a host of the smaller fry, including myself. But what about the other side? There was one, just one "progressive" preacher that showed his visage at that place, which was agreed upon as the place of battle. Braden, his committee, nor a substitute could be found to come to the aid of the sinking cause of the digressive, apostate Christian Church. The proposition was made public, that if the Christian Church would wire Braden to come and defend his own proposition, his fare and board should not cost him or the Christian Church a cent, yet all was mum. Bro. Denney gave a brief outline of the matter he had in store for Braden, which showed that he had spared no pains nor labor in his preparation, and his points and arguments were such that when arrayed against progressive common sense and human philosophy, would have showed plainly to the observer the utter failure upon the part of Braden or his endorsers to give justifiable reason for their pernicious practices. This was succeeded by talks and speeches and sermons by other preachers for two days, and yet Braden had not put in his appearance, and the "spies" had fled to avoid the embarrassing predicament they were placed in, and the entire field was left to the lovers of the truth, who greatly rejoiced in one of the greatest and most complete victories that

have crowned the efforts of the faithful soldiers of the cross for years. The only reason we can assign for the failure of the other side not being there is, that it was a "square back-down." And we do not see how they are going to escape the force of this conclusion and its attendant consequences. They will, no doubt, try to fool the uninformed, by giving as their reason that they did not want to come to Sullivan, but this can not be accepted, for they never did object to the place. The facts are, they went back on their own proposition. In a circular letter entitled, "Program for a Public Discussion," written by Braden himself, he states once that the proposition discussed at Olney, Ill., was the "real position of progressives," once that it was the "real issue," and four times that it was the "real issue, as stated above." He also said in the Olney debate with Bro. Roberts, that he (Roberts) was the only man that had the courage to meet the "real issue," as stated in the proposition. He said it (the proposition) expressed the real issue that he had been trying to get Jacob Creath, Benj. Franklin, L. F. Bittle, Daniel Sommer and others to meet him on for thirty-five years. So there can be no doubt that the proposition which Bro. Denney accepted was what Braden and his endorsers regarded at that time as the "real issue." This becomes more evident when we consider that in the "preachers' institute," that is without father, mother, brother or sister, which is nothing more than the upper end of the backbone of "progressionism" tasseled out and gone to seed, which, like a sea-grass rope, will have to have a knot tied in the end to prevent it raveling out and going to pieces, which met in several sessions at Olney during the debate, they "carefully considered" the matter and expressed what they thought in the following words: "The work of Clark Braden in the Olney debate was more than a victory — it was an annihilation of Anti-ism." This is signed by eight preachers, and with a lot of bluff, bombast and braggadocio was published in the Olney papers, which article is now known as the "clipping." Bro. Denney accepted the challenge referred to above, and the rules governing the same. The time and place were agreed upon, and it began to look, from the way the armies were being marshaled, that a battle was pending. But all of a sudden the proposition that had been the "real issue" for thirty-five years became self-contradictory, using the committee's own language, and another proposition was framed and sent to Bro. Denney, with his name forged to it, with the offer that if he would sign the last "contract," which was nothing more or less than a new proposition, they would be at Sullivan at the appointed time. This shows that they did not object to the place, but that they went back on their own proposition, after they claimed to have annihilated "Anti-ism" at the Olney debate. Bro. Denney erased his name and returned the proposition, with the information that they would debate the proposition agreed upon or "back down"; and they did the latter. There is no other way for them to explain this conduct of theirs but to confess that they can not defend the proposition, and that they never "annihilated Anti-ism," as they are wont to call the truth, at the Olney

debate on the same proposition. To further show that it was the proposition they went back on, they threatened that if Denney did not accept the last proposition there would be no debate at Sullivan nor any where else. As the last chance, they proposed to come to Sullivan on Monday and each side select a man, and that the two select a third, neither of them to be Christians, then lay the two propositions before them and debate the one they said. Now this is what Champion Braden proposed to do after extending a challenge to the United States and Canada, and claiming to annihilate Anti-ism on a proposition which he claimed embraced the "real issue." We do not deny that the proposition was contradictory, but Braden framed it, challenged the United States and Canada with it, and boasted that he annihilated Anti-ism on it once; and we proposed that he should have a chance to devour the fragments.

