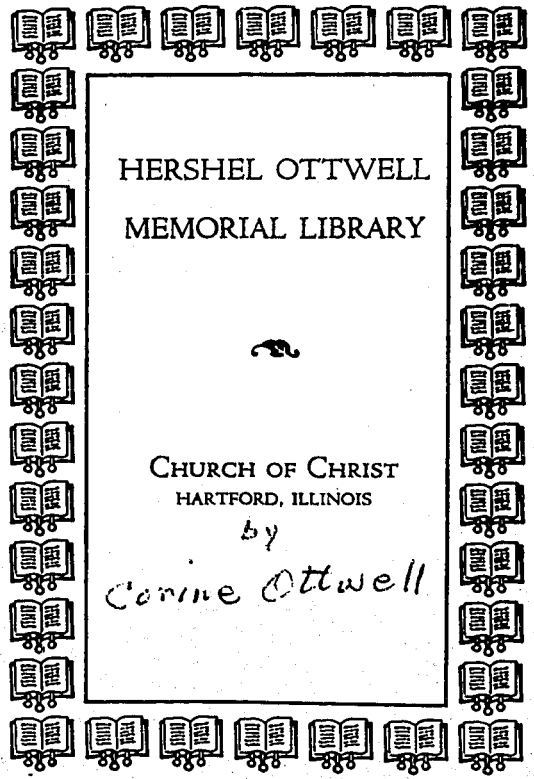


THE
CHURCH OF CHRIST

BY
D. A. SOMMER



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Page 171

THE
CHURCH OF CHRIST

Third Edition

BY

D. A. SOMMER

Author of "Meditations in Bible Lands", "Rome vs. America", and many tracts and booklets.

230.
"There is one body", (Eph. 4:4); "The Body, the Church", (Col. 1:18); hence, ONE Church.

"Upon this rock I will build MY Church," (Matt. 16:18),—Christ; hence, the Church of Christ.

"Beware of false prophets." (Matt. 7:15.)

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D. A. SOMMER

PREFACE

The Apostle Paul says, "There is one body", (Eph. 4:4); and also, "The body, the church", (Col. 1:18); hence, the conclusion is that there is "ONE" church. The Lord intended that there should be one church through all the ages, but contrary to that, we have many. Christ prayed that his disciples should be one, but instead of oneness the disciples of Jesus are divided into hundreds of denominations, called churches. These divisions are wrong. But what has caused them? No doubt the teachings of men. Jesus said, "In vain do ye worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) Again did he say, "Beware of false prophets, who come unto you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15.)

In the midst of this religious confusion, many an earnest soul seeking the light has cried, "How can I know what the truth is?" The purpose of this book is to help the reader to find the truth,—find the "one body, the church". The author has likewise tried to make this work helpful to those who already know the truth. Many Christians know much truth on the Church which Christ established, but it is not classified in their minds. This book is intended to give the Christian clear and connected ideas of the Church of Christ, and to make it easier for him to study the difference between truth and error. It will help him to give a reason for the hope within him.

In the chapters on controverted questions, we have first given all the principal arguments of the denomina-

tions in general, have examined them in the light of the Bible, then have given what the Bible teaches on those questions. Each position taken by the author in this book has been debated over and over again in his mind in the effort to detect fallacy or misrepresentation in any form. He has modified some arguments which he had originally presented, and he has left out some altogether, on prolonged study of them, because they were not entirely convincing to his mind. That the book is imperfect, we must admit; for all that man does is imperfect. The author assures the reader, however, that the error is in the head and not in the heart; and he will consider with care any contrary position presented by the reader.

These articles were first published in the Octographic Review, and the demand to put them in permanent form was so great that this book is the result. The author has avoided "firstlies" and "secondlies" and the multiplicity of sub-heads, as much as possible, that stiffness might not result; but by using in the body of the matter capital letters for general divisions and italics in part for subdivisions, he has tried to make the book so convenient that by glancing over the pages the reader can easily tell the subject under discussion. The chapters on Baptism, Instrumental Music, Cause of Divisions, and The Church and the Lodge, will be put in separate pamphlet form; and if any of the readers think that other chapters should be put in pamphlet form for general circulation, please let the author know.

That these pages may be useful to those who know the truth and to those who know it not in its ancient purity and simplicity, is the earnest prayer of

THE AUTHOR.

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THE CHURCH OF CHRIST.

CHAPTER I.

THE DIVINE ORIGIN OF THE BIBLE.

Prophecies (Isaiah 53)—The atonement in animal sacrifices (Absurd position to which a denial of the atonement leads)—Unity of Bible (One nation, one Person, one thought in it.)

In considering the great question concerning the origin, duty and destiny of man, and concerning the Church which Christ established, the first thing to settle is that respecting the divine origin of the Scriptures. If the Bible is not divine, it has no claim on man; if it is, it has every claim. We immediately set ourselves to the task of proving from the prophecies, atonement, and unity of the Sacred Writings, that the Bible came from God because it could not possibly have come from man.

I. THE PROPHECIES OF THE BIBLE SHOW THAT IT IS A DIVINE BOOK.

The prophecies of the Bible have been produced from time to time to show that the writers of that book must have been guided by some divine mind. There are prophecies in both the Old and New Testaments which show beyond a doubt that the writers were inspired of God. It is not our purpose in this essay to notice all these prophecies and their fulfillment, but we shall notice

one which foretells the main features of the gospel. The fifty-third chapter of Isaiah is undoubtedly a prophecy of Christ in his humility, sufferings and death, and can not be successfully contradicted by the disbeliever in the Bible. That this prophecy was written long before Christ came into the world must be admitted by every infidel who knows the facts in the case. A translation of the entire Old Testament into Greek was made more than two hundred years before Christ, and this translation called the Septuagint contains this chapter. As no one so far as I have been able to tell has ever tried to show that this prophecy of Isaiah was written after the events which it portrays, I do not spend any time in trying to show that this is the case. Let us go directly, then, to the prophecy and note each verse to see if it does not exactly correspond with the history of Jesus of Nazareth. I follow the American Revised in the translation.

Verse 1. "Who hath believed our message, and to whom hath the arm of Jehovah been revealed?" Isaiah here classes himself with the herald of Christ. The first question here is rhetorical and brings out the idea of the fewness of those who would accept the Savior. In comparison with the vast number who refused to follow him there were few. In the second question the expression "arm of Jehovah" denotes his power. The idea is, Who hath rightly perceived the omnipotence of God in sending the Messiah into the world?

V. 2. "For he grew up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him." This verse shows why the people did not receive the divine message of Christ and why they did not see in this humble man of Nazareth

the Messiah. The conquerors of the earth crush down everything that hinders their progress, but the Messiah was to be as harmless as a tender plant. The Messiah's coming from humble parents like Joseph and Mary was as unexpected as a root springing out of a dry ground. There was nothing in the form and features of Christ to recommend him to the people.

V. 3. "He was despised and rejected of men; a man of sorrows and acquainted with grief; and as one from whom men hide their face he was despised; and we esteemed him not." It seems that it is hard to obtain the exact idea of the original Hebrew in one part of this verse. The rendering here, however, seems to be the best, and some think that it is an allusion to a man who has the leprosy, from whom the people turn away as they will from Christ. He was despised because of his humble parentage. He was rejected of men in one instance when because of his teachings the multitudes turned away and he asked in sadness of his disciples, "Will ye also go away?" He was a man of sorrows, for we see him weeping over Jerusalem.

V. 4. "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted." The sins of the world were thrown upon Jesus, and for nearly two thousand years his followers have been throwing their sorrows upon him, inasmuch as Paul has said that we should throw our cares upon him, for he careth for us. Many of the unbelieving Jews looked upon Jesus as he was dying on the cross and considered that his death was a just retribution for his sacrilegious claim to be a messenger from heaven. "If he is the Son of God, let him come down from the cross and we will believe on him." They considered that he was smitten of God.

V. 5. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The punishment, or chastisement, was laid upon Christ that we might have peace. In what stronger way could the prophet express the atonement of Jesus?

V. 6. "All we like sheep have gone astray; and Jehovah hath laid on him the iniquity of us all." The Jewish people had certainly gone astray when Christ came. They had substituted the doctrines of men for the commandments of God. They were divided into proud sects.

V. 7. "He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth." Does not this exactly portray Jesus in his trial before Pilate? He never opened his mouth in defense of himself, trying to escape death at the hands of his enemies.

V. 8. "By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?" This revised rendering seems to convey better the thought of the original. By oppression and the authority of the rulers he was condemned to die, and none of those who were instrumental in putting him to death considered that he was dying for the people.

V. 9. "And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth." Jesus died between two thieves and was finally buried in the tomb of the rich man, Joseph of Arimathea. He was crucified with robbers, although he had robbed no one

nor done any other violence. From the history of Jesus, as found in the gospel records, no one can find that he ever used any deceit or anything else unworthy of the deity which he was.

V. 10. "Yet it pleased Jehovah to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hands." When Jesus gave himself as a sin offering he could think of the untold millions of children which would be given to him as his seed, washed in the blood of the Lamb. Well could Jesus say, "Behold, I and the children whom God hath given me." (Heb. 2:13.) The priests under the old covenant presented their offerings for sin for a little while, but Christ will prolong his days and be a priest forever after the order of Melchisedec. What Jehovah wants to be done for men will be done through Christ, for all authority in heaven and earth was given into his hands.

V. 11. "He shall see of the travail of his soul, and shall be satisfied; by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities." Jehovah will see the sufferings of Christ and be satisfied with the atonement. By a knowledge of Christ shall many be justified.

V. 12. "Therefore will he divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors." Jesus Christ occupies the highest place among the great ones of the earth, and the spoil which consists of the strength of the nations has been given to him in part, because he gave his life for his cause and suffered himself to be classed with the evil ones of earth. Although Jesus is classed with the

great ones of earth, it is not because of great earthly things which he did, but because he took away the sin of the world, and by his whole life and death interceded for the wrong-doers.

Now as we look at this prophecy of Isaiah concerning the humiliation, life and death of the Messiah, I do not see how any one can gather together in the same compass more vivid language concerning the man of Nazareth. Does not this prophecy mean something? What are the unbelievers going to do with it? It is one of the many rocks upon which they are falling and being broken to pieces. It is not sufficient ground to throw away the Bible because one can find some passages which he does not understand and which seem to be contradictory; the skeptic must also show how it was that Isaiah could foretell the things which we have just considered without being inspired of God. This fifty-third chapter of Isaiah, together with the many prophecies in both the Old and New Testaments, show us beyond a doubt that some parts of the Bible at least must have come from a divine being; and as it is impossible to separate these parts from the rest of the Bible we certainly have good testimony that the whole volume came from God.

II. THE IDEA OF THE ATONEMENT AS EXHIBITED IN THE INSTITUTION OF ANIMAL SACRIFICES, SHOWS THAT THE BIBLE IS DIVINE.

The atonement of Jesus Christ has in the past been a stumbling block to many skeptics who boast that they are governed by reason, and no doubt it will be a stumbling block to many more in the future. The idea that one being can die for the sins of another, and that this idea originated with the Supreme Being above who is well pleased with such a sacrifice, is a thought which is ab-

surd, says the doubter of the Bible. Now if it is true that this doctrine of the atonement is unworthy of the great God above, then there are some hard things for the skeptic to explain. The idea of the atonement is found in all the animal sacrifices which have ever been offered, and if this thought did not come to the nations from God by tradition, whence and how came it? The idea has deceived all nations, for all have had sacrifices. This is a subject worthy of our deepest consideration, so let us enter it a little more fully.

The offering of animals in sacrifice to God was one of the most prominent features of the Jewish religion. From the beginning of their traditions, which is in fact from the beginning of the Bible, the animal sacrifice is pre-eminently conspicuous. The first mention of the matter is in the story of Cain and Abel. It is not said in that connection that God told these men to offer animal sacrifices, because, no doubt, of the conciseness of the history. The fact that God was displeased with vegetables as a sacrifice shows that he must have told these men what to offer. By reasoning from other parts of the Scriptures, we learn positively that he told them what to present to him. "By faith Abel offered unto God a more excellent sacrifice than Cain", (Heb. 11:4), and as "faith comes by hearing, and hearing by the word of God", (Rom. 10:17), it is evident that he offered his sacrifice by hearing the word of God on the matter of sacrifices and by doing it.

But why, we may ask, did God command that the offering of animal sacrifices be the principal feature of the ancient worship to him? It was not according to a whim of the deity that he did, but according to a well-fixed plan. He wished these animal sacrifices to be types of the great sacrifice which would be made in after-ages

in the person of Jesus Christ, the Lamb of God, who would take away the sin of the world. The body of every animal offered pointed forward to the body of Christ which was to be mangled on the cross, and the blood of every victim pointed forward to his blood which was to be shed for the sins of the people. God was not pleased with the vegetables which Cain offered to him because he had not commanded it, and because anything in religious matters which he had not commanded marred the unity in the parts of the great plan which he was giving to the world.

The ancestors of the Hebrews offered animal sacrifices like Abel throughout the Patriarchal age; and throughout the Jewish age we find the same kind of sacrifices being offered. Millions upon millions of animals were slain by the Jews and their ancestors from the beginning of time till the days of Jesus, and each sacrifice was a witness testifying concerning the great Sacrifice which God intended to send into the world. What a wonderful plan was this which God was telling about in the millions of slain animals on Jewish and Patriarchal altars through four thousand years!

When we read the history of the other nations of antiquity we find that the central feature of their worship has consisted like that of the Jews and patriarchs in the offering of animals upon altars as a propitiation to their gods. No matter what nation we read of in ancient history, and in fact no matter what settled heathen nation we read of today, we find in them all the altar and the sacrifice. The Chaldeans, the Assyrians, the Babylonians, the Egyptians, the Medes and Persians, the Grecians, the Romans, etc., etc., all had their worship to their gods, and in their worship had the sacrifice as the nucleus of all the rest. Some of the nations have

had such a high estimate of the animal sacrifice that they have thought that they should offer that which was the dearest to the human heart, and so some have offered human beings as a propitiation to their gods. We have read in the Bible of how some of the nations which surrounded the Jews offered their children in sacrifice to their god Molech, and how the Jews patterned after their idolatrous neighbors and thus brought upon themselves the wrath of God. We have read, too, of the Druids in northern Europe who likewise offered human beings in sacrifice to their gods. We remember likewise how the Spaniards, when they came to America, found the native inhabitants of Mexico offering human beings in sacrifice. Even today in some foreign lands is human blood shed to propitiate the gods of the worshippers. In India the woman throws her child to the crocodiles, thinking that the deity is well pleased with such a sacrifice, and the fanatical devotee of the god Juggernaut throws himself under the turning wheels as his idol is hauled along. Surely the idea of atonement, or propitiation, is firmly fixed in the religion of nations when all of them will offer animal sacrifices as the central feature of their worship, and some of the people in these nations will offer their loved children or even themselves in their fanaticism as an offering to their deity!

And now it is important, since we have seen the universality in religion of the animal sacrifice, that we inquire as to its origin. Did this idea of offering an animal in sacrifice to propitiate a divine being originate with God or man? We must admit that it came from one or the other. All nations have a religion, all religions of any great following have an animal sacrifice, and all animal sacrifices bring out this idea of atonement. Now this idea of atonement where one thing in religion

dies for another, is a thought, says the skeptic, which is absurd. Since, then, all nations have this idea, we ask the infidel to explain to us whence it came. If it did not come from God, as he will say, then it certainly must have come from man. All nations have firmly clung to this idea and must have been following their own notions and reasoning when they first inaugurated the system of animal sacrifices. Taking the horn of the dilemma which the infidel must take, and putting together the facts which we have thus far learned, we have the following propositions and conclusions: All nations have had a religion; all religions have had the institution of animal sacrifice; all animal sacrifices have in them the idea of atonement, or one thing dying for another; this idea of atonement is absurd and did not come from God and hence must have come from man; man, when he inaugurated this system, was following his reason; hence, our final conclusion must be that the *Reason of which the infidel boasts so much has deceived practically the whole human race in teaching them that there is atonement in animal sacrifices when there is none there, and hence it is unreliable as a guide to any man in any particular.* When the infidel says that the idea of atonement did not come from God, this is the logical conclusion which he must reach. Let him, then, extricate himself from the absurdities of his own position before he asks us to throw away the doctrine of the Bible that Jesus Christ died for the sins of the world. "If weak thy faith, why choose the harder side?" Far easier is it to believe that the doctrine of atonement as exhibited in animal sacrifices culminating in the great sacrifice of Christ came from God and was scattered by tradition among the nations of the world, than to believe with the infidel that the doctrine is absurd and un-

worthy of the Divine Being above, and *be forced with him by this belief to the absurd conclusion that no confidence at all can be placed in the reasoning of man.*

III. THE UNITY OF THE BIBLE A PROOF OF ITS DIVINE ORIGIN.

If the Bible did not come from God then it is incumbent on the infidel to show how it comes that there is a unity of design pervading the whole volume. There is one family in the Bible, one Person and one thought. That family is the family or nation of Christ; that Person is Christ himself, and that thought is the salvation which he was to bring and did bring to the world. All other families, persons and thoughts cluster incidentally or designedly to these three. Everything in the Old Testament points directly or indirectly to Christ, and everything in the New Testament points back to him. The Bible is composed of many books, yet it is really one book having one theme. What is said of the states of America and the Union as a whole may be said of the Bible,—*E Pluribus Unum*, one from many. This unity of design in the Bible can not be explained on any other ground than that the Bible is divine.

Every book in the Old Testament treats directly or indirectly of the Jewish nation. Genesis tells of the origin of that nation and of the entire human race. Abraham, the father of the Hebrew people, and Isaac, his son, and Jacob, his grandson, are brought prominently into view. Exodus tells us how the Jewish people were led out of their Egyptian bondage. Leviticus, Numbers and Deuteronomy tell of their wanderings in the wilderness, their laws and their obedience and their disobedience to God. Joshua and Judges tell of the entrance into the promised land and of the faith and perseverance

of the Hebrews through a period of about four hundred years. The book of Ruth beautifully tells of the faithfulness of a Moabitish woman to her Jewish mother-in-law, Ruth becoming an ancestor of Christ. The books of Samuel tell of the prophet whose name is attached to the books, and of Saul and David, the first two kings of Israel. The books of Kings tell of the rulers of the two kingdoms of the Jews from the time of David to the Babylonian captivity, and the books of Chronicles are records and history of the Hebrew nation from the beginning of time till the destruction of Jerusalem. Ezra and Nehemiah tell of the rebuilding of Jerusalem and of the trials which the Jews had to undergo at that time. Esther tells how these despised people while in captivity were saved from extermination by the efforts of a godly woman. The book of Job is Hebrew poetry and tells of a patriarch of whom little mention is made elsewhere. Psalms, Proverbs, Ecclesiastes and the Song of Solomon are the poetical works of this one nation. Isaiah, Jeremiah, Ezekiel and all the other major and the minor books of prophecy tell of the men of God who tried to lead Israel back to the law of Moses, and who foretold future events in the life of the Jewish people and kindred nations. Thus as we take a brief review of the books in the Old Testament, we see that they all refer directly or indirectly to the one nation through which God was carrying out the great plan of redemption.

Now in this one nation portrayed in the Old Testament, there is one Person who is seen through it all. A Deliverer and a Redeemer is seen throughout the history of the Hebrew people. No sooner had man sinned than a promise was made of the Messiah. "The seed of the woman", said God, "shall bruise the serpent's head", meaning thereby, as commentators generally say,

that a Savior would come in after ages who would overcome Satan, that old serpent. In carrying out his great purposes concerning Christ, God called Abram out of his native land and made him the promise that in him and his seed, Christ, all nations of the world should be blessed. To Isaac and Jacob was the same promise given of a great benefactor. Moses looked forward to this great leader and said, "The Lord your God shall raise up unto you a prophet like unto me, him shall ye hear in all things which he shall say to you." Jacob, when blessing his children, said, "The scepter shall not depart from Judah nor the ruler's staff from between his feet, until Shiloh come." (Gen. 49:10). Isaiah looked forward to Messiah's kingdom and described it in these exalted words, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." (Is. 9:6,7.) In Isaiah 53, a chapter which we have already considered in detail, that prince of prophets again speaks of the Savior in his life, suffering and death. And Malachi, the last of the Old Testament prophets, points the people to the "sun of righteousness" who would arise with healing in his beams. What an array of prophetic testimony is this! Through all the centuries preceding the advent of Jesus they looked forward with longing eyes to the great deliverer who they believed would come. Even yet the orthodox Jews are looking for a redeemer. We see, then, clearly

that the object of the Old Testament is to portray one nation and one person, Jesus a Savior.

And now we come to the one thought pervading the whole of the Bible. The idea of the atonement is an idea running through the entire Jewish Scriptures. The prophet Isaiah spoke graphically of Jesus as an offering to God when he said, "As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth." All of the official animal sacrifices of the Old Testament pointed forward to the great Sacrifice. The body of the victim pointed to the body of Christ which was broken on the cross, and the blood of the victim pointed to his blood which was to take away the sin of the world. Millions upon millions of sacrifices were offered on Patriarchal and Jewish altars, and each one of them told of the coming offering of Jesus. As we think of the millions of animals sacrificed at the command of God, we understand what the inspired man meant when he declared that Christ "is a lamb slain from the foundation of the world." He was slain in type in the animal sacrifices from the beginning of time. How fittingly did these sacrifices typify the sufferings and death of Christ upon the cross!

Since Jesus has died, the animal sacrifices have been abolished in authority and in their place has been put the Lord's Supper which points us back to the atonement of Christ as the animal sacrifices pointed forward to it. The bread when it is broken points back to the body of Christ which was broken on the cross, and the fruit of the vine points back to the blood of Jesus which was shed for the remission of sins. The Lord's Supper is seen today in every nation which can claim to be a nation. These two institutions—the sacrifice of the Old Testament and the Lord's Supper of the New—bring

together at the foot of the cross the millions of believers who lived before the tragedy on Calvary's hill and the millions who have lived since that great event.

What a unity and symmetry is this which we find in the parts of the Bible! Everything in the Old Testament points forward to the cross, and everything in the New Testament points backward to it. In the Old Testament there is one nation, the Jewish; one Person, the Messiah; and one thought, the atonement. Everything in the New Testament shows the fulfillment of the things foretold in the Old. Through Adam we lost an earthly paradise; through Christ we gain a heavenly. Through the first man we lost the tree of life on earth; through the second we gain it back in heaven. Through the one came sin and sorrow and death; through the other purity and joy and life. The paradise lost and the paradise regained is the theme of the greatest epic poem in the English language as well as the theme of God in the Bible. Milton sang:

Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden—till one greater Man
Restore us, and regain the blissful seat.

This unity in the Bible should be sufficient to convince any reasoning man that the book is divine. And yet there are some who say that the Bible did not come from God, although they will admit that it is a good book. Now we must recognize, dear reader, that there is no middle ground which we can occupy in our belief concerning the Bible. We must admit that it came from God or that it came from the prince of evil. Hundreds and perhaps thousands of times the expression, or its equivalent, "The Lord spake unto me, saying," is

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found in the Bible. Now if it is true that the Lord did not speak to these men, then they were the greatest set of falsifiers the world has ever seen. The infidel cannot regard the Bible as a good book, if he says that it did not come from God.

See what further difficulties the skeptic encounters when he denies that this unity of the Bible shows that it is divine. His position is practically this: *About forty men, some of them living 1,500 years apart, and most of them never having heard of the others, all separately and accidentally write books which when they are put together form one grand harmonious whole, with one nation, one Person and one thought standing out prominently in the united volume; and all thus conspire together without a conspiracy to deceive the whole world and to give mankind a system of morals and religion which is better than all the other systems combined; all of these men showing at the same time a willingness to die, and some of them actually doing it, for the deception they are palming off on the world.* He that can believe this should not talk about the credulity of the Christian or any other religious character in all the world. When the reasonable man thinks of this unity of the Bible and remembers that the book was written by so many different men in different ages of the world, his only conclusion can be that *the Bible is the work of God because it could not be the work of man.*

CONCLUSION.

Now as we are about to close our talk on the divine origin of the Bible, it is well that we take a general survey of this book which Christians say has come from God. And is it not, after all, dear reader, the general view of religion, or anything else, which is the most

important of all? The man who in business, art, war, politics or anything else is able to see the fundamentals of his work and is able to support them by the parts of the whole is the one who will move forward to success. The successful business man is not the one who is able to understand thoroughly some particular part of his affairs, but the one who is able and often does view his business in general and sees the relation of the parts to the whole. The successful landscape painter is not the one who can most vividly paint a tree, a house or a cloud, but the one who can bring these together as a whole and make a general pleasing impression on the beholder. The great politician is not the man who can make an oratorical speech before a great crowd, stirring them up to great enthusiasm for the moment, but the one who can gather and hold together till after the election at least, heterogenous masses of voting material. The great general is not the one who can make a dashing charge and route the enemy at a particular place, but the one who sees things in general, as his name signifies, and can as a unit march against the enemy. And so as we take a view of the professions and occupations as we see them about us, we notice that the man who makes his business a success is the one who views his task as a whole and is able to cause the parts to work for the general purpose which is in the mind of the one who is planning all.

What is true of any particular profession or occupation is true also of life as a whole. Too many people are viewing life from the valley instead of the mountain top. While down between the hills we cannot see far, but are confronted continually with stones and thickets and briars, but from the hill-top these fade away and we see in the distance the beautiful country toward which

we are making our way. How often a great sorrow will come upon a man, and he will brood and worry over this one event in his life till he loses sight entirely of his existence as a whole, and in his despair will take his own life! He forgets all about the joys which will come to him in the future if he will only overcome as a man his great sorrow. That man makes the most of life who will not permit physical, financial nor social disasters to discourage his spirit and cause him to lose sight of his existence on earth as a whole.

Now, why, dear reader, should we not use the same common sense in looking at the Bible, which has come down to us through the centuries? If we are willing to view the Bible as a whole and the Christian religion which it teaches, the little stones and briars and thorns of difficulties will pale into insignificance. Compare for a moment belief and unbelief and see the happy effects of one and the baleful effects of the other. What has unbelief done for the world? What has it built up which is good? On the other hand, see what belief in Jesus has done for mankind. See the difference between the civilization of belief and unbelief! When unbelief is carried to its full end, men will believe that there is no hereafter and no punishment for evil doing, and hence many of them will lead vicious lives, making this earth a hell. Christianity, however, if carried to the full end will make this earth a heaven. Is not this general view sufficient to cause you, dear reader, to regard the Bible as at least the greatest of all books?

Do not forget, dear friend, the grand general arguments in favor of the divinity of the Bible, which we have presented. The great theme of this book is the atonement, and this grand idea is not only found in the animal sacrifices among the Jews but in all such sac-

rifices among all the nations, tribes and families of antiquity. Whence came this idea of one thing dying for another to propitiate the anger of a deity? The antiquity and universality of this idea shows that it must have been revealed to man in the beginning. And why should we pass so lightly over the prophecies of the Bible? Have we not seen that prophecies written long ages ago have been and are still being fulfilled? These prophecies alone should cause us to ask the solemn question, Shall I cast away as the work of man a book which has such strong evidence of inspiration? And what are we going to do with the grand unity which pervades the Bible? Do we treat that, too, with lightness? Now when we see that in the Bible there is prominently one nation, the one in which Christ was born; one Person, the Messiah of the Old Testament, and the Christ of the New; one thought, the reconciliation of the world to God; and when we remember that these books were written by about forty different men, some of them living 1,500 years apart, and most of them never having heard of the others—*our only conclusion can be that there was a divine mind behind it all, guiding those men and telling them what to write.*

There may be things in the Bible which may seem to be contradictions; but what of that? If I knew perfectly the original languages and all the ancient customs, geography, topography, etc., these all no doubt would vanish. There may be things about the atonement, prayer, origin of sin, freedom of the will, etc., which I do not understand, but why should these make me an unbeliever? There are mysteries in unbelief just the same as in belief. Why can we not say that it is the general view of the Bible and the Christian religion that is the wisest, just as we say that it is the general view of life which is

the best? He that rejects the Bible because he cannot understand everything about the atonement, miracles, prayer, etc., is like the man who loses the general view of life and commits suicide because of some particular sorrow. When we are willing to lose sight of the small difficulties we encounter in the Bible and are ready to see the grand theme which binds its many books into one great harmonious whole, the only reasonable conclusion we can reach is that **THE BIBLE IS A DIVINE PRODUCTION BECAUSE IT CANNOT BE A HUMAN ONE; IT CAME FROM GOD BECAUSE IT COULD NOT POSSIBLY HAVE COME FROM MAN.**

CHAPTER II.

THE THREE DISPENSATIONS OF RELIGION.

Patriarchal, Jewish and Christian Dispensations—Two former passed away—Difference between two latter—The Ten Commandments—Use of the Old Testament.

The Bible is a revelation of three religions which God has given to man,—the Patriarchal, the Jewish and the Christian. The first of these began with Adam and ended, so far as the ancestors of the Jews are concerned, when the law was given on Mount Sinai. The Jewish religion began with the giving of the law at Sinai and continued till the days of Christ and his apostles. The Christian religion then came into force and has continued till the present time. These three different religions mark the unfolding of the plans of God; and the one who does not have these three different dispensations clearly separated in his mind, has not learned the first principles of the Oracles of God.

It is sad, yet it is true, that *the religious people as a whole do not have a clear conception of these three religions.* That is one reason there is so much confusion in the Christian world. They mix these three religions and thus wrongly divide the Word of Truth. They have the idea that because the Bible is the Word of God they can dive into it anywhere and apply to themselves what scriptures they happen to read. There can not be an idea more disastrous than this to the understanding of the Word of God. The Roman Catholic

turns to the old covenant and because he finds there a priesthood, he thinks he has found scriptural authority for the priesthood of his church. He finds the incense, too, the burning of lights, the robes, the miter, the high priest, etc., etc., and concludes hence that his church exists by the authority of God. His religion is a mixture of Judaism, heathenism, worldlyism and Christianity. Protestantism, too, is not guiltless of the charge of mixing the three religions of God which he has distinguished one from the other. When we find no authority for some of our practices in the New Testament, some of us go to the Old, and think that because they are mentioned there they are acceptable to God. In view of the fact that so much confusion has been produced because of the ignorance of the difference between these three religions of God, it is important that we apply ourselves diligently to the study of the Scriptures on this subject.

The PATRIARCHAL DISPENSATION is so named because the prominent religious men of that age are called patriarchs, "father rulers". These men were so named because they were the prophets, priests and kings in their respective families. The family altar service, where sacrifices were offered to God, seems to have been the most prominent feature of the worship of this age. Prayer, intercession, thanksgiving, and the pronouncing of blessings, seem also to have been practised in the religious life. A detailed account of the religion of this age is not given, and so all we can learn concerning it is from the incidental remarks here and there in the book of Genesis. All the rites and ceremonies in the Patriarchal religion which God intended for the Hebrews to observe in the Jewish religion were brought over and put into it.

The JEWISH RELIGION was an outgrowth of the Patriarchal, and while it is true that it superseded it so far as the Jews were concerned, still it is not true respecting the other nations. The Jewish religion was given to the Hebrew people alone and was not intended for the others, hence the Jews did not make an effort to proselyte. The "law was added because of transgressions,—till the seed should come to whom the promise was made,"—which seed referred to Christ. The Jewish religion, given to the Hebrew people only, did not supersede the Patriarchal religion given to all tribes. While it is true that God watched over the children of Abraham in a special way, inasmuch as in that family the Messiah was to be born, still he did not utterly pass over the other nations. The Patriarchal religion was soon corrupted by the nations outside the Jewish, and the chief relic of it which has come down to us through the centuries is the institution of animal sacrifice. As this Patriarchal religion is mentioned only slightly and incidentally in the book of God, we shall now proceed to the two religions, the Jewish and Christian, which are mentioned in all their details, and notice the comparison and contrast between these two systems which God has given.

The Jewish religion began with the giving of the law on Mount Sinai and continued till Christ died. The knowledge that this system with its rites and ceremonies has passed away is necessary to a proper conception of the Church of Christ. Listen to Paul as he tells of the passing away of the old law, "Who [God] also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter [law] killeth, but the spirit [gospel] giveth life. But if the ministration of death [the Jewish law] written and graven on

stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit [the gospel] be rather glorious? For if the ministration of condemnation hath glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious hath no glory in this respect, by reason of the glory that excellet. For if that which is done away [the law] was glorious, much more that which remaineth [the gospel] is glorious." (2 Cor. 3:6-11.)

The purpose for which Paul wrote the Galatian letter was to convince those brethren that the Jewish law had passed away and that they should not go to it for their practices. One conclusion of his reasoning he expresses thus, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith [that system which has faith as its foundation]. But after that faith [the gospel] is come, we are no longer under a schoolmaster." (Gal. 3:24, 25.) In Galatians, the third chapter, Paul compares the two laws to the two wives of Abraham,—Sarah and Hagar,—and the Christian and Jewish people to their two sons, Isaac and Ishmael. And as Hagar and Ishmael were sent away by Abraham, so, reasons Paul, the Jewish law and the Jewish people were cast aside by God. "Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So, then, brethren, we are not children of the bondwoman, but of the free." (Gal. 4:30, 31.)

In Galatians, the fifth chapter, Paul again shows the passing away of the Jewish law, and also the great danger in trying to justify ourselves by some of the prac-

tices which are found there. He says, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:1-4.) In addition to this Galatian letter, almost the entire Roman letter was written for the purpose of showing that there is a difference between the law and the gospel, and that the former has passed away and is no longer the system of laws which is to govern us.

Besides the Galatian and the Roman letters, there is the Hebrew epistle, which also brings out the difference between the law and the gospel, and shows that the law has been fulfilled and has passed away. Hear Paul again in unmistakable words, "But now hath he obtained a more excellent ministry, by which also he is the mediator of a better covenant, which was established on 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; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God and they shall be to

me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 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.)

What a *difference* there is *between the law and the gospel*, and yet how few there are in the Christian world who have this difference clearly in their minds! The law went forth from Mount Sinai; the gospel went forth from Mount Zion, or Jerusalem. The law was given to the Jewish people alone; the gospel was given to all nations. The law was given as a tutor to lead the people to Christ; the gospel is the teaching of Christ himself. The law was the old covenant; the gospel, the new, and "in that he saith, A new covenant, he hath made the first old." The Scriptures could not make it plainer than they have that the old covenant is not binding on us. Nor could they make it plainer that it is dangerous to mix the law with the gospel. When the Galatian brethren were bringing circumcision into the gospel from the law, Paul told them plainly that they were "fallen from grace". Concerning the men who thus brought over into the gospel things which belonged to the law, Paul said that they were perverters of the gospel, and then added, "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. As we said before, so say I now again, If any man preach any other gospel than that ye have received, let him be accursed." (Gal. 1:8,9.)

But perhaps you say that if the old covenant is done

away, then the ten commandments too are done away, inasmuch as they are the nucleus of the old law. Here is a thought which needs our careful consideration. When we examine the Scriptures aright, we find that it is certainly true that *the ten commandments as such are not binding on us*. The Christian world, however, has laid as much stress on the ten commandments as any other part of Holy Writ, and has talked much about keeping and breaking the ten commandments. The children are taught them in their catechisms, lesson-leaves and Sunday-school papers. The preachers discourse upon them and exhort their hearers to keep them. Nothing is more firmly fixed in the minds of religious people generally than the thought that the ten commandments are binding on the Christian; and the statement that this code as such has passed away, seems like blasphemy to many. ✓

But let us see, dear reader, if you yourself must not admit that the ten commandments as the ten commandments can not apply to us. One of those commandments says, "Remember the Sabbath day to keep it holy." Now what day did God here have reference to? The connection shows that he referred to the seventh day of the week, which is equivalent to our Saturday. Now if that law is binding on us, then we should be Sabbatarians and keep the seventh day of the week. There is no escaping this conclusion. But perhaps you say that we have a different day now. Yes, I know that the disciples came together on the *first* day of the week to break bread and to worship God, but the command in the decalogue, "Remember the Sabbath day to keep it holy", was not used with reference to the first day of the week, but the seventh. By what authority, then, do you twist the meaning of that language and apply it to the first day?

This is nothing less than wresting the Scriptures, the very thing which Peter says some do to their own destruction. You can clearly see, dear reader, that there is something wrong with that reasoning which says that the ten commandments as such are still binding on us, for if they are we should be keeping the seventh day as one of the commandments enjoins.

I fancy just now that I can hear some one saying, "If, then, the ten commandments are not binding on us, *then a man can lie, and steal, and kill, and covet, etc.*" But stop a moment, my good brother. Are not all these evils condemned in the New Testament? The old covenant says, "Thou shalt not kill"; so also the new says that all murderers shall be on the outside of the new Jerusalem. The old says, "Thou shalt not steal"; so Paul says, "Let him that stole, steal no more, but rather let him labor, working with his hands, that he may have to give to him that needeth." The law says, "Thou shalt not bear false witness"; the gospel says that all liars shall have their part in the lake of fire. Moses says, "Thou shalt not commit adultery"; Christ makes it stronger and says that he that looketh on a woman to lust after her hath committed adultery already in his heart. Does the law say, "Thou shalt not covet"?—the gospel says that covetousness is idolatry and that no idolater hath any inheritance in the kingdom of God and Christ. All the laws of the ten commandments have been brought over into the gospel and are re-inforced there, with the exception of the one referring to the seventh day; and our only scriptural conclusion can be that we refrain from lying, stealing, killing, coveting, etc., not because they are condemned in the old law but because they are condemned

in the new; not because Moses forbade them, but because Christ did.

The *relation between these two covenants may be illustrated* by the two systems of laws which have existed in this country. The original colonies were governed in general by laws which were made by the British government. After the Revolutionary War, a new system of laws was made. In this new system were many laws which were in the old, and thus a study of our laws is a study of the laws of England to a certain extent. But we in America do not keep these laws which are common to both England and America because they are in the English system but because they are in the American system. So it is with the two great covenants which the Lord has given. We keep the general laws of morality which are found in the decalogue, not because they are found there, but because they are found in the gospel. It is true that the ten commandments are a concise and convenient form in which to speak of the moral laws of God, but we should be exceedingly careful lest we leave a wrong impression on the people concerning the difference between these two great covenants. ✓

No matter how scriptural we may think a practice is, we must be sure that we are not using *unscriptural arguments* to support the practice. Many of us may believe that it is scriptural to use instrumental music in our worship to God, but the argument that it is right because it was used under the old covenant is not a scriptural but an unscriptural one. This argument rests on the presumption that what they did under the old covenant, we can do under the new. Now if this be true, we can have the dance in our worship to God as they did under the old covenant. They had animal sacrifices under the old covenant, and shall we have them

therefore under the new? David, who told the people to praise God with stringed instruments and organs, was a polygamist; can a man under Christ have more than one wife? If we have the right to bring one thing over and be justified by that, we can bring them all, for they all stand together in one system of laws. It is very clear to your mind, dear reader, that there is something radically wrong with this kind of reasoning, for it leads us into deep and muddy waters. We must look somewhere else besides the Old Testament for authority for instrumental music in the worship of God. Weak and unscriptural arguments always hurt a cause.

One thing which is helping to perpetuate this ignorance concerning the difference between the old and new covenants is the method of study now in use in the form of *lesson-leaves*. Instead of taking the Bible chapter after chapter and thus getting the connection in the Word of God, this system of study takes the student by a hop-step-and-jump method through the entire Bible. Most of the students never look inside the Bible, and thus what little bit of history they learn by this method is all jumbled in their minds. This system does not bring out clearly the difference between the Jewish and Christian religions. The best way to learn the Bible is to study it directly out of the Bible itself.

But perhaps it is said that if it is true that the Old Testament is not binding on us today, then we may as well cast it aside and waste no time in reading it. This, however, does not follow. *The Old Testament shows the unfolding of the plans of God and reveals his dealings with the people in ancient times.* Without the Old we could not understand the New. If the Old Testament were studied more, people would have more respect for the Word of God and would not take such lib-

erties in disobeying him, and would rejoice more in doing his will. "Whatsoever things were written aforetime", says Paul, "were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:3, 4.) And again he says, "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.) These are some of the benefits to be derived from the study of the Old Testament; and while that part of God's revelation to man is not authority for the Christian it was for the Jew, and by an earnest study of it we learn to fear and trust the God of Abraham, Isaac and Jacob; and of Noah, Daniel and Job.

CHAPTER III.

JESUS CHRIST AS ABSOLUTE KING.

Christ absolute King and Law-giver—Not councils—Nor conscience alone—Nor "the spirit of the times"—Nor parents.

Jesus Christ is the only-begotten of the Father, "the beginning of the creation of God." Being the Son, he is deity like the Father. He was with the Father at the beginning of time, and God was evidently speaking to him when he said, "Let us make man in our image." It was through him that God created all things. "In the beginning was the Word, and the Word was with God, and the Word was God [deity]. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (John 1: 1-3.)

In the great plan which God had in his mind, it was necessary for this Son to leave the presence of the Father and come to this world and take upon himself the form of man and die for the sins of the world, and finally call together into a kingdom those who desire to serve God. Through four thousand years of history, God had foretold now and then the coming of his Son. Speaking of the saved ones who were to be gathered together into one body, the inspired prophet said, "In those days [the Cæsars] shall the God of heaven establish a kingdom which shall never be destroyed." (Dan. 2: 42.)

In only a few particulars was the birth of Christ like the birth of an heir to a throne in this world. Wise men, following the directions of God, come from the east to offer presents and do homage to the new-born King of the Jews. To angels in the field it is also announced that unto them is born in the city of David, a Savior, who is Christ the Lord. In all other respects, how different is the birth of Jesus from the birth of a royal son! No princes stand around waiting the important event. No heralds announce Christ's birth to anxious thousands without a palace gate. Not in a royal building, surrounded with luxury and power, but in a stable, the humblest place in which it is possible for a man to see first the light of day, is born Him who is to save the people from their sins and to establish a kingdom which shall never be destroyed.

The life of Jesus while upon the earth does not indicate that he is a king or ever will be. Being the son of a carpenter, he is brought up to work at the trade of his father. For thirty years of his life he is no more in the eyes of the world than any other son of an ordinary working man. At the age of thirty, he takes up the cry which John the Baptist had made, "Repent ye, for the kingdom of heaven is at hand." His personal ministry of about three and a half years is for the purpose of preparing the people for the spiritual kingdom which he is to establish upon the earth.

This kingdom, however, he does not set up while he is here personally upon the earth. To Peter he says, "Upon this rock I will build my church. . . . and I will give unto thee the keys of the kingdom of heaven." The church and the kingdom as established institutions are the same. Jesus, it is true, is ruling in the hearts of many while he is personally on the earth, but he him-

self is obedient to the Mosaic, or Jewish, law, and he exhorts the people likewise to obey it. It is not till Jesus dies that the old law is annulled and the way is opened for the coronation of Jesus as King. After his resurrection he says to his disciples, "All authority is given unto me in heaven and in earth." No longer are the people to listen to the Jewish law. Jesus is now above that and the people henceforth are to hear him alone in matters pertaining to life eternal. The disciples of Jesus are now with him for the last time. While they are looking at him he is taken up and a cloud receives him out of their sight. He now enters heaven where he is crowned King of kings and Lord of lords; angels, principalities and authorities being made subject unto him. He is now an absolute King, with all authority in heaven and earth given into his hands.

From his throne in the skies, King Jesus directs the affairs of his kingdom. He had gathered together much material for his kingdom while he was personally upon the earth, and when all authority was committed into his hands, the affairs of his kingdom were in an unorganized condition. Just before he had left the earth, he had told his apostles how his kingdom was to be advanced among men. "Go ye therefore," he had said, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." But it was under the influence of the Holy Spirit that they were to go out and disciple the nations. "Tarry ye in the city," he had said, "until ye be endued with power from on high." (Luke 24:49.) "But the Comforter [Helper], which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). "When he, the Spirit of

truth, is come, he will guide you into all truth." (John 16:13.) From his position now as absolute King, Jesus sends the Holy Spirit down to lead the apostles into all truth and to gather together into one kingdom all that love their Lord and are willing to submit to Him. The Holy Spirit then comes into the apostles and guides them as Jesus had promised "into all truth", and through them establishes on the day of Pentecost the kingdom of Christ with Jesus alone as the leader therein. λ

All the laws, however, of this kingdom are not given at this one time. The inspired apostles form a kind of congress to write the laws for the subjects of Jesus as the circumstances demand. What God reveals to them they put into the form of books and epistles. These inspired writings have been preserved to us together with the writings of two other inspired men, Mark and Luke, and these books, now forming what is known as the New Testament, or New Covenant, are the law-book of King Jesus to those who wish to become subjects in the everlasting kingdom of our Lord and Savior Jesus Christ.