It was the universal decision of the twenty-seven preachers present that this was a great victory for the truth — more so than if Braden had come and made an attempt. The fact that they did not come indicates that they were afraid of their own proposition. The way to make this effectual now is for all the papers to take it and help rub it in. We want to get it before the people that they are defeated, and that bad. It was agreed upon by those of us present that Braden nor any of his twenty-eight endorsers should be recognized, and no attention paid to any challenge they may make till they confess that they can not defend the first proposition. If they will do this, then the other one will be immediately accepted, and they will have another chance to annihilate Anti-ism. The interest manifested by the loyal preachers is indicative that they were in earnest in coming, sincere in the acceptance of the challenge, and honest in the challenges they have made heretofore, and that the truth was what they wanted. Some loyal preachers came from a long distance to attend this debate. Bro. W. F. Parmiter came 650 miles, the writer was over 700 miles from the place to which I would have been gone to had it not been for the debate, Bro. A. M. Morris came about 400 or 500 miles, and others came as far as 100 and 200 miles because they had an interest in the cause they were defending.

All preachers should treat Braden, or any of his twenty-eight endorsers, with silent contempt till they acknowledge their inability to defend the proposition upon which the challenge to the United States and Canada was issued, and which they claim was, and has been, the "real issue" for thirty-five years, and upon which they boasted of having annihilated Anti-ism. Truth will prevail.

Will other papers please copy?

O. M. Thomason.

BOOK NOTES.

Agents wanted. We want one person in each congregation to act as agent for "Mr. World and Miss Church-Member." We will make a special rate on a sample book, and allow a liberal commission on sales. Boys and girls can make enough selling this book to

buy a watch or a new suit. Write for terms and illustrated circular.

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Be prompt in ordering Bro. Harding's debates. Both books (972 pages) prepaid for \$1.75.

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The sales of "Mr. World and Miss Church-Member" have been enormous, and the publisher has been unable to keep up with his orders. A new edition is just off the press, and those who have sent in their orders should receive their books before this reaches them.

BIBLE COLLEGE NOTES.

H. H. HAWLEY.

We trust that our readers will not become wearied if we seem to carry the investigation of the subject of an "Educated Ministry" to an undue length, for we consider it an important subject. Thus far in our enumeration of the studies that a preacher can profitably pursue, we have limited the list to certain branches of English. If I should stop here, I would please many who think that after having reached this point they have learned all that will be of any practical benefit to them outside of the Bible. It is true that when thus equipped they are able to preach, and preach well. In fact, some of the best preachers and most efficient workers in the Church have been men who belong to this class. But this fact by no means proves that further study is of no benefit. It only proves what a bright, earnest man can do even though he is not thoroughly equipped.

Before leaving the department of English, I must add one more subject, which, though not a branch of English, is nevertheless of great value in the study of this language. I think I may safely say that no man is a master of English who has not studied Latin. For aside from the aid which he receives therefrom in understanding the force and relationship of words and clauses, the student of Latin is laying a foundation stone in his English vocabulary. A large proportion of English words are derived wholly or in part from the Latin; so much so that the latter may almost be called the mother of our language. This being true, we can hardly overestimate the value of Latin as an aid to our study of English.

As for Greek and Hebrew, the mere mention of the fact that they are the languages in which the Bible

was originally written should be sufficient to convince every one that they are useful to a student of this Book. Every student of these languages will maintain that they are the best commentary on the Scriptures that can be found. They furnish a firm foundation for Bible study. Some scoffer will say here, that the translators of the Bible knew more about Hebrew and Greek than most of us are likely to learn, and if we study their translation carefully we will learn more than by attempting to make our own translation. I am not questioning the scholarship of the translators. I have no doubt they gave us the best translation possible. But the fact is, it is impossible to translate these languages into English and bring out the full meaning in every instance—that is, without entering into an elaborate explanation of the terms used, which would be out of place in a translation. How frequently even the best English versions leave room for doubt on certain questions, whose meaning is made perfectly clear in the original. And what a flood of light is thrown upon words and sentences of which we found only a small part of the true meaning till we studied them in the original tongue. Let us not allow ourselves to be deceived by those who contend that these languages are of no use to the Bible student, for in reality they are of untold value.

It is needless to say that of all branches of learning the sciences are of less practical value to a preacher, so far as the facts they teach are concerned, than almost any other department of learning. Yet I am far from considering time wasted that is spent in faithful study of some of the sciences, especially to those who are interested in meeting the arguments of infidels, who base their opposition to the Bible and Christianity on the principles of science "falsely so-called."

I must not stop till I have urged upon the Bible student the importance of studying history, both sacred and profane, that he may better understand events connected with Bible times, and all subsequent events that have any bearing upon Christianity. We ought to study history in order to understand many of the prophecies of the Bible, such as Daniel's vision of the coming kingdom, the Savior's prediction of the fall of Jerusalem, and the historical prophecies of John the Revelator. We ought to be familiar with the history of Rome, because of its intimate relationship to the apostasy of the Church. We should be acquainted with the history of the Middle Ages, when the true Church was almost crushed out, when the Bible was chained to the pulpit, and the Pope of Rome reigned supreme. So ought we to study the grand reformatory movements of the last few centuries that have resulted finally in the restoration of the "ancient order of things."

I might continue at length to mention subjects which it is important for a preacher to study, but I must limit myself to one more, and, though I mention it last, I consider it by no means the least in importance. I refer to the art of expression. We can not overestimate the importance of expressing our

thoughts in a proper manner. I do not mean that to be a successful preacher one must be a pulpit orator. In fact, I fear that many preachers, by an excessive use of oratory attract more attention to their manner than to their words. But even this is better than the case of some, who destroy the influence and weight of excellent sermons by the faulty manner in which they are delivered. However, as in all things else, there is a "happy medium" in the art of expression. The most successful speaker is the one who invites the least attention to himself, whose manner is so easy, and expression so perfect, that the hearers will think only of the things that are said. Fortunate is the speaker who can address an audience and attract no attention to himself either by tone or gesture. We may not all be so fortunate, but we can all avoid many blunders in our delivery by a diligent study and practice of the art of expression.

Dr. Benton Williams, of Gallatin, Tenn., was a visitor at Potter Bible College on Friday, April 3. He is well known to some of the students and teachers here, having been associated with them as a student in the Nashville Bible School. He is now practicing osteopathy in Gallatin.

WAYSIDE HELPS

LONDON J. JACKSON, EDITOR

"Build thee more stately mansions, O my soul."

MARRIAGE FEAST.

L. J. J.

It will be remembered that the first rule governing marriage feasts was, when such a feast would be given, the one giving it would send forth his servants, and notify his friends that at some future time a feast would be made. At the first invitation only those who had been previously notified were called to the wedding — "Call them that were bidden."

Who, then, are the servants whom the King sent forth and notified the people that a wonderful feast would be given? In perfect harmony with the first rule, John the Baptist, the man of the desert, appeared in the country of the Jordan, and the great burden of his cry was: "Repent ye; for the kingdom of heaven is at hand." Jesus elected twelve men, whom he sent forth, and charged them, saying: "Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel, and as you go, preach, saying, The kingdom of heaven is at hand." The great burden of Jesus' preaching was: "Repent ye; for the kingdom of heaven is at hand." The har-binger and apostles of Jesus, and also Christ himself, gave notice that a most wonderful feast would be given.