That these laws of Christ form a complete system of religion is evident from the Scriptures. Whatever God has done is perfect. Concerning the Scriptures which God gave to guide the Jewish people, the inspired Paul said, "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.) What the Old Testament Scriptures did for the Jews, the New Testament Scriptures do for the Christian, they make him complete and furnish him completely unto every good work. In addition to this, Peter says, "His divine power hath given unto us all things that pertain unto life and godliness." (2 Pet.

1:3.) This being true, we can clearly see that anything in religious matters which is not revealed in the New Testament is something which does not pertain to life and godliness, and hence should be cast aside as a doctrine of men.

That *this law of our King is not to be changed in any way* is evident from the whole tenor of the Scriptures as well as from particular passages. Of the writings of the old covenant which God made with the Jewish people, Jehovah said, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." (Deut. 4:2.) When the brethren begin to mix with the authority of Christ things from the authority of Moses, Paul says to them, "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. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8,9.) When the inspired John is about to close the law-book of King Jesus, he writes these words, "If any man shall 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." (Rev. 22:18,19.) These words of warning against corrupting the laws of Christ are written for the purpose of keeping pure the teachings of King Jesus so that his subjects in all countries and in all ages of the world might obey their Lord in the same way, and in the way, too, which he has commanded.

Notwithstanding these plain teachings that Christ is the absolute Ruler in the kingdom of heaven, that the

New Testament is his complete law-book, and that we must not, under pain of condemnation, add to it or take from it, there are millions who profess to be citizens in the kingdom of heaven who have changed and are still *changing his law*. Many do not realize what they are doing, yet they are corrupting his law nevertheless. The legislative bodies which they have formed are wresting from Christ the authority which belongs to him alone. The clergy meet in *councils, synods, general assemblies, associations, conferences, conventions*, etc., and make laws on the very points on which King Jesus has given law. They disregard to a great extent what the great Law-giver has said on the subject. What right has any body of religious men to make laws respecting the government of the church, when Christ has given complete laws on that subject? What right have they to legislate concerning the work of the kingdom of heaven, when the great King has told us how to carry on his work? By what authority do they put into the worship of God items which are not found in Christ's law-book, and leave out items which are in it? When Jesus, the King, tells us how to get into the kingdom, what right has man today to change those terms? I wonder at the liberty men are taking with the laws of Christ regardless of the woe he has pronounced on those who corrupt his gospel!

It can not be pleaded that these legislative bodies today are like the assembly of inspired men which is recorded in Acts 15th chapter. The Holy Spirit operated on the apostles independent of each other, but did not give to each one every detail concerning the gospel. In order to find what was the mind of the Spirit on the subject of what the Gentiles should practise, it was necessary to bring together the apostles in general and see

from what God had revealed to them his attitude toward the Gentiles. As we have in the New Testament all that God intends for man on the subject of religion, we do not need today such assemblies as this one at Jerusalem. We are not, dear reader, legislators in the kingdom of heaven; we are only subjects. It is not our business to make laws to govern ourselves but to find out the laws which Christ has given, for they are complete; and then to do them with our whole hearts.

Many people make *conscience alone* their king, instead of Jesus Christ. This is the common practice of the religious people about us. They say that if a man does what he thinks is right, that it is right and acceptable with God. Now we all should know that conscience is a creature of education. It can be educated in the wrong direction as well as the right one. The heathen are following their consciences when they are doing all kinds of monstrous things in their devotions to their gods, things which we know are contrary to the law of Christ. Paul was following his conscience alone when he was persecuting the Church of God. As it is not conscience but the laws of the land which we are tried by in the governments of men, so it is not by conscience but by the laws of Christ that responsible hearers in a land of Bibles shall be judged in the kingdom of heaven. Is it not about time that those people who recognize Christ as king throw away the doctrine that conscience alone is king, and follow the commands of Jesus alone as the only safe way to heaven?

Many worldly-minded Christians recognize in part the authority of Jesus and in part the authority of "*the spirit of the times*". They depart from the teachings of King Jesus in order to keep up with the spirit of the age. Although the laws of Christ are perfect, and although

there is a woe pronounced on those who corrupt them, still there are many today who say we need not carry on the kingdom of Christ according to the commands of the great King, but we can and must keep up with the times, if we would make a success. What has the spirit of the times to do with the religion of Jesus? Could not our King see down the centuries and know what was necessary for his people in all ages of the world? Jude tells us to "contend earnestly for the faith which was *once for all* delivered unto the saints." This expression "once for all", rendered thus in the Revised Version, means "once for all time". Which is your king, dear reader, the gospel of Jesus, or "the spirit of the times"?

Some people, when they are shown that their religious practice is not according to the law-book of King Jesus, will say, "Well, my *father and mother* believed this way; and what was good enough for them is good enough for me." It is true that the Bible teaches us that as children we should obey our parents in all earthly things; but when it comes to religious doctrines, if our parents teach and practise that which we see is not in harmony with the will of God, it is our business to "obey God rather than man." It is well that we love our parents, yet it is not their words but the teachings of King Jesus which will judge us in the last day.

Oh that all Christian people would exalt Jesus in their minds and hearts to his rightful position of King of kings and Lord of lords! Some seem to think that his government is a republic where they have the right to make the laws to govern them. Some act as if it were a limited monarchy where Christ has part of the authority and they have the rest. The simple truth is, however, that *the government of Jesus is an absolute monarchy with Jesus Christ as absolute King* and the New Testa-

ment as his only law-book. All things which we do in this kingdom must be "in his name"; by his authority. "All authority", says Jesus, "is given unto me in heaven and in earth." We are not, then, legislators in the kingdom of Heaven; we are only subjects; and as such we can do nothing but obey the laws which have been given. When, then, men will follow the teaching of their parents when they see it is not in harmony with the New Testament; when they will mix "the spirit of the times" with the teachings of Jesus, thus corrupting the gospel of our Lord; when they will follow the dictates of conscience even though such dictates may be contrary to the Word of God; when they will obey the laws of councils, conferences, associations, conventions, etc., though these make laws different from those of Christ,—when men will do these things, they are wresting from Jesus Christ the authority which belongs to him alone as the absolute Monarch in the kingdom of heaven. Will you, dear reader, in this way live in rebellion to your King?

CHAPTER IV.

THE ESTABLISHMENT OF THE CHURCH, OR KINGDOM, OF CHRIST.

Time when Kingdom was Established—Some say in the days of Abraham—Others, in the days of John the Baptist—Others, in the days of Christ himself—But not till after Christ's death—On the day of Pentecost.

The expressions "Church of Christ" and "kingdom of Christ" are different names for the same institution and are used to bring out different ideas concerning it. The Greek word for "church" means "called out", and the followers of Christ are so named because they are called out of the world. The word "kingdom" brings out the idea of a king, laws and subjects, and thus makes clearer our relation to Christ.

It is important that we know the exact TIME WHEN THE KINGDOM OF CHRIST WAS ESTABLISHED among men, for much confusion exists among Christ's followers because of ignorance of this date. Some say that the Church, or kingdom, began *in the days of Abraham*, and that it has continued down to the present time with some variations in the course of time. As evidence that the Church began long before the days of Christ, the expression, "the church in the wilderness", (Acts 7:38), is produced. Now the word "church", as we have already remarked, simply means "called out". The Jewish people while wandering in the wilderness were called "the church", or

"called out", because they were indeed called out from the other nations of the world, and were to keep separate from them and their abominations, just as the Christian today is called out of the world and is supposed to keep himself from the evil therein. Now it is true, and I am persuaded that no one will deny, that God has had a people in all ages of the world. If he has always had such a people and has reigned over them, we have in one sense a kingdom of God through all the centuries, and hence may expect to find such expressions in all the Old Testament. But as we are not talking of the kingdom of God in a general sense but the kingdom of God in the sense of the kingdom, or Church, of Christ, we must look to a date more closely connected with our Savior to find the time when the kingdom was established.

Others tell us that the Church, or kingdom, began *in the days of John the Baptist*. These people have been so positive that the Church was established by John that they have named themselves after him. It is true that John says, "Repent ye, for the kingdom of heaven is at hand", but that does not mean that the kingdom had been established. The principal scripture which is used to show that the kingdom was established in the days of John is this, "The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it." The word "kingdom" is used in different senses in the New Testament. It means "reign", or "authority", just the same as "kingdom", and no doubt is used in that sense here. Every man was pressing into the kingdom of God in that they were hearing the words of Christ and accepting them and recognizing him as their leader. All this could be done without the kingdom of Christ being established as an institution. John the Baptist was not the founder of

the Church, but the forerunner of Christ to prepare a people for the Lord. When he had finished his work, he was taken from the stage of action. Comparing himself and his followers with Christ and his, John said, "He must increase, but I must decrease." (John 3:30.) If John established the Church, then it was a church which was to decrease, John himself being the witness.

The statement of our Savior to Peter at Casarea Philippi helps us much in learning at least *when the Church was NOT established*. Peter had confessed that Christ was the Son of God, and in reply our Savior said, "Thou art Peter, and upon this rock I *will* build my Church. . . . I will give unto thee the keys of the kingdom of heaven." Here it is intimated that the Church and kingdom are the same, and it is shown positively that the Church was not set up in Abraham's day, nor John's day, nor that Christ was establishing it even in his own day. It was yet a future something when Jesus was half through his personal ministry. Another statement of Jesus shows that his kingdom was not established while he was personally upon the earth. Near the close of his life "spake Jesus to the multitude, and to his disciples, saying, The Scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do." (Matt. 23:1-3.) In other words, just before the death of Jesus the law of Moses was still supreme; hence the authority and law of Christ were not yet in force,—his Church, or kingdom, had not yet been set up.

The transfiguration of Christ, (Matt. 17), is an event which further confirms us in the belief that the kingdom of Christ was not established while Jesus was personally upon the earth. Jesus, you remember, took Peter, James and John with him into a mountain and was there trans-

figured before them, his garments becoming white as light and his face as bright as the sun. There appeared unto them likewise Moses, the giver of the Jewish law; and Elijah, a representative of the prophets. The voice which came from heaven did not say, "This is Moses, hear him and the law he gave." It did not say, "This is Elijah, who represents the prophets, hear him and them." But the voice of God passed by these two servants of a dispensation which was ready to fade away, and said, "This is my beloved Son; hear ye him." This vision could mean nothing else than that Moses and the prophets were no longer authority for the people, and that Christ was henceforth to be heard by all. But the time was not yet ripe to make that announcement publicly to the Jews, for Moses and the prophets would not be taken out of the way till Jesus had died upon the cross. That is the reason that, when they came down from the mountain, Jesus said to them, "Tell the vision to no man till the Son of man be risen from the dead." If the disciples had announced the lesson of the vision before the death of Christ, it would have been untrue then, and would have unnecessarily brought upon the disciples the wrath of the Jews. When the Son of man would be risen from the dead, then the time would have come to make known the vision and its lesson. Thus do we learn that during Christ's personal ministry he was ruling in the minds and hearts of many, yet his kingdom as an institution was not yet established. Christ's authority grew up gradually under the Jewish law, and it was not till he died that the old law was taken out of the way. Paul says that Christ blotted "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.) Though the law was formally taken away

when Jesus died, it still continued, like laws among men, till the substitute was ushered in, which was on the day of Pentecost.

As a further evidence that the kingdom, or Church, of Christ was not established and in authority while our Savior was on the earth, I call your attention to the statement of Paul that "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.) When a man makes a will it amounts to nothing while he is living,—his death is necessary to make the will of any account. So the new testament, or covenant, of our Lord and Savior Jesus Christ was not in force while he was personally upon the earth, but only after his death. What plainer illustration could the inspired Paul have used than this one to show that the kingdom of Christ was not in full sway till after the death of our Lord?

Our inquiry thus far in the New Testament has given us a clear idea as to when the Church was *not* established. Let us go on in our investigation to see if we can find that notable time when it was. The climax of the earthly life of Jesus has been reached, for he has been nailed to the cross and his body has been put away into the silent tomb. With down-cast eyes and saddened hearts, the disciples turn away from the cross. But listen! The third day has come, and it has been announced that Christ has risen from the grave. With gladdened hearts the disciples now hear the news of their risen Lord, and in a little time see him with their own eyes. For forty days Jesus is with his disciples talking with them of the things pertaining to the kingdom of God. "Then opened he their understanding, that they

might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:45-47.) "And he said unto them, Go 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.) "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." "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 Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:8, 9.)

In obedience to the command of Jesus, the apostles tarry at Jerusalem for the promise of the Spirit. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:1-4.) Thousands of Jews, from every nation under heaven, are gathered at this feast of Pentecost at Jerusalem. When they and the Jews who are already in Jerusalem hear that ignorant Galilean fishermen are speaking languages which they have never learned, they come together to see for themselves that the rumor is true. Peter, guided by God, uses the occasion of excitement made by the descent

of the Holy Spirit, to preach the glorious gospel of the Son of God. He shows them that that very occasion of the out-pouring of the Holy Spirit was foretold by Joel hundreds of years before. He tells them of the Man of Nazareth, of his teachings, his sufferings and his death, and shows them that they had killed the Son of God and the Savior of the world. The hearers are convinced that they had indeed killed the Messiah foretold by the prophets through hundreds of years, and in the agony of their souls cry out, "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 THREE THOUSAND BANDED TOGETHER WITH THE APOSTLES FORM THE FIRST CHURCH OF CHRIST ON EARTH. This is the clear teaching of the Bible, and it has been the belief of Christian people as a whole from the first century to the twentieth.

This knowledge that the Church was established on the day of Pentecost is necessary to make clear to our minds a few things which are puzzling some religious people. Some men say that the Bible teaches that baptism is necessary to the remission of the sins of an alien sinner. Others say that this can not be true, inasmuch as *Christ himself forgave people without baptism*. Jesus said to the palsied man, "Son, be of good cheer; thy sins are forgiven." He said to the sinful woman, "Thy sins are forgiven." To the thief on the cross he said, "Today shalt thou be with me in paradise." No doubt these people received the remission of their sins without bap-

tism. How, then, do we reconcile this with the teaching elsewhere in the Book that baptism is for the remission of sins? (See Acts 2:38; 22:16.) The explanation of these verses is not difficult when we know the time when the kingdom was established. When Jesus was on the earth, he was preparing things for the establishment of his Church. While doing that, he could bestow the blessings of his kingdom just as he saw fit. Even at that time, however, people generally received the remission of their sins by baptism, for John preached the "baptism of repentance for the remission of sins". (Mark 1:4.) But when the Church was established on the day of Pentecost, the law of pardon was firmly fixed and all alien sinners must conform to that law.

Paul's comparison of a will with the law of Christ is applicable here. "Where a testament is," said he, "there must of necessity be the death of him that made it." While a man is living, he can dispose of his property as he pleases. He can give five dollars to this poor man, a hundred dollars to that destitute widow, and a thousand dollars to those orphan children, and no one can stop him, although his other expenditures are according to stipulations. When, however, the man dies, none of his property can be disposed of except according to his will. So Christ, when he was living, could say to the woman, "Thy sins be forgiven thee", and to the thief, "Today shalt thou be with me in paradise." But since Jesus has died, the blessings of the kingdom of heaven can be bestowed only according to the terms of the will of Christ as made known this side of his death. At no time after the death of Christ do we find Jesus from heaven or the apostles on earth saying to any one, "Thy sins be forgiven thee"; but rather do we hear them saying, "Repent and be baptized for the remission of sins",

and, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Although it is true that Christ in his ministry on earth taught things concerning his kingdom, yet it is to a period in the New Testament this side of the cross that we must go to find the establishment of the Church and the fixed laws of the kingdom which are to be kept in all ages of the world. It is important to remember the fact that **CHRIST'S CHURCH WAS ESTABLISHED ON THE DAY OF PENTECOST.**

CHAPTER V. ✓

CONVERSION, OR THE NEW BIRTH, FROM A
DENOMINATIONAL STANDPOINT.

"Mystery" of New Birth—"Born of water"—What denominations say "Born of Spirit" means—"Giving experiences"—The altar—The thief on the Cross—Lydia—The Philippian jailor—Cornelius, and the reason the Holy Spirit descended on him before baptism.

Having learned that Jesus Christ is an absolute King, and that his kingdom as an institution, or the Church, was established on the day of Pentecost, the next logical step for us to consider is that respecting citizenship in this kingdom. In other words, Conversion, or the NEW BIRTH, is the subject which now claims our attention. Inasmuch as this is a much-discussed question among the religious people, it is important that we give our closest attention to the remarks which we now make concerning it.

While in his personal ministry on earth, Jesus mentioned to Nicodemus the terms of admittance into his Church, or kingdom. Said he, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John 3:5.) Many a denominational preacher has discoursed on the subject of the new birth, and when he has finished the hearer has been more confused than when he began. In fact, the preacher does what he can to *mystify* the subject, thinking that Jesus himself mystified it when he said, "The wind blow-

eth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." If Jesus meant that the new birth could not be understood by Nicodemus, it was because of the undeveloped affairs of the kingdom of Christ. Jesus was teaching Nicodemus in his personal ministry, a time when he was gradually preparing the minds of the people for the new order of things which he intended to set up among them. In telling Nicodemus about entrance into the kingdom of God, he was relating to him something which was not understood by the people then, but would be later. This new birth was like Christ's kingdom in general in the minds even of the disciples. Notwithstanding all that Jesus taught his apostles concerning his kingdom while he was with them, which seem so plain to us now, still the apostles did not understand many of them. Even after his resurrection they thought his kingdom was to be a temporal one, in which the Jews would conquer their enemies, and they said, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.) We need not conclude that because the new birth was a mystery to Nicodemus, and perhaps to all the people of that immediate time, hence it was a mystery after the Church, or kingdom, was fully established, any more than we need conclude that because the apostles thought that Christ's kingdom was temporal, we can not understand its nature now since it has been fully established. The apostles understood afterwards the nature of Christ's kingdom by what was revealed to them, and so we understand the new birth by what the apostles have taught on the subject of entrance into Christ and the examples which we have of those who were born again. Jesus says, "Except a man be BORN OF WATER

and of the Spirit, he can not enter into the kingdom of God." The word "of" before the word "Spirit" is in italics, which means that it is not in the original Greek. If it is left out, as it should be and as it is in the Revised Version, the idea is better conveyed that *the being born of water and the Spirit constitute one birth*. Now what does it mean to be born of water? All the great commentators of the world say that this refers to *baptism*. Such has been the belief of the Church from the very beginning. Some local preachers have tried to make the people believe that this refers to the natural birth, but this doctrine is as repellant as it is unscriptural. They make this twist in order to get away from the importance of baptism as expressed in this verse. If it is true that being born of water refers to baptism, then we see that water baptism is not so insignificant as some would have us think, inasmuch as it is necessary in order to entrance into the kingdom of God. Now what do you think, dear reader, of the honesty of that man, who, when showing the necessity of the new birth, will say, "Except a man be born of the Spirit he cannot enter into the kingdom of God", leaving out altogether the expression "born of water"? And yet there are preachers today whose prejudice against the importance of water baptism is so strong that they will garble the Scriptures in this way.

But what does Jesus mean when he says that a man must be BORN, OR BEGOTTEN, OF THE SPIRIT? The common idea of the religious people about us is that *God sends his Spirit down directly into the heart of the sinner* and makes of him a new creature, forgiving his sins and making him a child of God. The whole procedure of the denominations generally in bringing people to Christ is interesting because of the many unscriptural things found in it. The preacher generally

takes a text, though it is true that on many occasions he does not even read that much of the Word of God, and then he seldom refers to it again. The main part of the sermon consists of stories. Now it is true that a man may explain very appropriately sometimes what he is saying by an earthly illustration; but to fill a sermon with stories is something altogether different from that. When the man gets through, in many cases you know little more about the Bible and the plan of salvation than when he commenced. The most of his sermon has been filled with death-bed scenes. One sad story follows another until the audience is wrought up, and some are on the point of bursting into tears. Tell me plainly, dear reader, if you think this is the preaching of the gospel of Jesus Christ? Is this the way the apostles preached? Did they spend their time telling stories to the people? Most of the sermons today can not be called gospel sermons, for they have little of the gospel in them.

Many different methods are resorted to in order to stir excitement in these meetings. Sometimes the leader in song will have the men sing, then the women. He will have the women whistle, and then the men. Then those over thirty years of age will sing, and those under that age. If the preacher can not arouse the people in that way, he will have "all those who have mothers in heaven" to stand, then those who have fathers there. Next, those who have brothers and sisters there; and then those who have children. And so they go on and on and on. All this is for the mere purpose of working on the feelings of the people by causing them to think of loved ones gone before. Where do we read in the New Testament that any of the apostles resorted to schemes of this kind in order to gain converts to the Christian religion?

At the conclusion of a sermon of this kind, filled with death-bed scenes, perhaps members of the church are called upon to "*give their experience*" when they were converted. One after another will men and women arise and in an excited way tell of their conversion. Each one will relate how in some miraculous way the Lord appeared to him and spoke peace to his soul. Some will even say that they saw Jesus with their own eyes and heard him with their own ears. Some will shout, some will laugh, some will cry; and in general there is such confusion that the honest-hearted one who can not be excited does not know what to do, and the frivolous in mind and the skeptic stand back and make fun of the antics and speeches of the excited ones. We do not deny that many of these people are certainly honest in what they are doing, but we must say that their proceedings are unscriptural.

Sinners are asked to come forward to the *altar*, or mourners' bench, to seek religion. Some earnest souls come, and bowing down pray with all their hearts for God to pardon them and speak peace to their souls. They do not at first experience any change; but when they have prayed a long while and have had others pray for them, in the midst of the excitement they are led to think they have experienced the change, and so announce that they are converted. No doubt there are cases under circumstances like this where people say they have experienced a change when they know they have not. Most of these people, however, have indeed experienced a change, but it is only such as is natural and not the result of the Spirit of God working directly on their hearts. Whenever a man gives himself wholeheartedly to do right, he will feel happy. Even on the outside of religious matters, it is true that when a man resolves to

lead a better life, he will be happier. This natural feeling is by many attributed to the Holy Spirit. Those most lively feelings which they attribute to the Holy Spirit are in fact only the natural workings of an overwrought imagination. What a man is looking for, that he is apt to see. To a person who is afraid at night, a little creaking of the house or the gnawing of a mouse, is some one trying to get in. So those in conversion who are looking for something strange, experience a great change; not in fact but in imagination. We frankly admit that many of these people are as earnest and honest as it is possible for man to be, but we do believe that these experiences which they have are only the results of natural causes, and we know the whole proceeding is unknown to the New Testament.

The doctrine that God sends the Holy Spirit down directly into the sinner's heart and makes him a child of God, is not only unscriptural in that it is not found in the Scriptures, but it is anti-scriptural in that it is directly opposed to a plain passage of scripture which announces an immutable attribute of God. Listen to our reason for these statements. Here is a mourners' bench with two men at it seeking pardon from God. One man is of an excitable turn of mind, and the other is just the opposite. The excitable man is frivolous in mind and crooked in business, while the other is straightforward in every respect. They both are expecting a great change to be wrought in them by the Spirit of God. It does not take the excitable man long to "get religion" and to profess a grand conversion, yet his actions a few weeks afterward show that he is leading the same old life. The even-tempered man is just as earnest and honest, perhaps more so, and yet he does not get religion the first night. He tries again the second night,

and still he does not get it. He tries a third and fourth night, hours at a time on each occasion, and yet he does not experience this change he is taught to expect. And so he seeks religion through the entire meeting, and finds it not. To say that the man does not "get through" because he will not rely entirely on Jesus, is to contradict his word; for he says that he has given himself wholly to Christ, and he has never been found guilty of falsifying in all his previous life. He is too even-tempered to get excited though there is much confusion all around him, and he is too honest to say he has experienced a great change when he knows he has not. Now the simple question is this, Why does the Lord send the Spirit down into the heart of this wicked, frivolous, excitable man in a few minutes, and make him a child of God; and yet pass over this other man night after night, week after week, and sometimes year after year? According to this system, God is a respecter of persons. The Bible, however, says plainly that "God is no respecter of persons." Our only conclusion, then, can be that this doctrine which teaches that the Lord sends down the Holy Spirit into the heart of a sinner to convert him, is not from God. Reader, has this contradiction between your doctrine and the Word of God never struck you before? Which will you follow in this matter of conversion, God or man?

Those who practise and teach this system of conversion produce *scripture to try to prove their doctrine*. This scripture is often produced to show that "*saving faith*" is a gift of God. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast." (Eph. 2: 8, 9.) According to these verses, that which is "not of yourselves" but is "the gift of God" can not be, according to

the original Greek, either the grace or the faith. As the words "it is" are not in the original, as the italics show, the one who is using these verses must confine himself to the word "that". Now that the word "that" does not refer to the word "grace" or "faith" is evident from the fact that the pronoun is in the neuter gender in the original while these other words are in the feminine gender; and a pronoun, you know, always agrees with its antecedent in gender. The pronoun "that" refers to the idea of salvation contained in the word "saved". "The gift of God", says Paul, "is eternal life", or salvation. (Rom. 6: 23.) Salvation is a gift compared with the little which God requires of us in this world. And yet it is not given to us without conditions, as the whole New Testament shows.

It is also argued that we are *saved by faith only*, because of the statement of Paul, "For ye are all the children of God by faith in Christ Jesus." (Gal. 3: 26.) Paul is here contrasting the Jewish law which had rites and ceremonies as its principal feature, with the gospel which has faith as its foundation. The next verse explains this one, "For as many of you as were baptized into Christ have put on Christ." Thus do we see that "saving faith" is nothing less than that degree of faith which causes a man to be "baptized into Christ". What some people call "saving faith" is nothing but a living faith which causes the possessor to do those things which are necessary to bring salvation; while what they call "historical faith" is simply "faith without works", as the Bible expresses it.

The *case of the thief* who was saved by faith without baptism, and of the others whose sins were remitted by Christ when he said, "Thy sins be forgiven," are also produced to prove the doctrine of the creed which says,

"That we are justified by faith only is a most wholesome doctrine and very full of comfort." But we have shown in the chapter on The Establishment of the Church that these cases can not be applied to us today, inasmuch as the Church was not established and the law of pardon was not firmly fixed. Christ said, "Upon this rock I *will build* my Church," (Matt. 16: 18), thus showing that the Church was not in existence even at that time. Every evidence shows, and Christendom has always believed, that the Church was established on the day of Pentecost mentioned in Acts second chapter. Hence the law of pardon was not yet fixed for all nations and ages. But since the Church was established on the day of Pentecost, the law of pardon, or entrance into the Church, has been fixed for the Christian age. The salvation of the thief and others without baptism is further explained by Heb. 9: 16. Paul there says, "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." While a man is living he can dispose of his property as he pleases, but when he dies everything must be carried out according to his testament, or will. So Christ, while he was living, could bestow the blessings of the kingdom of heaven as he pleased, but when he died all blessings must be bestowed according to the will, or testament, of Christ. After Christ sealed his testament with his blood, and while the apostles were executing his will, there is no record that any alien sinner received pardon except by repenting and being "baptized . . . for the remission of sins." (See Acts 2: 38.)

But it is further argued that "*Whosoever shall call upon the name of the Lord shall be saved.*" (Rom. 10: 13.) Why wrest the Scriptures from their connection

in this way, and make them teach something which is contrary to the rest of the Word of God? Read several verses and get the thought, "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." This is not a detailed account of how a man is saved, but only an incidental remark concerning those who can be saved. The sentence simply means that *whosoever*, whether Jew or Gentile, will turn to the Lord can be saved. The apostle Peter used the same language on the day of Pentecost, (Acts 2: 21), and then when those same people wished to know what to do to be saved, he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.) Jesus himself overthrows this whole doctrine of salvation by believing and merely calling on the Lord, when he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.)

The command in Acts 3: 19, "Repent ye therefore, and *be converted*, that your sins may be blotted out," does not help the doctrine of salvation by faith alone, for there is nothing here said about faith. The Revised Version justly renders the expression "be converted" into "turn again", for the Greek word here is in the active not passive voice, and means that the person should do something and not that he should have something done to him. We can not say that because baptism is not mentioned here, a man's sins may be blotted out without it, any more than we can say that they are blotted out without faith because that is not mentioned. A man can not repent until he believes, and he can not

turn to the Lord wholly unless he turns in state and comes into him, which he does when he is "baptized into Christ". (Gal. 3:27.)

Nor does the case of Lydia, (Acts 16:14), prove the doctrine of the direct operation of the Holy Spirit in conversion. "Whose heart the Lord opened," says the historian, "that she attended unto the things which were spoken by Paul." When Lydia attended to, or gave heed to, the things which were spoken by Paul, she simply obeyed his words. The Lord opened her heart by the story of the cross which Paul related, just as he opens the heart of every one who becomes a Christian, so that she gave heed to, or obeyed, the things commanded, one of which commands was to be baptized. If this means that God miraculously opened the heart of Lydia by the direct influence of the Holy Spirit, then who would have been responsible if Lydia's heart had not been opened at all? Who, then, is responsible for any man's non-conversion? Does not this throw the responsibility on God himself who refuses to send the Spirit? If God miraculously influenced Lydia to obey the gospel and refuses to influence any one else who is out of Christ, then he is a respecter of persons, which the Bible tells us plainly that he is not. We see that this doctrine is antagonistic to the Word of God?

Paul said to the *Philippian jailor*, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house", (Acts 16:31); but this does not prove that one is saved by faith only. If it does, then repentance is not necessary to salvation, for nothing is said about it here. If faith implies repentance, why will it not imply baptism also? Paul was here talking to a heathen man who probably knew nothing more about the gospel than that expressed by the evil spirit in the young woman who

said, "These men . . . show unto us the way of salvation," and so the first thing which he called upon him to do to obtain this salvation was to believe in Christ. Paul then showed the jailor what belief in Jesus meant by expounding to him the Word of the Lord, and then he took him and baptized him and his household the same night. If the religious people today would lay as much stress on baptism as the inspired Paul did, they would not wait for warm weather nor defer for six months before they baptized those who desire to obey their Lord.

The case of *Cornelius* is about the only one left which might be produced in favor of the direct operation of the Holy Spirit in conversion. Yes, it is true that the Spirit came upon him and his household before they were baptized and enabled them to speak with tongues; but the question is, Did the Spirit come upon these people to convert them? In order for us to learn the lesson which God would have us learn from this case, it is necessary to notice somewhat in detail the circumstances surrounding it. The question of Gentile acceptance with God, is really the lesson to be learned from the whole incident. The Jews had been the specially favored of God for fifteen hundred years, and when the gospel was ushered in they thought they were the only ones to be benefited by it, imagining that the kingdom of Christ was to be a temporal one in which the Jews would regain their independence and become the leading nation of the world. Before the Church was established, Christ said to the apostles, "Go 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.) On one occasion he spoke of the Gentiles as dogs, (Matt. 15:26), which indeed they were

to the Jews. After his death Christ gave another commission to his apostles. In this he broke down the distinction between Jew and Gentile, and said, "Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) It seems, however, that even the apostles did not realize the scope of this great commission. Finally the Church was established and thousands of people had come into it, and yet the Gentiles as such had not had the gospel preached to them. The time was now ready to break down the middle wall of prejudice between the two classes of people, Jew and Gentile, and bring them all into one family.

God knew that the prejudice of the Jews against the Gentiles was so great that miracles would be necessary in order to break it down. The vision of Peter on the house-top at Joppa and the out-pouring of the Holy Spirit on Cornelius and his household, both of which are recorded in Acts tenth chapter, were the miracles he performed. Peter, you remember, was on the house-top about noon when he fell into a trance and saw a great sheet let down from heaven in which were all kinds of beasts and creeping things. A voice came from heaven saying, "Arise, Peter, slay and eat." But Peter answered that nothing common or unclean had at any time entered his mouth. The voice again said, "What God hath cleansed, call not thou common or unclean." This was done three times, and then the sheet was drawn up into heaven. This vision simply meant that henceforth the line of demarcation between Jew and Gentile was broken down. Peter did not understand the vision then, but what happened later made it plain to him. While he was musing as to what the vision meant, three men called for him; and being instructed by the Spirit

he went. These men came from Cornelius, a pious Gentile, who had been instructed by an angel to send for Peter who would tell him what he must do to be saved. Peter, knowing that he was doing something contrary to Jewish customs when he would go into the families of Gentiles and eat and drink with them, took six brethren along as witnesses. When Peter came to Cornelius, he found a company of people, consisting of that man's relatives and friends, ready and anxious to hear the Word of God. Peter then preached to the people the gospel of Jesus Christ. While Peter was preaching to them, the Holy Spirit fell on them as it did on the apostles at the beginning, and they spake with tongues and magnified God.

We have come now to the important point to this whole story. This is the only case in the New Testament where the Spirit came upon any one before he was baptized, and the question now comes, Why did he descend upon Cornelius and his household before they were baptized? Some say that it was in order to convert them. The whole connection, however, shows that it was to confirm the apostle Peter and to convince the six men with him that the Gentiles were as acceptable with God as the Jews. Peter was convinced by the miraculous out-pouring of the Spirit that the Gentiles were as fit for the kingdom as the Jews, and he asked his Jewish brethren, "Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we? And he commanded them to be baptized." Now when we couple with this miracle the statement that "tongues are for a sign, not to them that believe but to them that believe not", (1 Cor. 14:22), we understand that **THIS OUT-POURING OF THE SPIRIT BY WHICH THE RECIPIENTS SPAKE WITH**

TONGUES WAS NOT FOR THE PURPOSE OF CONVERTING CORNELIUS AND THOSE UPON WHOM IT DESCENDED, BUT FOR THE PURPOSE OF CONFIRMING PETER AND CONVINCING THE MEN WITH HIM THAT THE GENTILES WERE ACCEPTABLE SUBJECTS OF THE GOSPEL THE SAME AS THE JEWS.

That this is the meaning of this chapter is evident from the next one. It turned out as Peter surmised, that he would be called upon to answer for going in and eating with uncircumcised people. Peter went up to Jerusalem and rehearsed the whole matter to the brethren there, using the six brethren as witnesses. In Peter's speech to the brethren at Jerusalem is language which overthrows the notion that the Holy Spirit came upon Cornelius to convert and save him. The angel had told Cornelius to send for Peter "who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11:14.) It was obedience to the words which Peter preached which saved Cornelius and his house and not the out-pouring of the Holy Spirit upon them; and among those words the only command which happens to be recorded is the one to be baptized. The out-pouring of the Spirit on the Gentiles was really only an object lesson of the truth of Peter's vision on the house-top that "God hath cleansed," all nations. Thus is the case of Cornelius in harmony with all the rest of the New Testament, and against the doctrine of miraculous conversion or pardon by faith alone.

We have noticed in this chapter all the scriptures and arguments we can think of in favor of the doctrine of the Methodist creed which says, "That we are justified by faith only is a most wholesome doctrine and very full of comfort", and in favor of the teaching of the direct

operation of the Holy Spirit in conversion, and we find that the doctrines are not only unscriptural in that they are not found in the Word of God, and hence are doctrines of men, but they are positively anti-scriptural in that they are opposed to many plain passages of scripture.

CHAPTER VI.

CONVERSION, OR THE NEW BIRTH, FROM
THE NEW TESTAMENT STANDPOINT.

The New Birth Necessary—Born of water—Born of the Spirit—Many passages to show what Christ means.

That THE NEW BIRTH IS SOMETHING WHICH IS NECESSARY is evident from the language of Christ that "Except a man be born of water and of the Spirit he can not enter into the kingdom of God." This positive language of our Savior overthrows forever the idea of many in the world that a man can be saved by his morality without the gospel and the Church. Many people seem to think that because they are living good moral lives, because they are good citizens, good neighbors, good husbands, good fathers, etc., hence they have a prospect of heaven. There can not, however, be a greater delusion than this. These good works are part of the Christian life, and the follower of Jesus can not be saved without them, and yet these words of Christ show us clearly that we must conform to certain rules in order to entrance into the kingdom of heaven.

Reason teaches us that one must be a citizen in a kingdom in order to receive the benefits of it. No matter how good or bad a man is, if he does not belong to the Church he does not honor or dishonor it. He may be as good morally as many in the Church, but still he is not entitled to the spiritual blessings which the

Church affords. Though he live as good morally as the best man in the Church, still he has no promise of acceptance with God, for Christ has received no glory at all for the life he has lived. Many think that because they belong to some secret order which has religious services connected with it, they are religious enough to gain them a home in heaven. But all the good a man does as a worldling or as a lodge member, does not honor Christ and is not done by his authority. Jesus says, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." If one man can be saved by his good works on the outside of the Church, then of course another can, and another and another; in fact, we all can be saved without it. Where, then, would the Church be? We can see clearly that it would be non-existent in a little time. Any course of conduct which, if carried out by all Christians, would annihilate the Church which the Bible teaches would continue forever, is certainly not approved of God. It is "not by works of righteousness which we have done [independent of the gospel], but according to his mercy he saved us, by the washing of regeneration [baptism] and renewing of the Holy Ghost [the begetting by the Spirit]." "Except a man be born of water and of the Spirit", says Jesus, "he can not enter into the kingdom of God." In view, dear reader, of the necessity of the new birth, it is to our eternal interest that we examine diligently these thoughts which are presented on this subject.

What does our Savior mean by the expression "BORN OF WATER"? This is the question which now confronts us. Some, in order to escape the idea of the necessity of water baptism in order to entrance into the kingdom of God, say that it refers to the natural

birth. This idea is ridiculous as well as unscriptural. The Church has believed from the first century that this expression refers to baptism. Some of the creeds refer to this very expression to show the necessity of that institution. The entire religious world with but very few exceptions admits that the expression "born of water" refers to water baptism. This is the only interpretation of this passage which will harmonize with the rest of the New Testament.

But in the admission that these words refer to water baptism, there follows the necessary conclusion that immersion is necessary to entrance into the kingdom of God. The figure of speech employed by our Savior shows that conclusively. Can anything in the animal kingdom be born of something smaller than itself? We know that it can not. So it is true that a man can not be born of a body of water smaller than himself. He can not be born of a few drops of water nor of a tumbler of water. He can only be born, or brought forth, of a body of water which is larger than himself. The facts in the case show us that the expression "born of water" can refer to immersion alone. This harmonizes with Paul's language in Rom. 6:4, which says that we are "buried with him [Christ] through baptism".

We come now to the expression "BORN OF THE SPIRIT". Strictly speaking, a man is begotten of his father and born of his mother, but in the original Greek here a general word is used which may refer either to the begetting or the being born. A man, then, is born of water and begotten by the Spirit. In order to understand this begetting by the Spirit, we must go to other passages of scripture bearing on the same subject. Paul says, "In Christ Jesus I have begotten you through the gospel." (1 Cor. 4:15.) Again he says, "Of his own

will beget us with the word of truth, that we should be a kind of first-fruits of his creatures." (James 1:18.) "Being born [begotten] again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1:23.) Here are five things to which our spiritual birth is attributed,—water, the Spirit, the gospel, the word of truth, and the word of God. Now if it is true that there is a natural law in the spiritual world, these five things should be reduced to two, inasmuch as we have only two parents. To be born of water means to be baptized, as we have seen. The other four things of which it is said that we are begotten must be reduced to one, or else the Lord has used figures of speech which have little meaning to them. Now is it not true that to be born, or begotten, by the Spirit, is the same as to be begotten by the gospel, by the word of truth, and by the word of God? The gospel, the word of truth, and the word of God are of course the same. Now how does this gospel come to us? "Holy men of God spake as they were moved by the Holy Spirit." The words of the gospel are the words of the Spirit. When, then, we permit the gospel, the word of God, the word of truth, all of which are the same and come through the Holy Spirit, to sink into our hearts and produce that degree of faith which overcomes us and causes us to cry out, "Lord, be merciful to me a sinner", "Lord, what wilt thou have me to do?", then we have been begotten by the Spirit. And when we go on in our obedience and go down into the waters of baptism and are buried therein, as Paul expresses it, and come forth again, we have been born of the water. Just as certain as there is anything in reason and revelation, just so certain is it that when a man believes the gospel which is the words of the Spirit, and is baptized

as it commands, he has been born of water and the Spirit.

There are many passages in the Bible which show that this explanation of the begetting by the Spirit is the scriptural one. Many people seem to think that whenever the Spirit is spoken of in connection with man that it operates directly upon his spirit. This is a mistake, for whatever the Spirit does through an agent is said to be done by the Spirit itself. The Bible speaks about people's being led by the Spirit and being condemned by the Spirit, and yet the context shows that the guiding and condemning were not done directly by the Spirit from heaven but through an agent. Nehemiah says, concerning the Israelites in the wilderness, "Thou [God] gavest thy good Spirit to instruct them." (Neh. 9:20.) These people did not receive the Spirit directly from God, but Moses received it and led them. So today people are not led by the Spirit of God by receiving it directly from above but by following the words of the apostles who were guided by the Spirit. Nehemiah again says, "Yet many years didst thou [God] forbear them, and testifiedst against them by thy Spirit in the prophets." (Neh. 9:30.) Here we learn that the Holy Spirit condemned the disobedient Jews, but this was not done by the Spirit's working directly on the hearts of the people, but it was done *through the prophets*.

Stephen uses similar language to this. "Ye stiff-necked", he said, "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 showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have re-

ceived the law by the disposition of angels and have not kept it." (Acts 7:51-53.) How did these people resist the Holy Spirit? The fathers resisted the Spirit when they refused to hear the words of the Spirit which came through Moses and the prophets, and the stiff-necked Jews of Stephen's day resisted the Spirit by refusing to hear the words of the Spirit which came through Christ, the apostles, and other inspired men. Thus do we see that God does not lead nor condemn the masses of the people by his Spirit directly from heaven but by his Spirit through the prophets and apostles and other inspired men. In like manner, when we are born, or begotten, by the Spirit, God does not work on us directly, but indirectly by his Spirit through the gospel, the word of truth, the word of God, as we have clearly seen.

That God does not cleanse us by a direct operation of the Holy Spirit from heaven is evident from the language of our Savior to the apostles, "Now ye are clean through the word which I have spoken unto you." (John 15:3.) Every earnest-hearted person is desiring to be made clean in the eyes of God, for when this is brought about, then one is acceptable with God. But the apostles were not made clean by the direct operation of the Spirit upon their hearts, but they were made clean by hearing and obeying the words of the Spirit which came from our Savior himself.

Sometimes we hear people praying for God to send power down from heaven to convert the penitent sinners at the mourners' bench and bring salvation to their souls. Loud and long are such prayers offered to God. But has God promised to do that? Paul tells us plainly what the power is which will save us. "I am not ashamed", says he, "of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Rom.

1: 16.) The gospel is the words of the Spirit, and when a man believes it he is begotten by the Spirit. Why should people pray for God to send down power to save penitent ones when Paul plainly says that the gospel is the power of God unto salvation to every one that believeth? If we believe it with our whole hearts and will obey it, God will give salvation to our souls.

In the parable of the sower, Jesus shows us by a figure in the vegetable kingdom that the source of life in the kingdom of God lies in the word of God. The seed is the "word of the kingdom". (Matt. 13: 19.) Now it is the seed which contains the germ of life, and it is the germ of life which produces the new plant. As the seed, in this illustration, fell upon different grades of soil and produced accordingly, so the seed of the kingdom which is the "word of the kingdom", the gospel, falls into the hearts of men and women and produces according to the kind of soil. How can we, in the face of this language of Jesus, say that the life-giving power to the alien sinner comes from the Holy Spirit directly from heaven, when Christ shows that that which germinates and brings forth fruit is the "word of the kingdom", the gospel?

Paul uses language which is a commentary on the words of Christ that "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." That inspired man says, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10: 22.) Our hearts are sprinkled from an evil conscience when we hear the gospel which is the words of the Spirit and surrender our hearts to the Lord; then we are begotten by the Spirit. Our bodies are washed with pure water when they are buried with Christ by baptism into death; then are we

born of water. The expression "pure water" here means water unmixed with the ashes of a heifer, as was the law among the Jews.

Paul further explains the new birth when he says, "He saved us by the washing of regeneration and renewing of the Holy Ghost." (Tit. 3: 5.) The washing of regeneration is baptism, and the renewing of the Holy Spirit is the being begotten by the words of the Spirit, the gospel.

Just before our Savior ascended to heaven, he gave the world-wide commission to the apostles, saying, "Go 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.) When a man believes the gospel, which is the words of the Spirit, he is begotten by the Spirit: and when he goes on in his obedience and is baptized, he is born of the water. In the great commission, Christ expressed in other words what he had said to Nicodemus that "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

When we take all these scriptures on the work of the Holy Spirit in conversion, it is very clear to our minds how he begets us. That doctrine of the new birth so prevalent today in which it is taught that God sends his Spirit down directly from heaven into the heart of the sinner to make him a child of God, is certainly a doctrine for which there is no authority in the Word of God.