FIRST INVITATION.

In less than three years after Jesus the Son had traversed the hills of Judea and the valley of the Jor-

dan; after he had stilled the surging, storm-swept Galilee; after he had brought hope and cheer to a thousand hearts, peace and comfort to the restless multitudes; after he had flooded the dark charnel-house with celestial light at the grave of Lazarus, saying, "I am the resurrection and the life"; after all his good deeds, all his love, labor, toil and privation for the immediate good of those with whom he associated, and for the future good of all mankind, he died at the hands of those whom he loved and served, and who should have been his friends. But on the third day he rose a triumphant conqueror over all opposing powers, and forty days after his passion ascended to his Father to complete arrangements for the marriage feast. On the first Pentecost after his resurrection the great festive board of salvation was spread. In keeping with the second rule, the servants, the apostles, gave the first invitation; those who had previously been notified were bidden. The apostles were to be witnesses for Christ in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. While there were about three thousand, yet, compared with the whole Jewish nation, only a few accepted the invitation — "they would not come."

SECOND INVITATION.

"Again he sent forth other servants, saying, Tell them that are bidden, Behold I have made ready my dinner, my oxen and my fatlings are killed, and all things are ready: come to the marriage feast." The apostles, with Barnabas, Philip, Stephen and others, extend the invitation. But they that were bidden made light of it, and refused to come, one going to his farm, another to his merchandise. They lacked that self-denial which is necessary in order to enter into this feast. "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world and forfeit his life? or what shall a man give in exchange for his life?" In our very self-denial for Christ is found the rich viands of everlasting life.

"And the rest laid hold on his servants and treated them shamefully, and killed them." Stephen was the first to fall a victim to their ungrateful, ungodly hands. Every one of the original apostles, except John, were slain by those very people whom they were trying to save. Not a more ungrateful set ever walked the earth; no greater lesson of ingratitude is anywhere taught on the pages of history than is here manifested in the action of the Jewish people.

ACTION OF THE KING.

"But the King was wroth; and he sent his armies, and destroyed those murderers, and burned their city." Titus, the son of Vespasian, 70 A.D., led his army against Jerusalem, and after a siege of untold horror, captured the city and razed it to the ground. Josephus says the miseries the inhabitants underwent during the siege were unspeakable; their hunger was so intolerable that it obliged them to eat such things as the most sordid animals would not touch. "So

those distressed by famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries." Thousands perished by famine, sword and fire. Nowhere did the ground appear visible for the dead bodies that lay on it; and through the streets ran rivers of blood; the magnificence of the temple was destroyed by fire, and the seeming invulnerable wall was leveled to the ground, and the glory of the city of the Great King faded forever.

THIRD INVITATION.

Then said the King to his servants: "The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast." The commissions which Jesus gave prior to his crucifixion were circumscribed by geographical and national limitations — "Go not into any way of the Gentiles and enter not into any city of the Samaritans" — but the commission given after his passion was universal, without limitation. Under this broad, universal commission was the third invitation given; given to people previously notified; given to the great Gentile nation. From the streets and lanes of the city, from the highways and hedges they came, and the wedding is furnished with guests. Let the Jewish nation know, let all the nations know, that the King's purposes can not be thwarted, that he will carry out his own designs, and none can say him nay!

FESTIVE ROBES.

The third observation was, that the one giving the feast furnished festive robes for each guest. The feast is spread, the guests are assembled, the King comes in to behold them who have respected his invitation. How closely are the proceedings on earth watched by the King of heaven! Nothing escapes his all-seeing eye; "and there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do." "God is not mocked." As the King looked upon the guests, he saw there a man who had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having on a wedding garment? What excuse did the man give for appearing in so royal an assembly without having on a festive robe? He could not say he was too poor to buy, for the robes were furnished free; he could not plead ignorance, for that was the prevailing custom, and his robe had been furnished. He could render no excuse; "he was speechless." Neglect or pride or indifference, or from some cause out of disrespect to the King, he had failed to put on the wedding garment, and because of this failure he was bound hand and foot and cast out from the presence of the King and that of the royal assemblage.