CHAPTER VII.

NEW TESTAMENT EXAMPLES OF CONVERSION, OR THE NEW BIRTH.

Conversion of Samaritans—Corinthians—Ethiopian eunuch—Saul of Tarsus—Pentecostians.

The best way to make a teaching clear to one's mind is to give an illustration or object lesson of it. When the child starts to school he learns to read by object lessons. The word "horse" is given, with the picture of a horse above it, and the words "house", "dog", etc., and by associating the words with the pictures the child soon learns to read. Jesus, in his teaching, not only presented abstract doctrines, but he gave illustrations of what he was saying. All the parables are object lessons, and they make plain many things in the kingdom of heaven. Not only does Christ tell us that a man must be born of water and the Spirit, but in the examples of thousands who were converted in the days of the apostles he gives illustrations of just what he meant by those words. If, then, we will go to the book of Acts of Apostles we can learn how people were converted, or born again, under the guidance of inspired men; and we know that as they were converted then, so people should be converted now.

The CONVERSION OF THE SAMARITANS is a clear example of the teaching of Christ on the new birth. Philip went down to Samaria and preached the gospel to the people. "When they *believed* Philip

preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were *baptized*, both men and women." (Acts 8:12.) This "preaching" was simply the pronouncing the words of the Spirit. The believing the good tidings was the being begotten by the Spirit, and the being baptized was the being born of the water. This account is a commentary on the words of Jesus, that we must be born of water and the Spirit.

The CONVERSION OF THE CORINTHIANS also illustrates the teaching of Jesus on the new birth. Paul went into that wicked city and preached the story of Christ. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians *hearing, believed, and were baptized.*" (Acts 18:8.) Now from this language it is very evident to our minds that the Corinthians were converted, or born again, by hearing the gospel which came through the Holy Spirit, and believing it and being baptized.

The CASE OF THE ETHIOPIAN EUNUCH is upon the same subject, and as the details of that conversion are mentioned in the Scriptures, it is well that we refresh our minds concerning them. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went; and, behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide

me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? . . . And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." (Acts 8:26-39.)

This example of conversion is worthy of our close study. Notice that Philip preached nothing to the eunuch but "Jesus". And as they went on their way, the eunuch said, "See, here is water; what doth hinder me to be baptized?". Now why do you suppose he said that? Is it not very evident that when Philip preached Jesus to the man he was preaching water baptism to him? Many people today wish to preach Jesus to their hearers without saying anything about water baptism. To those who preach upon the subject they will say, "Oh, don't say so much about baptism and tell us more about Jesus." The truth is that we can not separate Christ from his commands,—we can not preach Jesus without preaching water baptism, for his last words on earth were, "Go 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." The men today who are trying to preach Christ without preaching baptism are proclaiming a mutilated gospel, and rest under the condemnation of that scripture which says, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

How different was the reception of the eunuch by Philip from that of a man today who wishes to be baptized by the church to which he applies! When a man today knocks for admittance into certain churches, they call a meeting and vote as to whether he should be received as a member among them. Do we find in all the New Testament an example or even a hint that anything like that was practised among them? It is as foreign to the New Testament as anything can be. When the eunuch wished to be baptized, he was baptized at once. If we are going to follow the Word of God, why should we not imitate this simplicity? It is dangerous to do otherwise.

The TURNING OF SAUL OF TARSUS to the Christian religion is another example of the new birth. He was on his way to Damascus to cast into prison all that called upon the name of the Lord. "And it came to pass", he says, "that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And he

said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came to Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:6-16.)

The conversion of Paul was an exceptional one in some respects, and in those exceptional points it has never been duplicated. The Lord Jesus appeared in person to Paul in his conversion. Some have tried to think from this instance that the Lord will appear to every one. People sometimes say, "I want to be converted as Paul was; I want to see Jesus with my own eyes." Many people actually say that when they were converted they saw Christ, or that a great light appeared to them as it did to Paul. This demand to see Jesus arises from a carelessness in reading the text. The Lord appeared to Paul for the express purpose of making him a "minister and a witness". (Acts 26:16.) As he was to be an apostle, it was necessary for him to see Christ, so that he could go out and say to the people, "I have seen him with mine own eyes, and heard him with mine own ears." As we are not apostles, it is not necessary for the Lord to appear to us as he did to Paul. This special manifes-

tation to Paul is no authority for the doctrine that people today in conversion should have some special manifestation from heaven.

Outside of the appearance of the Lord to Paul his conversion to Christ was just like that of any other man. Paul was not made a child of God just as soon as he cried, "What shall I do, Lord?" He was begotten by God, but he was not yet born of water, and hence was not in the kingdom of God. The Lord did not tell him directly what to do, but told him to go into the city and there it would be told him what he should do. The Lord had committed the preaching of the gospel into the hands of men and he was not going to take it from them; perhaps for the very reason that if he did, some in after ages might expect the Lord to preach directly to them as he did to Paul. Paul's sins were still hanging to him, for the Lord did not remit them when he spoke to him. He had given the ordinance of baptism as a means of the remission of sins to the alien sinner, and he did not change his fixed laws in calling even the most noted of the apostles. In the city of Damascus, Ananias came to him and said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Paul received the remission of his sins just like any other sinner does. The birth of Paul into the kingdom of Christ was just like that of every other man into it. The special appearance was to make him a witness of the existence of Jesus after his resurrection.

The CONVERSION OF THE THREE THOUSAND ON THE DAY OF PENTECOST deserves our close attention, inasmuch as they too were born again. Christ had told the apostles to go into all the world and preach the gospel to every creature, but to tarry in Jeru-

saalem till they be endued with power from on high. In conformity to his injunction, they waited in the city for the power which was to guide them into all truth. While the apostles were together on the day of Pentecost, the Holy Spirit came upon them and they spake with tongues. Hearing of the wonderful event, a great company of people came together. Peter then stood up and preached to them. He told them that this manifestation of the Spirit was the fulfillment of the prophecy of Joel that God would send his Spirit upon the people. He told them of Jesus of Nazareth, of his wonderful works, his teachings and his spotless life. He related how he was taken and by wicked hands was slain; and how according to prophecy he was raised from the grave. He convinced these people that the one whom they had nailed to the tree only a little while before was the Lord Messiah and the Savior of the world. "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.)

Now what was it that converted the three thousand on the day of Pentecost? Many say that it was the Holy Spirit which came down from heaven. In consequence of this belief they pray in their revival meetings for God to send them a Pentecostal shower and convert the people as he did on the day of Pentecost. We have song books in circulation among the people called "Pentecostal Hymns", whose purpose seems to be to sing the Lord

into the disposition to send the Spirit down to convert the people as they think he did on the day of Pentecost. But when we examine the context, dear reader, we see that it was upon the apostles that the Spirit descended causing them to speak with tongues, and not upon the three thousand who were converted. The language of Peter to them to repent and be baptized and they should receive the gift of the Holy Spirit, shows that the gift of the Spirit was to come *after* their baptism.

Now what was it that caused those people to be pricked in their hearts? Was it the Spirit sent directly from Christ? The historian says, "Now when they heard this, they were pricked in their heart." It was what they *heard* from the lips of the inspired men that pricked their hearts, and not some manifestation from heaven. The conversion of the three thousand on the day of Pentecost was just like the conversion of all others in apostolic days and just like the conversion of all people today who turn to the Lord as he commands. They were born again, as Jesus commanded, of water and the Spirit. The words which Peter spoke were infused into him by the Spirit which the Lord had sent down upon him. When the people heard these words of the Spirit as they came through Peter, and were pierced in their hearts, they were begotten by the Spirit; and when they obeyed the command of Peter to "Repent and be baptized", they were born of water.

How clear the subject of conversion, or the New Birth, becomes to us, when we take *all* the testimony bearing upon it! The Protestant denominations generally are teaching great error on this subject because they settle on one conversion where the details are not given, or a *part* of the details of one conversion, and *close their eyes* to other things which the Holy Spirit has said in

the same connection or elsewhere on the same subject. Paul speaks of those who "wrest the Scriptures unto their own destruction." Are you one of those, dear reader?

CHAPTER VIII.

THE EVIDENCE OF PARDON.

How does one know when he is pardoned?—Some say we can't know—Others, that we know by our reception of the Holy Spirit—Others, when we follow conscience—We know we are pardoned just as we know we have sinned—By God's Word alone.

The question, HOW DOES ONE KNOW WHEN HE IS PARDONED AND IS A CHILD OF GOD?—is the one which now confronts us. Some people think that there is no way by which we can know whether we are God's children. Others say that we know it by the Holy Spirit which God sends into the hearts of all those who are his children. Others think they know they are children when they do what their consciences dictate. Still others say that we know we are children of God only when we have done the things which God says are necessary to make us children.

The most common of these doctrines concerning the evidence of pardon is the one that *every one knows when he receives the remission of sins by the Holy Spirit which God gives him.* "I know that I am a child of God", says the man of warm feelings, "because Christ sent the Holy Spirit into my soul and cleansed me of my sins. There was a wonderful change in my being. I was unhappy and burdened in my mind until I gave myself entirely to the Lord, and then he took all the burden from me, and made me so happy that I shouted. I

know that I am saved, for my inward feelings tell me so. Doesn't Paul say that 'the Spirit itself beareth witness with our spirit that we are children of God'? God has spoken to me directly and told me that I am a child of God, and I will believe nothing to the contrary."

The proof-text used here does not prove the doctrine for which it is produced. Bearing witness *to* a thing and bearing witness *with* a thing, are ideas which are quite different; and yet they are confused in the common explanation of this verse. A person on the witness-stand bears witness *with* another one when his testimony harmonizes *with* the other's, and they both bear witness (*testify*) *to* the judge or jury concerning the facts in the case. So the Holy Spirit bears witness *to* God that I am a child of God when I have done the things which make one a child of God, and *my* spirit bears witness *to* God that I have done the things which are commanded in order to acceptance *with* God. Hence the Spirit bears witness *along with* my spirit to God that I am his child. The words in this scripture forbid the thought which is put upon them by the religious people generally.

Many people say that if one follows his *conscience* he is safe with God; and the fact that his conscience approves what he has done is evidence that he is a child of God and has received the remission of his sins. They tell us that God has given man a conscience to guide him, and that if he follows that he is all right. If God has put a special faculty in every man to guide him and tell him the right from the wrong, then he is the author of confusion, for thousands of different people teach and practise different things, each one following his conscience in his work.

Conscience is a combination of two faculties of the mind,—the power of judgment and the feeling of love.

We love God because the Bible tells us that he is our Maker and Protector, and that if we please him we may spend eternity with him. Our judgment tells us whether we are living in harmony with or contrary to what we *think* are the laws of God. If we are doing what we *think* are the laws of God, we feel happy, believing that we are pleasing him; but if we are not doing what we *think* are the laws of God, we are troubled more or less, according to our love for God, believing that we are displeasing him. But our information from which we decide that we are *doing* right or wrong may be true or false. If the information is true, then we are certainly doing the commands and are right; but if it is not true, then we are certainly not doing the commands and are wrong. Our conscience, then, does not tell us whether we are right or wrong; it only tells us whether we *think* we are right or wrong. It all depends on the information we have, whether we are right with God or wrong with him. People, of course, who have not the Bible to inform their judgments concerning the commands of God, will not be held accountable for what they can not help; but we who have the Bible and believe that it is the Word of God, have no right to try to please God by following our consciences when they have not been educated *fully* according to it. The fact, then, that our conscience approves what we are doing, is no evidence that we have received pardon from God's hand, and that we are the children of God.

Many illustrations might be produced to show that following conscience alone does not necessarily make one obedient to God. You have heard of the religious woman in India who in her zeal throws her child to the crocodiles. Her conscience tells her that this is pleasing to her God. Is it all right simply because her conscience tells her so? The case of Saul of Tarsus illustrates the same point.

He was following his conscience while he was persecuting the Church, yet did that make it right? It is a dangerous thing to rely on conscience alone in matters which have to do with eternity.

We want something more than unreliable feelings and uninformed conscience to tell us when we have received the remission of our sins. *It is upon the Word of God alone that we should rely.* God has given us the law of pardon in his Book. When Jesus gave the worldwide commission, he said, "Go 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.) Here is the law of pardon as given by our Savior, and it is only the same thought expressed in other words which he spoke to Nicodemus, that "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." When a man believes the gospel which is the words of the Spirit, he is begotten by the Spirit. When he is baptized, he is then born of water, and is saved from his past sins. Every man or woman who has heard the gospel knows whether he has obeyed this law of pardon established by Christ himself. If he has, then he *knows* that he is pardoned.

But how do we know when God pardons *sins committed after baptism*? There is a law of pardon given to the erring Christian different from the one given to the alien sinner. John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) James says, "Confess your faults one to another." (Jas. 5:16.) If we have wronged our brother, we should confess to him. If we have done that which has brought disgrace upon the church, we should confess to our brethren. If

we have simply sinned against God, without sinning against man or openly disgracing our brethren, we should confess simply to God. But in all instances, we sin against God, and should humbly confess to him. Thus when we confess our sins one to another and to God, we know that he is "faithful and just to forgive us our sins."

WE KNOW WE ARE PARDONED IN JUST THE SAME WAY WE KNOW WE HAVE SINNED. "Sin is the transgression of the law," and "where no law is, there is no transgression." "I had not known sin," says Paul, "but by the law; for I had not known lust except the law had said, Thou shalt not covet." (Rom. 7:7.) From these scriptures we see that we know what sin is only by the law of God. It is in the same way that we know what pardon is. He has told us in his Word what to do in order to receive pardon, and when we have done those things whole-heartedly we know that we are saved. When we do our part, God will do his.

The *early Christians had an evidence of pardon* and were made happy by it. The law of pardon was given to them by inspired men and when they had obeyed it they knew they were saved. Why did the eunuch go "on his way rejoicing"? Was it because he had followed his mere conscience or had had certain "feelings" that he was saved? Philip had told him what to do, and when he had done that he knew he was saved, and thus rejoiced. What was it which caused the Philippian jailor to rejoice? It was not any previous "feelings" which he had had which caused him to be filled with joy, but his *knowledge* that he had believed and been baptized as the inspired man had commanded. What was it which caused the three thousand on the

day of Pentecost to be "glad"? Was it certain "feelings" which they had had? Rather was it the certain *knowledge* from the lips of Peter that if they repented and were baptized they would receive the remission of their sins. And so it was with all the conversions of New Testament times. The law of pardon was given, and when the people obeyed that they knew they were saved.

The difference in views on the evidence of pardon between the religious people now and the Christians of the first century is that the *people now say that they KNOW they are saved because they FEEL HAPPY, while the people in apostolic days FELT HAPPY because they KNEW they were saved.* The so-called knowledge now is founded on feelings of joy, while the feelings of joy then were founded on knowledge. In other words, the evidence of pardon now is upside down from what it was in the days of inspired men. Are you, dear reader, founding your hope of eternal life on the sure knowledge of God's Word, or the unreliable feelings of your own heart?

CHAPTER IX.

THE THREE BAPTISMS OF THE NEW TESTAMENT.

Water baptism prospective and retrospective—Re-baptism of the Twelve—Baptism of the Spirit and Gifts of the Spirit the same—Baptism of the Spirit not to convert sinners—Nor to guide "all" Christians—But to make infallible teachers for the Church—And to convince the world of the divine commission of the first teachers—It passed away—Baptism of fire not the same as the baptism of the Spirit—Water baptism, a command; Spirit baptism, a promise; fire baptism, a threat.

There are three baptisms mentioned in the New Testament,—baptism in water, baptism in the Holy Spirit, and baptism in fire. The first of these is a command to be obeyed, the second was a promise to be received by the disciples in the age of miracles, and the third is a punishment to be endured by all those who refuse to accept the Son of God. It is very important that we have these three baptisms firmly fixed in our minds. When Paul speaks of "one baptism," he undoubtedly refers to the baptism which is a command, the one enjoined in the commission of Christ to the apostles to baptize the nations. (See Matt. 28:19.)

WATER BAPTISM is of *two kinds, prospective and retrospective*,—one pointing *forward* to the death of Christ and the establishment of his kingdom, and the other pointing *backward* to those events. The baptism which was administered before the death of Christ and

the establishment of the Church, or kingdom, on the day of Pentecost, looked forward to these events; the baptism which was administered on the day of Pentecost and afterwards, is Christian baptism and looks backward to the death of Christ.

John the Baptist was the forerunner of Jesus to prepare a people for the Lord. "Repent ye, for the kingdom of heaven is at hand", was the cry which he sounded forth. Great multitudes of people came to him believing him to be a prophet of God, and were baptized of him in the River Jordan confessing their sins. He condemned the unrighteous ones among them of their ungodly deeds, and "preached the baptism of repentance for the remission of sins." (Mark 1:4.) John showed his disciples that his work was prospective when he said, "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." (Matt. 3:11, R. V.) Christ "must increase," said John, "but I must decrease." John's labors were soon finished and he sealed his work with his blood, leaving his disciples to become the disciples of Jesus whose kingdom he had proclaimed.

Jesus took up the cry, "Repent ye, for the kingdom of heaven is at hand." The people accepted Christ as the One foretold by John and followed him as a messenger from heaven. Many were baptized of him just as many had been baptized of John. Jesus did not do the baptizing himself, however, but his disciples did it for him. (See John 4:1.) His baptism was prospective; that is, it looked forward, just the same as John's, with the exception that the Messiah whom John foretold was now in their midst and leading them. The kingdom of heaven, however, which is identical as an institution

with the kingdom of Christ, or the Church, was yet in preparation and was not yet established upon the earth. The baptism of Jesus prior to his death and the establishment of the Church was still prospective, pointing forward to grand events which were to happen in the future when "all authority" would be given to him and he would be crowned king, when the Holy Spirit would be given, and when the kingdom, or Church, would be established.

After his death, however, and just before his ascension to heaven, Jesus gave to the apostles the retrospective baptism which they were to preach to all nations of the world, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in [into, R. V.] the name of the Father, and of the Son, and of the Holy Ghost." Heretofore nothing had been done in the name of Christ, inasmuch as all power, or authority, had not been delivered into his hands, but from his death on everything was to be done in his name. Near the time of his death, Jesus said, " whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." (John 16:23, 24.) On the day of Pentecost, Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." The twelve who were re-baptized by Paul were baptized "in the name of the Lord Jesus". (Acts 19:5.) The expression "in the name of" means "by the authority of", and the expression "into the name of" means "into the authority of". The former phrase refers to the authority by which baptism is performed, and the latter refers to the state of submission to the Father, Son and Holy Spirit into which we are baptized. The expression "bap-

tized into the name of the . . . Son", is the same as the expression, "baptized into Christ". (Gal. 2:27.) A similar phrase is the one, "baptized unto [into] Moses", (1 Cor. 10:2), meaning that in the cloud and in the sea, the Israelites were baptized into that state where they were to recognize Moses as their leader.

The *re-baptism of the twelve* by Paul and the change in the preaching of Apollos bring out the fact that there was a difference between the baptism preached before the "all authority" had been delivered unto Jesus, and the baptism preached after it had been delivered to him. Notice the reading. "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost [whether the Holy Spirit was given, R. V.]. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied." (Acts 19:1-6.) We see the prospective nature of John's baptism by the words, "They should believe on him [that is, accept the authority of him] which should come after him, that is, on Christ Jesus."

Perhaps we have wondered why Apollos who knew only the baptism of John was not re-baptized, and the twelve men at Ephesus who had been baptized unto

John's baptism were re-baptized. The difference between the two cases is the difference between the prospective and the retrospective baptism,—the baptism which looked forward to Christ and his kingdom, and the baptism which looked backward to them. Some of the men who were baptized by John in the River Jordan went away preaching his doctrine of the coming Messiah. Among those baptized by John or by those preachers of John's baptism was Apollos, an Alexandrine Jew, who himself took up the work of preaching concerning the kingdom of Christ which was soon to come. In the meantime Christ came, lived and died, and through the apostles established his kingdom by the power of the Holy Spirit whom he sent; but Apollos, knowing nothing of this, went on preaching the future reign of Christ. Among those who had been baptized with the prospective baptism after the kingdom had been set up and thus after the prospective baptism had been done away, were the twelve whom Paul found at Ephesus. When Priscilla and Aquila met Apollos they corrected his teaching, showing that Christ had come, but they did not baptize him again inasmuch as he had been baptized with the prospective baptism when it was in force. The twelve, however, who were baptized with the prospective baptism after it was done away, which was after the establishment of the kingdom, or Church, were baptized again because their first baptism was invalid. This seems to be the only explanation which is in harmony with all the facts in the case.

Christian baptism began on the day of Pentecost and has continued till the present time. We see what it is for, by the expressions used in connection with it. Peter said, "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." (Acts 2:38.) "As many of you", says Paul, "as were baptized into Christ have put on Christ." (Gal. 3:27.) Baptism brings us into Christ, and it is in Christ that we find the remission of sins. Since the Church has been established and Christian baptism inaugurated, we have no evidence that any gospel subject has come into the Church or received the remission of his sins in any other way.

THE BAPTISM OF THE HOLY SPIRIT was a subject of prophecy hundreds of years before it was fulfilled. Joel said, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." (Acts 2:17, 18.) John said, "He that cometh after me . . . shall baptize you in the Holy Spirit and in fire." (R. V.) This prophecy began to be fulfilled in part when the Spirit was poured out on the apostles on the day of Pentecost. Philip had four virgin daughters who prophesied. (Acts 21:9.) Some of the gifts of the Spirit are mentioned by Paul in these words, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues". (1 Cor. 12:8-10.)

The baptism of the Spirit and the gifts of the Spirit are the same, when referring to miraculous demonstrations at least. In some instances the Spirit came down

directly from heaven, and in others he came through the laying on of hands. Baptism is an overwhelming, and when the Spirit overwhelmed a man's powers so as to cause him to speak in an unknown tongue, perform miracles, interpret tongues, prophesy, etc., the man's powers and faculties were certainly baptized in the Spirit. Peter said to the brethren at Jerusalem concerning the pouring out of the Spirit on Cornelius and his household, "I remembered the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?" (Acts 11:16, 17.) The apostles were baptized in the Spirit, and as Cornelius and his household received "the like gift", they too were baptized in the Spirit. Hence, we see that the baptism of the Spirit and the gift of the Spirit are the same.

Some people think that the baptism of the Spirit was for the purpose of converting sinners. This belief has been a source of much error among Christian people. It is true that every man who comes to Christ must be drawn, yet we have no evidence that this is done directly by the Spirit from heaven. Jesus says, "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God." (John 6:44, 45.) This shows us that it is the words of inspired men which draw us to Christ. The people on the day of Pentecost were pricked in their hearts by the words of the inspired Peter. In speaking of the Holy Spirit, our Savior says, "Whom the world can not receive." (John 14:17.) What can be plainer than this statement from Christ that the Holy Spirit does not come

upon those in the world? The only instance in the New Testament where he did is the case of Cornelius, and we have learned in other chapters that this was not for the purpose of converting these Gentiles, but of explaining more fully to Peter the lesson of the vision on the housetop that God had "cleansed" all things, and of convincing the men with Peter that these Gentiles were as acceptable with God as the Jews. (See full explanation in chapters on Conversion.) Cornelius and his household were saved by the "words" which Peter spake. (See Acts 11:14.) In spite of the plainness of the Scriptures against the doctrine of miraculous conversion, millions are praying for God to send the Spirit to convert certain people in the world, perhaps themselves. They are continually asking for something which Christ said he would not give.

The doctrine that the Holy Spirit comes upon ALL Christians to guide them into the truth, is another great error and arises from a misapplication of scriptures. They quote the passages, "When he, the Spirit of truth, is come, he will guide you into all truth"; and, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Do those who claim to be guided directly by the Spirit know any truth in religious matters which is not in the Bible? Has the Spirit called all things to their remembrance which Christ said, to them when he has never said a word to them? How untruthful and nonsensical it makes these scriptures when we apply them to ourselves! These words referred to the apostles alone, and the application of them to Christians now has been a very fruitful source of error.

Whenever people get the idea that God is working

through them directly, it is hard to get them to listen to the words of God in the Bible. The Roman Catholic Church thinks that the Holy Spirit is guiding their popes and cardinals into all truth, although some of these doctrines are contradictory. The Methodist ministers who meet in a conference think that the Spirit has guided them into the truth, and so they enforce their decisions on their people. The Baptists meet in their associations and likewise think that the Spirit is guiding them into all truth. The Presbyterians also meet, and in their general assemblies make laws which they think are instigated by the Spirit of God. And so it is with the hundreds of religious bodies in Christendom. Now is the Holy Spirit guiding them all? If he is, then he is divided against himself, and is working against the prayer of Christ for oneness. Our only conclusion can be that the Holy Spirit is not the author of the different denominations and their mixed doctrines, their leaders to the contrary notwithstanding.

One purpose of the baptism of the Holy Spirit was to make infallible teachers to guide the Church till the New Covenant Scriptures would be fully written. They did not have the New Testament in apostolic days as we have it now, but it was being written little by little as circumstances demanded. When the New Covenant Scriptures were fully written, then there was no more need for the inspired men, and so they were done away. Jesus said to the apostles, "But the Comforter [Advocate], which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) He also says, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." (John 16:13.) These words applied to

the apostles only. The apostles were to be the divine guides of the Church, and so had to be led by the Spirit directly. Jesus said again, "Lo, I am with you alway, even unto the end of the world." This language applied to the apostles and to no one else. Perhaps you ask how Christ has been with the apostles since they left the earth. While they were living, Christ inspired them to write the New Testament, and he has been with these writings through all the ages, converting men through them and guiding all those who are willing to submit to him. After the New Testament was written, it was unnecessary for the Spirit to be with the people to guide them, for they had all the truth in the writings of the inspired men. "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.)

Besides being necessary to guide the Church till the New Testament would be fully written, *these manifestations of the Spirit were necessary to convince the world* that the new message which was preached to them was divine. God never has given a new order of things to the world without accompanying it with divine manifestations to show that it did indeed come from heaven. When Moses went forth to lead the people out of the land of Egypt, he showed that he was a divine messenger by the miracles he performed. Under the gospel age, tongues were for the same purpose the other miracles were, and Paul says these were "for a sign, not to them that believe, but to them that believe not". (1 Cor. 14:22.) Many, perhaps most, of the Christians in apostolic days were baptized in the Spirit and hence could do some miraculous thing, and no doubt it was concern-

ing the elders who had the gift of healing or the special gift of faith that James referred when he said, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." (Jas. 5:14, 15.)

When the purposes were accomplished for which the baptism of the Holy Spirit was given, *the baptism itself passed away*. As we have seen, these purposes were to guide the apostles into all truth and to help the infant church till the law-book should be written by inspired men, and likewise to convince unbelievers that the religion of Christ was divine. These two purposes of the baptism of the Holy Spirit were accomplished in the first century, for the apostles were guided into all truth, guiding the Church then and making a law-book to guide the Church in the future, and the world was shown clearly by the miracles performed by the apostles and other inspired men that the religion of Jesus came from heaven. Paul shows that these miracles, and thus the baptism of the Spirit which gave the miracles, was to be done away. He says, "Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be [special gift of] knowledge, it shall be done away. For we know in part, and we prophesy in part [that is, part of the plan of redemption is revealed by the Spirit to one man and part to another]; but when that which is perfect is come [when the New Testament will be fully written] that which is in part [these gifts of the Spirit] shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I have become a man, I have put away childish things. [In

other words, it is with the Church as it is with a man; as a man while he is growing up from infancy uses childish things, but puts them away when he becomes a man; so the Church in its infant state uses the special gifts of the Spirit, but when all the revelation has been given, then the special gifts are not needed and so are done away.] For now we see in a mirror darkly [for all the testimony concerning the Church has not yet been fully given and gathered together], but then [when the New Testament will have been fully written] face to face." (1 Cor. 13:8-10, R. V.)

The question as to *whether the Christian receives the Holy Spirit to help him* in the ordinary affairs of life is not a vital one. Some good Bible students believe that he does, and some do not. If a man believes that the Spirit aids him in the common affairs of life, and he will at the same time follow strictly the Word of God in all things, he can walk along hand in hand with the Christian who believes that he does not receive such aid and yet who at the same time will obey God's Book just as it is. But when a man says he is guided by the Spirit when he is doing something directly contrary to what the Spirit says in the New Testament, he should know and everybody else should know that it is not a spirit from God. The trouble with religious people generally is that they charge to the Holy Spirit any thoughts which happen to strike them forcibly. The warning of John against teachers who claim to be guided from heaven should not be forgotten, "Beloved, believe not every spirit, but try the spirits whether they are of God." (John 4:1.) We should not, then, follow whims, notions, or feelings alone, in ourselves or any one else, for these may not be stirred by the Spirit of God as we suppose;

but we should follow the divine Word itself, for by it we shall be judged in the last day.

Many religious people misunderstand this BAPTISM OF FIRE. They think that John the Baptist used the word as a synonym for Holy Spirit or as a reference to an attendant on him, and so they pray to be baptized in fire. To show that the fire and Holy Spirit go together, they refer to the day of Pentecost when the apostles were baptized with the Spirit and when there appeared cloven tongues "like as of fire". But the text does not say that the tongues were actually fire but only "like as of fire". "And now also", said John, "the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with 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 with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:10-12.)

The connection shows that John is talking to two classes of people—those who would accept the truth and those who would not. The verse which precedes the one which speaks of baptizing with the Holy Spirit and with fire says that the unrepentant will be "cast into fire". And the verse which comes after this one which speaks of baptizing with the Holy Spirit and with fire mentions the separation of the good from the bad, and says that the evil ones "he will burn with unquenchable fire". Undoubtedly, then, the baptism with fire which lies between these two threats of the fire of hell refers to that fire.

That *the baptism of fire is not identical with nor connected with the baptism of the Holy Spirit*, and was not

intended for the righteous, is evident from subsequent language where the baptism of the Spirit is mentioned. In relating how the apostles tarried in Jerusalem for the baptism of the Holy Spirit, Luke says, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:5.) If the baptism of fire had been intended for the followers of Jesus, it certainly would have been mentioned here. When relating how the promised baptism of the Holy Spirit had been fulfilled, Peter said, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." (Acts 11:16.) Here, too, when quoting the prophecy of John and when speaking to the disciples only, the baptism of fire is not mentioned, for the reason that it was not intended for them. The baptism in fire will be when the wicked are cast into hell, the unquenchable fire, as John expresses it,—and instead of praying for it we should rather pray to be delivered from it.

Water baptism is a command to be obeyed; Spirit baptism was a promise to be received by Christians in the age of miracles; fire baptism is a threat to be endured by the wicked. Man's part in this matter is to attend to the commands, and God's part is to fulfill the promises and threats. God did the baptizing with the Spirit, and no one was commanded to do what God alone can do. If religious people would only see what the New Testament clearly shows, that *water baptism is a command* and *Spirit baptism is a promise*, they would not say that the commands in the New Testament to be baptized refer to the baptism of the Holy Spirit.

CHAPTER X.

THE DIFFERENT LINKS IN THE CHAIN OF RELIGION, OR SALVATION.

Religion a chain of many links binding man back to God—
Grace—Christ's blood—His name, or authority—The
Spirit—Faith—Works—Baptism, and many other things
—Subject illustrated by the saving of a drowning man.

The word "religion" comes from a Latin word and particle which mean "to bind back". This word fitly brings out the idea of the Christian system, which is given to bind man back to his Maker from whom he has fallen away. This system of religion is a chain in which there are many links, each one of which is necessary to bind man back to his God. That we may know how to be united again to our Father from whom we have fallen away through sin, let us consider diligently these different links.

The system of religion which we accept came from God above. From everlasting to everlasting, He has reigned in heaven. Back at the beginning of time, God created the heavens and the earth and all that in them is, making last of all man in his own image. This man whom Jehovah created sinned against him in the garden in which he had been placed, and lest he eat of the tree of life and live forever in a fallen condition, God put him out of the garden and thus separated him from the tree of life. But the Lord did not leave him without hope. When he said that the seed of the woman should bruise

the serpent's head, it seems that he uttered a prophecy concerning the coming Messiah who would overcome the devil, that old Serpent. It was the GRACE, or favor, of God which led to the great scheme of human redemption, and when man lays hold on the terms of salvation as revealed in the plan which the Lord has given, he is saved by grace. This grace of God in sending his Son into the world to die for man is the first link in the great chain of religion which binds man back to his Creator. Wholeheartedly can we indeed sing the song,

I shall see him face to face,
And sing the story,—Saved by grace.

While it is true that the Bible plainly says that we are saved by grace, yet it is not true that it says that we are saved by grace alone. When man puts the little word "alone" or "only" into the thought, he is adding to the Word of God, and rests under the condemnation of the Scriptures. Not only did God send his Son to die for man, but the Son himself came and shed HIS BLOOD upon the tree that we might be reconciled to God. Jesus left his home above where all was beauty and peace, and came to this sin-cursed earth to make himself an offering for man. He took upon himself the form of a servant and lived as the poorest of the poor people while he was upon the earth. He was tried just as we are, he was hungry just as we are, he was thirsty just as we, he was indeed tried in all points just as we are and yet he was without sin. Finally, according to prophecy, his enemies obtained power over him and led him away to crucify him. With a thief on one hand and a thief on the other, he suffered many long hours, not for his own sins but for the sins of the world. At last he died, and from his wounded side there came out blood,

the blood by which fallen man is cleansed from all his sins. We are not purchased with silver and gold from our vain conduct in the past, nor by the blood of bulls and goats, but with the precious blood of Christ as of a Lamb without blemish and without spot. "The blood of Jesus Christ his Son cleanseth us from all sin." If, then, we are saved by the blood of Christ, which is certainly true, then we are not saved by grace alone. The blood of Christ is only another link in the great chain which binds us back to God.

Nor can we add the word "only" to the statement that the blood of Christ cleanseth us from all sin. There are other things which have to do with our being cleansed from sin. We are SAVED BY THE NAME, or authority, of Jesus Christ. "Neither is there any other name", says Peter, "given under heaven and among men, whereby we must be saved." (Acts 4:12.) In speaking of evil characters, Paul says, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11.) When anything is done in the name of a certain state it is done by the authority of that state, and so when we are saved, or justified, in the name of the Lord Jesus we are saved by his authority. Jesus has been ordained the King of kings and Lord of lords. Absolute power has been given into his hands, and everything which is done lawfully in religious matters in the kingdom of heaven is done by his authority. "All power [authority] is given unto me in heaven and in earth," said Jesus. (Matt. 23:13.) All government documents bear upon them the official stamp or seal having the name of the government, signifying that the things provided for in the document are done by the authority of that government. So in the kingdom of

heaven the citizens should wear the name CHRISTIAN, and when all of our religious acts are done by the authority of Jesus, we are saved in the name of, or by the authority of, Christ.

But the name of Christ does not alone save us, for the scripture quoted above says that we are SAVED "BY THE SPIRIT of God". The Holy Spirit has its part to play in the great chain of human redemption. It was the Spirit which helped the apostles carry out the great commission which Christ gave them, to go into all the world and preach the gospel to every creature. This Spirit was to call to their remembrance all things which Christ had spoken unto them and to lead them into all truth. The apostles spoke the words which the Holy Spirit gave them to speak, and so when we are obeying the words of the apostles we are obeying the dictates of the Spirit,—in other words, are led by the Spirit,—and hence are saved by the Spirit of our God. The work of the Holy Spirit is only another link in this chain which binds us back to God.

Not only does the Bible say that we are saved by grace, the blood of Christ, the name of Christ and the Holy Spirit, but it likewise says that we are SAVED BY FAITH. The word "faith" in the New Testament is often used in contradistinction to the law of Moses in the Old. "By grace", says Paul, "are ye saved through faith, and that not of yourselves, it is the gift of God." (Eph. 2:8.) I here mention this passage in particular so that we can confirm our statements and can consider the erroneous idea which some religious people draw from this verse. The people who believe in fore-ordination to eternal life often quote this passage to prove their doctrine. Their idea is that man can do nothing to save himself, but he must sit down and wait for the

grace of God to come to him. Their doctrine is expressed in the words of the Presbyterian creed thus: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished." This grace, they say, and the faith by which man receives it, are the gift of God, as Paul says in this passage. But when we examine this verse in the original Greek, we see that the grammar forbids their interpretation of it. The word "that" is in the neuter gender, while the words "faith" and "grace" are in the feminine gender; and so the pronoun could not refer to those words according to the familiar rule in grammar that a pronoun must agree with its antecedent in gender. The word "that" refers to the idea of salvation contained in the word "saved". This is the only explanation which is in harmony with the grammar and with the rest of the New Testament.

The Methodist creed speaks thus on the doctrine of faith alone, "That we are justified by faith only, is a most wholesome doctrine and very full of comfort." Now it may be true that this doctrine is full of comfort to those who have lived in sin and who when they are about to die turn their eyes to the Lord and wish him to save them; but the question is, Will it save a man?

If it is true, as many religious people teach, that we are saved by faith only, then it is also true that the devils will be saved, for James says that "the devils believe and tremble". (Jas. 2:19.) It will not do to try to make a distinction between faith and belief, for there is none in the Bible, the two words coming from the

same Greek word. Nor will it do to say there are two kinds of faith,—historic and saving faith,—for such a verbal discrimination is unknown to the New Testament. The Bible speaks of the faith which will not cause one to act as a “dead” faith; and so the faith which causes one to act and obey the Lord must be a living faith. In order to avoid this absurd conclusion that the devils will be saved, we must take the scriptural position that faith and works will save a man, but faith without works, like that of the devils’, will not save us.

The doctrine of salvation by faith alone, as taught in the Protestant world, is the extreme to which the reformers went when running away from the doctrine of salvation by works only, which was practically taught among the Roman Catholics. Romanism lays such stress on the rites and ceremonies of the church, that her people give little attention to the heart; and Protestantism lays such emphasis on the heart that its people think little about the rites commanded in the New Testament. Let the true followers of Jesus avoid both extremes, for they are wrong.

The language of James should forever overthrow this doctrine of salvation by faith alone. He says, “What doth it profit, my brethren, though a man say he hath faith, and have not WORKS? Can faith save him. 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? Even so faith, if it hath not works, is dead, being alone. 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. Thou believest that there is one God; thou doest well; the devils also believe and

tremble. But wilt thou know, O vain man, that faith without works is dead? 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 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. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.” (Jas. 2:14-26.)

Abraham is upheld all the way through the Bible as a man of great faith, and yet the only way in which we have been able to know of his faith is through his works. When God told him to get out of his country and go to the land which He would show him, and He would bless him, if that patriarch had said, “Yes, Lord, I believe that you will bless me if I go into that country, but I think you will bless me just the same if I don’t go,” do you think he would be held up in the Bible as a man of great faith? What, then, do you think of that man who will sit down and say, “Yes, Lord, I know you command us to repent and be baptized for the remission of our sins, (Acts 2:38), but I think you will save me just the same if I only believe and am not baptized”? “Ye see”, says James, “that by works a man is justified, and not by faith only.” Faith is one of the links in the chain of religion which binds us back to God, and works is another.

There are many different parts to this link of works. One of those acts of works by which we are saved,

is very much depreciated by those religious people who cling to the doctrine that we are saved by faith alone. Peter tells us that we are saved by baptism. "The like figure", says he, "whereunto even *baptism doth also now save us*; (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." (1 Pet. 3:21.) Some try to break the force of this language by saying that the filth of the flesh is sin, and hence Peter said that baptism is not for the purpose of washing away sin. If this verse means that, then Peter contradicts himself, for on the day of Pentecost he said to the heart-pierced Jews, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) Surely a position is hard pressed when its advocates will make an inspired man contradict himself. By the filth of the flesh is meant the filth of the body. Lest some might think that immersion was for the cleansing of the body, Peter offers a word of warning to the people. It is the answer of a good conscience toward God; for no man can justly have a good conscience toward God unless he has obeyed this command which the Lord has given. Notice, incidentally, that if this baptism had been a sprinkling or a pouring, the apostle would not have warned them that it was not for the purpose of cleansing the body, for there would have been nothing in such application of water to cause any one to think that it was for the purpose of cleansing the body. Peter here says that baptism saves us, and those who say that it does not save us flatly contradict the inspired Peter, and thus occupy the position of Satan.

Thus do we see, dear reader, *the many things to which our salvation is ascribed*; thus do we see the many links in the great chain of religion which binds us back

to God. There is a divine side to the great scheme of human redemption, and there is a human side. Grace, the blood of Christ, the name of Jesus, the Holy Spirit, etc., belong to the divine side; while faith and works belong to the human side. God has done his part and he expects man to do his. The necessity of all these links may be illustrated by the story of the man on the bank of a river, who directed his son to save the man in the water. The old man gives the command to his son to save the man in the river whose boat has overturned, and the son goes to obey. He rushes to the bank and pushes out into the stream to save the struggling man. The son picks up the oars and rows as hard as he can to reach the man before he goes down for the last time. He finds, however, that he can not reach him in time, and seeing a rope in the boat he quickly throws it to the man and cries for him to grasp it. Just as he is going down the drowning man grasps the rope, and after a little struggle is pulled into the boat and finally rowed to the shore. Now what was it that saved that man? One person, looking at it from one standpoint, might say that it was the old man on the shore who saved him. Another, looking at it from another standpoint, might say that it was the son who saved him. Still another might say that the son could not have saved him without the boat, and yet another might say that the boat would have been useless without the oars. One man might say that it was the rope which saved him, while still another might say that the man certainly saved himself by grasping the rope. Weak must be the mind of that man who would affirm that this drowning man was saved by any one of these circumstances alone. We can all see that it was the whole chain of circumstances which finally landed the drowning man on the shore. So it is in this matter of eternal

salvation. We are not saved by grace alone, by the blood of Christ alone, by the name of Christ alone, by the Holy Spirit alone, by faith alone, by works alone, by baptism alone;—we are saved by all these combined, each one of which is a link in the great chain of religion, or salvation, which binds us back to God.

CHAPTER XI.

THE IMPORTANCE, THE DESIGN AND THE SUBJECTS OF BAPTISM.

Pharisees rejected the counsel of God by not being baptized of John—"He that believeth and is baptized shall be saved"—Paul thanked God he had baptized but few—"Except a man be born of water," etc.—"Baptism doth also now save us"—Pentecostians baptized same day; jailor, same night; all others, immediately—Baptism a form teaching Christ's death, burial and resurrection—Baptized into Christ's death; hence, into his blood; hence, into remission of sins—Infants cannot believe—"Shapen in iniquity"—"By nature children of wrath"—Household baptisms—Historian Neander on infant baptism—What good is it?—What harm?

One of the mooted questions among Christian people has been and is still that one concerning THE IMPORTANCE OF BAPTISM. Some say that it is very important and others say that it is not, although all denominations of the latter belief, with perhaps one or two exceptions, require some form of what they call baptism in order to entrance into their church. Some say that baptism is necessary to salvation to those who have the Bible, and others say that it is not. The great question is, What does the Bible say about it?

When John the Baptist came, he preached the baptism of repentance for the remission of sins. The baptism which he commanded came from God and not from men, and the Lord intended for men to obey it. Those who refused to be baptized of John rested under

the condemnation of heaven. "The Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." (Luke 7:30.) This shows us clearly that John's baptism was important.

When Jesus gave the world-wide commission to the apostles,—“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,”—he gave baptism a prominent place in the teaching to the nations. In the commission as given by Mark, it is made to stand out more prominently, “Go 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.) Jesus here puts baptism between belief and salvation. According to the teaching of men today, however, the commission should read, “He that believeth and is saved, shall then be baptized if he wishes to.” Does not Peter say that among the Christians false teachers would arise “denying even the Lord that bought them”? Are not those today denying Christ who take baptism away from between faith and salvation where our Lord has put it?

The following language of Paul is sometimes used to show the little importance which that apostle attached to baptism, “Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel.” (1 Cor. 1:12-17.) Instead of these verses

showing the triviality of baptism, they show just the opposite. Paul could preach the gospel to the people, baptize a few, and then the new converts could relieve him of the baptizing and he could use that time in preaching the gospel, a thing which they could not do. The fact that these people were calling themselves after the name of the man who baptized them, shows that they considered this institution a very important one,—an institution, in fact, which brought them into the leadership of another.

The language of Jesus to Nicodemus shows still again the importance of this institution. That the being born of water refers to water baptism has been the position of Christian people generally from the beginning of the Church. “Except”, says Jesus, “a man be born of water and of the Spirit, he can not enter into the kingdom of God.” (John 3:5.) Words can not express more clearly the importance of water baptism than this positive statement of our Savior. The apostle Peter too uses language which shows the importance of this institution. In speaking of Noah's salvation by water, he says, “The like figure whereunto even baptism doth also now save us.” (1 Pet. 3:21.) We can not say that this refers to Spirit baptism, for the apostle is speaking about “water”. These words show us clearly that water baptism is one of the acts we must attend to in order to salvation.

When we examine the instances in the New Testament where people were baptized, we find that they considered baptism so important that they attended to it at once. The three thousand on the day of Pentecost were baptized the same day; the Philippian jailor was baptized the same night, and in all the other instances where the details are given we learn that they attended

to the institution at once. How different the actions of many people today! Often a meeting is held in the winter season and converts are made, but they are not baptized until the warm weather comes, if they are to be immersed. For about a hundred and fifty years the Methodist Episcopal Church, North, practised six months' probation, but now has abandoned it. When were they right,—when they practised this delay, or now since they have abandoned it? If I belonged to this religious body, I would naturally ask myself, "If this body is right now, it was certainly wrong when it was practising six months' probation; and if it has been wrong on this point, may it not be wrong on other points which it will change in the future?" The doctrines of the true Church of Christ change not.

THE DESIGN OF BAPTISM, is a subject important to consider. Some people say that baptism is only the outward sign of an inward grace, but the Bible expresses no such thought. It does, however, say that it is a form. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18.) Baptism is a form by which something is taught. What is the thing taught? It is the central feature of the gospel,—the death, burial and resurrection of Christ. Whenever a man is immersed, he passes through in a form, or figure, what Christ did in reality. Christ died, and we die to the love and practice of sin; Christ was buried, and we are buried with him by baptism into death, (Rom. 6:4); Christ was raised again, and we are raised with him to walk in newness of life, (Rom. 6:4). Baptism, then, is a form of teaching which tells us of the cardinal features of the

gospel,—the death, burial and resurrection of Christ,—and it is by this form that we are "made free from sin". This harmonizes with the rest of the New Testament, that baptism is for the remission of sins.

One of two positions in religious matters gospel subjects must occupy,—they must either be in Christ or out of him. The difference between the positions is the difference between the Church and the world. Baptism is the last step of obedience which brings us into Christ. "Know ye not", says Paul, "that all we who were baptized *into* Christ Jesus were baptized into his death?" (Rom. 6:3.) Again that apostle speaks, "For as many of you as have been baptized *into* Christ have put on Christ." (Gal. 3:27.) Baptism, then, is for the purpose of bringing one into Christ, and the man who has heard the gospel and has not been baptized is certainly not in Christ. This agrees with the language of Jesus that "except a man be born of water and of the Spirit, he can not enter into the kingdom of God".

Besides saying that baptism is "that form of doctrine", or teaching, by which we are "made free from sin", and brought "into" Christ, the New Testament also says clearly that it is for the remission of sins. "Repent," says Peter, "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." (Acts 2:38.) In order to get away from the doctrine expressed here that baptism is for the remission of sins, some religious people say that the word "for" means "because of", and that Peter meant to say, "Be baptized because of the remission of sins." When, however, we quote the whole passage, we see the foolishness of this doctrine. Listen, "Repent and be baptized because of remission of sins." If baptism is because of remission of sins, then repent-

ance is too. See what absurdities we get into when we twist the Scriptures to suit some notion which we have in our minds! The Greek word is *eis*, which primarily means "into", thus signifying a change of relation. The Revised Version translates the word "unto". The literal idea is, "Be baptized INTO the remission of sins", which means "into that state where there is remission of sins", or, in free translation, "for the remission of sins". The language of Ananias to Saul, as well as the rest of the New Testament, brings out the same idea, "And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) The history of the Church from the very beginning shows that through all the ages the almost universal belief has been among the followers of Jesus that baptism is for the remission of sins.

But perhaps you say that if water baptism is for the remission of sins, how does it come that the Bible says that the blood of Jesus Christ cleanses us from all sin? Let us see. The blood of Christ will cleanse us from all sin only when we come in contact with it, and it is in the institution of water baptism that we are washed in the blood of the Lamb. Paul tells us that we are baptized into the death of Christ. Now it is in the death of Christ that we have the blood of Christ, and it is in the blood of Christ that we have the remission of sins. When, then, a man is baptized into the death of Christ, he is baptized into the blood of Christ, and hence into the forgiveness of sins. (How beautifully the scriptures harmonize when we permit them to explain themselves!)

The question as to who are THE PROPER SUBJECTS OF BAPTISM is one which has been much discussed in the religious world. Some say that believers alone should be baptized, while others say that we should

baptize infants who can not believe. Those who favor infant baptism say that original sin has been handed down from the parents to the child, and that the little babe needs baptism and the regeneration of the Holy Spirit just the same as grown people.

The doctrine of original sin is one which can not be proven from the Word of God. The scriptures which are used as proof-texts are not at all conclusive. The language of David, "Behold, I was shapen in iniquity, and in sin did my mother conceive me,"—does not prove original sin, but simply shows that David's mother while a sinful woman like all the rest in the world, conceived him, and that he was brought forth in general in the midst of iniquitous surroundings which tended to make him sin.

It is true that Paul says that we are "by nature children of wrath", (Eph. 2:3); but this does not mean that we have inherited by birth the stain of sin. There is a difference between the inclination to sin and the stain of sin. The former is the cause and the latter is the effect. A child is born with an inclination to do evil, but he does not have the stain of sin until he transgresses the law, for "sin is the transgression of the law". An idiot may have the inclination to do evil things and may actually do them, yet he has no stain of sin if he has not the mind to grasp the difference between right and wrong. So the infant may have the inclination to sin but not the stain of sin until he has gone contrary to God's law which he knows or is able to know. Paul also says that some of the Gentiles "do by nature the things of the law". (Rom. 2:14.) Here we see that the inclination to do right is also born in a man. We are by nature children of wrath when we fail to control the principle of evil in us, and we are by nature chil-

dren of God's pleasure when we exercise this principle of good in us. It is not the natural inclination to do good or bad which makes one acceptable or condemned before God, but a refusal to control the evil inclination and to exercise the good one. Baptism does not take away the inclination to sin but only the stain; hence baptism will do the infant no good, inasmuch as he has committed no sin. It is the Holy Spirit working through the seed of the kingdom, the word of God, which begets us and takes away the desire to sin. To say that the Holy Spirit regenerates an infant is to teach in the first place that he needs regeneration, when the Bible does not say so, but rather implies by the language of Jesus concerning the little children that they don't need it; and in the second place it is to teach that the Holy Spirit does a work which nowhere in the Bible it is said or implied that it does.

Some people have said that baptism came in the room of circumcision and that since they circumcised their children under the Old Covenant we should baptize our children under the New. Now it is not taught in the New Testament that baptism came in the room of circumcision. On the contrary it is evident that baptism did not come in the room of circumcision, for in ancient times they circumcised only their male children, while the people now sprinkle both male and female. If baptism came in the room of circumcision they should sprinkle only their male children.

Nor can the language of Christ, "Suffer little children and forbid them not to come to me", be taken as evidence for infant baptism. Christ was not here talking about baptism. If it had said that he dipped his fingers in water and sprinkled it on them in the name of the Father, Son and Holy Spirit, then we should have some

authority from this verse for infant sprinkling; but inasmuch as it simply says that he put his hands on them and blessed them, we see that we have no argument at all in favor of infant baptism.

Neither can we produce the household baptisms in favor of infant sprinkling, for there is no evidence that there were infants in them. To say that Lydia had infants in her household, is to assume several things without a shadow of proof. You must assume that Lydia was a married woman; that she had children; that some of these children were infants; and that some of these infants were with her, which is very improbable inasmuch as she had come several hundred miles from her home at Thyatira over land and sea to sell purple in the city of Philippi. Paul baptized the household of Stephanas, but it is evident that there were no infants in it, for he says that "they have addicted themselves to the ministry of the saints". (1 Cor. 16:15.) There is not the slightest intimation that infants were in any of the households baptized in New Testament times.

In giving the great commission to the apostles, Jesus said, "He that believeth and is baptized shall be saved." Men have changed that around when trying to bring infants into the kingdom, and practically say, "He that is baptized and then believes afterwards, shall be saved." Jesus made faith a pre-requisite to baptism, while religious people today do not. Thus do men pervert the Scriptures to suit their own notions.

In Acts eighth chapter it is said, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Now the same detailed description which mentions men and women would have

mentioned babies if there had been any among the baptized.

In Hebrews, eighth chapter, Paul quotes the prophecy of Jeremiah concerning the difference between the Old and New Covenants, bringing out the fact that one of the prominent differences would be that whereas the Old Covenant applied to many who did not know the Lord, (infants), the New Covenant would apply only to those who could know him. Hear the prophecy, "I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt. . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." (Heb. 8:8-11.) Under the Old Covenant infants were circumcised when eight days old, and thus were brought under the Covenant, and as they grew up they had to be taught the way of the Lord. Under the New Covenant, says the Lord, things will be different; "for all shall know me from the least to the greatest". Now as an infant can not know the Lord, it is very evident that the New Covenant does not apply to it! Sin is the transgression of the law, and as an infant has not transgressed it, it does not come under the condemnation of it. Would to God that all who are grown were as safe of heaven as the little innocent babe on its mother's bosom!

Infant baptism was introduced among Christians at an early age, but it can not be traced to Christ or the

apostles. Neander, one of the greatest of church historians, and a member of a pedo-baptist church, says:

Immediately after Ireneus, in the latter years of the second century, Tertullian appeared as a zealous opponent of infant baptism, a proof that it was not then usually considered as an apostolical ordinance, for in that case he would hardly have ventured to speak so strongly against it. . . . *It is CERTAIN that Christ did not ordain infant baptism. . . . We can not prove that the apostles ordained infant baptism.* (Church History, Article on Baptism.)

The sprinkling of water on a baby's head either does it good or it does not. What good does it do? Does it help the baby either physically, morally or spiritually? If it helps the baby in any of these respects, then the baby which is not baptized has lost these benefits. Who is the man in this age who will affirm that the baby which has not been sprinkled is not just as sure of heaven as the one which has been? If, then, the unsprinkled baby is just as well off as the sprinkled one, then infant baptism is a useless thing.

But perhaps you ask, What harm does it do to baptize the baby? In the first place, when the child grows up you teach him that he is in the kingdom of heaven when the Scriptures clearly teach that he is not there, inasmuch as the Book says that "without faith it is impossible to please God". If it is wrong to teach a man that he is in the Church when he is not, then infant baptism is wrong. Besides this, if it is true that infant baptism is not in the Bible, then it is a doctrine of men; and if it is a doctrine of men and we practise it as a religious affair, we rest under the condemnation of heaven, for God says, "In vain do ye worship me, teaching for doctrines the commandments of men." (Matt. 15:9.)

CHAPTER XII.

THE ACTION OF BAPTISM.

Two "examples" of baptism by pouring—The Philippian jailor—"Sprinkle many nations"—"Sprinkle clean water upon you"—"Jordan too swift for immersing"—Three thousand baptized in pools at Jerusalem—"Much water"—"Bodies washed"—"Baptized unto Moses"—"Buried with Christ by baptism"—"Born of water"—Christ baptized in Jordan—Eunuch "went down into" and "came up out of" the water—Lexicons, commentators and historians—Origin of sprinkling and pouring—The safe position.

Now that we have seen the importance of baptism, it is well that we consider the much-discussed question as to WHAT BAPTISM IS. In the past few centuries there has perhaps been more discussion of this than any other one religious practice. Let us calmly consider the arguments on each side of the question.

Although the *standard* Greek Lexicons give as the meaning of the Greek word *baptizo*, "To dip, plunge, immerse, overwhelm," etc., none of them giving "sprinkle" or "pour" as a rendering of the word, still there are two instances in the Bible, one in the Old Testament and one in the New, which are produced as *examples of baptism by sprinkling or pouring*. It is said that Nebuchadnezzar was wet [*bapto*] with the dews of heaven. Now as the dew came down upon him in particles, and the result was spoken of as a baptism, his body must have been baptized by sprinkling. The other argument is

that inasmuch as the apostles were baptized with the Holy Spirit and inasmuch as it is said that the Spirit was poured on them, baptism can be performed by pouring. These arguments seem plausible at first, but on closer investigation their strength fades away.

The word "baptize" is a word of specific action, and means "to dip, plunge, immerse"; and the words "sprinkle" and "pour" are also words of specific action, meaning what they clearly signify. Now these words have secondary meanings. When anything is dipped in water, it is said to be overwhelmed, and thus the word "overwhelm", which is of generic not specific action, has come to be one of the meanings of the word "baptize". It is possible for the words "sprinkle" and "pour" to mean "overwhelm". If I should put a man into a bathtub and sprinkle or pour water on him until he is entirely covered, it could be said that he was overwhelmed with water. This, however, would be a very unusual use of the word. Now it is in this unusual sense of "overwhelm" of these two words "sprinkle" and "pour" that they coincide with the secondary sense of "overwhelm" of the word "baptize". Admitting all this concerning the Greek word *bapto* from which *baptizo* comes, it does not follow that the words "sprinkle" or "pour", as used by the religious people today, are in any sense identical with the word "baptize". The first prominent man who had water poured on him for baptism, so far as we can learn from history, was Novatian, who lived in the fourth century. The water was entirely poured over him on his sick bed, so that it can truthfully be said that it was an overwhelming in a sense. Nebuchadnezzar was overwhelmed with the dew of heaven and the apostles were overwhelmed with the Spirit, and in this sense alone can it be said that they were baptized with dew

and with the Spirit. But the sprinkling and pouring of today are as different in result from the overwhelming of Nebuchadnezzar in dew and the apostles in the Spirit as they are different from immersing itself. The rest of the New Testament makes this all clear to our minds.

Some argue that as *the Philippian jailor* was baptized in the jail, it must have been by sprinkling or pouring, inasmuch as there was no water in the jail. Now even if we admit that the Philippian jailor and his household were baptized in the jail, we do not see that that necessitates a sprinkling or pouring, for it is possible for sufficient water to have been in the jail for immersing any one. But the text does not say that they were baptized in the jail. Here are the words, "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas and *brought them out*, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he *took* them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (Acts 16:29-33.) The expression "brought them out", can mean out of the prison, for the exact place from which Paul and Silas were taken is not specified; but even if the going out of the prison is not found in the expression, "brought them out", it can be found in the word "took" used later. The inference that these men were baptized in the jail has not the slightest ground for proof; and even if it had, it would only be another assumption to say they had water sprinkled or poured on them, for it is possible for them to have been baptized in the jail, though it was not probable. The earnest disciple of Jesus wants something

more than mere assumption concerning the performance of an ordinance which is necessary in order to entrance into the kingdom of heaven.

Many have said, in contending for sprinkling and pouring, that their practice is certainly scriptural, for it is clearly said in Holy Writ, "*So shall he sprinkle many nations.*" (Isaiah 52:15.) The marginal reading in the Revised Version is "startle", which is the just rendering of the original Hebrew word, and the only one of the two words which suits the connection. Notice the context and see, "Behold my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. *Like as many were astonished* at thee (his visage was marred more than any man, and his form more than the sons of men), so shall he sprinkle [*startle*] many nations; kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they understand." (Revised Version.) Gesenius, than whom there is no greater in his line, in his Hebrew Lexicon, translates the sentence thus, "So shall he cause many nations to rejoice in himself"; and the Jews, in an English translation of the Old Testament, render it, "Thus will he cause many nations to jump up (in astonishment)." The connection shows clearly that the word could not mean anything else than "astonish" or "startle" in this place.

It is further reasoned that sprinkling is scriptural, inasmuch as God says through Ezekiel, "*And I will sprinkle clean water upon you.*" (Ezek. 36:25.) The connection shows that God was not talking of the gospel age at all. Ezekiel was a prophet while the Jews were away in Babylonish captivity, and he is foretelling their return. The previous verse makes this clear, "For I will take you from among the heathen, and gather you

out of all countries, and *will bring you into your own land*. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." This is so clear that it needs no further words of explanation.

It is argued by some that there are some very *ancient pictures* which portray John the Baptist in the act of pouring water on the head of Christ. It is claimed that in the catacombs of Rome are pictures which were made by Christians at an early period and which represent Christ as having water poured on him. Before me lies the testimony of professors in some of the greatest universities in the world, and their sentiment is that these pictures portray a scene in the performance of immersion. One quotation is sufficient for our purpose. Thomas J. Shahan, professor of Old Church History in the Catholic University of America, Washington, D. C., says, "I think these pictures were intended to portray a complete immersion." (Baptism in Sculpture and Art; by John T. Christian, page 114.) This Roman Catholic professor was too honest to say that these pictures represented pouring, even though the admission was contrary to the practice of his church.

The most famous picture which is upheld as an argument in favor of pouring for baptism is a mosaic (picture made of small colored stones) of Saint Giovanni in Ravenna, Italy. It is said that this mosaic dates to the middle of the fifth century, and is proof that pouring was practised at that time. Many of these ancient things, however, which have come down to us must be studied with a good deal of allowance. While traveling through the old historic countries, I was deeply impressed when I looked upon some of the ancient works which have come down to us; but when I read my guide-book my

reverence for the ancient thing was often dispelled when I learned that the work had been "restored" several times; which simply meant that perhaps very little of it belonged to the original. Of course this is not true of all these ancient works, but it is of many. This picture of the baptism of Jesus, where our Savior is standing waist-deep in water and John is represented as standing on the bank with a small vessel (it seems to be a shell) pouring something on Christ's head, has passed through several restorations. A picture of it in 1694 is different from a picture of it in 1873 in ten prominent points. The evidence is that the pouring of something on the head of Jesus is the work of an afterhand when the work passed through a restoration. But even if the pouring were in the original, the fact that in the early centuries of the Christian era, a baptized person was anointed with oil immediately after his baptism, can account for the anointing, or pouring, which is in the picture. In the water with Christ is a man, representing, according to the best authorities, the god of the Jordan. Now if by this picture we can prove pouring as Christian baptism, why can we not prove also that they had heathenism mixed with their Christianity and adored "the god of the Jordan"? What proves too much, proves nothing. Besides this, if this picture is to be taken as an example of Christian baptism, as some of the people understand the picture, then the candidate today should stand waist-deep in water, and then have the water poured on him.

In this building called a *baptistery* where is this picture, is a large font which was used for immersing people. Now if the people in the days when this building was erected had any sense of propriety at all, they would not have set up a font to immerse in and make a mosaic

picture to contradict their practice. But even if the picture represented a pouring, it would only prove that at the time the picture was made the people thought that pouring was baptism and it would not have anything to do with the four hundred years which preceded that time to the days of Christ. We want something more than an uncertain picture of the fifth century which has been restored several times as an argument for an apostolic practice.

In trying to get away from the plain statement that John was baptizing in the River Jordan, some people say that *the River Jordan is too swift a stream to admit of immersing in it*. This is an assumption which is directly contrary to the statement of the Scriptures. It is true that the Jordan is a swift-running stream, but so are streams in America sometimes, yet people immerse in them. The Greek Catholics practise immersion, and most of their pilgrims finish a trip to Palestine by a baptism in the Jordan in white robes which they take home and use as burial shrouds. If T. DeWitt Talmage could immerse a man in this river, as he states in his book that he did; what was to hinder John the Baptist from immersing Christ here?

Some people say that the three thousand could not have been immersed on the day of Pentecost because there was not enough water in Jerusalem to immerse them. A few facts concerning *the pools of Jerusalem*, which I myself saw, overthrows this subterfuge. The Pool of Siloam is south of the city and is the one in which Christ told the blind man to wash. This pool is 52 feet long and 18 feet wide. Near this is another called the Lower Pool of Siloam. Just north of the temple plateau and within the city is a pool which was formerly regarded as the Pool of Bethesda. It is 363 feet

long, 126 feet wide, and lies 68 feet below the level of the temple hill. It now has rubbish in its bottom to a depth of 20 feet. In the Valley of Hinnom and southwest of the city is the Sultan's Pool, which is 555 feet long, 219 feet wide, and is 35 feet deep on the north side and 41 feet deep on the south side. The Mamilla Pool lies west of the city in a Mohammedan graveyard, and is frequently identified with the "upper pool" of the Old Testament. It is 291 feet long, 192 feet wide, and 19 feet deep. The Patriarch's Pool, called also the Pool of Hezekiah, is within the city, close to the Jaffa gate. It is 240 feet long, and 144 feet wide. This pool had a little water in it when I saw it in September. These are all ancient pools and had water in them in ancient times, though of course we cannot infer that they were so full always that people could not go down into them. Most of them are now fallen into decay. In any one of these six pools three thousand people could have been immersed on the day of Pentecost. All of these pools the writer himself has seen.

But LET US COME TO THE NEW TESTAMENT SCRIPTURES, which are supposed to be our guide, to learn what they clearly teach on this subject of the action of baptism. In the first place, it was very evident that "*much water*" was required in the baptism of the first century, for an inspired historian says, "And John was baptizing in Ænon near to Salim, because there was much water there." (John 3:23.) Some have tried to break the force of this language by declaring that the original Greek says, "many waters", and they say that the words refer to the many springs there which were used for the watering of the animals. Granting that the statement is true, we still have the argument that many waters flowing together will form much wa-

ter. The revisers have left the expression "much water" just as it is in the King James' Version. In order to suit these interpreters, the language should read, "John was *encamping* at Ænon near to Salim, because there was much water there"; but inasmuch as the inspired writer says that he was *baptizing* there for that purpose, our only just conclusion can be that this "much water" was used for baptizing purposes.

Paul says, "Having our hearts sprinkled from an evil conscience and *our bodies washed with pure water.*" (Heb. 10:22.) This washing of the body mentioned here undoubtedly refers to baptism. When anything is washed the water is put on all sides of it. When we wash our faces and hands we rub the water entirely over them. When we bathe in the stream, for the word is used with reference to such, we get into the water with our whole bodies. There is nothing in a sprinkling or a pouring which is like a washing. As a thing can not be said to be washed until the water has been on all sides of it, so it can be truly said that our bodies have not been washed with pure water until the parts have been touched with the water. If sprinkling is baptism, then here would have been a good place for the apostle to have expressed it, for he could have easily said; "Having our hearts sprinkled from an evil conscience and our bodies *sprinkled with pure water*"; but inasmuch as he uses a word altogether different in meaning, it is evident that sprinkling and baptism are not identical. The same idea is brought out in another place, "Washing of regeneration and renewing of the Holy Spirit." (Titus 3:5.)

The language of Paul to the Corinthian brethren shows what baptism is. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers

were under the cloud, and all passed through the sea; and were all *baptized unto Moses in the cloud and in the sea.*" (1 Cor. 10:1, 2.) This language refers to the passage of the Israelites through the Red Sea. The cloud which had been before them, turned and went over behind them and went between them and the Egyptians. The water of the sea "stood up as a heap" as they passed through. In this whole proceeding these people were baptized, or overwhelmed, in the cloud and in the sea. This figurative language shows us clearly that baptism can not be a sprinkling or pouring, but can only be an overwhelming.

Paul says in another place, "We are *buried with him by baptism* into death." (Rom. 6:4; also, Col. 2:12.) Christ was put into the tomb and was completely overwhelmed, and as we go through in a figure in our baptism what Christ did in reality, we are completely buried, or overwhelmed, in baptism. There is nothing in a sprinkling or pouring which is like a burial, hence these can not be New Testament baptism.

The language of Jesus to Nicodemus shows us still further just what baptism is. "Except a man be *born of water* and of the Spirit," said Jesus, "he can not enter into the kingdom of God." (John 3:5.) Now it is a self-evident truth that nothing in the animal kingdom can be born of something smaller than itself. A babe must be born of a mother larger than itself. How can a man be born, or brought forth, from a few drops or a tumbler of water? It is impossible. He must be born of a body of water larger than himself. This figure of speech can only be satisfied by immersion.

Now when we go to the *detailed accounts of baptism in the New Testament* we find that those details harmonize with the doctrine that immersion was the baptism

of those days. Jesus was baptized in the River Jordan. The fact that Paul says that we are "buried" in baptism, shows what John was doing in the River Jordan. The case of the Ethiopian eunuch is another one which shows us at least that New Testament baptism was performed in the water. The eunuch was returning from Jerusalem where he had been worshipping according to the Jewish law. Philip joined himself to the chariot as the eunuch was reading the 53d chapter of Isaiah, and said, "Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. . . . And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this, of himself or of some other man? Then Philip opened his mouth and began at the same scripture and preached unto him Jesus. And as they went on their way, they came to a certain water; and the eunuch said, See, here is water, what doth hinder me to be baptized? . . . And he commanded the chariot to stand still; and they went down both into the water both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." (Acts 8: 30-39.)

Now when we bring together these facts concerning New Testament baptism, we are not left in doubt as to what baptism is. As we have seen, it requires MUCH WATER, GOING DOWN INTO THE WATER, BURIAL, BIRTH OF WATER, COMING UP OUT OF THE WATER. One does not have to be a Greek scholar in order to understand these expressions. The wonder is that so many people for so long a time have refused to do these simple acts which are so clearly portrayed in the Word of God.

To confirm these conclusions, perhaps it is well that we produce the words of a few lexicographers, historians and commentators, concerning baptism:

LEXICOGRAPHERS.

Liddell and Scott (Episcopalians): "To dip in or under water."

Cremer (German Lutheran): "The peculiar New Testament and Christian use . . . immersion, submersion for a religious purpose."

Robinson (Presbyterian): "To immerse, to sink."

Thayer (Congregationalist): "To dip repeatedly, to immerge, to submerge. In the N. T. . . . an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefit of Messiah's kingdom."

Sophocles (a native Greek and for thirty-eight years Professor of Greek in Harvard University): "To dip, to immerse, to sink. . . . There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks."

COMMENTATORS.

Luther (founder of Lutheranism): "The term 'baptism' is a Greek word; it may be rendered into Latin by *mersto*; when we immerse anything in water, that it may be entirely covered with water. . . . They ought to be wholly immersed, and immediately to be drawn out again, for the etymology of the word seems to require it."—Opera, Tom. 1, p. 72.

Calvin (founder of Presbyterianism): "The very word 'baptize' signifies to immerse; and it is certain that immersion was the practice of the primitive church."—Institutes, Bk. 4, chap. 15.

Wesley (founder of Methodism): "We are buried with him",—alluding to the ancient manner of baptizing by immersion."—Notes on the N. T., Rom. 6: 4.

Philip Schaff (Presbyterian): "All commentators of note (except Stuart and Hodge) expressly admit or take it for granted that in this verse (Rom. 6: 4), . . . the ancient

prevailing mode of baptism by *immersion* is implied, as giving additional force to the idea of the going down of the old and the rising of the new man."—Foot-note on Rom. 6:4 in Lange's Commentary, Vol. 5, p. 202.

Conybeare and Howson (Episcopalians): "This passage (Rom. 6:4) can not be understood unless it be borne in mind that the primitive baptism was by *immersion*."—Life and Epistles of Paul, Remarks on Romans.

HISTORIANS.

Neander (Lutheran): "Baptism was originally administered by *immersion*."—History of Church During First Three Centuries, p. 197.

Waddington (Episcopalian): "The ceremony of *immersion* (the oldest form of baptism) was performed in the name of the three Persons of the Trinity."—History, p. 46.

Mosheim (Lutheran): "The sacrament of baptism was administered in this century (first) without the public assemblies, in places appointed and prepared for that purpose, and was performed by an *immersion* of the whole body in the baptismal font."—Ecclesiastical History, Part 2, chap. 4.

Coleman (Presbyterian): "The term 'baptism' is derived from the Greek *bapto*, from which is formed *baptizo*. The primary signification of the original is, to *dip, plunge, immerse*; the obvious import of the noun is *immersion*."—Antiquities, chap. 14.

Inasmuch as immersion was the practice of the apostolic church, the natural question comes to our minds, **HOW AND WHEN DID SPRINKLING AND POURING ORIGINATE?** The following under the word "Pouring" in the Schaff-Herzog Encyclopedia of Religious Knowledge, a standard work, (Schaff and Herzog both belonging to churches which practise pouring), explains the whole matter to us:

The pouring of water on the head is the usual act of baptism in the Church of Rome and the Protestant communions. Sometimes, especially in Protestant circles, a mere sprinkling

is used, or a simple touching on the forehead with the moistened finger. What is the origin of the custom?

In the Apostolic Church the regular baptism was by immersion. The oldest undisputed mention of pouring is found in the Epistle of Cyprian to Magnus, about 250 A. D. Certain ones converted in sickness, when immersion was out of the question, had received merely a pouring; and it was denied that they were Christians in good and regular standing. Cyprian, after referring to certain Old Testament sprinklings, gives his opinion, that, "in case of strict necessity," pouring or sprinkling may be accepted as valid baptism. He speaks, however, very diffidently. His language is, "So far as my poor ability comprehends the matter, I consider," etc.; and, "I have answered so far as my poor and small ability is capable of doing." He declares that he does not wish to prescribe to other ecclesiastics what they shall do about recognizing the validity of pouring; and he suggests that those who are not satisfied with their affusion shall on their recovery from sickness, be immersed. This epistle shows that, in his day, pouring or sprinkling was uncommon, and was used only when immersion was impracticable.

For a long time pouring was considered as of doubtful propriety. Those who received it were termed clinics, as having received only an irregular, or sick-bed baptism, and they were denied admission to the higher offices of the church. Yet there were exceptions. Novatian, who had received only clinical baptism, was ordained presbyter in Rome, and was even the candidate of a party to the papal chair. Immersion still remains the usage of the Greek Church; and, says Stanley, "the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as invalid." It long remained the ordinary usage of the Church of Rome. [The historian here mentions Jerome, Ambrose, Augustine, Leo the Great, Maximus of Turin, Gregory the Great, Alcuin, Hincmar of Rheims, Lanfranc of Canterbury, and Abelard, a few of the most prominent ecclesiastics who lived between the fourth and twelfth centuries, and says that they all used Latin words concerning baptism which signify immersion.—D. A. S.] And Thomas Aquinas, as late as the

middle of the thirteenth century, declares immersion to be the older and better usage, but allows pouring and sprinkling as valid.

But when pouring had for many centuries been permitted in cases of necessity, its superior convenience furnished a temptation to a free construction of the term "necessity," and to the substitution of affusion for immersion in cases where the strict necessity did not exist. The existence of this inclination is revealed by laws which condemned it. For example, the Council of Chelsea, in 816, decrees as follows: "And let the presbyters know that, when they administer Christian baptism they may not pour water on the heads of the infants, but the infants must always be immersed." But, by the beginning of the fourteenth century (the time varying in different countries), the practice of immersion had, throughout most of Western Europe, fallen into disuse, and affusion had come to be employed, not only in cases of necessity, but as the ordinary usage.

Against the idea that the disuse of immersion resulted from the extension of the gospel into colder regions, it may be remarked that it was in the countries farther north that immersion was longest practised. It remained the prevailing usage down to the reign of Elizabeth. And it may be noticed that the baptismal rubric of the Church of England still directs that the priest "shall dip it in the water," adding, however, "If they shall certify that the child is weak, it shall suffice to pour water upon it." In other words, pouring has no sanction in the case of a healthy child. And in the Prayer Book of the Protestant Episcopal Church of the United States, the direction, "Shall dip him in water, or pour water upon him," which permits pouring, but by prior mention gives the preference to immersion, is a trace of the ancient Anglican usage.

But why should we go further in this investigation concerning the action of baptism? To the unprejudiced and earnest inquirer after truth, it seems that the testimony is all on one side. All reformers, commentators and church historians of reputation admit that immersion

was the baptism of the primitive church, although some of them did not practise it because they *presumed* that something else would do as well. Now with all this testimony before us, human and divine, we *must* admit that *immersion alone* is Christian baptism. Did you ever know a man who rejected his immersion and then submitted to sprinkling or pouring? I think not. Hundreds of thousands have, however, rejected their sprinkling and pouring, and been immersed. To say the least of it, there is *doubt* about pouring or sprinkling; but there is *no* doubt about immersion. Will you, dear friend, follow the way of *doubt* rather than the way of *safety* in a matter of eternity?

Nor should you think that immersion alone on your part will make you safe for eternity. If you still retain your membership with a religious body which practises sprinkling or pouring for immersion which *you* know is unscriptural, then you are partakers with them in corrupting the gospel. "If there come any unto you," says John, "and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for *he that bid-deth him Godspeed is partaker of his evil deeds.*" (2 John 10, 11.) "COME FORTH, MY PEOPLE, OUT OF HER, THAT YE HAVE NO FELLOWSHIP WITH HER SINS." (Rev. 18:4, R. V.)

CHAPTER XIII.

THE NAME OF THE CHURCH AND ITS MEMBERS.

Names applied to the Church and its members—Church of Christ or Church of God—Disciples called Christians first at Antioch—Many denominations name themselves after some peculiar doctrine—Many, after men—Wearing names of men condemned by Paul—Wearing human names causes and perpetuates division.

The name of the Church which Christ established is not such an unimportant thing as some might suppose. Some people say that there is nothing in a name, and that hence it does not make any difference what name the church wears to which we belong. Now this is not true of human things, and why should we think it is of divine? If your name is John Smith and a fortune is left to John Jones, you will find that you will not receive it. So if the Lord has promised life eternal for Christians and we are wearing the name of some mortal like ourselves, we would better be careful lest the promised inheritance be not received by us. In speaking of the name of Christ, Peter says, "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) The Lord has named his Church and the people who belong to it, and those are the names which should be worn by the ones who are trying to follow him.

The names applied to the Church in the New Testament are several, and yet they are practically the same. Jesus said to Peter, "Upon this rock I will build my Church." (Matt. 16:18.) The Church, then, is Christ's Church, or the Church of Christ. Paul speaks of "the churches of Christ". (Rom. 16:16.) He also speaks of "the Church of God". (1 Cor. 1:2.) Other expressions concerning this divine institution are: "the Church", (Eph. 3:10); "the body, the Church", (Col. 1:18); "the body of Christ", (1 Cor. 12:27); "church of the First-born", (Heb. 12:23); "household of God", (Eph. 2:19).

The name of the individuals who belong to this Church was a matter of prophecy. More than seven hundred years before Christ was born, Isaiah said, "And thou shalt be called by a new name which the mouth of the Lord shall name." (Isa. 62:1.) What is this new name by which the people of God were to be called? It is not "saints" or "brethren", or such names, as some people imply by using such names in an official way concerning themselves, for such names are not "new", having been used by the people of God long before Christ came into the world. The inspired history says that "the disciples were called Christians first in Antioch". (Acts 11:26.) The name "Christian" was undoubtedly the "new name" by which the people of God were to be called. Some have tried to make it appear that this name was given to the disciples in derision, but there is no evidence to that effect. The name signifies just what they were—followers of Christ. That the name was recognized by the disciples themselves is evident from the language of Peter that "if any man suffer as a Christian let him not be ashamed". (1 Pet. 4:16.) The word was also used by Agrippa when he said, "Almost thou persuadest me to be a Christian." (Acts 26:28.)

It seems that almost every denomination has made a hobby of some particular notion, and has named itself after that notion. The Unitarians lay special stress on the unity of God and the inferiority of Christ, and so have adopted that name. The Universalists make a hobby of preaching that salvation is universal, in its finality at least. The Adventists wish everybody to be posted on the second advent of Christ, and so have named themselves after that event, and they preach pre-eminently on that point. The Presbyterians wish you to know that they believe in church government by a presbytery; the Methodist Episcopal, as well as the Episcopalians, would have you remember that they endorse church government by a bishop, (*episcopos* in the Greek); while the Congregationalists would have you know that they are in for church government by congregations. The Holiness people tell us about "holiness", and the Baptists tell us about "baptism". Instead of simply wearing the name Christian and treating all the doctrines alike, all these denominations, and others, have specialized on certain points of doctrine, and have built themselves up in part on these specialties. If we will simply wear the name Christian, all these doctrines which are found in the Bible will be implied. In apostolic times, candidates for admission into the Church were not called upon to confess many doctrines as is done today on identification with a denomination, but they simply confessed the name of Christ. "With the heart man believeth unto righteousness", says Paul, "and with the mouth confession is made unto salvation." (Rom. 10: 10.) If we are Christians we shall be governed by a presbytery, or eldership; and as these elders are called bishops (*episcopos*), we shall likewise believe in episcopacy. The name Christian implies baptism, for Jesus

said that he that believeth the gospel and is baptized shall be saved; so there is no use of calling ourselves Baptists. And as Christ taught holiness and his second advent, there is no use in naming ourselves after these peculiar doctrines. The name of Christ implies all that is good and scriptural, and when we confess his name, and wear his name, that certainly is sufficient.

Another great mistake many make is in calling themselves after men besides their great Leader, Christ. Some are calling themselves after Luther, Wesley, Calvin, etc., etc., and seem to think it a small matter. If the Baptists do not call themselves after the institution of baptism, then they call themselves after John the Baptist. If the latter is true, they certainly show disloyalty to Christ, the one to whom they are supposed to be joined. Would you not say, dear reader, that that woman is disloyal who, when she has been married to Smith, would take the name of Jones, a friend of the bridegroom? And yet this is the very thing those people are doing, if they call themselves after John the Baptist. John speaks of himself as "the friend of the Bridegroom", (John 3: 29), and Christ, we know, is the Bridegroom himself; so when we are married to Christ and then call ourselves after the name of the "friend of the Bridegroom" instead of after Christ, the Bridegroom himself, we are disloyal to the one to whom we are married. What will Jesus do to us for being disloyal to him in this way?

We see from the Corinthian letter what the Lord thinks of calling ourselves after even inspired men. Paul rebukes them in these words: "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of

Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius, lest any should say that I had baptized in mine own name." "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? (1 Cor. 1:11-15; 3:1-4.) If the apostle were writing to those today who are calling themselves after Luther, Wesley, etc., would he not say, "Ye are carnal"?

These human names are causing and perpetuating division among those who should be one. I once took a religious census in a neighborhood of a building of a church of Christ in a certain city, in order to know better how to carry on the work of the Lord. Some people said they were Roman Catholics; some, Lutherans; some, Adventists; some, Methodists; some, Presbyterians; etc., etc., but not a single one of the many people to whom I went said, "I am a Christian, and belong to the Church of Christ". Was it not strange that such was the case, inasmuch as all of them believed that they were Christians? Now if they were Christians, why did they not say so? If I had gone to one place and he had said, "I am a Christian, and belong to Christ's Church," and to another one and he had said the same, and to still another and he had said the same, etc., etc., I would have come to the conclusion that they were all the same and belonged to the same religious institution. When we wear these human names, we wear that which causes and perpetuates division; and when we do that which causes division, we work against the prayer of our Savior for

oneness and against the conversion of the world, for Christ shows us that the conversion of the world depends on the oneness of the disciples. (John 17:20, 21.) Can a man be saved when thus working against the prayer of his Lord, and thus against the conversion of the world?

CHAPTER XIV.

THE GOVERNMENT OF THE CHURCH.

Work of an evangelist—Identity of bishop and elder—They should not be appointed hastily—How chosen—Voting in church affairs—Qualifications and work of elders—Letters of commendation—Deacons.

The Church of Christ is an absolute monarchy with Jesus Christ as absolute King and the New Testament as his law-book. The apostles were ordained to go into all the world and preach the gospel to every creature, and they were the general overseers of the Church in the first century. Though they are dead, they are still ruling in the Church through their writings in the New Testament. In the apostolic Church there were men specially gifted of God to carry on the work. Of course the New Testament had not then been written but was only in process of composition, and so the people had to be guided in some direct way from heaven. These special gifts, which were for the purpose of convincing the people that the gospel was divine and of confirming the saints, were, however, to pass away when the New Testament would be fully written. (See 1 Cor. 13:8-12.) When the inspired men were taken away, there were left three classes of workers, besides the common members,—evangelists, elders and deacons.

It is the WORK OF AN EVANGELIST to go and proclaim the gospel to a lost world. When he has made

believers, it is his business to start them into the work of the Lord and look after them either himself or through some one else till they have men developed among them who will be able to act as overseers of the flock. "For this cause," says Paul to Titus, an evangelist, "left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I appointed thee." (Tit. 1:5.) Thus do we see that the evangelist's relation to the church is that of setting in order the things which are wanting. When bishops have been appointed, then they become the leaders of the church, and the evangelist is to go to other fields. If, however, the church gets into confusion and there is division among the elders, then it is out of order, and it naturally and scripturally falls back on the man or class of men who organized it, who is to oversee it till men are developed so that he can set it in order again. Paul's charge to the young evangelist, Timothy, (2 Tim. 4:1-8), should be read with care by all evangelists.

The words "ELDER" and "BISHOP" in the New Testament are used interchangeably, and refer to the office of overseer of a local church. Paul "sent to Ephesus, and called the *elders* of the church. And when they were come to him, he said unto them, Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you *overseers*, [*bishops*, in Revised Version] to feed the Church of God, which he hath purchased with his own blood." (Acts 20:17, 18, 28.) In writing to Titus, Paul also says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every city, as I appointed thee. . . . For the *bishop* must be blameless, as God's steward." (Tit. 1:5-7.) From these two scriptures, we see that bishops

and elders are the same,—the word “elder” referring to their age, for they were generally older men; and the word “bishop” referring to their work of overseeing. Notice from these scriptures that the New Testament had several bishops for one church, while the order among religious people today is to have several or many churches for one bishop. What a difference there is between the Church of the first century and that of the twentieth!

That our readers may further know that this account of the government of the Church in the first century is correct, we quote to you the words of Gibbon, the great infidel, in his “Decline and Fall of the Roman Empire”, chapter xv:

The societies which were instituted in the cities of the Roman Empire were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution. . . . The public functions of religion were solely intrusted to the established ministers of the church, the *bishops* and the *presbyters*; two appellations which, in their first origin, appear to have distinguished the same office and the same order of persons. The name of Presbyter was expressive of their age, or rather of their gravity and wisdom. The title of Bishop denoted their inspection over the faith and manners of the Christians who were committed to their pastoral care. In proportion to the respective numbers of the faithful, a larger or smaller number of these *episcopal presbyters* guided each infant congregation with equal authority and with united counsels.

In New Testament times, the converts to the faith sometimes met together a good while before elders were appointed over them. One of the greatest mistakes which can be made by an evangelist is to *appoint hastily* men as elders of a church. Unless they are positively sure that the men are qualified, they would better wait till men are developed, for it is much easier to get men

into this office than it is to get them out. In 1 Tim. 3 and Titus 1, Paul gives the qualifications of an elder, which should be studied closely. It is true that it is almost impossible to find a man who is qualified in every detail. But a man must be clean in life, sound in the faith, and free from the disposition to lord it over God's heritage yet firm in the right, if the church would make any progress. In speaking of deacons, Paul says, “Let these also first be proved; then let them use the office of a deacon, being found blameless.” (1 Tim. 3:10.) This shows that the elders and deacons should be tried in this work, before they are permanently appointed to these offices. Many a church has been ruined by hastily appointing men as leaders who have not been tried. It is better for a church to go for years without men specially set apart as bishops, and then put in the right men, than it is to put in the wrong men soon after the brethren begin to meet together.

The *way in which men are chosen for office* in the church is different among the religious people today from what it was in the days of the apostles. Now they vote on a man for an office, but there is no evidence in the New Testament that such was the practice among the early Christians. Some, however, contend that the casting of lots, such as that by which Matthias was chosen to take the place of Judas, was voting. But it is evident, from what little is said in the Bible on the subject of lots, that the whole matter was an affair of chance, and was practised by other nations as well as the Hebrew, the people thinking that in this way they could find the will of their gods concerning the things they desired. The men in the ship who cast lots to find who was the guilty one on whose account God had brought the storm on them, certainly did not vote that Jonah was the guilty

one, for they knew nothing of him. It was entirely a matter of chance, and God used it to accomplish his purpose. Solomon says, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. 16:33.) This shows us that when lots were cast among the Jews the disposing of them was done by the Lord, when he pleased at least; while we know that voting is directed entirely by man.

Besides this, the voting on men for office in the church is the poorest way possible to get in a scriptural man. There are in every church of any size many people, especially among the young, who know little about the Word of God, and thus little about the kind of man who should be in office. To permit young converts who know not the Bible to have much say as to who shall be the spiritual guides of the church, is to adopt a principle which will sooner or later destroy the church. Many a man is pleasant and jovial and a great favorite with the young people, who has no more qualifications for the office of bishop than many men of the world; and yet all the young people would vote for that man because they like him.

But how shall men be chosen as officers of the church? The example in Acts where they chose the seven men to serve the people with food, is an example to us. The apostles said, "Wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." (Acts 6:3.) This language would indicate that they were to look out from among themselves in a private way men who had the qualifications described by the apostles. The full details of this are not given, but it is reasonable to suppose that the leading brethren are the ones who took this in hand. There is no evidence at all

that these men were voted on. Men can be chosen to office without voting, and yet at the same time everybody have a scriptural say in the matter. The leaders in the church, perhaps it is an evangelist in a place where the church has not yet been set in order, can go among the people privately and get their views as to who would be the best men to serve as officers of the church. When they have gotten the judgment of all the prominent brethren, then these men can be put forward and the question asked whether there are any scriptural reasons why they should not serve as officers of the church. Any member then has a right to bring up a scriptural objection against the candidates, and if there are no real biblical objections, then these men have certainly been chosen in a scriptural way.