What is the wedding garment? It is the righteousness of Christ. No man because of his own moral status will ever be able to enter into the great marriage feast of the Lamb. But Christ became the end of the law for righteousness to every one that believeth, and his righteousness God has declared for remission of sins that are past. By faith and obedience to the commands of God, or in compliance

with all laws governing the marriage feast, the righteousness of Christ is declared for remission of our sins, and we are garmented with the pure, spotless robe of his righteousness, and are acceptable, well pleasing to the King. We are safe, thank God, everlastingly safe and secure, so long as we have on the festive robe of Christ's righteousness. We may stumble and fall, but in his strength and under divine favor we rise with our face to the holy city, with renewed determination to press onward and upward to glory and to God. All the time the King sees us pure and holy because we are clothed in the righteousness of his Son.

THINGS OCCURRENT

Dr. L. K. Harding, Editor

Since the passage of the Adams' Anti-saloon bill by the Tennessee legislature, thirty-nine towns have gotten rid of saloons, or are in process of getting rid of them. This will leave Tennessee with only three towns, of less than five thousand population, with saloons.

The world was deprived of one of its greatest lights by the death of Dean Farrar. Dean Farrar was Chaplain to Queen Victoria and Speaker to the House of Commons. In 1895 he was made Dean of Canterbury. He is known to the American public chiefly through his work, "The Life of Christ."

Senator Clark and Congressman Brundige engaged in a street fight in Little Rock, Ark., a few days ago. The citizens of the State should exercise more care in electing their chief lawmakers. When the most prominent men in a State engage in fist fights, little can be expected of the uneducated class.

President Jos. F. Smith, head of the Mormon Church, and its chief revelator, made a remarkable address to 15,000 members of the Church at the seventy-third annual Conference, held in the great tabernacle, April 4.

Speaking as an inspired prophet of God, he declared that a great financial panic was imminent. He warned every Mormon to keep out of debt and make preparations for the great calamity.

In an address before the students of the Northwestern University, President Roosevelt said some very good things. As to the value of a college education he said:

"The better your training the better the work you can do. We have no room for the idler — the man who wishes to live a comfortable life, and if a man has not the right spirit in him, if he goes from this or any other University feeling that that fact puts him in a special class, he will fail. But if he feels that he has received special advantage to succeed in this life and proceeds vigorously with that special advantage in reserve, he will succeed."

He spoke of athletic sports and stamped his approval upon their value in success. Intellectual supremacy, he said, was good. Physical prowess was desirable, but better than all, and without which none could succeed, was an upright character.

CHURCHES and CHURCH WORKERS

Prof. D. H. Friend, Editor

Providence, Fla., March 30.

We are now in the third week of our meeting at this place, and though we have had to contend with conflicting meetings and disagreeable weather, yet our audiences are good and attention most excellent. Up to this writing there have been three added to the one body, and we all expect more. We hope to plant a strong, substantial congregation here before we leave. This is a destitute place, and I am here by the request of the Jennings Lake and Cherry Sink congregations of Alachua County. They have undertaken to plant the cause in one new place this year, and have selected this place as the field of operation. I would be glad to see every congregation make such a noble resolution.

Faithfully yours,

W. A. Cameron.

THE TOBACCO HABIT.

We spoke last week of "the tobacco habit" being a weight that retards us in the Christian race. Paul teaches the brethren at Corinth that those who participated in the Olympian games were temperate in all things. They could not be intemperate and gain the crown.

In these great physical contests the participants must throw aside every habit that would injure the physical man. Even so should the Christian endeavor to free himself from all habits that have an evil tendency.

Like Paul of old, let us buffet our bodies and bring them into subjection. The man with pure, clean habits is the man that will accomplish the greatest good.