It is not scriptural to elect officers or do anything else in the church by vote. The kingdom of Christ is an absolute monarchy and all should be done by Christ's authority. When you vote men into office, characters may be put in who have few qualifications. When a church votes as to whether it will do certain things or not, or adopt certain policies, things may be done which are directly contrary to the Scriptures, for the worldly-minded Christians may outnumber the spiritually-minded. No doubt it was through voting that most of the departures have crept into the Church in the course of the centuries. When elders have been appointed over a church and they have some important move to make in behalf of the church, they should consider thoroughly, in private first, what they intend to do that no mistake may be made, and then they should ask the church if there is any scriptural reason why they should not go forward in the proposed work. In this way all have a say concerning the scripturalness of a proposed move.

Some people think that in this matter of appointing men to serve as officers of a church, *hands should be laid on them*; but this would be exceedingly hard to prove to be a scriptural practice from the Bible. It is true that hands were laid on Paul and Barnabas at Antioch when the Lord commanded the church to set apart these men to the work whereunto He had called them. This was a special call from the Lord to a certain work, and is not applicable to preachers generally. Besides this, Paul had been preaching for years before hands were laid on him at Antioch, which shows that this was not to set him apart to the ministry, for he had been in that for years.

It is also true that hands were laid on the seven men appointed to serve tables, but there is no evidence that that was done to induct them into office. We must ever remember that in apostolic times hands were laid on people to bestow the gifts of the Spirit. It seems that very many in apostolic days received these gifts. While it is true that the text says that these seven men were already filled with the Spirit, that does not signify that they had every gift of the Spirit. Timothy had hands laid on him twice, by Paul and by the presbytery, and yet neither time was it for the purpose of setting him apart as an evangelist, but of bestowing some gift. (See 1 Tim. 4:14; 2 Tim. 1:5.) It is sometimes argued that the command of Paul to Timothy to "lay hands hastily on no man, neither be partaker of other men's sins", (1 Tim. 5:22), shows that men were ordained by the laying on of hands; but the connection shows that Paul is speaking of receiving accusation against elders, and he is warning Timothy not to be hasty in excluding people, and then it should be upon good testimony, neither to be so tardy in attending to such matters that he is a partaker with an unrighteous character in his evil conduct.

In the other instances where the appointment to office is mentioned in the New Testament, no intimation is given that hands were laid on them. Concerning Paul and Barnabas it is said that "when they had appointed elders for them in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." (Acts 13:23, R. V.) Paul left Titus in Crete to "appoint elders in every city." There is no intimation in either of these cases that hands were laid on these elders.

The *qualifications and work of the elders* of the churches are given in 1 Timothy 3d chapter and Titus 1st chapter. The bishops should see that the sick and poor are taken care of. When the contribution was sent to Jerusalem to help the poor there, it was sent "to the elders by the hand of Barnabas and Saul", (Acts 11:30), by whom it was probably handed to the deacons to distribute to the needy. One thing brought out prominently in the New Testament is that the apostolic disciples took a great interest in their poor. Every church today should make inquiry each Lord's day morning as to whether there are any poor or sick among them; and if there are, they should look after them. And privately, not simply the elders but, every Christian should take an interest in the poor and needy of the church.

The bishops are chosen to be our spiritual guides, and they should take a special interest in looking after the spiritually weak ones in the church, trying to strengthen them. Too many elders neglect this work which the Lord has appointed for them to do. But this work of looking after people who are sick spiritually falls upon all as well as the elders. "Brethren," says Paul, "if a man be overtaken in a fault, *ye who are spiritual*

restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted."

One of the important features about overseeing a flock is to develop it for future work. Not only should an elder himself teach, but he should see to it that others are developed as teachers to lead the flock in the future. Many a church has died because an elder gets the idea he should do it all, and he neglects or refuses to develop younger men to take his place. The bishops should be having the younger men read and pray and exhort and teach in the public assembly so that not only elders but preachers may be developed to take the place of the older ones. The good school teacher is the one who can get the pupils to do the work, and the good overseer of a church is not the one who does it all himself but who puts others into the work and sees that they are scriptural and busy in the work of the Lord.

A very important work of an overseer is to guard the flock and keep out everything that would hinder its growth or peace. No church should permit a man to preach for it who it is not fully satisfied is sound in the faith and in morals. A man who may be a hobbyist should be prevented from advocating his peculiar notions among the brethren, and if possible should be avoided altogether.

It seems that the apostolic Christians used freely *letters of commendation*. Says Paul, "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" The Church of Christ of the first century used letters of commendation to keep themselves from being imposed on and to give due respect to a brother, and the same should be used today. If there is any doubt about a preacher, the elders should ask him

to bring them a letter of commendation from his home church. When one Christian moves to another district, he should take with him a letter of commendation to the brethren in that community. A letter, however, carried around in the pocket for months and years, amounts to nothing, for the brethren from whom one comes know nothing perhaps of the life of the man after he received his letter. No man should be given a letter of commendation unless he is worthy. Sometimes, in order to settle (?) a church difficulty, a church will give people letters of commendation and let them go. These same people may get into another church on the strength of those letters and may cause trouble there too. Such has been the case in many instances. Those who give a letter of commendation to an unworthy character are mistreating their sister churches. Lying in church letters is just as bad as anywhere else.

The elders who devote much time to the work of the Lord and are poor in the things of this world, and the evangelists who preach the gospel, should be helped by the church. How happy it would make an elder if the brethren would help him in the work by bringing to him the necessities of life, so that he could spend more time in the work of the Lord! The expression of Peter that the elders should not serve for "filthy lucre's sake", shows that some of them at least must have received some support in apostolic days. "The Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:14.) This does not mean that they should be starved by the brethren.

The elders and the rest of the church should be bound together with the cord of love. The elders should not act as "lords over God's heritage", but be "ensamples to the flock", (1 Pet. 5:3), and the flock should respect and

obey the elders. "Know them", says Paul, "which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." (1 Thess. 5:12, 13.) Again says Paul, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (1 Tim. 5:17.) When the elders come to realize that they must answer for the souls given into their hands, they will take a greater interest in looking after them. Paul says to the brethren, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account that they may do it with joy, and not with grief; for that is unprofitable for you." (Heb. 13:17.)

The DEACONS likewise are officers, acting under the elders, and may be called the special temporal servants of the church, inasmuch as the very word "deacon" means "servant". Their qualifications are given in 1 Tim. 3, and while their work is not definitely outlined it has always been considered that of looking after the temporal affairs of the church.

Besides these three classes of men,—evangelists, elders, and deacons,—there were no others in the Church which Christ established, except the inspired leaders who passed away. Today we have bishops ruling many churches, arch-bishops, cardinals, etc., etc., all of which are unknown to the New Testament. We do not even read about "the pastor" in the apostolic Church. The pastor practically rules the church today, and all the other officers are figure-heads. Among hundreds of churches which claim to be apostolic, the pastor has usurped the work and authority which belong to the bishops. These pastors have furthermore sacrilegiously taken to them-

selves the title, "Reverend", a word which is found only once in the Bible, (Psa. 111:9), and then it is applied to God, "Holy and reverend is his name." The government of the Church of the New Testament was a model of simplicity, and any departure from it is condemned by the Lord.

CHAPTER XV.

THE DISCIPLINE OF THE CHURCH.

Some are opposed to discipline but Scriptures teach it—
 What things merit discipline—Neglect of discipline works
 evil on evil-doer himself; on the church in morals, doc-
 trine and spirit; and on the world—All subject to disci-
 pline, evangelists, common members, and elders—One
 hindrance to exercising discipline—It should be exer-
 cised with care.

The exercising of discipline upon unruly members is essential to the purity and advancement of the church, and yet it is a work to which little attention is given in these days. Sometimes we find MEMBERS WHO ARE OPPOSED TO THE EXCLUDING OF A PERSON FROM THE CHURCH, no matter what kind of a life he is living. They argue that a man excludes himself when he does wrong, and that that is sufficient. Paul says, "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." (2 Thess. 3:14, 15.) It is argued that this language could not refer to the exercising of discipline, for the apostle says that we should not treat him as an enemy, but admonish him as a brother. Now, if a man was excluded from the church, would not the same language apply to him? He is still our fallen brother, and we should try to save him by getting him

to return to the Shepherd and Bishop of his soul. It is further argued that in the parable of the tares Jesus says, "Let them both grow together until the harvest", meaning that the wicked and righteous should be permitted to be together till the end. If Jesus had said that the field is the church, then there would be something in this; but inasmuch as he says that "the field is the world", (Matt. 13:38), their proof-text falls to the ground.

But there is language concerning the excommunication of unruly members about which there can not be the least possible shadow of a doubt. In speaking about the fornicator which was in the Corinthian church, Paul says, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. . . Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5:4-6.) This work was to be done when they were "gathered together",—in other words, in the public assembly. The expression "to deliver such an one unto Satan" can mean nothing else than to excommunicate him. And all this was to be done "in the name of our Lord Jesus". Language could not teach more clearly than do these scriptures that the one who is disgracing the cause of Christ by his life should be excluded from the fellowship of the church.

The question as to WHAT THINGS A MAN MUST DO TO MERIT EXCLUSION, puzzles some; and it is true that it is sometimes hard to make the decision. When a man is teaching heresy,—something which is contrary to the Word of God,—he should be shown his error; and if he continues to teach his unscriptural doctrines he should be excluded. When a

man, too, is doing those things which are bringing open reproach upon the cause, he should be reprov'd, and if he refuses to repent we must show to the world that we do not approve of such actions, by excluding him. Many times people are leading tolerably good moral lives, and yet they never come to the worship of God nor show that they have any interest in it. Should they be excluded? When a man is able to come to the house of God and does not for a year or two, although he has been exhorted to do so, to say the least of it he is not a member and his name should be taken from the church record. All institutions that would make a show of being organizations, must have some definite outlines to them. If a man refuses to attend a lodge and does not pay his dues, he is stricken from the organization. To refuse or neglect to attend the assembly on the first day of the week, month after month, is to walk disorderly, inasmuch as the apostle has commanded us to forsake it not, and those who do such things should be excluded from the church. The Greek Church practised weekly communion till the seventh century, and those who carelessly missed three weeks in succession were excluded from the church. People should be taught that it is no trivial thing lightly to stay away from the worship of God.

THE FAILURE TO EXERCISE DISCIPLINE AS GOD COMMANDS RESULTS IN EVIL TO THE EVIL-DOER HIMSELF, TO THE CHURCH AS A WHOLE, AND TO THE WORLD, and the exercising of it results in good. *The man who does that which is reproaching the church, and yet who is still retained as a member, is receiving an injury from the church.* Many people seem to think that as long as their name is on a church-record they are all right. Now everybody should

know that a church-record is nothing but a list of the names of the members of the church, and, because of the weakness of the human memory, is necessary where a church is large. There is many a name in a church-record which is not in the Lamb's Book of life. Many people wish their names kept on a church-record no matter how far back in the world they are, so that when they die it can be said that they belonged to church. There are some ungodly Christians and backsliders who have respect enough for the church to tell you to take their names off, inasmuch as they are not doing right; but, on the other hand, there are some who will get mad, no matter how bad they are living. The sooner the church gets rid of the latter class especially, the better it will be for it. When a man is reproaching the cause of Christ by his life and will not repent, it is the business of the church to exclude him, and thus show him and the world that his actions are not in harmony with the Christian profession.

Many ungodly Christians and backsliders do not realize where they are and it is exclusion alone which will bring them to their senses. When they find that they are no longer in the church and are not in communion with the saints of God, they are apt to stop and think; and in many instances they have repented and returned to the church; whereas if they had been permitted to go on in their ungodly course, they never would have done any better. That is what the apostle refers to when he says they should be delivered to Satan for the destruction of the flesh "that the spirit may be saved in the day of the Lord Jesus". If there is anything in such people they will realize where they are and come back, and their spirits will be saved in the day of the Lord Jesus. When a church fails to excommunicate an unruly member it

wrongs the evil-doer and is to a certain extent a participant with him.

By the neglect of discipline, a church not only wrongs the corrupt person, but *it wrongs itself as 'a whole, in morals, in doctrine, and in spirit.* Nothing will overthrow an organization sooner than for it to tolerate in its bosom principles which are repugnant to its constitution. Paul gives as a reason that they should exclude the fornicator in the Corinthian church that "a little leaven leaveneth the whole lump". What a great principle is expressed here in these few words! If a church tolerates one dancer in its midst, soon others will think that it certainly is not wrong to dance, or else such a person would have been excluded. Others fall into line in the ungodliness and soon the whole church is corrupted. One rotten apple can soon corrupt a whole barrel, and so one evil character tolerated in a church can soon corrupt much of the membership. "One sinner destroyeth much good." If a man has blood poisoning in a finger, and sees that it is spreading into his arm and thence into his whole body, he does not defer for a moment the amputation of that finger, lest the whole body should be destroyed. Many churches today are spiritually dead because they have failed to amputate ungodly members. "Know ye not that a little leaven leaveneth the whole lump?" Are we that class of people who Paul says are ever learning and never able to come to a knowledge of the truth?

This lack of discipline not only affects in an evil way the morals of the Church but likewise the doctrine of the church. A church which will tolerate a little heresy will soon have a great deal. "A little leaven leaveneth the whole lump." The Roman Catholic Church has been able to retain its integrity through the centuries only by

excommunicating those who would not submit to its principles. If it had tolerated Luther, Calvin, Zwingle, etc., in its bosom, it would have gone to pieces long ago. The "Modernism" which the present pope has condemned will not do their church half the mischief on the outside that it will on the inside of its fold. History confirms this principle of Paul that "a little leaven leaveneth the whole lump". When a local church finds members who are teaching heresy, it should reprove the heretic; and if he will not cease his divisive teaching he should be promptly excluded. Many a church has been destroyed or has left the simplicity in Christ because it failed to exercise discipline as the Lord commands.

Besides corrupting a church, a lack of discipline discourages those in it who are trying to do right. A preacher dislikes to go to a church to hold a meeting where there are many backsliders connected with it. The stedfast ones are continually looking at those who are not doing their duty, and saying, "Oh, if we could only get all the members to do their duty, what a nice church we should have!" They are continually pining about those connected with the church who they ought to know are reprobates before God. A church where half the names on the church-record are backsliders does not know upon whom to depend and hence it cannot do much. Sometimes the main members of a church do not know who are members and who are not, respecting many individuals at least. "These things ought not so to be."

Suppose for a moment, that here is a church, which exercises discipline as God commands, and see what effect it has on those who are trying to do right. Instead of a record having a hundred and fifty names enrolled, it now has fifty; but they are all faithful and trying to

do right. I would, dear reader, rather be identified with a church with only ten enrolled who are present each Lord's day and are living right, than I would to be identified with a church whose record shows a hundred names, a majority of whom are worldly and ungodly. When we have the few, we know whom to depend on, and are not continually pining because many backsliders are not doing their duty. When one is absent from the worship, we should find out immediately where he is. If he is sick, he may need our attention; and we should see to it that he does not suffer. If he is simply careless, we shall find that out immediately, and should exhort him to be present the next Lord's day that he may with us be edified. If a member thus strays away indifferently, we should all show a great interest in him and make it hard for him to slip back into the world. How often can it be truly said that a member has strayed away from the worship of God week after week and month after month, and he has gone back into the world without much, in many instances without anything, being said to him! Perhaps one reason of this is that there is such a general mix-up of earnest Christians and backsliders that we think the work of restoring all the indifferent ones is too great. When we find out that a man is not interested and will not be saved, then we should cast him aside and not permit him to drag the church down. All institutions that make a success are those that have definite outlines to them, and churches are no exception to that rule. An army of ten thousand men where half of them are deserters and many of them are traitors, can not do as much as a company of a hundred men who are all faithful to their standard and willing to fight. Let the church get rid of the deserters and traitors and

it will accomplish far more under the blood-stained banner of King Jesus.

Not only upon the ungodly Christian and the church itself do *we work an evil* when we fail to exercise discipline, but *likewise upon the world*, for the man in sin measures the whole church by some of the evil characters connected with it. The hypocrites in the church are continually a stumbling stone to many on the outside. Of course it is sometimes impossible to get sufficient testimony to exclude a man, but if the church would exclude all those against whom it can get ample testimony, it would justify itself to a great extent before the world. Christians are supposed to lead men to Christ by the righteous lives which they live, but when they are leading men away from him by their unrighteous deeds they should be put out of the communion of saints. Oftentimes, too, a church is reproached for not taking care of its poor, when the truth is that those poor have been backsliders for years. If the church were rid of all such, then it could not be reproached for something which in reality it is not supposed to do. If the church will exercise discipline on ungodly members, it will be better respected by the world.

Any system or theory of civil government which leaves any class in that government exempt from discipline is certainly not a perfect system, at least for the benefit of man. Every officer in our government, from the justice of the peace in a village to the president of the whole United States, is subject to discipline. So every theory of church government which leaves any class of men in the Church exempt from discipline is imperfect and not from God. ALL WHO BELONG TO THE CHURCH ARE SUBJECT TO DISCIPLINE. All the unofficial members of a local church are subject to

the elders, and these elders are proper ones to hear the charges against any of them. Evangelists who are members of a local church, and are not officers, are subject to the elders just the same as the other unofficial members of the church. A church through its elders gives at first recommendations to a young man who wishes to work as an evangelist among the churches. When such a character becomes unworthy by reason of his moral character, or his heretical teaching, then they should withdraw their recommendations. If a preacher has not been conducting himself in the right way while away from his home church, charges can be brought against him where he holds membership. In this way an evangelist who does not happen to be an elder is subject to discipline by the elders of the church where he belongs. In this way the church can put a stop, to a great extent, to preaching by unworthy characters, and can keep the churches from being imposed upon.

But suppose elders of a church are considered unfit for the position by many in the church, how is the case to be handled? We are glad that in many instances where there is much dissatisfaction with an officer, for the peace of the church, he will step aside, believing thereby he can accomplish more for the Master. But do the Scriptures teach that an elder should be tried by those only in that local church? Although Paul says in 1 Cor. 6:5, "What, cannot there be found among you one wise man who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers?"—still we can not infer from this that elders must be tried by members of that particular church. In the first place, the apostle is not using the word "you" in the sense of "Christians at Corinth only," but is using the word in the sense of "saints" in opposi-

tion to "worldlings". He is not showing that such a difficulty should be settled by Christians *at Corinth only*, but that such a difficulty should be settled by *Christians only*. In this case, those Christians happened to be at Corinth; but this is incidental, and Paul would have used exactly the same language if he had been writing this chapter to Christians *in general*. If Christians had been called from another church to settle even this private difficulty, the same language would have been used. In the second place, *Paul is talking about private differences among brethren, not about public church government or discipline*. He is talking about the settling of a difficulty between two brethren in the church, not about the trying of a leader in that church. There is no connection at all between this case at Corinth and the trying of an elder of a church.

The doctrine, that an elder is to be tried *only* by those within the church of which he is a leader, is condemnable for two reasons: (1), it will not work; (2), there is not an iota of scripture for such a procedure. Let us notice these reasons a little more in detail.

Suppose a church had only one elder, and serious charges should be made against that man, what would the church do? Oftentimes a church is small, and there is perhaps only one qualified man in it for the position, at least only one who has been put in. This leader now does wrong, or at least there are charges that he has, since he became an elder, and when serious charges are brought against him he utterly refuses to hear them. He says that no one in that church has any right to hear charges against him, that if they did have the right they would probably be partial, and declares that he will not be tried by any man or set of men under him. This is what a self-willed man would say who is determined to

rule or ruin. The church, then, is perfectly helpless, and must be governed by this reprobate, or leave him in possession. This theory of church government, which says elders should be tried *only* by members of that local church, practically leaves an elder free from church discipline in a case of this kind, and any theory of church government which leaves any class of men in it exempt from discipline is imperfect and not from God.

But suppose a church had two elders, and one or both should have serious charges made against them, how then would one or both be tried? If both were under charges, then they could not be tried by another elder in that church, for there would be no other. If one was under charges and the other was not, and there would be put forth the proposition to try the accused elder by the other, trouble would certainly arise. The elder under charges could justly say that there is no scripture at all for being tried by the other elder; or he could likewise justly say the other elder was already prejudiced, or was likely to be, and that he did not propose to be tried by a system for which there was not a scripture, and by a man who was likely to be prejudiced. There certainly would be much truth in the objection to a trial by another elder on the ground of *partiality*, for in most instances of this kind the members very soon make up their minds as to guilt. Thus this theory, that an elder under charges should be tried by those in that local church *only*, would fail if there were only two elders, and thus this accused elder would be exempt from trial. Such a system is not God's, for it is imperfect.

But suppose that a church had three or more elders, could one or all of them be tried in that local church if charges were made against them? Suppose that charges were preferred against all these elders, there

would then be no elders by which they could be tried. If the same charges were preferred against two, and it was proposed they be tried by the other one, these two would probably think that because they were more in number than the other they constituted the church (as was true in a case I could mention), and could do as they pleased. Or, if only one was under charges and the proposition was made to try him before the other elders, he would say, in probably nine such cases out of ten, that they would be prejudiced and would not give him an impartial hearing. As in the governments of men every accused man is allowed an impartial jury, so in the government of the church this accused elder would say there is some doubt about the impartiality of any one in that church, and so with good reason would say he would not be tried by any of them. Now these suppositions are not fanciful, and if any one doubts that such objections would be made by a self-willed elder let him try to have a trial according to his theory. The simple truth is that this doctrine that an elder should be tried by other elders or members in that church *only*, is a doctrine which will not work, and thus it practically leaves accused elders in a church exempt from discipline. Now any theory of church government which leaves any class of persons in the church exempt from discipline, is not from God; hence, it is evident that *this* theory is not from God.

Not only is this theory that an elder should be tried only by other elders or members in the same church, so unfortunate as to be inefficient, having against it the common doctrine in law that a man has a right to be tried by an impartial jury; but it is much more unfortunate in not having an iota of scripture in its favor. This

is a very distressing state of affairs for a theory which claims to be apostolic.

Let us now consider the practical way and the scriptural way of trying elders. As we have just seen, a self-willed accused elder would refuse to be tried by any other elder, or elders, or any other member in that local church, principally on the ground that he would probably not get an impartial hearing. The natural thing, then, to do would be to look on the outside of that local church for some Christians who would not likely be prejudiced. Perhaps those bringing the charges and the one against whom the charge is brought would agree concerning some one brother whom they both considered would be impartial in such matters. Or, the accused could choose one, and accusers could choose one, and these two could choose a third, which three would constitute the judges who were to decide from the evidence whether the accusations against the accused elder were sustained or not. Now in looking for three Christian men on the outside of the local church to act as judges in this matter, would it not be natural to choose those whom we think had the best knowledge of the scriptures and the most experience in church affairs? To whom could we go better than to those who have given their lives to the study of the Bible and to the preaching of the Word? Hence, the natural way in which this trial would be conducted would be to call for evangelists outside of the local church to hear the charges against an accused elder in that church. Even if there were no details of scripture at all for this procedure, it seems that it would be best. At least the accused elder could not say he was not getting an impartial hearing, when he himself would have as much say as any one else in saying who should be judges. The trial of an elder in

this way throws all his objections in the background, and if he refuses to be tried in this way it is evident that he is determined *not* to be tried. The trial should then proceed without him. No one can think of a method of trying elders which would be more fair, simple and scriptural than this. If there were no intimations in the Scriptures as to how elders should be tried, this would be the most natural.

That this procedure is only the details of a general principle in the Scriptures, is evident from 1 Tim. 5:19. Paul there says, "Against an elder receive not an accusation, except at the mouth of two or three witnesses." This scripture clearly shows that evangelists were the ones who heard charges against elders. Some have tried to break the force of this by saying the word "elder" here simply refers to old men, not to official elders. But this explanation does not alter the case, for the official elders were called *elders* because of their age, and hence it would still apply to them. This subterfuge gets the objectors into trouble, too, for then they would have the old men of a church being taken out from the hands of official elders in matters of discipline and being tried by evangelists outside that church—*this use of an evangelist on the outside of a particular church in such matters being the very thing some oppose as unscriptural.*

An incidental thought is suggested here. An evangelist is the one who bands disciples together in the first place, and according to Titus 1:5 he is the one to set them in order and appoint elders in the churches. In other words, before a church is set in order in the first place, it is in the hands of an evangelist. Is it not natural to suppose that when it gets out of order again, when its eldership is divided, that it should be thrown back on the evangelist again? Sometimes there is division among the

elders of a church. The church then is certainly in disorder. About the best thing to do under such circumstances is to have the elders give up their office, if they will, and place the church in the hands of some evangelist as near as possible at hand, till such time as other elders can be developed and appointed. I have seen this done with satisfactory results. This is scriptural, for as the church is in the hands of an evangelist when it is out of order in the first place, or at least before it is put in order, there is every reason to conclude he is the one to look after it when it is out of order afterward. If it does not fall on him it falls on no one, hence those disciples are in a state of anarchy.

We have thus considered two theories how elders should be tried. The theory which says an accused elder should be tried by other elders or members in the same local church is, as we have seen, a theory which will not work *in probably one case out of ten*, thus leaving elders practically exempt from discipline in this world; and a theory, moreover, which *has not a scrap of scripture in its favor*. The second position we have considered is that the natural way to try them is to call for some one outside that particular church, inasmuch as those in it would likely be prejudiced, or at least would be considered so by the accused; and that the Scriptures endorse this procedure by the language in 1 Tim. 5:19. Thus the former theory is neither practical nor scriptural, while the latter is both practical and scriptural.

CHURCH TRIALS AND DIFFICULTIES ARE LIKE FAMILY TROUBLES,—THEY SHOULD BE KEPT INSIDE THE CIRCLE. If outsiders attend a church trial, it should be respectfully announced that these matters concern only those in the Church and that all others will please retire. If there are difficulties

in the church, they should not be talked about with outsiders. Church troubles bring the divine institution into disrepute before the enemies of Christ, and hence they should be made no more public than necessary. Besides, church troubles like family difficulties are often settled; and then it is not encouraging to realize that the world knows all about our petty strifes.

ONE HINDRANCE TO THE EXERCISING OF DISCIPLINE IS THE GREATER LOVE WHICH MANY PEOPLE HAVE FOR THEIR KINFOLKS THAN FOR THE PURITY OF THE CHURCH. Sometimes in a church where there are those who are day by day bringing reproach upon the name of Christ by their evil actions, there are found friends or relatives who oppose vehemently their exclusion, although they know that the ungodly ones are disgracing the church. Sometimes there are bishops who refuse to exercise discipline because some of their relatives, perhaps their own children, are among those who will have to be put out of the communion of the church. I have but one sentence concerning those who will act in this way. When any one opposes the proper exercise of discipline because he thinks some of his kinfolks will be touched; or an elder neglects or refuses to do the work, or at least to permit and urge it to be done,—he is not worthy of the name Christian. It shows that he loves his flesh and blood more than he loves the Lord. Jesus says that he that loveth father or mother, son or daughter, etc., more than him, is not worthy of him. How can such hope to be accepted of Christ in the last day?

THIS MATTER OF DISCIPLINE IS ONE WHICH SHOULD BE EXERCISED WITH CARE. To rush in and exclude people without notifying them would be as unscriptural as to neglect it altogether. It

might be well for the elders of the church to get together and look over the church-record. They can talk together about those who are bringing reproach upon the church or who never come, and then can decide what is the best to be done. One may be able to have more influence over certain ones than another, and this is the one who should be sent to try to restore the evil-doer and to warn him of what will happen if he does not change his life. Of course, a man can not be withdrawn from unless testimony can be produced against him. A proceeding of this kind is similar to trials in our civil courts, and hence reliable testimony must be produced. Sometimes you may be satisfied that a certain person is committing sin, and yet the nature of the case may be such that you can not get the testimony against him. All that you can do in such circumstances is to wait till further developments are made. No matter how much a community may be stirred on the matter and how much clamor there may be in the church to withdraw from the man, you can not do anything till you have the positive testimony. The way to close the mouths is to ask the clamorers to produce the positive testimony. That there may be no misunderstanding nor subsequent misrepresentation, it is well that the charges be written out and handed to the accused. If, after a proper length of time, the accused does not signify in some way that he intends to do better, or if he says that he will do better but persistently goes on in the sinful life, his name should be publicly read, and it should be stated that the church does not approve of the way he is living, and that it no longer regards him as a member of that church. Then there should be offered a fervent prayer for the erring one.

By exercising discipline on ungodly and backsliding Christians, the disobedient one himself may be saved; the

church will be able to stop immorality and worldliness among its members, and to nip heresy in the bud; members of the church will know whom to depend upon, and thus will be encouraged for the work; and the Church as a whole will be honored by the world for living up to its profession.

CHAPTER XVI.

THE WORK OF THE CHURCH.

Looking after temporal welfare of Christians—Spreading of gospel by evangelists—By all others—Woman's public work in the church—Under plea of "larger work" the simplicity of the apostolic church is departed from.

Christ established his Church on the earth to accomplish a great work,—to save from sin those who are lost therein. But besides this great work of the Church, there is the incidental and yet **IMPORTANT WORK OF LOOKING AFTER THE TEMPORAL WELFARE OF MEN.** Christ has ordained that his Church shall take care of its poor and sick, and help even those who are not members of it. If there is a thought brought out clearly in the New Testament, it is that the followers of Jesus should lend a helping hand to those who need them. In the parable of the Good Samaritan, Christ teaches that we should be a neighbor, not simply to the man whose land joins our land, or whose house is next to ours, but that we should be a neighbor to any man who needs us. The story of Dorcas, (Acts 9: 36-43), tells of an unselfish woman whose example is worthy of imitation by all. While living, she spent her time helping the poor; and after she died, "all the widows stood by weeping, and showing the coats and garments which Dorcas made, while she was with them". If Christian men and women would spend less time in trying to make themselves beautiful before men, and would

use more time in imitating the earnest, humble Dorcas, it would be better for them in time and eternity, and the world would think more of the Christian religion than it does. When the brethren in Antioch learned that there was a famine in Judea, "the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea; which also they did, sending it to the elders by the hand of Barnabas and Saul". (Acts 11: 29, 30.) The brethren in Corinth, too, sent of their means for the poor saints in Jerusalem. (2 Cor. 8, 9 chaps.) "As we have therefore opportunity," said Paul, "let us do good unto all men, especially unto those who are of the household of faith." (Gal. 6: 10.) The simple truth is that the New Testament abounds in teaching on our duty to the poor. The early Christians were so diligent in carrying out the teaching of their Lord in this respect that when they were scattered among the Romans their regard for one another was such as to bring forth the comment, "See how these Christians love one another!" There is no better way today for Christians to recommend the gospel to the untaught people about them than to take care of their own poor and sick, and to do good likewise to others who are needy.

Important and necessary though this work be of taking care of the poor and sick, still this is only an incidental task,—a task, however, which if rightly performed may open the hearts of the people to the word of the kingdom. **THE SPREAD OF THE GOSPEL IS THE GREAT WORK WHICH LIES BEFORE THE CHURCH.** *The Lord has ordained that evangelists be appointed to carry forward this work of the kingdom.* The duty of these men is to strengthen the disciples and to preach the gospel to those who have not heard it or have not obeyed it. The work of an evangelist who

preaches the gospel just as it is written, is a difficult one, as can be attested by those who are engaged in it, and as can be seen by Paul's charge to Timothy, a young evangelist, "I charge thee, therefore, . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine: For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:1-5.)

Paul was not only an apostle, sent from heaven, but he was an evangelist in that he made known the glad tidings of salvation. While Paul was engaged in this work, he toiled with his own hands in some places, that he might be an example to the disciples. He taught the Christians, however, that while he was preaching the gospel he had the right, according to the word of the Lord, to be supported by the other Christians. "Do ye not know," said he, in comparing the support of God's ministers under the Old Covenant with the same under the New, "that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (See 1 Cor. 9:1-19.) Here we see the duty of the disciples to support those who are giving their time to the preaching of the Word.

There seems to be a great difference between the proclaimers of the gospel in New Testament times and preachers generally today. The support of the preachers then was a matter of giving and receiving and now it

is a matter of paying and being paid. Paul said, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my necessity." (Phil. 4:15, 16.) In these days of merchandise, preachers demand a stipulated salary, generally written in black and white, and they will not preach unless they have good reason to think they will receive what they demand. In other words, these characters are hirelings and preach for a living just like a man practises law, medicine, or anything else for a livelihood; and if they can not receive as much money as they desire, they often go into some other work. Many of these men are certainly preaching for the money there is in it, for many of them are making more at that than they can make at anything else; and just as soon as they can make more money in some secular business, they leave the ministry. If an evangelist can not make a livelihood by giving all his time to the preaching of the Word, he should, like Paul, work with his hands and give what time he can to the spreading of the gospel.

Often we see disciples who say that if a man has the ability to preach the gospel, he should do it; and if he doesn't, the Lord will condemn him in the last day. And yet those same men will stay home and add acre to acre and house to house and do very little toward the support of that man who is making such sacrifices to spread the gospel. Many men worth thousands of dollars are putting half a dollar into the treasury each Lord's day, when if they were giving as much as most of the evangelists, they would be giving five dollars each week. Covetousness is as much idolatry now as it was in Paul's

day, and it is as true now as it ever was that no idolater hath any inheritance in the kingdom of God and Christ.

But this work of spreading the gospel falls on every Christian as well as the evangelist. If we can not ourselves go out into the new fields, we can support those who are going out, and thus we can be partakers with them in the good work. Every elder and deacon in the Church, and in fact every other Christian in the Church, should be a preacher of the gospel. Of course, we can not all get into the pulpit and preach the gospel, (the Lord does not expect that of every one), but we can all tell in private the story of Jesus. The example of the early Christians should be a model for us. When they were scattered abroad by reason of the persecution of Saul, they "went everywhere preaching the word". (Acts 8:4.) They did not stop to go to college a few years, but they went out to tell what they knew of the Lord; and the result was that in a little time the gospel was preached to thousands.

Every Christian should be a missionary society, trying to convert some one else. We should not delegate to others work which we all should be engaged in. Much of the work which is done for Christ is done privately, and this is work which every Christian can and should do. Every man who is saved should try to save some one else. We should be thinking of our friends and relatives, and should be trying to say something, or to slip into their hands some good literature, which will open their eyes to the simplicity in Christ. The best way to hinder ourselves from falling back into the world is to keep ourselves busy in the work of the Lord.

Woman's work in the church has been a matter of much discussion in the religious world. Some denominations have women preachers and give to them almost

the same privileges as to the men, while others do not permit women to take any part at all in public exercises. These are the two extremes on the subject. There are three scriptures bearing directly on this matter, and the trouble lies in not permitting one passage to modify another. "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." (1 Tim. 2: 11, 12.) "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." (1 Cor. 14: 34, 35.) "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is all one as if she were shaven." (1 Cor. 11: 5.)

Upon the face of them, these verses show that a woman must not be a public leader of the church. There is no getting away from this fact. Those who permit women to preach or act as pastor are certainly resting under the condemnation of these scriptures. Nor can these verses be taken in an unlimited sense and made to mean that a woman must not take any part at all, for such a position makes the first two verses contradict the last, which shows that the women took some part in the exercises in the apostolic Church. This last verse certainly shows that women participated in public services, for it speaks of their praying or prophesying with their heads covered or uncovered. This could not refer to private, for then you would have the apostle teaching the ridiculous doctrine that a woman even if alone would have to cover her head when she prayed to God. Paul can not mean in the first two scriptures that women must

not speak nor teach at all in the public assembly, for the last scripture shows that he regulated women when they did pray and prophesy in the presence of men. (This regulation of the covering, however, seems not to have been intended for the churches generally, for Paul says, "But if any man seem to be contentious, we have no such custom, neither the churches of God." 1 Cor. 11:16.)

When Paul says that a woman must not speak nor teach he certainly means, (taking *all* the scriptures bearing on the subject), that she must not do so as a leader of the church nor in an official way which would indicate that she was not "under obedience", nor "in subjection", but was trying to have "dominion over a man". If a woman would sing, pray, read the Sacred Writings, or exhort in the public assembly, doing so under the supervision of the men appointed as leaders of the church, she would come within the bounds of the Scriptures. Perhaps we can bring out the thought more clearly by paraphrasing these verses thus: "Let your women keep silence in the churches when it comes to leading the church; for it is not permitted unto them to speak for the purpose of dictating how the church shall be carried on; but they are commanded to be under obedience and not try to lead the church." "Let the women learn in silence with all subjection on matters of authority in the church. But I suffer not a woman to teach the church in an official way, nor to usurp authority over the man in the leadership of the church, but to be in silence in such matters." This interpretation of these two passages harmonizes with the third passage which shows that women prayed and prophesied in the presence of men. The doctrines that women may preach, act as pastors, etc., and that women must not take any part at all, each makes

Paul contradict himself. We can not accept an interpretation which sets one scripture against another.

The command to the apostles was to preach the gospel to every creature. In other words, every one in the world who is capable of understanding the gospel is a fit subject to hear it. This work of announcing the glad tidings can be done in every way which does not violate any passage of scripture. If we have a chance to talk to a man along the road, we should tell him the story of Jesus and his love. If we have the opportunity of speaking to a man out in the field or in the barn, that is as good a place as any. If we can talk to him in our own home or in his, that is a good place. If we can gather several of our neighbors together in our homes and form a Bible class, that is a good work and should be carried on. If our wives can gather together in our homes a company of children on the Lord's day or any other day and teach them the Word of God, that is a good work which should be pushed along. If, in the midst of the week, or on the Lord's day, any of the brethren or sisters can gather together into the church house a group of people to teach them the Word of God, the work should be encouraged. It is the work of the Church to teach the Bible, either as churches or as individuals. The bishops of the churches can look after work of this kind just as they look after a prayer meeting which is for the spiritual development of the people. They can either teach the classes themselves or see that some competent Christians do. A sister can teach a class of women, for she is not usurping any authority over the men. Or she can teach a class of young people, and still she is not over-stepping her bounds. A godly, Christian woman can have a great influence over a class of boys and girls. All this work can and should be done

without an organization called the Sunday-school. Every church should have Bible classes for all ages of people either on the Lord's day or on some other day in the week.

The work of the apostolic Church was to help the poor and to teach and preach the gospel, and this work was to be done in every way which was not a violation of God's law. There was but one organization in those days and there should be but one today, and that organization should be the local church.

The denominations today, however, under the plea of "larger work" for the Lord, have departed far from this simple way of carrying on the work of Christ's Church. In these days the people think they must have missionary societies in which to carry the gospel to the unsaved at home and abroad. In order to help the poor, they think that aid societies are necessary; and in order to teach the Bible to the people they think they must have organizations of Sunday-schools to do the work. Now these societies are different from the simple Church which Christ established. They have different officers, different laws governing them, different treasuries, etc., and hence they are different institutions. Now as the inspired Paul says that "through the Church the manifold wisdom of God" should be made known, (Eph. 3:10), we are disobeying his command when we are doing it through institutions of our own devising. Besides this, Paul gives us the general warning, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.)

CHAPTER XVII.

THE WORSHIP OF THE CHURCH.

Praying—Singing—Teaching and exhorting—Giving, and the standard by which we are to give—The Lord's Supper, and the frequency of its observance—Excuses offered for not attending God's worship.

Christ knew that it would not do to call people out of the world, baptize them, and then turn them loose; so he ordained that they meet together and worship God through him. When the disciples meet together and read the Bible, pray, sing, etc., they are better prepared to withstand the temptations of the week before them. It is said that the Christians "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) Paul says, "Speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your hearts to the Lord." (Eph. 5:19.) Again he says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:2.) Mark says concerning Christ and the apostles after they had eaten the Lord's supper for the first time, "And when they had sung a hymn, they went out unto the Mount of Olives." (Mark 14:26.) Paul says to Timothy, "Preach the word, . . . reprove, rebuke, exhort, with all long-suffering and doctrine." Luke says, "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them."

(Acts 20:7.) From these scriptures we see that when the disciples came together to worship God, they broke bread, taught the Word of God, prayed, sang, and contributed of their means for the work of the Lord. These different things to which the early Christians attended when they came together to worship, should be noticed more in detail.

Paul says concerning PRAYERS, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2:1, 2.) Prayers are to come from the heart, and are to be the out-pouring of our souls to God. The ritualism which we have in some of the denominations today, where the prayers are read, is certainly unscriptural, for Paul teaches us to pray with the spirit and understanding, (1 Cor. 14:15).

He also teaches us to SING with the spirit and understanding. Many churches today have men and women to sing solos in their services, hardly a word of which can be understood. Such singing is the same as speaking in an unknown tongue and is condemned by the Scriptures. Too much thought is given to the mere sound of religious music and not enough to the sense. While it is true that all things should be done decently and in order, and every church should try to sing in such a way that the mind of the worshipper will not be distracted by botched singing, yet at the same time the singing should not be carried on in such a way that the mind of the worshipper is placed on the sound rather than the sentiment of the words. It is well for leaders in song, or preachers, often to call the attention of the people to the words of the song which is about to be sung. These

rapid songs where the singer has to gasp for breath and which have a rag-time jingle, should have no place in the worship of God. The early Christians had no music of horns, organs, fiddles, etc., in their worship, and hence such is an addition to God's Word. The music of Christians in their worship should not be for entertainment but for edification, for Paul says that we should teach and admonish one another in our psalms and hymns and spiritual songs, and should make melody in our hearts to the Lord.

TEACHING AND EXHORTING were part of the service of the early Christians when they met on the first day of the week. The strait and narrow way which leads from earth to heaven was taught to the people, and exhortation was made to walk therein. The bishops of the church are the ones to teach and guide and develop the flock. Their work, however, should not be to do all the teaching themselves in person, but to develop young men in the church to help in such work, so that preachers and elders can be developed for the future work of the church. In 1 Cor. 14:26, it is said, "What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying." Though the apostle is here speaking of inspired gifts, yet we see that several of the brethren took part in the public service of the church. So it should be today to a great extent. Young men in the church should be willing to try to do whatever they are called on to do. At first a young man can read a portion of scripture in public. Later on when his embarrassment has worn away somewhat, he can make a few comments as he goes along. He should pray in private and thus prepare himself for public prayer. As he grows in Bible

knowledge and in confidence in himself before the people, he will develop himself into an acceptable teacher or preacher of the Word. In this way elders and preachers should be developed.

If a preacher is present at these meetings for worship on the Lord's day, and the elders so desire, they have the privilege of calling on him to discourse to them. The brethren at Troas made use of Paul in this way. For the elders, however, to turn the teaching and guiding of the flock into the hands of a man called "the pastor", is unscriptural. "The pastor", as we have him in the world today, is the one who nearly altogether runs the church, and if there are any elders they are mere figure-heads. There is no better way to run into Babylon than to turn over to one man all the public teaching, praying, exhorting, etc.

The early Christians were to LAY BY IN STORE as God had prospered them. This money must be taken care of by some one, whom for convenience we call "the treasurer". As the deacons are to look after the temporal affairs of the flock, it is well to appoint one of them as treasurer. That no false accusation or intimation may ever be made against the treasurer, it is well that another brother count the money too, and put it down in a note-book. Paul's example in taking a brother with him when he took the contributions of the brethren to Jerusalem, is a model of carefulness worthy of imitation in all such matters. (See 2 Cor. 8.)

The standard by which we are to give to the Lord is "as we have been prospered". Men have raised many false standards. Some give as they go to meeting. If, for any cause, they are kept away, they do not make up what they would have given, although they have been prospered by the Lord just the same. If a man is not

prospered, and yet goes to meeting every Lord's day, the Lord does not ask anything of him. When a man is prospered, however, and is kept away from the assembly of the saints, he should make up what he has failed to contribute because of absence. Many disciples are separated from a true church of Christ by many miles, and can not attend; and yet if they are prospered God requires that they help support his cause. He does not require impossibilities of any of us, but he does require us to do what we can. Some people give according as they like the elders, or preachers who may happen in, which is a false standard by which to measure our giving. The Book says for us to give as we have been prospered.

But what does it mean to give as the Lord has prospered us? This is indeed a hard question to answer. I do not believe that any one can answer it directly. This system of assessment which is so common among the people today, is certainly unscriptural. What right have I or any one else to say just what any one should give to Christ? How do I know how much my neighbor has been prospered? Other people tithe themselves, giving one-tenth of their income. They get the idea from the Old Testament and not from the New. The simple truth is that not one-tenth but all a man has,—his time and talent and means,—is the Lord's, and being a steward he must one day render an account of the way he has used them all. Too many people are trying to be saved on the cheapest possible terms,—they want to do as little as they can for the Lord, and yet be saved. A man who has this disposition can never be saved, for his heart is not right before God. A man who is thoroughly converted to the Lord, will wish to do all he can for Him who died for him. He will want to give all the time

he can, and will wish to sacrifice all his means he can, without impoverishing those depending on him, in order to advance the Master's kingdom. We are taught to make our calling and election sure, and this we certainly are not doing when we are doing as little as we can for our Lord and Master. Many good moral Christians are on the road to perdition because they are robbing God. "Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Mal. 3: 8.)

When Christians fail to give as they have been prospered, the only thing to do is to teach them on the subject. The religious world generally, however, has resorted to other means to raise money. They endorse festivals, church fairs, shows, rummage sales, etc., etc., to raise money, many of which performances are a reproach to the moral tone of the participants to say nothing about the religious tone. All such means of raising money for the church are unscriptural and hence are sinful.

THE LORD'S SUPPER is the central feature of the worship of Christians on the first day of the week, and in fact the idea which it conveys is the central idea of the entire Bible. The animal sacrifices under the Old Covenant and the Lord's supper under the New, both convey the idea of the atonement of Jesus Christ. Just before our Savior left this world, he instituted the supper which tells us of his death for us. Paul speaks of this institution in these words, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner

also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11: 23-29.)

Some religious people partake of the Lord's supper *on days other than Sunday*. In doing this, they certainly are not following the apostolic example. It is true that our Savior gave the institution on a different day, but that was in order that he might die at the proper time as the paschal lamb. Christ arose from the grave on the first day of the week, bringing life and immortality to light through the gospel, and it was upon that day that the early Christians came together to break bread; hence we are treading on unscriptural ground when we break bread on any other day.

Some people think that *once a month* is often enough to meet to break bread; others think that *once in three months* will do; others, *once a year*; and perhaps still others think that once a life-time is sufficient. The truth is, that if we do not break bread every first day of the week, one of these times set by men is as good as another. Some people reason that to partake of the Lord's supper every week makes it too common. A man might reason the same way concerning prayer, and say that if a man prayed every day he would lose his reverence for God. How foolish such reasoning is! If you have a

dear friend to die, will not his life come more often to your mind if you will go to his grave every week than if you go there once in three months or once in a year? The bread and fruit of the vine are for the purpose of bringing to our minds the death and burial and resurrection of Jesus Christ for us, and is it not reasonable to suppose that the oftener we partake of these emblems in the right spirit, the oftener we shall think of the great sacrifice for us?

Not only is it reasonable to suppose that it is for the best for us to partake of the Lord's supper *every first day of the week*, but it is actually commanded, as we can clearly see by bringing several scriptures together. Paul says, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:2.) Luke says that upon "the first day of the week," the disciples came together to break bread. (See Acts 20:7.) This expression "the first day of the week" means every first day of the week. Under the Old Covenant, the command was given, "Remember the sabbath day to keep it holy." The Jew did not understand that this command meant one sabbath in three months, nor one in a year, but he understood that it meant *every* sabbath day. So the expression before us means *every* first day of the week. And as they attended to the fellowship, or contribution, at the same time that they attended to the breaking of bread, (See Acts 2:42), we see that the command is for us to meet every first day of the week to break bread, and attend to the other things connected with it. This reasoning, coupled with the statement of Paul to forsake "not our assembling together as the manner of some is", (Heb. 10:25), shows beyond a doubt that it is our duty to meet every first day of the week to break bread.

That the Lord's supper was observed every Lord's day immediately after the days of the apostles is evident from *church history*. Bingham, one of the most learned men the Church of England has produced, says:

These [quotations] are sufficient to show what was the standing rule of the first ages as to men's obligations to be constant in receiving the communion once a week in their solemn assembly on the Lord's day. . . . This frequency of communion may reasonably be supposed to be then, according to the known practice, once a week, on every Lord's day. . . . On the Lord's day it was universally celebrated in all Churches, and never omitted by any assembly of Christians whatsoever. (Antiquities, Book XV, Chap. 9.)

John Calvin, the founder of Presbyterianism, says:

That custom, which enjoins the faithful to communicate only once in a year, is unquestionably an invention of the devil. . . . At least once in every week the table of the Lord ought to have been spread before each congregation of Christians, and the promises to have been declared for their spiritual nourishment. (Institutes, Book IV, Chap. 17.)

Justin Martyr, who lived in the second century, said:

On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen! and there is a distribution to each, and a participation of that over which thanks have been given. (Apology, Chap. 66.)

The Lord has given us the assembly of the saints for our edification. No one can go to the assembly of the

saints in the right spirit, where prayers, scripture readings, songs, exhortations, the contribution and the Lord's supper are attended to, and say that he has not been made stronger by the meeting. Every Christian who stays from these meetings is not only disobeying the command of God but is neglecting a means of growth, and he will surely grow weaker and weaker.

Many Christians are so situated that they can not attend this assembly, but in many instances it is their own fault. In order to make more money to obtain, not the necessities nor the comforts, but the luxuries, of life, they will move into a community where there is no church worshipping God according to his will. The last thing which many so-called Christians think about when they are about to move, is religious privileges. The result is that they grow lukewarm and die out of Christ, all because they wilfully cut themselves loose from the church. A man would better make many sacrifices in order to be where there is a scriptural church where he can worship and where his children can have the influence of the church. What good, dear brother, will wealth or secular learning do your child, if he is not a faithful Christian?

If a man, however, is strong enough to become the nucleus of a church, the cause of Christ may be advanced by his moving into another community. He should commence breaking bread in his own private house, and invite his neighbors in. If he lays by in store as God prospers him, he will soon have enough on hands to help a preacher in holding a meeting. Many a church has been established in this way, and many more will yet be established in the same way. The question is, Are you, dear reader, if you are an isolated disciple, becoming the nucleus of a church of Christ? If you find that you can

not build a church in your community, it is far better for you to make great sacrifices, if necessary, in order that you may move where there is a true church which will help you to keep yourself unspotted from the world.

MANY ARE THE EXCUSES WHICH PEOPLE OFFER FOR NOT ATTENDING THE PUBLIC WORSHIP AS THEY SHOULD. Some always have the Sunday headache. Now it is true that sometimes people are sick and can not attend the worship. If, however, they have this sickness in the week, they go on with their work just the same; but if they have it on Sunday, they give up. In other words, if they are working for themselves, they go on with their work, regardless of sickness; but if they are working for the Lord, their energy fails. They think more of themselves than they do of the Lord.

Many plead that the weather is too bad, and they can not go. Well, it is true that sometimes the weather and roads are such that it would be unreasonable to ask some people to go to meeting, especially if they live far in the country and have bad roads over which to come. But you should ask yourself, dear brother, if you would engage in secular affairs in such circumstances. You should be as much interested, and more so, in the Lord's business, than you are in your own.

Often a man says that he lives a long distance and can not come often. You should remember, my brother, that the longer the distance you come to divine worship, the longer will be the sermon you preach. To every house you pass, you preach a sermon of your earnestness in attending the worship of God, and if your daily life harmonizes with your earnestness in this matter, you are bound to make an impression on the people. The Chris-

tian must show the worldling that he is in earnest, if he hopes to convert him.

We see many Christians who will perhaps pass by on the Lord's day the very meeting-house where their brethren are to engage in worship, and will go to visit some of their friends or relatives. Such people are disobeying that command which tells us not to forsake our assembling together. They have forsaken it that day, and have sinned against God.

Others stay at home on the Lord's day to entertain company. Is this the way to treat our Lord? Perhaps you wish to know what to do when company comes in on you on the Lord's day. Tell them that you are glad they have come, for you are going up to the house of the Lord and you wish them to go with you. If they will not go, tell them to make themselves at home in your house till you get back after discharging your obligations to the Lord. Do you say that this will offend them? Well, it is only a question as to whom you offend,—your company or the Lord,—for you have an engagement with your God, and if you break it carelessly, he will be offended. If the company becomes offended, then let them become so, for they are not your friends but your enemies, inasmuch as they are hindering you from doing your duty to the Lord. The sooner we get rid of all so-called friends who are hindering us from doing our full duty to the Lord, the better it will be for us. He that loves father or mother, etc., more than me, says Christ, is not worthy of me.

It is well for us to ask ourselves the question, What if every Christian would do as I do?—would the church prosper or die? We can put it down in our minds that if it would die, we are not doing our duty to the Lord. Suppose every Christian would stay at home every time

he has a little headache, as I do,—would there be any meetings? Suppose every Christian would visit on the Lord's day as I do, or would stay at home to entertain company as I do,—would the church thrive or dwindle? Suppose every Christian would give as much or as little according to his means as I do,—would the church have plenty of money to help its poor and send the gospel out, or would the treasury always be empty? If we can see that the church would be helping its poor and would be establishing other churches, then we may consider that we are doing something near what we ought to do; but if we would see that, when every other Christian does as we do, the church would not be helping its poor nor establishing other churches, we can know that we are spiritually dead while we think we are living. Jesus says, "Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth."

CHAPTER XVIII.

INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP.

Song-book, tuning-fork, etc., compared with instrumental music—Greek word "psallo"—Instrumental music under the old covenant—Did the apostles endorse it by going into the temple—Harps in heaven—Such music in our homes—"Nothing against it in the Scriptures"—Such music not used in the worship of Christians for hundreds of years—Historians cited—Use of such music in the worship rebellion against King Jesus.

In our chapter on the Worship of the Church, we said concerning the music of the apostolic Christians that it consisted in singing only, and that the early Christians did not have instrumental music in their worship. In this chapter we wish to discuss more fully the question as to whether it is right for Christians to use such music in their worship to God, inasmuch as nearly every denomination now uses it and regards that people as very peculiar who is opposed to it.

Any one who has read the New Testament knows that nothing is there said about instrumental music in Christian worship. Now as the Lord has given us a perfect guide-book and forbids our adding to it, what right has any one to add instrumental music to the singing of the church? This is the question which seriously confronts us.

It is argued by some that while the New Testament

says nothing about instrumental music in the worship, yet it also says as little about SONG-BOOKS, TUNING-FORKS, MEETING-HOUSES, SEATS, LAMPS, etc. These things, say they, are all matters of liberty. Now let us see what there is in this argument. In the first place, it is not true that the New Testament says nothing about any of these things. In Acts 2:22 it speaks about "the house where they were sitting"; and in Acts 20:8 it says that "there were many lights in the upper chamber where they were gathered together". Here is authority for seats and lights. But even if the lights and seats had not been mentioned specifically, still there would be authority for such things, but not authority for instrumental music in the worship.

In order that we may have this point clearly in our minds it is necessary that we consider the proposition that *when God gives us a command, he implies everything necessary in obeying that command; and also everything helpful in obeying that command, if it is in harmony with the rest of the New Testament.*

This is a self-evident proposition to those who think God commands us to meet, and that implies a place to meet; and as long as we do not waste the Lord's money in building temples of pride, as many religious people are doing, we are performing what the Lord commands, nothing more and nothing less. The command to sing implies that we have words, and the song-book is a help and nothing but a help to do just what God commands. We must have pitch to our songs, and the tuning-fork is a help in getting the pitch, and nothing but a help, and is heard only by the one who uses it. But the organ is different from these. It is heard by all who are present and thus is forced upon them whether they wish to hear it or not. It may be a help, but it is more than a

help,—it makes *another kind of music* from what the Lord has commanded, and hence it is an addition to what the Lord enjoins. Does the song-book make another kind of music? No. Does the tuning-fork make another kind of music? No; for music is the harmony of sounds, and the tuning-fork makes only one sound. Does the organ make another kind of music? YES. Here, then, is the difference. *Christian liberty lies only in details which God has NOT given of commands which He HAS given.* As long as our helps in carrying out the commands of God do not violate any other scripture, they are authorized by the Lord; but when they make an *addition*, then they fall under the condemnation of the principle in that scripture which says, "If any man shall add unto these things, God will add unto him the plagues which are written in this book." (Rev. 22:18.) (Some, however, would have us believe that John was here merely speaking against any change in his manuscript by copyists; but we know that as a builder not only adds to the specifications for building a house when he literally changes the words and drawings in the contract but likewise when he leaves the contract as it is, but makes changes in the building,—so not he alone adds to the words of God who changes the text of the Book, but likewise he who leaves the text alone, but teaches a different doctrine from that in the Bible. Nor can one get rid of the force of this scripture by saying that John was speaking of the book of Revelation alone, for is it not true that all of God's word is as sacred as Revelation?)

But some people tell us that THE GREEK WORD "PSALLO" means to "sing and play on an instrument", and that hence they are not adding to the Word of God when they use such music in their worship. Let us con-

sider this word. Now if that is the meaning of this word in the New Testament then Christians for hundreds of years disobeyed the Lord, for instrumental music was not used in Christian worship till hundreds of years after the apostles. Besides this, the Greek Church always has opposed instrumental music in the worship, and don't you suppose they would have found it in this Greek word if it is really there? *Don't the Greeks understand their own language?*

The places in the New Testament where *psallo* is used show conclusively that no man-made instrument is implied. Col. 3:16 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." James 5:13 says, "Is any cheerful, let him *sing praise*." (R. V.) Rom. 15:9 says, "Therefore will I give praise unto thee among the Gentiles, and *sing* unto thy name." 1 Cor. 14:15 says, "I will *sing* with the spirit, and I will *sing* with the understanding also." Eph. 5:19 says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and *making melody* in your heart to the Lord." These are the only places in the New Testament where this Greek verb is found, except a few others where it is translated "psalm", and in all of them we can see clearly that if the idea of an instrument is in the word at all it is figurative not literal, and refers to the human heart and not to some man-made musical instrument. If the word includes an instrument, why did not the translators render it "singing and playing on an instrument" instead of simply "singing"?

It is true that there was a time when *psallo* meant to play on an instrument, but this word like many others has undergone change. The word "let" in 2 Thess. 2:7

and other places in the King James Version means "hinder", just the opposite from what it does now. SOPHOCLES, who was himself a native Greek and for thirty-eight years was Professor of the Greek Language in Harvard University, in the compilation of his lexicon examined nearly six hundred authors who lived from 146 B. C. to 1100 A. D., and he declares that there is not in all this long period a single example in which the use of an instrument is implied in the word *psallo*, but he says that always and everywhere it meant "to chant, sing religious hymns". Besides this most important authority, THAYER, who was the secretary of the New Testament company which made the Revised Version, than whom there is no greater authority, says in his lexicon concerning this word, "In the New Testament, to sing a hymn, to celebrate the praises of God in song." To these most important authorities may be added the opinion of PROF. J. W. MCGARVEY, who for nearly half a century has taught the Sacred Volume in Transylvania University, Lexington, Ky. In a note to J. H. Moore, Eugene, Ore., dated Feb. 9, '09, he said, "Answering yours of Jan. 25, the word 'psalm' in the New Testament never conveys the idea of instrumental accompaniment. Only pretenders to scholarship claim that it does." But enough has been said to convince us that this Greek word does not in the New Testament convey the idea of playing on a man-made musical instrument.

It is argued that as they used INSTRUMENTAL MUSIC UNDER THE OLD COVENANT, we can use it under the New. This idea is based on the fallacy that whatever was done under the Old Covenant is permissible under the New. Who is ready to sanction such an idea? Of course, then, polygamy is all right, for it was practised under the Old Covenant! In the same

chapter where David says to praise God with stringed instruments and organs, he also says to praise him with the dance. I suppose, then, it would be all right to dance in our worship to God! Why not? The fact, dear reader, that instrumental music was used under the Old Covenant to the time of the establishment of the Church, and then was deliberately left out of Christian worship, and was not introduced for hundreds of years, and then it was done by man and with opposition,—shows us beyond a doubt that the Lord did not ordain it in his worship under the New Covenant.

It is further argued that INSTRUMENTAL MUSIC WAS USED IN THE TEMPLE IN THE DAYS OF THE APOSTLES, AND THAT THEY ENDORSED IT WHEN THEY WENT UP INTO THE TEMPLE AT THE HOUR OF PRAYER TO WORSHIP. Now it is not evident that when the Jews used instrumental music, they used it on all occasions. All the instances in the Old Testament of its use were on special occasions. But even if such music were used at the time the apostles went up to the temple, that means nothing, for the text does not say that these men went up to the temple to engage in the worship. They went up to the temple because they there found a crowd of people to whom they could preach the gospel. After the Church was established, Paul went into the synagogues on the sabbath day to preach to the people because he could there get an audience, but we can not infer from that that we should keep the seventh day, and should worship as the Jews do.

Another man reasons that they will have INSTRUMENTAL MUSIC IN HEAVEN, and certainly what is good enough for heaven is good enough to have in our worship here. This argument rests on the fallacy

that whatever they have in heaven, we may have in our worship here. In Rev. 7:9 it says concerning the redeemed that they will be arrayed in white robes and have palms in their hands. I suppose, then, that it would be all right for Christians in their worship to be arrayed in white robes and to have palms in their hands! Why not? There will be infants in heaven, but does that justify infant baptism here? You see, such reasoning gets us into trouble. Whatever God wants us to have in heaven is all right for that place, but in order for us to get there and enjoy those blessings, it will be necessary to do just what he commands, nothing more and nothing less.

The argument that since we have INSTRUMENTAL MUSIC IN OUR HOMES it is all right in our worship of God, has no more point than the others. The fallacy under it is that whatever we have in our homes we may have in the house of God or in our worship. We have meat at home on our tables, but would it be right to put such on the table of the Lord? You would lift up your hands in holy horror if some one should add meat to that communion which the Lord commands; but if one should add to the singing which the same Lord enjoins, you seem to think it makes no difference. God has not legislated about the playthings at home for the young people except that Christians should avoid the appearance of evil everywhere; but he *has* legislated about his worship.

Another one says that since there is NOTHING AGAINST THE USE OF INSTRUMENTAL MUSIC IN THE WORSHIP OF GOD IN THE SCRIPTURES; hence it is all right. What can we not introduce into the worship and work and government of the Church of Christ under such a plea as that? There is

nothing said against the Romish confessional, so I suppose that is all right! Nothing is said against the doctrines of papal infallibility, purgatory, praying to the saints, etc. If we should carry that principle out, we could easily become Romanists, or almost anything else. It is sufficient to him who has reverence for the Lord to know that his Savior tells him what to do and then forbids his adding anything to that.

Thus do we see that none of the arguments in favor of instrumental music will stand the test. Let us now notice what may be said against the use of such music in divine worship. That INSTRUMENTAL MUSIC WAS NOT USED BY THE EARLY CHRISTIANS IN THEIR WORSHIP is evident from the silence of the Scriptures, and that it was not introduced into Christian worship for hundreds of years is evident from history. That you may see that the latter statement is true, I refer you to a few standard historians.

CHAMBERS' ENCYCLOPEDIA says,

The organ is said to have been first introduced into church music by Pope Vitalian I in 666. In 757 a great organ was sent as a present to Pepin by the Byzantine Emperor, Constantine Copronymus, and placed in the church of St. Corneille at Compiègne.—Article *Organ*.

The SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, another standard work, says,

In the Greek Church the organ never came into use. But after the eighth century it became more and more common in the Latin Church; not, however, without opposition from the side of the monks. Its misuse, however, raised so great an opposition to it, that but for the Emperor Ferdinand, it would probably have been abolished by the Council of Trent. The Reformed Church discarded it; and though the Church of Basel very early re-introduced it, it was in other places

admitted only sparingly, and after long hesitation.—Article *Organ*.

KARL AUGUST HASE, a prominent German historian, and an advocate of instrumental music in worship, writes thus concerning the worship of Christians in the period between 312 and 800,

The outward forms of religion became gradually more and more imposing. From the ancient temples the incense and many ancient customs of heathenism were transferred to the churches. By the use of tapers and perpetual lamps, the solemnity of nocturnal festivals was combined with the light of day. . . . Soon after, in face of continual opposition to all instrumental music, the organ, worthy of being the invention of a saint who had listened to the minstrelsy of angels, was brought to Italy from Greece.—Church History, Paragraph 138.

JOHN KURTZ, another learned German historian, writing of the period between 323 and 692, says,

The earliest church music was simple and inartificial. But the rivalry of heretics obliged the Church to pay greater attention to the requirements of art. Chrysostom already inveighed against the secular and theatrical melodies introduced into the churches. The practice of instrumental accompaniment was longer and more tenaciously resisted. The first organ brought to France was that which the Byzantine Emperor Copronymus presented to Pepin in 757. A second organ was given to Charlemagne by the Emperor Michael I and placed in the church at Aix-la-Chapelle. After that it was gradually introduced throughout the Church.—Church History, Paragraphs 59 and 89.

JOSEPH BINGHAM, one of the most learned men the Church of England has produced, writes thus,

Music in churches is as ancient as the Apostles, but instrumental music not so.—Antiquities, Book VIII, Chap. 7.

THOMAS AQUINAS, who was one of the most learned Roman Catholic scholars of the 13th century, speaking perhaps of the general use of such music, writes thus,

Our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize.—Bingham's Antiquities, Book VIII, Chap. 7.

JOHN CHRYSOSTOM, one of the "Fathers of the Church", and styled by the Roman Catholics a "Saint", lived in the fourth century and spoke thus on the use of instrumental music,

It was only permitted to the Jews as sacrifice was, for the heaviness and grossness of their souls. God descended to their weakness, because they were lately drawn off from idols; but now, instead of organs, we may use our own bodies to praise him withal.—Quoted by Bingham, Book VIII, Chap. 7.

JUSTIN, called THE MARTYR because he died for the truth, and who flourished as the greatest leader in the Church in the second century, writes thus,

The use of singing with instrumental music was not received in the Christian churches, as it was among the Jews in their infant state, but only the use of plain song.—Cited by Bingham, Book VIII, Chap. 7.

ALEXANDER CAMPBELL says,

That all persons who have no spiritual discernment, taste or relish for spiritual meditations, consolations and sympathies of renewed hearts, should call for such aid is but natural. Pure water from the flinty rock has no attraction for the mere toper or wine-bibber. A little alcohol, or genuine Cognac brandy, or good old Madeira, is essential to the beverage to make it truly refreshing. So to those who have no real devotion or spirituality in them and whose animal nature flags under the oppression of church service, I think that instrumental music would be not only a desideratum, but an

essential pre-requisite to fire up their souls to even animal devotion. But I presume to all spiritually-minded Christians, such aids would be as a cow-bell in a concert.—Richardson's Mem. A. Campbell, Vol. 2, p. 366.

J. W. MCGARVEY, who was president of the College of the Bible, Lexington, Ky., and who had the greatest reputation as a Bible teacher in a religious movement of a million souls, said concerning instrumental music,

It is manifest that we can not adopt the practice without abandoning the obvious and only ground on which a restoration of Primitive Christianity can be accomplished, or on which the plea for it can be maintained. Such is my profound conviction, and consequently the question with me is not one concerning the choice or rejection of an expedient, but the maintenance or abandonment of a fundamental and necessary principle. . . . *I hold that the use of the instrument is sinful, and I must not be requested to keep my mouth shut in the presence of sin, whether committed by a church or an individual. . . . The party which forces an organ into the church against the conscientious protest of a minority is disorderly and schismatical, not only because it stirs up strife, but because it is for the sake of a sinful innovation upon the divinely authorized worship of the church; and, inasmuch as the persons thus acting are disorderly and schismatic, it is the duty of all good people to withdraw from them until they repent. It is universally admitted by those competent to judge that there is not the slightest indication in the New Testament of divine authority for the use of instrumental music in Christian worship.*—In "Apostolic Times," 1881 and "What Shall We Do About the Organ?" pp. 4, 10, (Quoted by Kurfees).

All these quotations, except the three cited by the learned Bingham, we have copied directly from the works of the authors as we have them in our library. We should like to give you, too, the words of Calvin and of Adam Clarke, the greatest of Methodist com-

mentators, against the use of instrumental music in Christian worship, together with many others; but these are abundantly sufficient to convince you that such music in the worship of Christians was introduced hundreds of years this side of the apostles.

THE USE OF INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP IS REBELLION AGAINST THE AUTHORITY OF KING JESUS. Just before our Savior ascended to heaven, he said, "All authority is given unto me in heaven and on earth." When he ascended to heaven he was crowned King of kings and Lord of Lords; angels, principalities and authorities being made subject unto him. From his throne in the skies as King of kings he sent the Holy Spirit down upon the apostles to guide them into all truth and to establish and guide his Church upon the earth. On the day of Pentecost the Holy Spirit was given and the Church was established. Through the inspired men the New Testament was written to be the guide-book of the Church after the apostles had left the stage of action. The New Testament portrays faithfully the Church of the first century, and as the Church was then so should it be in the twentieth century, with the exception of the specially-gifted men; for Christ is "the same yesterday, today and forever." Nearly all the divisions in the Christian world are caused by adding to the gospel practices from the Old Testament which was fulfilled in Christ, and by adding unauthorized things from our own minds.

Paul wrote this anxious thought concerning departing from the simplicity in Christ, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:2.) The use of instru-

mental music in Christian worship is a departure from the simple singing in which the Christians in the first century and many subsequent centuries engaged, and hence it is something to be *feared*.

Concerning corrupting the gospel by adding the apparently innocent thing of circumcision to it, Paul likewise wrote, "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. As we said before, so say I now again, If any man preach any other gospel unto you than that which ye received, let him be accursed." (Gal. 1:8, 9.) If adding circumcision to the gospel from the Old Testament made that a corrupted gospel and brought a curse upon those who preached it, does not adding instrumental music to the gospel from the Old Testament make that a corrupted gospel likewise and bring a curse upon those who teach it?

John wrote thus concerning the Book of Revelation, and the same language applies to the whole Bible, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22:18.) The use of instrumental music in Christian worship is an *addition* to what the Lord has given, for the silence of the Scriptures shows that it was not in use in apostolic times, church history confirms this by showing that it was introduced hundreds of years this side of the apostles, (and then with opposition), and reason tells us that such music is not a *mere* help as a song-book, for it makes *another kind of music* from that prescribed by the Lord. Being, then, an addition to what the Lord has given, do not those who use or teach it bring upon themselves the plagues written in the book of God?

We are not, dear reader, law-makers in the kingdom of heaven; we are only citizens. And as Christ is absolute King, "all authority in heaven and on earth" being in his hands, we have no right to add to, take from, or modify in any way the law which our absolute Monarch has given. HE WHO ADDS INSTRUMENTAL MUSIC OR ANYTHING ELSE ON THE OUTSIDE OF THE NEW TESTAMENT TO THE WORK AND WORSHIP AND GOVERNMENT OF THE CHURCH DOES SO AGAINST THE WILL OF KING JESUS, AND ACTUALLY WRESTS FROM CHRIST THE AUTHORITY WHICH BELONGS TO HIM ALONE AS THE ONLY LAW-GIVER IN THE CHURCH OF GOD. Are you thus, dear reader, standing in rebellion to your King?

CHAPTER XIX.

CHRISTIAN LIBERTY.

Where Christian liberty lies—Place of baptizing—Place of meeting—Becoming member of local church—Order of items of worship—Gathering money—Attitude in prayer—Song-books and tuning-forks compared with instrumental music—Tracts, books and religious papers—Missionary societies, conferences, and all such organizations except church not matters of liberty.

Perhaps there is no principle more abused than that of Christian liberty. People in the Christian world of all faiths use it as a cover for their deviations from the Word of God. They say that the Bible is a book of principles and that the Lord gives us the liberty of making improvements in religious matters as the ages come and go. We must keep up with the times in religious matters, they say, just as we do in other things. It is true, they admit, we are not carrying on things just as the apostolic Christians did; but God does not require that of us, giving us the liberty of saving the world according to our own ways. It is this very unscriptural idea of religious liberty, which the people of Christendom have, which is causing most of the division among those whom Christ prayed to be one. When Madam Roland, in the bloody days of the French Revolution, was being taken to the guillotine, as she passed a statue of liberty, she said, "O, liberty, what crimes are committed in thy name!" So we may say as we look upon the distorted

ideas of freedom in religious matters which people endorse, "O, Christian liberty, what sins are committed in thy name!"

That there is a Christian liberty, no one will deny. God could not mention in his Book every minute detail connected with the commands which he gave to the people. Had he done this, the Bible would have been about as little read as any ordinary book of statistics. But the question is, Where does this liberty lie? We should certainly know that we have not the liberty of legislating on anything upon which the Lord has legislated. He is the absolute King and we are only citizens in the kingdom, and it is our business not to make laws but to find out those which have been made, and obey them. We should also know that when God gives us the details of a command, we must carry out those details just as he has given. When, however, the Lord gives us a command and says nothing about the details of that command, he gives us the liberty of carrying out those details according to our own wisdom, provided we do it in harmony with the rest of the New Testament. The only liberty which the Lord grants the Christian is concerning the details which He has *not* given of commands which He *has* given. The thought may be expressed in the following proposition:

THE COMMAND TO DO A THING IMPLIES EVERYTHING NECESSARY TO OBEY THAT COMMAND; ALSO, EVERYTHING HELPFUL IN OBEYING THAT COMMAND TO THE BEST ADVANTAGE, IF IT IS IN HARMONY WITH THE REST OF THE NEW TESTAMENT.

This proposition holds good in the human family just the same as it does in the divine. When an earthly father tells his son to do a thing and does not give him

the details, he means for that son to do it in the best way which harmonizes with the rest of the commands of the father. Now let us apply this rule to several things used by Christians, which are not specifically mentioned in the Word of God.

Christ gave the command to the apostles to go and preach to the people and baptize them. He did not in that command say anything about the *kind of clothing* which people are to wear while they are baptizing or being baptized. Hence, people can wear light clothing or heavy clothing, white or black, or two suits of clothing if desired in the winter season, or a pair of baptismal pants if useful. The only scripture which would apply here at all, would be the one that all things should be done decently and in order.

Nor is anything said about *the place of baptizing*, hence the Lord leaves that to our wisdom. It is true that Christ was baptized in the River Jordan, but the people in Jerusalem were certainly baptized in the large pools there, for there is no running water near that city except the brook Cedron which is dry in the summer. If Jesus had said, "He that believeth and is baptized in running water, shall be saved", then indeed running water alone would answer the purpose; but inasmuch as he has not said that, we may be baptized in oceans, lakes, rivers, ponds, creeks, baptisteries, etc., and we have done just what the Lord commanded in that respect.

But some one may say here that the Lord has said nothing about the mode of baptism, and that hence he gives us the liberty of having water sprinkled or poured on us, just as he gives us the liberty of being baptized in a baptistery. The Lord *has*, however, legislated concerning the action of baptism, for he says that we are "buried" with Christ by baptism into death. (Rom.

6:4.) He does not give us liberty on that point, but has given us complete instructions.

The Lord commands us not to forsake our assembling together, which simply means to meet. Now as he does not tell us just *where to meet*, he leaves that to our convenience; hence, we may meet in a private building or a public one, on the surface of the earth or in a mine or cave, in a stable, shop, or in the open air, and so long as we have the items of worship which he has commanded, we are doing what the Lord enjoins. The Book does not say whether the early Christians owned their own meeting-houses or not. Perhaps they did not, inasmuch as they were driven from place to place, and hence were not permanently located. When Jesus said, "Gather up the fragments that nothing be lost", and when Paul said, "Let all things be done decently and in order", they taught the disciples lessons of economy, decency and order. It would not be according to economy nor according to order for a settled band of disciples to rent a hall, or halls, for years and years, and be subject to change almost any time. Here is ample authority for a meeting-house.

Nor would it be according to economy for a church to spend five thousand dollars for a meeting-house when twenty-five hundred would build one as commodious and durable, or one for ten thousand dollars when five thousand would build one as large and strong. Simplicity and strength should be the characteristics of the meeting-houses of the disciples of the plain Man of Nazareth, and the surplus of our means should be used in advancing his gospel and not in building temples of pride.

God has ordained that the disciples in a certain locality be banded together into a church, or flock, with men called elders, bishops, overseers, to look after the flock.

To teach otherwise would make the Church a heterogeneous mass without any order at all. The Lord, however, does not say just *how a person becomes a member of a local church*. Whenever a man is immersed, he is brought into Christ, but he is not necessarily a member of any particular local church. As we see that a man should be a member in a local church, and as we also see that the Lord does not say just how it is to be done, we know that this is a matter of liberty. If a Christian comes from another locality and wishes to be identified with a certain church, that church may adopt the custom of merely stating publicly that the person desires to become a member of that church, and then have all the brethren and sisters to come forward after the meeting and extend the hand of fellowship, or partnership, to the person, thus welcoming him into their midst. Or a church may adopt the custom of all coming forward before the audience is dismissed, while a song is being sung, and extending the hand of fellowship, thus recognizing him in this warm way as a member with them. If the house is extremely crowded, it is well to make the statement that the person wishes to be a member with the disciples, and ask the brethren and sisters to come forward after the meeting and extend to him a hand of greeting and welcome into their midst. Let all things be done decently and in order.

God has told us to meet and worship him, but he has not specified *the order of the items of our worship*; hence we must attend to that according to our own wisdom. In Acts 2:42 it is said that the disciples continued stedfastly in the apostles' teaching, and fellowship, in the breaking of bread and the prayers. This historical statement shows some of the things to which they attended. This passage, however, is not only not *the order*

of worship, but it is not even *an order*. You can not have an order of a certain class of things when one or more of the things is not there. Singing is a part of our worship which is not there, hence you could not have even *an order* of the things to which we are to attend when we come together to break bread, to say nothing about *the order*. The arrangement of the items is left to our own wisdom.

God commands us to lay by in store upon the first day of the week as we have been prospered. Now as he does not specify just *how that money is to be gathered*, we have the liberty of doing that in any way which is in harmony with the rest of the New Testament. It is appropriate to walk forward and lay the contribution on the table of the Lord. It is just as appropriate, and perhaps more convenient, to pass a basket around and take up this money which the disciples wish to put into the treasury of the Lord. I have seen places where boxes were placed near the door of the meeting-house on the inside, and the brethren dropped in their contributions as they went in and out. One of these ways is just as scriptural as the other, inasmuch as the Lord has not prescribed the details of this matter, and either one of these ways is in harmony with the rest of the New Testament.

Our *attitude in public prayer* is another matter which the Lord leaves to our discretion. Most of the instances in the Bible where the details are given, show us that kneeling was the attitude used, but in Mark 11:25 it is said, "And when ye stand praying, forgive if ye have ought against any." This shows us that a man may stand and pray. In the assembly of the saints when most of those present are Christians, it is very appropriate that they all bow down in prayer. Sometimes, however, the house may be crowded and it would be very

inconvenient, almost impossible, to kneel. In gospel meetings where many in the audience are worldlings, it seems more appropriate to call on the audience to stand in prayer. If Christians have too much pride or too fine clothing on to bow in prayer when the speaker calls upon the brethren to kneel, they would better change both their clothing and their hearts.

The command to *sing* implies everything necessary to obey that command, and also everything helpful if it is in harmony with the rest of the New Testament. We must have a song, so we see the necessity, or helpfulness, of a song-book. We must have pitch to our songs, hence the helpfulness of a tuning-fork in getting that pitch. No one hears the tuning-fork except the man who uses it, and hence it is not pushed on others like instrumental music is. The tuning-fork is not a musical instrument, for music is the harmony of sounds, and the fork only makes one sound. When a man sings, with or without a song-book, he is doing what God commands, nothing more and nothing less. When the leader in song gets his pitch with or without a tuning-fork, he has done only what God commands; for the command to sing implies pitch, and the Lord does not tell us how to get the pitch except that we must do it in harmony with the rest of the New Testament. But it is different in the case of the organ or any other musical instrument, though the advocates of instrumental music in worship say there is no difference between the organ and the song-book. Does the song-book make another kind of music? No. Does the tuning-fork make another kind of music? No. Does the organ make another kind of music? YES. Here, then, is the difference. The song-book and tuning-fork are aids and *nothing but aids* in doing what God commands, but the organ, if it is an aid, is *more than an*

aid,—it is an *addition* to what the Lord commands. God commands us to sing, and when along with that we play, we perform an act which he has not enjoined. God commands vocal music, and when we render along with that instrumental music, we are adding to his word, and thus are resting under the condemnation of the principle in that scripture which says that "if any man shall add unto these things, God will add unto him the plagues which are written in this book."

God commands his people to *help the poor*; and in every way that is not a violation of his Word, Christians should engage in the work of doing good to all men, especially unto them who are of the household of faith. Sisters can meet together and make garments for the poor if they desire, or they can do the work entirely at their own homes, individually, and so long as they do not form another organization or violate any other passage of scripture, they are doing the work of the Lord in a scriptural way. When, however, they form societies to do that work, they are transgressing his law. The aid society has its laws, treasury, officers, etc., and is a different organization from the church, though it is attached to it. It is a human institution which men have devised, and it supplants the divine. Paul says that glory should be given to God in the Church. (See Eph. 3:21.)

God wants his children to *carry the gospel to all those who have not heard it*, and he gives us the liberty of doing this in every way which is not a violation of the rest of his Word. Publicly and privately, and by the tongue and the pen, they spread the gospel in ancient times, and we can and should do the same today. One of the best ways now to tell the people of the gospel in its purity and simplicity is to distribute *tracts, books,*

religious papers,' etc. Men wrote the gospel to the people eighteen hundred years ago, and we today can print the gospel and send it to them, which is just the same thing. Paul wrote letters to correct abuses among the brethren and to build them up in their most holy faith, and we today print communications and send them to the brethren to help them. By the use of tracts, papers, etc., we are doing the very same thing that the inspired leaders of the Church did. The business part of a religious paper is like the business part of a Bible house. No one cares who publishes the Bible just so the work is done well, and no one need care who publishes a religious paper if it gives the brethren just what they want in the way of religious news and instruction. As outsiders, however, take no interest in such matters, because there is no money in it, the papers of religious bodies are usually in the hands of their own brethren. The business part of a religious journal should occupy the same relation to the Church that a railroad or stage-coach does which carries the preacher. One is a means by which the printed gospel is brought to the people, and the other is a means by which the spoken gospel is brought to them.

The Church is the pillar and support of the truth, and hence it should be teaching those who belong to it, and teaching and preaching to those who do not belong to it. One of the best ways for a church to enlighten its own members and teach young people in the community, and older ones too, is through Bible classes adapted to all ages. A church can have Bible classes any time in the week when it is the most convenient. Lord's day morning before the hour of worship is a convenient time to have such classes to teach the Word of God to all ages. The elders of the church can look after this work

themselves or they may appoint some one else to look after it, to see that there are teachers and that all things are done in harmony with the will of God. For a church to have Bible classes adapted to all ages is a great work and should be engaged in heartily. But when a church forms an organization called a Sunday-school to teach the people, it is going beyond its bounds. The Sunday-school as it is today in general, has officers, laws, treasury, etc., different from the Church, and hence it transgresses that scripture which says that there is ONE body. We have the liberty of teaching the Bible to all ages in classes, but we have not the liberty of forming other organizations besides the church to do that work.

Brethren from different churches may meet together in any number,—fifty, five hundred, or five thousand,—and talk of the things pertaining to the kingdom of God, and as long as they do not form another organization they are within the bounds of the Scriptures. Sometimes mass-meetings, or general assemblies of brethren from different churches, where profitable questions are discussed or discoursed upon, result in strengthening the brethren. But when they form a missionary society, conference, association, or any other kind of an *organization*, through which to talk and work and make laws for the Lord, they have something which is unscriptural and dangerous. The missionary society has its laws, officers, treasury, etc., which are different from the laws, officers, treasury, etc., of the church; hence, it is another institution. But as the apostle Paul says that it is "through the Church the manifold wisdom of God" should be made known, (Eph. 3:10), we are disobeying the command of God when we do it in an institution of our own devising. Human institutions attached to the

church are not only unscriptural but they have always been one of the most fruitful sources of corruption.

The important subject of Christian Liberty is now clearly before our minds. We see that Christ is absolute King, and that the New Testament is his perfect law-book. Christ forbids our adding to or taking from that law, or corrupting it in any way. We are not law-makers in the kingdom of heaven, we are only subjects; and *the only liberty which we have is respecting details which Christ has NOT given of commands which He HAS given.* THE COMMAND TO DO A THING IMPLIES EVERYTHING NECESSARY TO OBEY THAT COMMAND; ALSO, EVERYTHING HELPFUL IN OBEYING THAT COMMAND, IF IT IS IN HARMONY WITH THE REST OF THE NEW TESTAMENT. A full understanding of this principle will keep the honest, earnest man from being a corrupter of God's Word on the one hand, and from being a technical disturber of the Church on the other.

CHAPTER XX.

TRINE IMMERSION, FEET-WASHING AND "THE" HOLY KISS.

Trine Immersion and the Great Commission—Father, Son and Holy Spirit one in mind and name, and a man can not come into relation to one and not the others—Greek word "baptizo" can't mean "repeated dipping" in New Testament—Foolish argument for baptizing face foremost—Feet washing in New Testament was not church ordinance—Nothing about "the" Holy Kiss in the New Testament.

Some religious people believe in immersion, but they say that it should be performed by THREE DIPS instead of one. They say the Scriptures prove it, and they bring up passages to show that such is the case. Their stronghold is the great commission of our Savior, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) They infer from this language that we should be dipped in the name of each person in the godhead. But does this construction of language warrant a trine action? Let us go to other parts of the Scriptures to see what such forms of expression mean there. Christ says that "many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11.) Now does this mean that they would sit down with Abraham, then get up and sit down with Isaac, then

get up again and sit down with Jacob? We know that it does not. Peter likewise uses the same form of expression when he speaks about "the God of Abraham, and of Isaac, and of Jacob." (Acts 3:13.) We know that there are not three gods spoken of here, but simply one. These two examples are identical in form with the great commission, and yet they do not at all bring out the idea of three things or actions.

This doctrine of trine immersion has probably arisen from a misconception of the three persons of the godhead, or from an effort to bring out the idea of the distinctness of the three persons. The Father, Son and Holy Spirit are separate in person, but one in mind, purpose, etc. Jesus prayed for his disciples "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us." (John 17:21.) From this we see that the oneness between the Father and Son is not in person but in sentiment, just as he wishes the disciples to be. Whenever men are bound together in an organization on earth, no one can come into a relation to one in that organization as such without coming into the same relation to the others in it. Here is a firm of business men, and when you buy of one you buy of all; when you go into debt to one you go into debt to all. It is impossible to separate them because they are bound together. The Father, Son and Holy Spirit are bound together more closely than any three persons can be in this world,—more closely than in the business, social or family circle; and we can not get into a relation to one without getting at the same time into the same relation with the other.

The trine immersionists have made the mistake of thinking that they can get into a relation to one person of the godhead without getting into relation to the others.

Jesus says, "No man cometh unto the Father but by me"; and again, "He that rejecteth me rejecteth him that sent me." (John 14:6; Luke 10:16.) Here we see the inseparable connection of the Father and Son. The trine immersionists dip a man once into the Father, or into the name of the Father, which means into the authority of the Father. Is he now in a relation to the Father, but not to the Son? According to their theory he is, and yet the Bible clearly teaches, as we have seen, that no man can come to the Father except through Christ. They now dip the man into the name of the Son. Is he now in a relation to the Father and Son, and yet not to the Holy Spirit? They dip him the third time, and that brings the man into a relation to the Holy Spirit. Or if we say that the expression, "in the name of", as it is in the King James' Version, means "by the authority of", then we have the man dipped once by the authority of the Father, once by the authority of the Son, and once by the authority of the Holy Spirit. These three dips bring out a difference between the name, or authority, of the three persons of the godhead, while the New Testament clearly teaches that they are one in such and that we can not come into a relation to one without coming into the same relation to the others at the same time. Here lies the error of trine immersionists.

When trine immersionists say that the Greek word *baptizo* in the New Testament means "repeated dipping", they get into trouble. Several times in the New Testament is found the expression "baptized into Christ". Now if baptism is a repeated dipping, then a baptism into Christ is a repeated dipping into Christ. Then as we must likewise be baptized into the Father and Spirit, we must have a repeated dipping into each of the godhead. According to this, then, we must have six or more dips in

order to satisfy the meaning and connection of the word! Their argument proves too much, and what proves too much proves nothing.

Now let us see further if "repeated dipping" is what this word means in the New Testament. Paul says, "Therefore we are buried with him by baptism into death." Our baptism is a "form of doctrine [teaching]", (Rom. 6:17), by which we go through in a figure what Christ did in reality. We are buried with Christ; and as Christ was put into the tomb *once* so we are put into the water *once*. Christ was raised *once*; and as we are raised with him to walk in newness of life, we are raised *once*, not three times. Trine immersion destroys this beautiful and important form of doctrine.