The tobacco habit is a weight that hinders you from doing the good that you might otherwise do. For example, if the preacher smokes or chews, many of the congregation will do likewise, and think it is all right because the preacher does; this is a bad influence, you see. The father smokes and chews, the son looks upon him and longs for the day when he can be like papa, for the little fellow naturally finds in the father an ideal. A bad example for the father to set before his son.

The elder brother is whiffing and inhaling the deadly opium of his cigarette. The younger brother looks upon him and thinks it is manly. So he steals away and begins one of the most deadly and demoralizing habits—a habit that is destined, when confirmed, to wreck him physically and morally, and bring him to a premature grave. Such habits are, beyond doubt, weights to us, and stumbling blocks to others. Paul says, "Let us lay aside every weight and the sin that doth so easily beset us." The following is a parable that I clipped from a paper three or four years ago. I trust that you will read it over and over again:

"Then shall the kingdom of Satan be likened to a

grain of tobacco seed, which, though exceedingly small, being cast into the ground, grew, and became a great plant, and spread its leaves, rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, that the sons of man looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof. And some it made sick and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, We are enslaved and can not cease from chewing it. And the mouths of all that were enslaved became foul; and they were seized with violent spitting; and they did spit, even in the ladies' parlors, and in the house of the Lord. And the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, inasmuch that their eyes were filled with tears and they did look exceedingly silly. And others cunningly wrought leaves into rolls, and did set fire to the one end thereof, and suck vehemently at the other end thereof and did look very grave and callike; and the smoke of their torment ascended up like a fog. And the cultivation thereof became a great and mighty business in the earth; and the merchants waxed rich by the commerce thereof. And it came to pass that the professed saints of the Most High defiled themselves therewith; even the poor, who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said, 'Be ye clean, that bear the vessels of the Lord.' 'Let us cleanse ourselves from all filthiness of the flesh.' 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.' But with one accord they exclaimed, 'We can not cease from chewing, snuffing, and puffing! O ye professed followers of the Lord Jesus Christ, will ye be the slaves of a nasty, poisonous weed? 'One is your Master, even Christ.'"

LAYCOCK—Died at Meaford, Ont., Can., on Friday, February 20, 1903, Margaret Maria Williams, relic of the late Bryan Laycock in the seventy-fourth year of her age. The funeral, which took place on Lord's day afternoon, February 22, and conducted by the writer, was an attestation of the deserved popularity of the departed loved one.

Margaret Maria Williams was born September 24, 1829, in Jefferson County, N. Y., and emigrated to Canada in 1830. She was married to Bryan Laycock in 1847, and was the mother of ten children, all of whom survive her. She was a direct descendant of Elder William Brewster, of the Mayflower. She became a disciple young in life and for more than fifty years lived a true, faithful and devoted Christian. A great woman has fallen from the ranks of the earthly army to take up the banner under the heavenly conquest.

Every one who knew her spoke of her as one of the best women in all her different relationships of life; kind, loving, tender-hearted, sympathetic Christian woman. So those who mourn her loss here have the consolation and precious hope that she rests from her labors, while her works are following her. May her children and grandchildren recognize the fact that mother and grandmother has gone to paradise where she will enjoy unbroken rest forever, and may this very thought cause them to henceforth live for God and heaven.

W. F. Neal.

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I will not say that every one who reads the book will be benefited, for it surely seems that some read the Bible to no profit; but those who have not already passed through the "Devil's Optical College" and "Pawn Shop," and who respect the Lord and their eternal interests enough to stop and think, will be well repaid for the reading. There are dangers pictured here that every disciple should carefully consider. The reader is even given a view of the "Wizard City," where the expert inventors in the Devil's employ satisfy the demand of the "up-to-date" churches. The reasoning with which these "inventors" commend their innovations will be recognized as no strange sound in the earth.—Editor Primitive Christian.

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