Besides this, it is said by Jesus that we must be born of water. Christ uses the natural birth to illustrate the spiritual. We are begotten by the Spirit when we believe wholeheartedly the words of the Spirit, and we are born of water when we are baptized. How many times does a man have to be born into this world before his natural birth is completed? The question is a ridiculous one. And yet according to the theory of trine immersionists we must be born of water three times before our spiritual birth is completed! What nonsense this theory makes out of the Bible!

The argument adduced by trine immersionists in favor of their practice of baptizing face foremost is amusing. They say that Christ bowed his head forward when he died upon the cross, and that hence we should baptize face foremost. There is about as much connection between this event and their practice as there is between the burying backwards in the watery grave and the falling over backwards of old Eli and the breaking of his neck, when he heard that the ark of God had been taken

by the Philistines. The other argument that a man should not go into anything backwards and therefore he should not be baptized into the kingdom of Christ backwards, gets them into trouble; for they do not get into the kingdom of God until they have been raised out of the water, and when they are raised out of the water it is always backwards, according to their practice. Hence, according to their reasoning they are the ones who are coming into the kingdom backwards! These arguments might do for children, but not for men and women who are supposed to have their reasoning powers developed somewhat.

I do not deny that trine immersion is an ancient practice, being traceable it seems to the second or third century. Because this practice can be traced so close to the days of the apostles, these people think that it was surely taught by the apostles. They forget that it does not take an institution long to depart from its original practices. Take, for instance, some of the institutions in our own day. In fifty or a hundred years, an institution may be almost the opposite from what it was when it started out. The sole object with which the Methodist people started out about a century and a half ago, was piety, but now they are not more pious than other religious bodies generally. Fifty or sixty years ago the Young Men's Christian Association was formed for the purpose of developing the spiritual nature of young men in the church. Now the main object seems to be to develop the body and brain of young men, for it is because of the gymnasium and reading room and classes in different subjects that most of the young men join it. The study of the Bible has become a very small factor, though of course there is sufficient of that and other religious influence attached to it to give it a good moral tone compared with other

institutions of a similar nature. So some in the Church of Christ in a few years could depart a long ways, and they actually did, from the simplicity in Christ.

Did not the Church of Christ of the first century practise FEET-WASHING; and if it did, should not the Church of Christ practise it today? These questions have bothered some, and so we notice them for a few moments. My reply is that the Christians in apostolic days practised foot-washing, but when we shall study the circumstances we shall see that it does not apply to Christians today except in a general way.

It is argued that Jesus commanded his apostles to wash one another's feet, (John 13), and that inasmuch as in the great commission he commanded the apostles to teach "all things whatsoever I commanded you", the apostles must have taught the people to wash one another's feet. Now this sounds very plausible till you examine it closely. Does Jesus mean that his apostles should teach the people all things the apostles were commanded to *do*? This must be the case if there is any argument here in favor of foot-washing. But notice the consequences. He commanded them to observe the law of Moses, (Matt. 23: 1-3), and so we must keep it, circumcising our children, offering sacrifices, etc.! We see the absurdity of this. Jesus undoubtedly meant that the apostles should teach the people all things which he had commanded them to *teach*.

Foot-washing was an ancient custom arising from the necessity of the case. People then wore sandals, and after a journey it was very refreshing to wash, or have washed, from one's feet the dust which would naturally accumulate. It was an act of humility and respect for one another, to wash each other's feet on occasions of this kind; and Jesus, by washing his disciples' feet,

taught them the general lesson of humility and respect one to another.

The apostles practised foot-washing after the Church was established on the day of Pentecost, just as He had commanded them to do. It was not, however, as a church ordinance, but merely as a good work by which the performer showed his humility. Here is where the advocates of foot-washing as a church institution make their mistake,—they exalt into a church ordinance that which neither Christ nor the apostles have exalted into such. In 1 Cor. 11:23-34, Paul mentions how the Lord gave the supper in the night in which he was betrayed, and if it was the custom of the early disciples to observe foot-washing as a church ordinance in connection with it, is it not strange that the apostle says nothing about it here? If it had said that "they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers," and in foot-washing, (Acts 2:42), then we might suppose that they practised it along with the breaking of bread. If it had said that "upon the first day of the week when the disciples came together to break bread" and wash feet, (Acts 20:7), then of course we might have a right to conclude that foot-washing was a church ordinance among the early Christians. After the Church was established on the day of Pentecost, foot-washing is mentioned only once and then the connection shows that it was not a church ordinance but simply a good work to be done privately. In speaking of the widows to be taken into the number to be supported by the church, Paul says that she must be "well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." (1 Tim. 5:10.) Here we

see that washing the saints' feet is not only classed with good works but is actually spoken of as such; and as this is the only time it is mentioned after the establishment of the Church, we see clearly that it *was never practised as a* CHURCH ORDINANCE.

I am sometimes asked why I do not believe in "THE HOLY KISS", if I wish to follow the Bible closely. My answer always is, Where do we read about "*the*" holy kiss in God's Word? It speaks in several places about a holy kiss, but nowhere does it say anything about *the* holy kiss. Falling on one's neck and kissing him was a custom in Bible times, and it is a custom to some extent in oriental countries today. It was the manner of saluting one another. Now the Lord proposed to regulate this custom which existed among the people, and he commanded the disciples through the apostles to greet one another with a *holy* kiss, when they did salute one another in this manner. In other words, they were not to greet one another with an *unholy* kiss. Judas gave our Savior an *unholy*, or hypocritical, kiss when he betrayed him. Our salutations are to be free from anything of that kind. If Paul were speaking to us today, he would say, "Greet one another with a *holy* handshake." In other words, we are not to act the hypocrite toward any one. This is undoubtedly the meaning to be attached to these words, and when we exalt a local custom into a church ordinance and call it "*the* holy kiss", when the Bible says nothing about such a thing, we are certainly departing from the Word of God.

CHAPTER XXI.

THE KEEPING OF DAYS.

Observance and origin of Easter and Christmas—Historians Kurtz, Socrates and Myers quoted on Christmas and Easter—First day of week only day kept by early Christians.

One contrast between the Jewish and Christian religions is that the former abounded in the keeping of days while the latter is free from such, with but one exception. The Jews were commanded to keep the seventh day and also the seventh year as a sabbath. The fiftieth year was to be a year of jubilee. They had also the feast of the passover, the feast of trumpets, the day of atonement, and the feast of tabernacles. These are the prominent set times which the Jews were commanded to keep sacred to the Lord. When the gospel came, however, all such days were done away. The service to God through Christ was not to consist so much in outward signs and ceremonies as in the attitude of the heart. Many of the sacred days of the Old Testament were types of conditions under the New, and were fulfilled when the gospel was ushered in. "Let no man therefore judge you", says Paul, "in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come, but the body [substance] is of Christ." (Col. 2: 16, 17.) Speaking of the practice of some of the Galatian brethren in mixing the keeping of days with the simple worship

through Christ, Paul says, "Ye observe days and months and times and years. I am afraid of you lest I have bestowed labor upon you in vain." (Gal. 4:10, 11.)

Unlike the Apostle Paul, Christians in all ages have had no fear about the keeping of days. In the twentieth century, as in many of the past centuries, much prominence is given in religious affairs to the keeping of days. Besides Children's Day, Mothers' Day, Lent, rally days, etc., etc., we have the two prominent and universal days of Easter and Christmas.

EASTER is celebrated as the time of the year when Christ arose from the grave. This can hardly be, however, as the exact time is regulated by the moon and not by the sun which is the true standard by which we measure yearly events. For many days preceding Easter, the children are drilled in speeches and exercises in which they are to engage on that day. When the time comes, the speeches are delivered in a house of worship decorated with flowers.

Sometimes, at Sunday-school, the teacher presents the children in her class with highly-colored eggs. Pray tell us what these eggs have to do with the resurrection of the Son of God! Sometimes it is said that the little chicken coming from the shell is a figure of Christ's coming out of the tomb; but this is a far-fetched similarity. And what have rabbits, too, to do with the resurrection of Jesus?—we ask of you who engage in this childish celebration. The people have surely gone from the sublime to the ridiculous in their celebration of this so-called Christian festival.

The very word Easter is the name of the Anglo-Saxon goddess of Spring and flowers. You wish to know how it got into this Christian (?) festival? Well, the Anglo-Saxons, or Germans, had a festival to their

goddess of Spring and flowers about the same time that the Christians had their celebration of the resurrection of Christ. When these people were converted to Christianity it was done to a great extent by force, and in order to hold them to their new faith the Christians mixed the heathen festival of Easter with the festival in honor of the resurrection of Jesus, and gave to the world what is called the Christian festival of Easter, much as it is observed today. The word "Easter" is found once in the King James' Version, (Acts 12:4), but the connection shows that it was not what is called by that name now, but was the Jewish feast of the passover. It is the same Greek word which is translated "passover" throughout the New Testament, and it should be so rendered here, as it is in the Revised Version. The Christian festival of Easter is a mixture of Christianity, heathenism and Judaism.

There is one feature connected with this festival which overshadows on many occasions the festival itself. The dress worn by the attendants on this day has become a conspicuous thing in the whole proceeding. It is about the time of the year when the people put aside their winter clothing and put on their spring garb. Regardless of the weather on that day, however, (which by the way is often cool), the people are determined to come out in their new clothes. The tailors and dress-makers are worked far into the nights that their patrons may have their new clothing by Easter. The time for the service arrives, and the people come together. Instead of listening to what may be said, a great number of people are closely studying their friends and the other persons present and thinking of how they look in their new clothes. The hats and dresses receive far more attention that day than the story of the resurrection of the Son of God.

The young man or woman who presumes to go forth to meeting that day in his old duds, is looked upon as somewhat slow. The people go back to their homes, built up, not in their most holy faith, but in their ideas of the latest fashions. Many poor people stay at home on Easter Sundays because they have no new clothing to put on, feeling that they will be stared at in their old garments. What a caricature Easter is on the religion of Christ!

The history of CHRISTMAS is much the same as the history of Easter. It originated several hundreds of years this side of the apostles, and is a mixture of Christianity and heathenism. It is supposed to be the day of the year when Christ was born. This, however, seems to be unlikely, for Christmas comes in the rainy season in Palestine, a time when shepherds could not be with their flocks in the field, as the Bible says they were. The celebration of Christmas is both like and unlike the celebration of Easter. The children are drilled in the making of speeches on the birth of Christ and the joy which that event brings into the world. At the end of this part of the program, the Christmas-tree-Santa-Claus performance begins. An evergreen tree is beautifully lighted and decorated, and presents for the people are hung on it. The people who have money make their friends presents and place them on the tree. Santa Claus often acts as the distributor of the presents, trying all the while to say something funny to make the people laugh. Many poor children who have no friends to make them presents listen with anxious minds to hear their names called, and go home with burning hearts to think they have not been remembered as the other children have been. And what has Santa Claus to do with the birth of Christ, anyway? We know that we do not

read about him in the Bible. Why should parents teach their children a lie about Santa Claus, and have the little ones hang up their stockings to be filled by this mythological character? If parents wish to give presents to their children, they have a perfect right to do so; but they have no right to lie about it.

A few words concerning Christian festival days from Kurtz, one of the most prominent of the German church historians, show us that these days are not apostolic; and his sentiments are those of all other historians. He says,

The principle of attempting to Christianize the worship of the heathen was authoritatively sanctioned by Gregory the Great, who in 601 instructed the Anglo-Saxon missionaries to transform the heathen temples into churches, and the pagan into saints' festivals or martyr-days. Saints now took the places of the old gods. . . . The first observance of Christmas occurs in the Western Church about 360. Twenty or thirty years afterwards, it was also introduced in the East. We account for the late introduction of this festival by the circumstance that the ancient church failed to set any value on the day of Christ's birth, and placed it rather in the background as compared with the day of his death.—Church History, Vol. 2, Paragraph 55.

Socrates, a prominent church historian of the fourth century, says,

The aim of the apostles was not to appoint festival days, but to teach a righteous life and piety. And it seems to me that just as many other customs have been established in the individual localities according to usage; so also the feast of Easter came to be observed in each place according to the individual peculiarities of the peoples inasmuch as none of the apostles legislated on the matter. And that the observance originated, not by legislation but as a custom, the facts themselves indicate.—Church History, Chapter 22.

Myers, in his school history, says,

Still, however justifiable may have been the course of the Catholic missionaries, the result was that the medieval church became very different from that of the primitive age of Christianity. Even what are called the "reformed creeds" [Protestantism] are very far from having effaced the traces of the barbarian period of the church's history. Many of our religious ideas, festivals and ceremonies, as witness Easter and Christmas, may be traced back to an origin in the practices and beliefs of our heathen ancestors.—Medieval and Modern History, page 42, edition 1895.

When we read the New Testament, we find that THE EARLY CHRISTIANS KEPT BUT ONE DAY, THE FIRST DAY OF THE WEEK. Christ arose from the grave on the first day of the week, the Church was established on the first day of the week, (for it was fifty days after a sabbath), and it was upon this day that the disciples came together to break bread in memory of him, (Acts 20:7). The time of the year when Christ arose from the grave is not important, or else the Lord would have mentioned it. The apostolic Christians knew nothing about Easter services. The time of the year when Christ was born is certainly not important for us to know, or else it would have been mentioned somewhere in the New Testament. It is evident that the early Christians knew nothing of Christmas. But the time of the week when Jesus arose, bringing life and immortality to light through the gospel, is mentioned; and that is the day which the Christians celebrated by meeting together to break bread in memory of their once-crucified but now-risen Lord. And this is the day which Christians should celebrate as often as it comes around, by meeting to worship God through Christ and to remind themselves of the great sacrifice which was made to redeem them. If Christians today would celebrate

every first day of the week, in the Lord's supper, as our Savior teaches, and would give up the days and festivals of their own devising, they would be following the teachings of Christ instead of the commandments of men, and would have a better prospect of heaven than they have. If Paul were here today, no doubt he would say what he did to the Galatian brethren, "Ye observe days and months and times and years. I am afraid of you, lest I have bestowed labor upon you in vain."

CHAPTER XXII.

DIVISIONS,—THEIR SINFULNESS, THEIR CAUSE AND THEIR REMEDY.

Excuses for divisions—But they are wrong—One cause is neglecting to take ALL the testimony on one subject—Doctrines of holiness and conversion—Chief cause is taking MORE than God's testimony, or doctrines of men—Human creeds—Human names—Importance, design and action of baptism—Government, work and worship of the Church—Lesson of Obedience from King Saul.

We look up into the heavens at night and meditate on the works of God. We think of the universe, of the unnumbered worlds which lie beyond our own little earth. We think of the solar system and of how the planets have been for ages revolving around the sun, never deviating from the course mapped out for them by the Creator. We remember that though the comet runs in an orbit of its own, through the orbits of other bodies, yet never has it dashed into a world. No evil will ever come to the universe, till it is God's pleasure to dissolve it in the end. All is peace and quietness in the handiwork of God in nature.

But when we turn our eyes from the handiwork of God in nature to what claims to be the handiwork of God in the religious world, behold the contrast! Instead of harmony, there is discord; instead of unity, there is division; instead of peace, there is war! Religious bodies, all claiming to come from God, are fighting

among themselves. One body says that it is right, and it has a certain doctrine. Another says that it is right, and it has a different doctrine. Still another says that it is right, and it has yet a different doctrine. They can not all be right, but they may all be wrong. Many men who desire to serve God are puzzled in their minds, and do not know which way to turn. Infidels are made by the division among those who should be one.

Some people try to make *excuses for the divisions among the Christian people*. They say that as people have different tastes in other things, so they have different tastes in religious matters, and it is necessary to have the different denominations so that each one can find a church which is according to his own notion. They tell us that there are different roads which a man may travel in going from one city to another, and so there are different ways which one may travel in going to heaven. As the spokes of a wheel run into one place, the hub; so, they say, the different denominations run into one place, heaven. But the Bible says there is "ONE" body, not hundreds. Jesus also says, "Strait is the gate and narrow is THE way [not ways] that leadeth unto life." It is often argued that when Christ said, "I am the vine, ye are the branches", he justified denominationalism. What a perversion of scripture this is! If Jesus had been talking to different denominations, then there would be some justness to the argument; but inasmuch as he was talking to the apostles, not the denominations, we see that this is a gross perversion of the Word of God. Every individual Christian is attached to Christ as the branches are attached to the vine.

The more sensible people, however, among the denominations believe that *denominationalism is wrong*, and they are trying to banish it. The different churches

have "union meetings", the purpose of which is to try to bring the people together; but so far, all these efforts have failed to unite. The trouble is that they are trying to unite on a sandy foundation. Instead of uniting on Christ and his Word, they are trying to unite without the Word of Christ. In other words, they are trying to unite by giving up *all* doctrinal matters. When they unite on such a platform as that, they have nothing to stand on. It is not simply peace between the denominations that we want, but we must have the pure doctrines of Jesus. Says James, "The wisdom that is from above is first pure, then peaceable." (Jas. 3:17.) Purity of doctrine is to be sought first.

The greatest leaders in the Christian affairs of the world have longed for the oneness of all those who profess the name of Jesus. John Wesley said, "Would to God that all the party names and unscriptural phrases and forms which have divided the religious world, were forgot; and that we all might agree to sit down as loving, humble disciples at the feet of our common Master, to hear his Word, imbibe his Spirit, and transcribe his life in our own." Paul said, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.) Jesus our Savior prayed thus for the oneness of his apostles and of all believers in all ages of the world, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17:20, 21.) Denominationalism is contrary to the exhortation of Paul and the prayer of

Christ, and hence it is sinful. We may talk about taking the world for Christ, but this is only a vain delusion while Christendom is divided as it is. Christ prays for the oneness of his disciples "that the world may believe that thou hast sent me", implying that the world will not believe if Christians are divided. He that is trying to unite all believers on the only true foundation of the Word of God alone, is engaged in the best kind of missionary work, both for his own and other lands.

But the important question is the one concerning THE CAUSE OF THIS DIVISION among the followers of Jesus. If we can find what the cause is and remove that, then we can all be one as Christ intended us to be. There are two propositions which show the cause of the dissension. The first of these propositions shows that some divisions are caused by taking less than the Word of God, and the second shows that divisions are caused by taking more than the Word of God. Note the propositions more fully:

I. DIVISIONS AMONG CHRISTIAN PEOPLE ARE CAUSED IN PART BY NEGLECTING OR REFUSING TO TAKE ALL THE TESTIMONY IN THE NEW TESTAMENT ON A SUBJECT.

We can never learn the mind of the Lord on any subject when we settle down on a passage of scripture on that subject and refuse to note the connection or anything which may be said elsewhere on the same subject. God could not give every detail connected with every event in his Word, hence the necessity of bringing all the evidence together. The only way to learn our duty to God on any subject is to take all the testimony bearing on that subject. Here is where the people who say *we can live without sin* make their mistake and work division and confusion among the people. They settle

down on the scripture, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God"; and refuse to listen to any other scripture on the subject. Their interpretation concerning this passage makes the Bible contradict itself, for John says in that same letter, first chapter and eighth verse, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Any interpretation which makes one inspired man contradict himself or one inspired man contradict another one, is undoubtedly erroneous. When John says that "whosoever is born of God doth not commit sin", he is talking of committing sin habitually, or as a course of life. This passage must be explained in the light of the other one. Thus the division which they have produced has been caused by refusing to take all the testimony bearing on that subject.

The doctrine of *conversion* is much like the so-called doctrine of holiness. Religious people refuse to note all the cases of conversion, but settle on one which suits their fancy because of absence of details. In order to show that people are saved by faith only, many quote the language of Paul to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." They seem to refuse to notice statements made in the same connection that he was baptized the same night, or statements elsewhere on the subject of conversion; and thus they make the Bible teach something which the Lord never intended to be taught. When we take all the conversions together, we find that faith, repentance and baptism, (See Acts 2:38), are necessary in order to the remission of sins and entrance into the kingdom of God. The remission of sins granted to the thief on the cross and to the penitent woman, we have

shown in the chapter on The Establishment of the Kingdom, was before the Church was set up, and thus does not apply to us now. If Christian people would bring together *all* the cases of conversion and follow the sum of the whole, they know they would be right, and it is certain they would be united. Thus, we clearly see that division is caused on this subject and some others, because the people neglect or refuse to take *all* the testimony bearing on the same subject.

We come now to our second and most important proposition that—

II. DIVISIONS AMONG CHRISTIAN PEOPLE ARE CAUSED MOSTLY BY TAKING MORE THAN THE TESTIMONY WHICH THE LORD HAS GIVEN ON A SUBJECT,—IN OTHER WORDS, BY TAKING THE DOCTRINES AND COMMANDMENTS OF MEN IN ADDITION TO THE WORD OF GOD.

Most of the divisions are caused, as our proposition says, by going beyond the Word of God, and as the proof of the proposition is unfolded it will become clear to our minds. *Human creeds* are helping to cause and perpetuate division among the people. It is the things in them which are not in the Bible and the things in the Bible which are not in them but should be, that are causing the division. If these human creeds contain more than the Bible, they contain too much; if they contain less than the Bible, they contain too little; and if they are just like the Bible, they are unnecessary. So any way you may reason, there is no need of a human creed, for the Bible is sufficient. They are causing division, and should be cast to the moles and the bats.

Human names are helping to keep the religious people divided. If the followers of Jesus would all wear

the names found in the New Testament, they would be brought a great deal closer together. "The disciples were called Christians first in Antioch." (Acts 11:26.) Christ says, "Upon this rock I will build my Church"; hence, it is Christ's Church, or the Church of Christ. The organization is also called the Church of God. (1 Cor. 1:2.) If, instead of calling ourselves after men as the Calvinists, Wesleyans, Lutherans and others have done; and if, instead of naming ourselves after some doctrine or phase of doctrine in the New Testament or elsewhere, such as baptism, the advent of Christ, congregational, presbyterial or episcopal forms of church government, as the Baptists, Adventists, Congregationalists, Presbyterians and Episcopalians have done,—we would throw away all human names and simply call ourselves Christians, and say that we belong to the Church of God, or the Church of Christ, then would we be one in name at least. These human names are helping to keep the people divided and the wearing of them is sinful. We are divided with respect to names, not over what is in the Bible, but over what is not there.

Infant baptism, too, is a bone of contention among Christian people. Millions believe they should sprinkle their babies, and millions believe they should not. Is this division caused by what is in the Bible, or by what is not there? Some people tell us that when Jesus said, "Suffer the little children and forbid them not to come to me", he authorized infant church membership. Now if the text had said that He took the children and sprinkled water on them in the name of the Father, Son and Holy Spirit, there would be some point to the statement; but inasmuch as it simply says that he put his hands on them and blessed them, we can see not the slightest authority in these words for infant baptism.

Nor will it do to argue that there were infants in the households which were baptized, for that does not necessarily follow. The simple truth is that in the New Testament there is no command, example, nor intimation that Christ or the apostles ever baptized an infant. In other words, the practice is something which originated this side of the apostles. The division, then, which is caused over it, is produced by something which is on the outside of the Bible.

The importance of baptism is likewise a matter of division among the people. Some say it is important, and some say it is not. Some say it is necessary to the remission of sins, and others think to the contrary. Does this difference arise over what the Lord has said or over what he has not said? Peter says, "The like figure whereunto even baptism doth also now save us." (1 Pet. 3:21.) Jesus says, "He that believeth and is baptized shall be saved." (Mark 16:16.) Our Savior also says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) He that says that baptism is not important stands opposed to Christ and the apostles. The religious people, then, are divided on the subject of the importance of baptism, not over what the Lord has said, but over what man has said.

The design of baptism is likewise a matter of controversy. Some people say it is for the remission of sins, to bring one into Christ, etc., but nearly all the denominations in the Protestant world say that it has nothing to do with the remission of sins. What does the Book say? On the day of Pentecost, Peter said to the heart-pierced Jews who wished to know what to do, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) Ana-

nias said to the penitent Saul, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Those, then, who command the penitent one to repent and be baptized for, or unto, the remission of sins, are following the teachings of Christ; but those who are teaching that a man is saved from his past sins before he is baptized, are following the doctrines of men. The religious people, hence, are divided on the design of baptism, not over what the Lord has said, but over what man has said.

But perhaps more controversy has been caused over *the action of baptism* than over any other one thing. But what saith the Scriptures? It is said, "John was baptizing in Ænon, near to Salim, because there was much water there." (John 3:23.) "They both went down into the water . . . and . . . they came up out of the water." (Acts 8:38, 39.) "We are buried therefore with him by baptism into death." (Rom. 6:4.) "Born [brought forth] of water." (John 3:5.) If all Christian people would talk of baptism as Christ and the apostles talked of it, there would be no divisions concerning it. It is the teaching of men on the subject which is on the outside of the Bible which is causing the division.

The same reasoning applies to the *government, work, and worship of the Church*, which we have noticed elsewhere. The Lord has given us the New Testament Church which is a model for us in these respects, and as there was only one Church then so there would be only one Church today if we all would do all things just as they are taught in God's Word. It is councils, conferences, general assemblies, missionary and other societies, instrumental music, and many other things connected with the Church, which are on the outside of the New

Testament, that are causing the division among the people. Men arise and say, "I think there is no harm in this", and, "I think there is no harm in that", and, "I think this way will do just as well as the way the Lord has taught", and, "I think he won't object to this". It is these think-sos which is causing the division among the people. There is but one Church portrayed in the New Testament, and if the Christian world today would reproduce that Church just as it was then, there would be just one Church now, all divisions vanishing.

When you and I are practising these things unmentioned in the New Testament, we are practising that which is causing and perpetuating division among the followers of Jesus. When we are subscribing to a creed which contains more or less than is in the Bible, (and all of them do); when we are wearing the name Lutheran, Congregationalist, Methodist, Presbyterian, etc.; when we are practising infant baptism; when we are endorsing sprinkling or pouring for baptism; when we are saying that baptism is not important and is not for the remission of sins; when we are working through missionary and other societies, are using instrumental music in the worship, and are raising money by church fairs, festivals, entertainments, etc.; or when we belong to a religious institution which is engaged in any of these things;—we are practising or endorsing that which is on the outside of the Bible, we are lending our influence to that which is causing and perpetuating division, and we are working against the prayer of Christ for the oneness of all his disciples, and thus against the conversion of the world. Is a man pleasing to God while occupying such an anti-scriptural position as this?

The trouble with so many people is that *they do not respect the commands of God* as they should. If they

would read many times the story of the disobedience of King Saul when the Lord sent him to destroy utterly the Amalekites; they would not take such liberties with the Word of God. (See 1 Sam. 15.) God told Saul to destroy utterly those sinners, and their flocks and herds. But Saul preserved King Agag, and the best of the sheep and oxen and fatlings and lambs to offer unto the Lord at Gilgal. In other words, he preserved these animals for the religious purpose of offering in sacrifice to God. What nobler purpose could they have been preserved for? Surely the Lord was delighted to have all these animals offered to him! When Saul met old Samuel the prophet, through whom God had given the command to Saul, the king said, "I have performed the commandment of the Lord." But Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul then explained to Samuel that "the people" had saved these to offer in sacrifice unto God. Did the prophet then commend him and the people for the noble purpose for which they had preserved these animals? Listen to his words, "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 hast rejected the word of the Lord, he hath also rejected thee from being king." Saul was rejected from being king because he presumptuously thought that if he saved the best of the sheep and oxen for religious purposes, it would be pleasing to the Lord.

Why can we not today learn the lesson we should from this bit of history? God has told us what to do in his Word, and how to do it, and we please him by doing

just what he says in the way he says, and not by doing many things for his honor which he has not commanded. "I fear", says the inspired Paul, "lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11: 3.) When the Galatian brethren added things to the gospel without the authority of heaven, Paul said that they had another gospel, and condemned them thus: "Though we, or an angel from heaven, preach any other gospel unto you, than that ye have received, let him be accursed." (Gal. 1: 8.) And John, speaking of his book, (and the language applies likewise to the whole plan of redemption), said, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22: 18.) People, however, are trying to make themselves think that because they are using for religious purposes, infant baptism, sprinkling and pouring, societies, suppers, shows, instrumental music, and other things *unknown to the New Testament*, therefore they are doing God service. Were the old Prophet Samuel here today, he would use much the same language he spoke to Saul, and say, "Behold, to *obey* is better than to get great numbers on a church-record by infant baptism and sprinkling and pouring; and to *hearken* than great sums of money by suppers and shows, and great crowds of people by fiddles and horns. Because thou hast rejected the Word of the Lord, he also will reject thee from reigning with him in heaven."

CHAPTER XXIII.

THE ORIGIN OF THE CLERGY.

Distinction of clergy and laity greatest curse in Christian world—Unknown in the New Testament—Study of the development of the clergy—Full account by historian Gibbon—Means of destroying or forestalling kingdom of clergy.

THE DISTINCTION OF CLERGY AND LAITY

is one which is almost universal in Christendom, and yet is one which is unknown to the New Testament. The clergy consists of those who are avowedly set apart to study divine things and to lead the people in such things, while the laity consists of those who are credulously led.

The idea of most people is that a preacher, or clergyman as they call him, must be developed in a certain way, and that if he has not been developed in that way he has no right to preach the gospel. They think that the first thing for him to do is to go to a theological seminary or Bible college, where he must spend a certain number of years in being manufactured into a clergyman. He then comes forth with his diploma and credentials ready to preach what has been crowded into his head, much of which is as a general thing not the Word of God. He has been studying divine (?) things now for many years and knows so much about such affairs that his word, he thinks, is entitled to obedience by the people. As he has been studying sacred things now for years

and has taken the course in such affairs prescribed by the clergymen's nursery where he has been hatched, he now has given to him the title, "Doctor of Divinity", which means, "One learned in divinity", or divine things. He also wears the title, "Reverend", which is found only once in the Bible, (Psa. 111:9), and then it is applied to God himself. Such is the clergyman today and his development.

The laity consists of those who have not made a special study of divine things, and so do not consider themselves as competent to lead the people in religious matters, nor authorized to do such. They are willing to sit back and turn these affairs over to those who have been specially trained for this purpose. They say that when it comes to the affairs of this world we have specialists whom we consult, and that we should likewise have specialists on the affairs of the next world. We have eye specialists, ear specialists, nose and throat specialists; lawyers who specialize, mechanics who specialize, and artists who specialize. Why, then, they say, should we not have specialists on divine things, and turn our souls over to them? We can work at temporal affairs and pay our money to support them while they look after our souls. These are the ideas which are generally in the minds of the people.

THIS DISTINCTION OF CLERGY AND LAITY HAS BEEN A GREAT CURSE IN THE CHRISTIAN WORLD. It has made out of the Church an oligarchy in which the many are ruled by the few at the top, and that too almost without any voice by the many. The kingdom of the clergy reached its perfection in the Roman Catholic Church. The development of the clergy and the development of the Roman hierarchy are themes which are identical. In the sixth century, the clerical

system was in good working order, for the bishop of Rome had obtained the ascendancy over all the other bishops of the world, and all the other bishops had different degrees of power over the people. The result was that the clergy was everything and the people nothing. The clergy increased their power by taking the Bible from the people and substituting in its stead the traditions of men. The final result was that gross ignorance settled over the masses and even over the clergy, and little remained except the chains of power which the clergy had bound upon the people. The strength of the Roman Catholic Church has always consisted in keeping the masses in ignorance of the Bible and everything else except those traditions of their church which are calculated to inspire their people with faith in the power of the priests.

The power of the clergy in the Romish Church today is the same that it has always been, except as Protestants have tempered it somewhat. In this church even today the priest is everything and the people are nothing. In Protestant lands, Romanism is modified a little, but it is only through necessity. The priest stands in the place of God to the Roman Catholic people. They think that because of the power given to him by God, he can forgive their sins. Whose sins they remit, they are remitted; and whose they retain, are retained. Having paid their money to the priest, they go from the confessional thinking they are safe for eternity.

The doctrine of the Romish Church is that there is in every one some evil, and that this evil must be taken out of them by the fire of purgatory after death. Their people believe that their priest can, by saying mass, bring them swiftly through this fire of torment. So much money must be paid the priest to get them safe-

ly through. The facts of this doctrine are that the more money, the more masses said; the more masses said, the quicker one gets through purgatory; hence, the one who leaves money and friends behind, will endure less than the one who is destitute of both, when he passes into this purging fire. The clergymen who invented this doctrine of purgatory knew how to fill their coffers. The doctrine of purgatory taught in the Roman Catholic Church is the greatest system of graft which the world has ever seen; AND THE CLERGYMAN IS THE ORIGINATOR AND CHIEF ADVOCATE OF IT.

But the kingdom of the clergy is not confined to Romanism. When the reformers came out of Rome they brought with them many of the things which they had received there. One of these was the distinction of clergy and laity. In nearly every denomination in Protestantism, this idea is firmly entrenched. It is true that the power of the clergy over the laity is not in the same degree that it is in Romanism, but it is there nevertheless, varying in different denominations. Clergymen meet in councils, conferences, associations, general assemblies, etc., and make laws to govern the laity, and the laity is supposed to abide by what the clergy says in these assemblies. Clergymen made the creeds which nearly every denomination in Protestantism has, and they are continually changing these creeds. They are saying how the people shall be governed, how they shall carry on their work, and how they shall worship God. The Methodist Episcopal Church for more than a century kept out of its membership for six months those who sought admittance, but now it takes in immediately those who wish to identify themselves with it. Other creeds, too, are being continually changed by the clergymen of their respective adherents. These clergymen are

continually changing their views on what it takes to please God and to get into heaven. How do we know that they are right? The laity does not really know what it believes till the latest conference or ecclesiastical assembly has met and corrected the law of God for it. The laity thinks that its clergymen have studied these things and know what is the best for the people, and so the masses sit back and listen and pay and obey. They do very little examining for themselves, but turn their souls over into the hands of their spiritual guides, regardless of the warning of Christ, "Beware of false prophets". Yes, it is true that there is a clergy in Protestantism as there is in Romanism, leading the laity whither their own minds would direct.

BUT THIS DISTINCTION OF CLERGY AND LAITY IS UNKNOWN TO THE NEW TESTAMENT. In those days, all were to take an interest in divine things and to become teachers of the Word, in private at least. In the days of the apostles all were "kings and priests unto God". (Rev. 1:6.) All were missionaries for Christ. When there were several disciples in a community, they were to be gathered together into a church, and when they had men qualified in ability and piety and learning in the Scriptures, these men were raised to be their elders, called bishops or overseers. These are the highest men in the church and there were several in number for each church in New Testament times, when they had the qualified men. These elders made part of their living by some secular calling, as is inferred by the statement, "Let the elders who rule well be counted worthy of double honor, especially they who labor in the word and doctrine". (1 Tim. 5:17.) As the position of one in the bishopric was the highest point to which a man could go in the whole Church, we

see that in the apostolic church there was no place for ambitious men. These thoughts are clearly portrayed thus in the Schaff-Herzog Encyclopedia under the subject, "Clergy":

It may be considered settled that there is no order of clergy, in the modern sense of the term, in the New Testament, *i. e.*, there is no class of men mentioned to whom spiritual functions exclusively belonged. Every believer is a priest unto God. Every believer has as much right as anybody else to pray, to preach, to baptize, to administer communion, etc.

THE STUDY OF THE DEVELOPMENT OF THE CLERGY IS AS INTERESTING AS IT IS SADDENING. Christ left the individual churches to be governed by the New Testament as applied by the elders of the church. Little by little, however, the disciples drifted away from the simplicity in Christ. The first step was in making a difference between a bishop and presbyter, placing the former over the latter, though the New Testament used the words interchangeably. (See Acts 20:17 compared with 28, R. V.; Titus 1:5 compared with 7.) Very naturally the most eloquent and active bishop would take the lead over the others, and the people would naturally look to the one who was doing the most for them or who was the most persuasive in speech. In this way and through the personal ambitions of the man, the other presbyters were pushed into the back-ground, and one man was made "the bishop", and was practically the ruler of the church. Thus was developed at an early day what is about equal to the pastor system as we have it today, even in some churches which claim to be apostolic.

The gospel was first preached in the cities, and from the city churches it went into the smaller towns and rural

districts. The city churches, hence, became the mother of the suburban churches and those in the smaller towns of the realm. Naturally these smaller congregations looked up to the mother churches. The mother church instead of permitting the child to go out into the world to fight its own battles when it became strong, still held to it retaining it as a nursing babe. Thus many churches became the offspring of the mother city church, looking continually to it. As, then, one man, called the bishop, ruled the mother church, and the mother church ruled these other churches, they found they had developed a system of church polity which they called The Diocesan Form of Church Government, because communities were divided into dioceses.

But men were not satisfied. The same process of development through natural tendencies and personal and urban ambition through which the diocesan form of church government was developed, caused the larger cities to assume authority over the smaller cities. As time went on, the ambition of men grew stronger, and they increased their power until after a while the metropolis, or central city, in a district ruled all the churches in that district. This was called, The Metropolitan Form of Church Government.

The metropolitan cities were finally narrowed till there were just four cities which ruled the Christian world,—Alexandria, Antioch, Rome and Constantinople. The bishops of these churches were called “patriarchs”, and the system of government, The Patriarchal.

But the ambition of man is not to be satisfied. The struggle must continue till one man is master of all. The fight went on, till in the sixth century the bishop of Rome was generally acknowledged to be the head of all the bishops; and then, and not until then, can we

truthfully say that the Roman Catholic Church began to exist. It was in process of development through several hundred years, but as Roman supremacy is the central feature of Roman Catholicism, we see that Romanism in the sense in which we use that term did not exist till the sixth century.

This transformation of the apostolic church from its simple government into the Episcopal system, the Metropolitan system, the Patriarchal system, and finally into the Papal system, varied in different countries. All these systems of centralizing were working more or less from an early date. There was opposition all along the line, but when the so-called preachers of the gospel of the lowly Nazarene had tasted of the blood of power they were not to be satisfied till they had devoured the entire Christian world.

One of the means in developing this clergy was the church school instituted in Alexandria, Egypt, in the second century. From this school went out men who established in other countries similar schools, and from these schools went out the men who were to lead the Church into spiritual Babylon.

That the reader may know that this account of the origin of the clergy is not the figment of a sectarian mind, we quote to you the words of Gibbon in his “Decline and Fall of the Roman Empire”:

The societies which were instituted in the cities of the Roman empire were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution. . . . The public functions of religion were solely intrusted to the established ministers of the church, the *bishops* and the *presbyters*; two appellations which, in their first origin, appear to have distinguished the same office and the same order of persons. The name of Presbyter was expressive of their age, or rather of their

gravity and wisdom. The title of Bishop denoted their inspection over the faith and manners of the Christians who were committed to their pastoral care. In proportion to the respective numbers of the faithful, a larger or smaller number of these *episcopal presbyters* guided each infant congregation with equal authority and with united counsels. But the most perfect equality of freedom requires the directing hand of a superior magistrate; and the order of public deliberations soon introduced the office of a president, invested at least with the authority of collecting the sentiments, and of executing the resolutions, of the assembly. A regard for the public tranquility, which would so frequently have been interrupted by annual or by occasional elections, induced the primitive Christians to constitute an honorable and perpetual magistracy, and to choose one of the wisest and most holy among their presbyters to execute, during his life, the duties of their ecclesiastical governor. It was under these circumstances that the lofty title of Bishop began to raise itself above the humble appellation of Presbyter, and while the latter remained the most natural distinction for the members of every Christian senate, the former was appropriated to the dignity of its new president. The advantages of this episcopal form of government, which appears to have been introduced before the end of the first century, were so obvious and so important for the future greatness, as well as the present peace, of Christianity, that it was adopted without delay by all the societies which were already scattered over the empire, had acquired in a very early period the sanction of antiquity, and is still revered by the most powerful churches, both of the East and of the West, as a primitive and as a divine establishment. It is needless to observe that the pious and humble presbyters who were first dignified with the episcopal title could not possess, and would probably have rejected, the power and pomp which now encircle the tiara of the Roman Pontiff, or the mitre of a German prelate.

Such was the mild and equal constitution by which the Christians were governed more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic; and although the

most distant of these little states maintained a mutual as well as a friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly. As the numbers of the faithful were gradually multiplied, they discovered the advantages that might result from a closer union of their interest and designs. Toward the end of the second century, the churches of Greece and Asia adopted the useful institutions of provincial synods, and they may justly be supposed to have borrowed the model of a representative council from the celebrated examples of their own country, the Amphictyons, the Achean league, or the assemblies of the Ionian cities. It was soon established as a custom and as a law, that the bishops of the independent churches should meet in the capital of the province at the stated periods of spring and autumn. Their deliberations were assisted by the advice of a few distinguished presbyters, and moderated by the presence of a listening multitude. Their decrees, which were styled Canons, regulated every important controversy of faith and discipline; and it was natural to believe that a liberal effusion of the Holy Spirit would be poured on the united assembly of the delegates of the Christian people. *The institution of synods was so well suited to private ambition, and to public interest, that in the space of a few years it was received throughout the whole empire.* A regular correspondence was established between the provincial councils, which mutually communicated and approved their respective proceedings; and the Catholic church soon assumed the form, and acquired the strength of a great federative republic.

The same causes which at first had destroyed the equality of the presbyters introduced among the bishops a pre-eminence of rank, and from thence a superiority of jurisdiction. As often as in the spring and autumn they met in provincial synod, the difference of personal merit and reputation was very sensibly felt among the members of the assembly, and the multitude was governed by the wisdom and eloquence of the few. But the order of public proceedings required a more regular and less invidious distinction; the office of perpetual presidents in the councils of each province was conferred on the bishops of the principal city; and these

aspiring prelates, who soon acquired the lofty titles of Metropolitans, and Primates, secretly prepared themselves to usurp over their episcopal brethren the same authority which the bishops had so lately assumed above the college of the presbyters. Nor was it long before an emulation of pre-eminence and power prevailed among the Metropolitans themselves, each of them affecting to display, in the most pompous terms, the temporal honors and advantages of the city over which he presided; the numbers and opulence of the Christians who were subject to their pastoral care; the saints and martyrs who had arisen among them; and the purity with which they preserved the tradition of the faith, as it had been transmitted through a series of orthodox bishops from the apostle or the apostolic disciple to whom the foundation of their church was ascribed. From every cause, either of a civil or of an ecclesiastical nature, it was easy to see that Rome must enjoy the respect, and would soon claim the obedience, of the provinces. The society of the faithful bore a just proportion to the capital of the empire; and the Roman Church was the greatest, the most numerous, and, in regard to the West, the most ancient of all the Christian establishments, many of which had received their religion from the pious labors of her missionaries. Instead of *one* apostolic founder, the utmost boast of Antioch, or Ephesus, or of Corinth, the banks of the Tiber were supposed to have been honored with the preaching and martyrdom of the *two* most eminent among the apostles; and the bishops of Rome very prudently claimed the inheritance of whatsoever prerogatives were attributed either to the person or the office of St. Peter. The bishops of Italy and of the provinces were disposed to allow them a primacy of order and association (such was their very accurate expression) in the Christian aristocracy. But the power of a monarch was rejected with abhorrence, and the aspiring genius of Rome experienced from the nations of Asia and Africa a more vigorous resistance to her spiritual, than she had formerly done to her temporal, domain. The patriotic Cyprian, who ruled with the most absolute sway the church of Carthage and the provincial synods, opposed with resolution and success the ambition of the Roman Pontiff, art-

fully connected his own cause with that of the eastern bishops, and, like Hannibal, sought out new allies in the heart of Asia. If this Punic war was carried on without the effusion of blood, it was owing much less to the moderation than to the weakness of the contending prelates. Invectives and ex-communications were *their* only weapons; and these, during the progress of the whole controversy, they hurled against each other with equal fury and devotion. The hard necessity of censuring either a pope, or a saint and martyr, distresses the modern Catholics whenever they are obliged to relate the particulars of a dispute in which the champions of religion indulged such passions as seem much more adopted to the senate or the camp. The progress of the ecclesiastical authority gave birth to the memorable distinction of the laity and the clergy, which had been unknown to the Greeks and Romans.—*Decline and Fall of the Roman Empire, Chapter XV.*

Thus, dear reader, do we have before us the facts concerning the origin of the clergy. We see that the distinction of clergy and laity is unscriptural, and we know from history that it has been the greatest curse of anything to the Christian world. I suppose that as long as the world endures there must be a fight against drifting into the clerical system. The indifference of the masses on the one hand and the ambitions of some teachers on the other, are the two forces which must be dealt with. The ambition for earthly power of the religious guide must be curbed, and the inactivity of the masses must be aroused. We must not turn our public reading of the Scriptures, praying, teaching, exhorting, etc., into the hands of one man, and permit him to do these for us continuously. If we do, soon we shall know nothing about the Word of God, and we shall be entirely under his power in religious affairs. Men in the local church should be developed for public work, so that men may be prepared to preach the gospel and to act as elders of

the congregation. In this way the church should be sending men out all the time to work for Christ.

Nor should we turn over to others the private saving of souls. Every Christian should be a missionary society trying to save some one else. Apparently innocent missionary organizations have grown into great power, bringing the churches into an ecclesiasticism. Whenever we try to delegate to some one else work which we all should do, we open the way for the development of the clergy. Our inactivity prompts us to hire some one else to do that which is irksome to us, and the one we hire is often glad to assume authority over us, through his mingled ambition to work for God and for himself. *The only way to destroy or forestall the kingdom of the clergy is to make ALL Christians students of the Bible and workers for Jesus Christ.*

CHAPTER XXIV.

THE PERPETUATION OF THE CLERGY THROUGH THEOLOGICAL SEMINARIES, BIBLE SCHOOLS AND COLLEGES.

These schools unscriptural in purpose and support—Unnecessary—Unsafe—History of human learning among Christians—Evils which flowed from its introduction were false interpretations of Scripture, mysticism and monasticism, first general division among Christians, and partial development of a clergy—Church School at Alexandria, Egypt, chief means of introducing this human learning; hence, responsible—Church schools since second century chief means of perpetuating these evils.

The chief means by which the clergy has been developed has been the church school. In the second century there was established at Alexandria, Egypt, a catechetical school, the original object of which was to instruct people preparatory to baptism, but which soon became a theological seminary to prepare men for the work of the Lord. Many were the heresies which were hatched or propagated, or both hatched and propagated, in this school. Besides these evils of this school, and of the other schools which sprang from it, it was one of the greatest means to develop the clergy. From the second century to the present, all denominations have had their church schools to develop their people in their peculiar doctrines, and especially to develop men to preach the doctrines publicly. Out of these schools come men

whose minds are warped to see just as their professors have taught whether it be right or wrong. In other words, these church schools have been the nurseries of the clergy since the second century.

Through these schools the work of preaching has become a profession. Men have entered the ministry very much as men enter the profession of law, medicine, etc. Many a young man has sat down to meditate on his vocation for life, and reasoned thus with himself, "What profession shall I follow? I think I would like medicine. No; that work keeps a man at the post of duty too closely, and he has to be out at nights a great deal. I think I would like the practice of law, for I may be able through that profession to rise in the political world. No; since I have come to think it over, I have decided to become a minister. This will give me prominence among the people, and I think that in general it is a more desirable work than any of the others." Making a decision in such a way, he starts away to school to be manufactured into a clergyman as men are made into lawyers, doctors, etc. He goes to the church school for several years. He studies around the Bible, about the Bible, concerning the Bible, with reference to the Bible, but when it comes to the Bible in the mother tongue he studies that very little. He learns enough of the Bible to use it as a book for texts. When he comes out of school he preaches the things he has learned there, and as he has not learned very much of the Word of God, it is clear why there is no more of the Bible than there is in the sermon of the average clergyman. He that would depend on modern preaching for the Bread of Life would soon die of starvation. The clergy has been the curse of the Christian world, and the church school has been the nursery of the clergy.

In view of the universality of the evil results of the church school, it is well that we consider it somewhat in detail. There are three propositions which we wish to prove, namely: Theological seminaries, Bible schools and colleges are (1), Unscriptural; (2), Unnecessary; (3), Unsafe. We consider the first proposition as follows:

I. BIBLE SCHOOLS AND COLLEGES AND ALL HUMAN RELIGIOUS ORGANIZATIONS ARE UNSCRIPTURAL.

In the Christian world there are many human organizations in which professed Christian people are giving glory to God—organizations such as missionary societies, aid societies, Bible colleges, etc. In fact, most of the religious work today is done through these human institutions. Many people, however, in the denominational world are coming to realize that there are too many organizations—that there is too much machinery. Let us see if ANY of these societies are in harmony with the Scriptures.

The inspired Paul says, "To the intent that now unto the principalities and the powers in the heavenly places might be made known THROUGH THE CHURCH the manifold wisdom of God Unto Him [God] be glory IN THE CHURCH." (Eph. 3: 10, 21.)

From these scriptures the following proposition seems to follow: **THE INSPIRED PAUL COMMANDS CHRISTIANS TO GLORIFY GOD "IN THE CHURCH"; HENCE, ANY HUMAN ORGANIZATION ESTABLISHED BY CHRISTIANS TO DO WORK OF THE CHURCH, SUCH AS A MISSIONARY SOCIETY, AID SOCIETY, BIBLE COLLEGE, ETC., IS UNSCRIPTURAL.** This proposition does not

refer to work done by the state or community for its moral good.

Let us go into the details of this proposition. The word "church" as found in the New Testament refers either to the Church as a whole, consisting of all Christians in all ages, as when it says that Christ died for the Church; or it is used in the sense of the local congregation, as when it speaks of "the church of God at Corinth". (1 Cor. 1:2) The local church in its working capacity consisted of the individual Christian, the Christian family, and the local congregation as a whole. A Christian man and his Christian wife working together, are the same as one, for they are supposed to have one treasury to their family, one purpose, etc.

The aid work of the New Testament Church was done as individual Christians and congregations and Christian families. In Acts 9:36-42, we have mention made of the work of Dorcas; and in Gal. 6:10, we are commanded to do good unto all men, especially unto those who are of the household of faith. In Acts 11:27-30, we have a record of how a congregation did aid work. They had no societies in those days separate from the local church in which to do their aid work—in which to give glory to God.

The apostolic Christians did their missionary work as individual Christians or as members of the local church. Acts 8:4 shows that when the disciples were scattered abroad, they went everywhere preaching the Word, thus leaving a good example for all ages; and those Christians did their work through the Church. Evangelists publicly proclaimed the gospel, living on the voluntary contributions of the brethren and churches. (See 1 Cor. 9:14; Phil. 4:14-16.)

The apostolic Christians taught the Word of God

and developed the young, as individual Christians and as churches. Fathers were commanded to bring up their children in the nurture and admonition of the Lord, older women were to teach the younger women, older men the younger men, and the church as a whole was to be engaged in teaching the people the Bible. (See Eph. 6:4; Titus 2.) All this missionary work, aid work, Bible teaching, etc., was done as individual Christians, as Christian families and as local churches, and it was done "in the Church", for it was commended by the Holy Spirit. Thus we have in the New Testament the divine meaning of the expression "in the Church".

Men, however, are not satisfied to thus glorify God "in the church", but have made organizations of their own to do work which God commands to be done in the Church—organizations which detract from the glory of the one divine Organization for which our Savior died. That these societies are different from the Church, can be seen at a glance, though some of them are attached to the Church. The Standard Dictionary says that an organization is "a systematic union of individuals in a body where officers, agents and members work together for a common end." Missionary societies, aid societies, Bible colleges, etc., are "a union of individuals in a body"; they are "systematic" in such; they have officers called presidents, secretaries, treasurers, etc., and the members work to a common end to accomplish the purpose of the societies,—thus they are organizations, according to the dictionary meaning of that word. Now these organizations are different from the church, for the church has elders (called bishops) and deacons, and a treasurer, and these officers are different from

the officers of these societies. But God commands us to glorify him "in the Church"; therefore, we are disobeying him when we do it in an organization of our own devising.

Do not say that when you work in these human organizations, you are working merely as an individual Christian, for this cannot be. When a man works as part of an organization, his individual work is no longer individual but part of the work of the organization. A man who works for a railroad company, loses his identity so far as work is concerned, and his work is that of the company. If the patrons are treated courteously, the trains run on time, the coaches ride easily, the number of wrecks is few, etc., the company receives the glory not the individual workers, for the work of the individuals has become the work of the company.

A soldier who enlists in the army of the U. S. A gives up himself personally, and becomes part of the military machine. The individual heroism of a soldier in a battle is lost in the work as a whole (though of course he may be praised by the government), and the victory or glory obtained comes to the organization of the United States army, and not to the individual except in an incidental way.

An ambassador to a foreign country is a part of the diplomatic corps of the government which carries on the foreign business of the government, and when he signs his name, it is not his name simply but the authority of the government back of him. The good which he does as a part of the government brings glory to the government which he represents. His individual work becomes the work of the government.

A printing company does good work. The press-

work, binding, proof-reading are all good. The patron is pleased with the work done, and praises the COMPANY for its good work. The pressman, binder and proof-reader each does his work, but the work of each is lost in the organization which hires him to do the work and oversees it. The COMPANY receives the glory for the good work done.

So it is in the human organizations in which professed Christians are trying to give glory to God. When a man helps the poor and needy as a member of a lodge, it is the lodge which receives the glory, not the Church. But Paul commands us to glorify God "in the Church".

When we do our missionary work as members of the human organization of a missionary society, it is the human society which receives the glory, not the Divine Society. But an inspired man commands us to glorify God "in the Church".

When we help the poor and needy as members of an aid society, or other such organizations, it is that human institution, not the Church, which receives the praise. But inspiration tells us to give praise to God "in the Church".

When a Bible teacher is appointed, hired and regulated by a human organization of a Bible college, the teacher loses his identity so far as work is concerned, his work becomes the work of the organization, and he, and those who support such work, are giving glory to God in a human organization, when Paul commands them to give glory to God "in the Church".

Yes, this reasoning applies to publishing "Companies", likewise, which are established for the purpose of doing work which God commands to be done "in the Church" as individual Christians, as Christian

families, and as local churches (congregations) of Christ.

The Bible college advocate will gain nothing by saying that Paul taught God's Word in the school of Tyrannus and that therefore we can teach God's Word in school. In order to make a point out of this case, these men must show that Tyrannus had an ORGANIZED school (which can not be proven); and that the Bible was a study in the curriculum, and that Paul was appointed, hired and regulated by Tyrannus (which also cannot be proven). There is a difference between doing a thing by MERE INCIDENTAL PERMISSION and doing it by PERMANENT CONTINUED AUTHORITY; as a mere INDIVIDUAL and AS PART OF AN ORGANIZATION. If the state would permit a teacher in the public schools to read a chapter in the Bible every day, that teacher, if a Christian, would work merely as an individual Christian and the work would be incidental and by mere permission; but if the state would make the Bible a study in the school, give grades on it, appoint and hire and regulate the teacher of it, then the teacher who would teach under those conditions would not be teaching as a mere individual—the school would be doing the teaching.

The same is true of teaching the Bible in the military camps. There are camp pastors doing this, and there are chaplains doing it. The camp pastors do their work INCIDENTALLY and BY MERE PERMISSION; the chaplains do theirs PERMANENTLY and BY CONTINUED AUTHORITY. The former does his AS AN INDIVIDUAL CHRISTIAN, so far as the army is concerned; the latter does his AS PART OF A HUMAN ORGANIZATION. The camp pastor does his work MERELY AS A MEMBER OF THE CHURCH

(if he is not sent by some human organization); the chaplain does his AS A MEMBER OF THE UNITED STATES ARMY.

Paul was like the camp pastor and did his teaching of the Bible in the school of Tyrannus INCIDENTALLY and BY MERE PERMISSION; while the Bible teachers in these colleges are like the chaplains and do their work PERMANENTLY and BY CONTINUED AUTHORITY. Paul did his AS A MERE INDIVIDUAL CHRISTIAN; they do theirs AS PART OF A HUMAN ORGANIZATION. Paul did his teaching AS A MERE MEMBER OF THE CHURCH; these teachers do theirs AS PARTS OF BIBLE COLLEGES, for they are appointed, supported and regulated by the school, and their teaching is made part of the curriculum, and the school often named "Bible" or "Christian" because the SCHOOL does the teaching of the Bible.

Thus the teachers of the Bible in these human organizations lose their identity so far as work is concerned, are no longer doing their teaching as mere individual Christians (members of the Church), and they and all who support such work are giving glory to God in the human organization of a Bible college. But Paul commands Christians to glorify God "in the Church".

This reasoning applies to all these human organizations of aid societies, missionary societies, etc., etc. As long as the Christian works as a mere Christian or as a mere member of a local church, he is evidently giving glory to God "in the Church", for such work was divinely commended and thus was evidently "in the Church". But when we do religious work AS MEMBERS OF A HUMAN ORGANIZATION, we are

not doing it in the Church, as Paul commands, and are thus sinning against God.

The great point in this matter of missionary societies, Bible colleges, etc., is that of organization. We can work together as mere individual Christians and as members of local churches, for then we are giving glory to God "in the Church," but when we form ourselves into human organizations to do missionary work, aid work and Bible teaching,—which Paul commands to be done "in the Church,—we are disobeying the commands of God. Co-operation in religious work as mere Christians is scriptural, but organization in addition to the Church in such work is not.

The Bible college advocate reasons in questions and answers like this, Have not I the right to run a farm and teach the Bible to my farm hands? And the answer must be, Yes. And have not I the right to run a factory and teach the Bible to my men in the factory? And the answer must be, You have. And have not I a scriptural right to run a print-shop and teach the Word of God to my printers? And the answer comes, Yes. Well, why have not I the right to teach school and teach the Bible to my students? Therefore, (their conclusion must be), Christians have a right to form themselves into human organizations to teach the Bible—to do work of the Church.

The trouble with this reasoning is that there is no connection between their premises and their conclusion as seen in the Bible colleges they reason for. When a Christian farmer teaches the Bible to his farm hands, he does so as a mere individual Christian. When one teaches the word of God to his factory hands, he does so as a mere member of Christ's Church. But when he is appointed to teach the Bible in a Bible college, and

is supported and regulated by the head of that human organization, and the school is called "Bible" or "Christian" college because the Bible is taught by that organization, that Bible teacher is not doing his teaching as a mere individual Christian but AS A PART OF A HUMAN ORGANIZATION OF A BIBLE COLLEGE. This reasoning of the Bible college advocate passes fallaciously from the mere work of an individual to the work of an organization.

We must not think that because apparent good is being done in these human organizations, therefore they are all right and acceptable with God. Moses could have said the same when he smote the rock. (See Num. 20.) He could have said, "Lord, didn't I smite the rock; didn't water come out; didn't the people drink; didn't they quench their thirst? Why don't you permit me to lead the people over into the promised land"? But God did not permit him to lead them over. Why? He had taken glory to himself and Aaron, and had not sanctified the Lord, when he said, "Shall WE fetch out water for you rebels?"

So God commands us to sanctify him "in the Church"; and when we do it in an organization of our own devising, we need to tremble and fear lest a promise being left us of entering into his rest, any of us should seem to come short of it. "These things happened unto them for our ensamples, and they were written for our admonition." Let us be wise before it is eternally too late.

II. THEOLOGICAL SEMINARIES, BIBLE SCHOOLS AND COLLEGES ARE UNNECESSARY.

One of the great pleas offered in behalf of these schools is that they cast a good influence around those

who attend. "We desire to educate our children", they say, "where they will not imbibe the infidelity and ungodliness which is so prevalent today. The only way that this can be done is for Christians to establish schools and run them. Besides this, people who are not Christians will send their children to our schools because of the good moral tone prevailing, and we can there have an influence for good over them. In early years when the child is so susceptible of good or bad, we must not turn him over to unbelievers to educate." This reasoning for these schools sounds plausible, but let us see.

If we establish colleges where the Bible is taught along with secular branches, for the reason that it would have a good influence over the student, why should we not likewise establish common schools for teaching the Bible along with the common branches? Thus in every village where there is a church of Christ, there should also be what is equal to a parochial school of the Romanist Church. The child's mind is more plastic between six and fifteen than between fifteen and twenty. And why stop here? Why not establish the university so that almost everything may be learned by the student? Thus the legitimate reasoning is that the Church should educate the child from infancy to maturity in secular as well as religious matters. What a heavy burden this would be on the Church, especially when we remember that we are already taxed for education through the state schools for this very purpose.

The trouble with the advocates of these schools is that they can not see the difference between the business of the state and that of the Church. It is the business of the state to attend to secular matters such as secular education, and it is the business of the Church to attend to divine matters such as the teaching of the Bible. If

the Church is not having the influence for good it should over the young people, then it is because of its inactivity. Instead of trying to hatch a new scheme to influence the young people for good, we would better work according to the divine plan. How, then, can the Church educate its young people, and at the same hold them in the Church? Let us see.

The first place for Christians to commence to influence their children for good is in the family. It is a neglect of proper training here which is causing most of the trouble and creating a demand for these schools on the plea of influence. The Book teaches that we should bring up our children "in the nurture and admonition of the Lord". It likewise says, "Train up a child in the way he should go, and when he is old he will not depart from it." The literal meaning of the Hebrew word for "train" means "to stuff in one's mouth or jaws", and by a figure of speech this is transferred to the mind. This command of Solomon is more fully expressed by Moses thus, "Therefore ye shall lay up these words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking 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 write them upon the door-posts of thy house and upon thy gates."

How many servants of God are carrying out even in a small degree the instruction which Jehovah gives here? How many Christian parents are actually training their children,—stuffing into their minds the Word of God each day? They take pains to see that they eat physical food, but they pay little attention to the spiritual food which the Lord says we should feed them. How many

are talking of the Word of God when they are walking by the way, when they are sitting in the house, when they are rising up and when they are lying down? Rather are they talking of lands and hogs and corn and wheat and money and politics and murders and pleasures, etc., etc. How many Christian parents are nurturing their children in the Lord as they are nurturing them in physical food? My impression is that there is not one Christian home in a hundred where the Word of God is impressed on the youthful mind as the Lord intended that it should be. There needs to be a revolution among the children of God on these matters. When we bring up our children in our homes as the Lord intended we should, all these words about Bible schools and colleges being necessary will seem like idle talk. Let us give God's plan a trial before we try to supplant his ways with our own.

It is the business of the Church as well as the family to teach the Word of God to the rising generation. "He that hath ears to hear, let him hear." Every church should have Bible classes to teach all ages of people in the community, whether they belong to the Church or not. We can not form any extra organizations to do this work, but such Bible classes can be taught or looked after by the elders of the church. The Christians and their children, and if possible the non-Christians and their children, should be in these classes studying the Sacred Writings. The parents at home should take an interest in seeing that the children study the lessons for these classes. In this way, the family and the Church are working hand in hand training the rising generation.

But how about the secular education? Let the family and the Church work in this way in training the child religiously, and then send the child to the public

school to be taught by the state in secular matters. When the child has passed through the common school, it can then be sent to the high school, and the same religious training can be kept up. High schools are in the reach of all, which the child can attend and at the same time be under the influence of the parents and the Church. Think you that a child will have greater influences to do right away from his father and mother, even in a so-called Christian college, than in a high school and with his Christian parents? If he has, then there is something seriously wrong with that Christian home.

But how shall we develop men to preach the gospel and to lead the Church? A few observations on the development of the church in general, shows us how. Churches should take just as much interest in holding people in as they do in getting them in. People attend a protracted meeting several weeks at a time. Why can they not attend a Bible study a couple of hours each evening and several weeks at a time? Why can not the elders of the church do this work or call some good Bible student to help them? Many churches, especially those in rural districts, are spending weeks in the winter season, when work is not heavy, in studying the Sacred Writings. They meet at the regular school hours, and spend about six hours each day on the Scriptures. As they pass over the history, they call upon the different brethren to recite the stories they have learned, very much as they recite history in school. In this way, the embarrassment is worn off of young men, and they are developed to help in the public work of the church. The teacher can soon see who has the ability to become a preacher, and if he has the proper character he should be urged to go into this public work of the Lord. Some

men may not possess fluency of speech, yet perhaps they may have as good and perhaps better minds and greater devotion than some who have such fluency, and these may be developed into elders and thus become leaders of the local church. Of course, we must not think because a young man has the gift of speech he would make a good preacher. If he has not the proper character he should not be urged to preach, for he will do far more harm than good. Genuine conversion must come first. This is the best way that I know of to develop men for the eldership, and it is the best way that I know of to develop men to preach. It is the church, then, that is developing the preacher and not the human institution of the college. The truth is that the college system will develop preachers and pastors, but it will never develop elders, the God-given leaders of the local church, and a class of men needed in the church more than any other.

If the young man's heart is thoroughly turned to the Lord, and he is developed by the family and the Church in the Bible as he should be, the secular education necessary to make him a great worker for the Lord will take care of itself. After he has passed through the common, and perhaps the high, school, the faith which has been planted in his mind by his father and mother and the godly men and women in the Church, will lead him to obtain all the secular education necessary. If his faith does not lead him to some secular school, he will study at home. All that is worth knowing is found in books, and if he has any ability he can with these become his own teacher.

That this principle of theological training is the one which was practised in the first century, is the opinion of church historians. This system, we have seen, shows

that the bishops of the church with the evangelists whom they may call to help them, constitute the theological seminary where the future bishops and preachers are to be reared. Says that most reliable work, the Schaff-Herzog Encyclopedia of Religious Knowledge, under the subject, "Theological Education", "The necessity of special training was felt early in the Christian Church, not only for the conduct of worship, but the opposition of error, and above all, the Pagan religion. THE FIRST INSTRUCTION WAS GIVEN, PROBABLY, IN THE LOCAL CHURCHES, BY THEIR BISHOPS." This encyclopedia confirms our reasoning from the Scriptures that in the first century the theological seminary, Bible school and college for the training of public workers for the kingdom of Christ found its completeness in the local church. And as Christ is "the same yesterday, today, and forever", and as our Savior through the inspired Paul has warned us against departing from the simplicity in Christ, and as we are to contend earnestly "for the faith once for all delivered to the saints", we believe that the theological training which is carried on by the bishops of the local churches through themselves and the evangelist, or evangelists, whom they may call to help them, or through the evangelist alone in the new field, is the kind and only kind which should be endorsed by those who respect the Word of the Lord.

These church schools really curtail the preaching and teaching of the gospel rather than further it. Many preachers go out of the field where they have been preaching the gospel, and go into the schoolroom to spend most of their time teaching secular things. Many thousands of dollars are spent building these institutions where three-fourths of the education is secular, which ought to be spent teaching and preaching the Word of

God directly to the people. If all this money which is spent teaching secular things in these institutions, were spent in the direct work of the Lord, far more good would result in the way of advancing the kingdom of Christ. The statement of Jesus, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's", might apply here. Taxes and secular education, etc., belong to Cæsar, and religious training belongs to God. Paul said to Timothy, "The things that thou hast learned of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." What were the things which Timothy and the disciples everywhere learned from Paul? Were they algebra and geometry and trigonometry and physics and chemistry and geology and botany and astronomy and poetry and painting and drawing? Paul is an example for all Christian workers today, for he said, "Follow me even as I follow Christ"; and he said, "*I determined not to know anything among you, save Jesus Christ and him crucified.*" The workers for Christ in the Bible schools and colleges can not truthfully say what the inspired Paul here says, for they are mixing the human arts and sciences with the teachings of Christ. The disciples of Jesus must learn to separate divine things from human, the work of the Church from the work of the state. To say the least of them, these theological seminaries, Bible schools and colleges are unnecessary.

III. THEOLOGICAL SEMINARIES, BIBLE SCHOOLS AND COLLEGES ARE UNSAFE.

The proposition now before us is that these theological seminaries, Bible schools and colleges from the second century, when one was established in Alexandria, Egypt, to the twentieth century, have been the most prolific

source of evil to pure Christianity which the Church has seen. In the first centuries of the Church, they were the nurseries of the most false interpretations of the Scriptures which have been conceived. They were the instigators of mysticism in religion, monasticism, and nearly all the evils of like nature. They were the means of driving the wedge of philosophy and human learning into the Church which produced the first general division among the children of God. And they were the hatcheries, in the first place, of the clergy, the greatest curse of the Christian world, and have been, in the second place, the nurseries of the same from that day to this. An unenviable record for evil have these theological seminaries had.

(a). *History of Human Learning Among Christians.*

IN THE FIRST CENTURY THE CHRISTIANS PAID NO ATTENTION TO HUMAN PHILOSOPHY AND LEARNING. Christ was all in all to them, and the words which he spoke directly and those which he spoke through inspired men, were the only things used in the advancement of the kingdom. The means by which they were to overcome the enemy was "the Sword of the Spirit, which is the Word of God". But in the second century, philosophers and other learned men began to try to embellish the gospel of Jesus with their human learning. The school established at Alexandria in the second century became the nursery for philosophy and human speculation among Christians, its influence going out into other countries, where similar schools were established, until finally the simplicity of the first century was left far behind. Mosheim, perhaps the most quoted church historian in the world, in his *Historical Commentaries*, Century II, Section 25, writes thus:

The external change thus wrought in the constitution of

the Church would have been, however, far less detrimental to the interests of Christianity, had it not been accompanied by others of an internal nature, which struck at the very vitals of religion, and tended, in no small degree, to affect the credit of those sacred writings on which the entire system of Christian discipline relies for support. Of these the most considerable and important are to be attributed to a taste for the cultivation of philosophy and human learning, which, during the preceding [first] century, if not altogether treated with neglect and contempt by the Christians, had at least been wisely kept under, and by no means permitted to blend itself with religion; but in the age of which we are now treating, burst forth on a sudden into a flame, and spread itself with the utmost rapidity through a considerable part of the Church. This may be accounted for, in some measure, from its having been the practice of the many Greek philosophers, who, in the course of this century, were induced to embrace Christianity, not only to retain their pristine denomination, garb, and mode of living, but also to persist in recommending the study of philosophy, and initiating youth therein. In proof of this, we may, from amidst numerous examples, adduce in particular that of Justin, the celebrated philosopher and martyr. The immediate nursery and very cradle, as it were, of Christian philosophy, must, however, be placed in the celebrated seminary which long flourished at Alexandria under the denomination of the Catechetical School. For the persons who presided therein, Pantenus, Athenagoras, and Clement of Alexandria, not only engaged with ardour in the cultivation of philosophy themselves, but also exerted their influence in persuading those whom they were educating for the office of teachers in the church, to follow their example in this respect, and make it their practice to associate philosophical principles with those of religion.

The leaders of the Church in the first century and early part of the second, not only gave no heed to philosophy and human learning, but they despised it, and **EVEN GLORIED IN THEIR IGNORANCE OF HUMAN ARTS AND SCIENCES.** Mosheim says:

For although, as the age advanced, the study of philosophy and letters gained ground amongst the Christians in general, and more particularly in Egypt, and the truths of the gospel were embraced by some even of those who were distinguished by the title of philosophers, yet there was everywhere a considerable scarcity of learned and eloquent men; and by far the greater part of the bishops and elders of the churches took to themselves credit rather than shame, for their utter ignorance of all human arts and discipline.—Commentaries, Century II, Sec. 5.

The introduction of human learning and philosophy among the teachers of the Church was opposed by the lovers of the simplicity of the first century, and in fact this introduction produced the first great division among the disciples. The same historian speaks again:

The rise, however, of this taste for philosophical speculation, and the ascendancy which they perceived it gradually acquiring in the minds of so many of their teachers, became a source of the most poignant regret to all such as continued steadfastly attached to that ancient and simple species of piety which had been delivered down by the apostles and their disciples; inasmuch as they saw reason to fear that the cause of celestial truth might be thereby materially injured, as in reality proved to be the case, and that divine wisdom would not long retain either its proper value or dignity in the estimation of mankind. In consequence of this the Christian Church became divided into two parties, which opposed each other with the utmost warmth; the one regarding every species of human learning, and more particularly philosophy, with detestation and contempt, and enjoining the brethren to maintain the faith in all its genuine simplicity; the other contending for the utility and excellence of philosophic disquisition, and encouraging the teachers of the Church to occupy themselves in demonstrating the accordance of religion with the principles of right reason. The issue of this dispute, which lasted for a considerable while, at length was, that victory declared itself in favor of the patrons of philosophy, and

that those teachers came to be most respected who, in unfolding the doctrines of religion, called in the aid of philosophical principles and precepts.—Historical Commentaries, Gen. II, Sec. 26.

In the same connection, Mosheim says :

There is, therefore, nothing done at present for which a precedent is not to be found in former times. When we find the culture of philosophy, of logic, and geometry, placed by this man [a writer whom Eusebius quotes] amongst the crimes of heretics, it is pretty plain in what degree of repute these studies were held by the generality of Christians in those days. Many very distinct vestiges of this dispute respecting the value of philosophy and its use in theology, are to be met with in the writings of Clement of Alexandria, who, moreover, sometimes takes occasion to censure with sufficient acrimony those who portended great detriment to the cause of Christianity from the introduction of philosophy into the Church, and called upon all the sincere professors of Christianity to revert to the ancient simplicity of the apostles. To those who read him, it will be obvious that the things which are agitated with so much eagerness in the present day, engrossed equally the attention of former ages, and that the contention between faith and reason, by which the world has been disturbed so greatly of late, is by no means a matter of recent origin. In the very outset of the work, to which he gives the title of *Stromata*, we find him undertaking the defense of philosophy. The opponents of philosophy, he divides into two classes: The first consisting of the more moderate ones, or those who contended merely that philosophy was of no use. "I am no stranger", says he, "to what is urged by some, whose ignorance leads them to see danger in everything, namely, that our attention ought to be exclusively directed to things of the first necessity, and on which we may build our faith, and not be suffered to occupy itself in foreign and fruitless studies, such as busy and detain the mind without conducting it to any certain end." The other class was composed of those who were more vehement in their opposition to

philosophy, contending that it was not merely useless but pernicious, and the invention of the parent of evil. "Others, however", he proceeds, "carry their hostility so far as to rank philosophy with the greatest of evils, and consider it as invented for the ruin of mankind by some malignant adversary", that is, as he himself explains the expression in another place, "the devil".

Of course, the early Christians were not opposed to the ordinary acquirements in letters nor those acquirements by which they could better understand God's Word, but it was the arts and sciences, and human speculation. They considered such studies as a waste of time and as a powerful means of drawing the disciples away from the simplicity in Christ.

After all, are there not DANGERS TO RELIGION IN OUR LIVES, WHEN WE FILL OUR MINDS WITH HUMAN LEARNING? Often those who learn much of the things of men, become *lifted in their minds*. It is true, as Paul says, that "Knowledge puffeth up". It seems to be natural with people who possess something which others do not have to look down with more or less of a feeling of exaltation on those who have them not. The rich look down upon the poor and will not associate with them. The kings of earth associate only with those of the same class, and so look down upon their subjects that if a crown prince should marry any other than of royal blood he would be disowned. And so it is that the learned of earth look down with contempt upon those who are not, though they may be sound in body and mind and character, and may be thorough students in the Bible. It is interesting to watch the moves of self-importance among young men and women when they come home from college. Many others may not be so conspicuous in their actions, but down in their

hearts they look down upon the ones who are not educated as they are. The preachers who have studied much of earthly things and have spent much time among human speculations, despise those who know only Christ and him crucified, and they spend their time in the pulpit parading their human learning before the people. Many men who have some learning, and many who have little learning yet who are trying to imitate the more learned ones, try to astonish their hearers by the use of big words. The destructive higher critics despise those who hold to the inspiration of the Bible, even though such may be well-educated men, trying to leave the impression that they themselves are the really educated ones, while all others are groping among fables. There have been souls whom human learning did not inflate, but with the masses of those who have become learned it is different. My own observation is that the most of those loyal disciples of Jesus who have become learned have left the simplicity in Christ.

But why is it that so many men and women, when they acquire human learning, deny the inspiration of the Bible, or forsake the simplicity of its teachings, and go after some departure? I believe that self-inflation is at the bottom of most of it. "Knowledge puffeth up". When men begin to know so much more than so many others, they begin to think they know more than any others. They become intoxicated with their human learning, and think that they know more than God, or act that way at least. Others do not go that far, but they chafe under the strict obedience which the Lord requires, and the perfection which the Lord teaches in his Word. They wish to use their human learning in their religious affairs, and so they substitute that for the divine, leaving the simplicity of the gospel. Learned men do not forsake the gospel

and its simplicity because there is really anything incompatible between true human knowledge and divine knowledge, but because their knowledge puffs them up and causes them to be dissatisfied with the plain teachings of the plain Man of Nazareth.

A religious worker in France gives a few facts, which impress these thoughts on our minds, in his comparison of the French Protestants of a few centuries ago and those of today. He contrasts the Protestants in the south of France today, who, in their anxiety "to be considered intellectual and up-to-date", have become indifferent to the simple teachings of Jesus and even skeptical of the Bible itself, with their forefathers of two or three centuries ago who gave their property, their lives and their all in contending against Romanism and for the gospel of Christ in its purity and simplicity. In the almanac sent out by their church paper and intended to hang on the walls of Protestant homes, instead of pictures of Bible scenes and of their forefathers who gave their lives for the faith, the almanac is taken up nearly altogether with pictures of and quotations from the men of science and learning of Europe, most of whom had no regard at all for the religion of Jesus and some of whom were scandalous in their lives. Here are his words:

Another reason for the present-day paralysis of French Protestantism will be found in the fact that they no longer hold the faith of their fathers. The old Huguenots loved and revered the Bible as the revealed Word of God. French Protestantism of the present day is disposed to regard the Bible as one of the words of God—a very different thing. When I was in the south of France two years ago I made the acquaintance of many pastors of the Reformed Church. Some of these, I think the majority, were men of sound evangelical convictions, but many were turned away by this modern craze for worshiping science

and seemed to have more regard for what Charles Darwin thought than for what the Apostle Paul said. . . . The scientific temperament is the fashionable one, and one shrinks from being a back number. . . . This is what is the matter with Protestants today. They are so anxious to be considered intellectual and up-to-date that they lionize scientific men like Curie and Pasteur; they are so anxious to be considered liberal that they make a parade of quotations from Tolstoi, Ibsen, Lacordaire, and Victor Hugo.

The conclusion of this writer, who is on the ground and has studied the question, is that the Protestantism today on the very soil where the Albigenses and Waldenses fought so nobly for centuries for the simple gospel of Jesus, is so paralyzed because they have a "modern craze for worshipping science", and have "more regard for what Charles Darwin thought than for what the Apostle Paul said", and because they have such an ambition "to be considered intellectual and up-to-date that they lionize men of science". With these people, "Christ and him crucified", is thrown far into the background, and human learning has supplanted the divine.

The editor of the *Christian Standard*, a journal of the Christian Church, expresses a warning similar to ours against the introduction of human learning among the disciples of Jesus. Under the title "Laborers for the Harvest", he says:

We need more preachers. Undoubtedly the Christian college is an influential factor in producing them. Unfortunately, it is the *most influential*. We say unfortunately, not that we undervalue the college, but the home and the home church should both rank ahead of it. Long before the college appears on the horizon of the young man his ideal of the gospel ministry should have been formed. In the home he should have learned to reverence the word of God and to honor him who preaches it. In the church he should have been grounded in knowledge of the Scriptures

and made able in their defense. Then, when in school he meets the student of law or pedagogy or medicine, he will not be abashed by the fact that he is a "divinity student"; and should he find the chair of science occupied by some missing link of a long-exploded hypothesis, he will not develop dorsal fins and swim away with him "up Salt River". A brother in England writes of "the crying need of our British churches", and designates it as a college for the training of preachers. If we mistake not, the greatest weakness of our work in the United States is that we have left this work too largely to the colleges. Undoubtedly the right sort of college can lend a helpful hand at the critical moment, but undoubtedly also some of our colleges have done great injury to the ideals, if not also to the faith, of those too wholly and implicitly entrusted to them by homes and churches.

The present craze for scholastic standards and academic degrees bodes no good for the cause of our Lord. So far as it touches our church life, it will be to paralyze; so far as it comes to prevail among our preachers, it will occasion friction and ostracism, and so far as it dominates our institutions of learning, it will estrange them from the churches and homes of the people, their only base of supplies. Standards are indispensable in the educational world, of course, but of all aristocracies introduced among men the smallest and meanest is that of the intellectuals who insist that the universe shall be viewed through the gimlet-hole of human knowledge and then claim a monopoly on gimlet-holes. There is no more room among brethren in Christ for an exclusive set squatting under the toadstool of learning than there is for exclusiveness of race, nation, caste or wealth.

This editor says that "in the home he [the young man] should have learned to reverence the Word of God and to honor him who preaches it. In the church he should have been grounded in knowledge of the Scriptures and made able in their defense". This is just what we have been expressing in these articles,—that the fam-

ily and the Church should be the Bible training schools in which to develop preachers. "Some of our colleges", he continues, "have done great injury to the ideals, if not also to the faith, of those too wholly and implicitly entrusted to them by homes and churches." In other words, not only have the church schools of our digressive brethren led many away from the Church of the New Testament, but even from faith in the gospel itself!

"The present craze", he says, "for scholastic standards and academic degrees bodes no good for the cause of our Lord." This same craze, we have seen from Mosheim, nourished by the first church school at Alexandria, has been the cause of most of the evils in the Christian world from the second to the twentieth century. A gloomy picture does this editor draw of the evils which follow this craze for human learning. "So far", he says, "as it comes to prevail among our preachers, it will occasion friction and ostracism", those having the degrees, or the greater degrees, lifting themselves above the others. Where this system prevails, the poor preacher who has had few school advantages, and so knows nothing but the Bible, is a back number and is ostracized. "So far as it touches our church life, it will be to paralyze." Yes, the human learning will supplant the divine. "If we mistake not", says our far-seeing editor, "the greatest weakness of our work in the United States is that we have left this work [of developing preachers] too largely to the colleges." The greatest weakness of these people is in leaving *any* of the work of the Lord to the church school. Other brethren, who are going so wild over the college, would do well to ponder deeply these words from a man of experience in his religious body. The candid admission of the most influential writer in the brotherhood of a million souls, the editor of the *Christian Stand-*

ard, is that this craze for human learning with its high-sounding degrees, is a leaven of evil in the Christian Church. He has endorsed the church school, but now sees the dangers accompanying it. And this is what we are trying to show,—that these schools are unsafe, yea dangerous.

Not only are persons often puffed up who are filled with human learning and unwilling to submit to the divine wisdom, but those who spend their time, as the early Christians said, in such studies *have not time for the divine Word*. Is it not true that the men of the world who know the most about secular things know the least about the Bible? Ask a few of the college professors of our land a question or two in biblical history and see how ignorant they are of the greatest piece of literature in the world. Is it not true that the preachers whose minds are filled with human learning know little of the Word of God in comparison to what they ought to know? And is it not further true that the so-called preachers of the gospel who know so many things outside the Bible, preach the human things to the people instead of the divine things? The young man today who goes to the theological seminary, or similar institution, to learn to preach, spends four hard years in study, three-fourths of which time is spent on human learning rather than on divine. He learns to use the Bible as a text-book, and fills his sermon with the other things he has learned. No wonder the people are spiritually starved! They are fed on human instead of divine wisdom.

Why should the Christian go wild to obtain a knowledge of the human arts and sciences for himself and his children? Is it for a lack of these that there is so much sin and sorrow in the world? Universities and colleges increase in number, but corruption instead of decreasing

goes far ahead of the increase in population and human learning. It is not a knowledge of algebra and geometry and botany and physics and chemistry and painting, which will save the soul and make the people happy, but a knowledge of and reverence for God's teachings on man's duty to his fellow and his duty to his God. The Church, then, instead of establishing institutions of learning where the education is three-fourths secular, should use all that money and time and energy in teaching the Word of God to the people. When our children refuse to reverence or heed God's Word, the money we give and sacrifices we make in giving them a "higher education" in secular things only render them learned barbarians and make the way to perdition more easy for them. The idolizing of human learning today by individual Christians and the Church as a whole, means spiritual corruption and decay, as it has meant in ages past.

But perhaps you ask, HOW, THEN, CAN WE BRING THE LEARNED PEOPLE INTO THE CHURCH? I answer that the gospel is the power of God unto salvation, and if men will not be drawn by the plain presentation of that, there is no use in drawing them in any other way. The teachings of the gospel proclaimed in the lives of the disciples is one of the most fruitful means of converting honest learned men and all others. "By their fruits ye shall know them", is as true now as when our Savior spoke the words. The whole world sees that something is needed to make the people better citizens, better neighbors, better husbands and wives, and better sons and daughters. Higher education never has done that and it never will. Plain people, preaching and living the plain gospel, in a plain way, will convert and hold the people to the plain Man of Nazareth, and nothing else will. By human philosophy and learn-

ing we may draw the learned into the Church, and by human philosophy and learning we must hold them there, and thus the human philosophy and learning will be more respected and desired than the simple teachings of the Master himself.

No one can deny that PHILOSOPHY AND HUMAN LEARNING CAN EMBELLISH THE GOSPEL OF CHRIST FROM A HUMAN STANDPOINT, but one can successfully deny that such embellishments are real helps to his teachings. By such adornments, too, the simplicity in Christ is departed from. The learned people, hence, are drawn by the outward beauties of human wisdom rather than by the simple teachings of Jesus, from which the apostle feared that the Corinthian brethren would depart. (See 2 Cor. 11:3.) The philosophers and learned men who attached themselves to the Church in the second century or who were developed by the school in Alexandria, brought the gospel to the attention of the learned world, but it can be seriously questioned whether they did the cause of Christ any real good. In his history, Cen. II, Chap. 1, Mosheim writes thus:

The philosophers and learned men who joined the Christians in this [second] century, were no inconsiderable protection and ornament to this holy religion, by their discussion, their writings, and their talents. But if any are disposed to question whether the Christian cause received more benefit than injury from these men, I confess myself unable to decide the point. For the noble simplicity and the majestic dignity of the Christian religion were lost, or at least impaired, when the philosophers presumed to associate their dogmas with it, and to bring faith and piety under the dominion of human reason.

Mosheim is here simply speaking of the good which these learned men seemed to bring to the religion of Jesus, leaving it a question in his mind "whether the

Christian cause received more benefit than injury from these men". Elsewhere when speaking of the many evils which resulted from their teachings, he said that it "in reality proved to be the case" that "celestial truth" was "materially impaired" and that "divine wisdom" did "not long retain either its proper value or dignity in the estimation of mankind". (See Commentaries, Cen. II, Sec. 26.)

These statements of Mosheim that the introduction of human learning among Christians really did more harm than good, are in harmony with the *teachings of Paul on the subject*. To a young evangelist he said, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called, which some professing have erred concerning the faith." (1 Tim. 6:20, 21.) If Christians would appreciate the truth expressed by Paul, "In whom [Christ] are hid all the treasures of wisdom and knowledge", they would spend their time on the Bible and not on the human arts and sciences trying "to be considered intellectual and up-to-date" in the eyes of the world. "Beware," continues Paul in the same connection, "lest any man spoil you through 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 ye are complete in him, which is the head of all principality and power." (Col. 2:3, 8-10.) In the same strain the same apostle shows us that it was not the human arts and sciences which he had made known to the Corinthian brethren, when he said, "I determined not to know anything among you save Jesus Christ and him crucified." (1 Cor. 2:2.) If Paul's example were followed by the preachers of today, the hearers would know far more about the Bible than they do.

When we remember that the apostles* warned the brethren against philosophy and vain deceit; when we call to mind the fact that great disaster came to the Church when the disciples failed to heed his warning; and when we remember that those in the second century who opposed the introduction of philosophy and human learning among Christians either talked with the apostles themselves or at least freely conversed with those who had talked with them;—when all these things come to our mind, we feel assured that the opposers of the introduction of these humanisms into Christianity were speaking the sentiment of the inspired apostles themselves when they lifted their voices against all departures from the simplicity of the first century.

Thus do we see from the Bible and church history that the leaders of the Church in the first century "took to themselves credit", as Mosheim says, "rather than shame, for their utter ignorance of all human arts and discipline", and "the cultivation of philosophy and human learning" was "by no means permitted to blend itself with religion". This blending of the two is the very thing which Bible schools and colleges propose to do.

The first psalm needs to be studied closely by those who are wild after human learning. The psalmist does not say, "Blessed is the man who is well versed in the arts and sciences of the day, and has his mind filled with the learning of men", but he does say, "Blessed is the man . . . whose delight is in the law of the Lord, and in his law doth he meditate day and night."

(b). *Evils Which Flowed From the Introduction of Human Learning Among Christians.*

Many were the evils which flowed into the Church through the introduction of philosophy and human learn-

ing in the advocacy of the gospel of Jesus. By the philosophers through the schools the work was chiefly accomplished. One of these evils was **THE FALSE INTERPRETATION WHICH WAS GIVEN TO THE SCRIPTURES** in order to harmonize them with the philosophical notions of the learned men. In his Commentaries, Cen. II, Sections 33, 34, we have the following from Mosheim:

When once this passion for philosophising had taken possession of the minds of the Egyptian teachers and certain others, and had been gradually diffused by them in various directions throughout the Church, the holy and beautiful simplicity of early times very quickly disappeared, and was followed by a most remarkable and disastrous alteration in nearly the whole of Christian discipline. This very important and deeply to be regretted change had its commencement in the century [second] now under review, but it will be in the succeeding one that we shall have to mark its chief progress. One of the earliest evils that flowed from this immoderate attachment to philosophy, was the violence to which it gave rise in the interpretation of the Holy Scriptures. . . . They began . . . to pervert and twist every part of those divine oracles which opposed itself to their philosophical notions and tenets. . . . Nearly all those corruptions, by which, in the second and subsequent centuries, Christianity was disfigured, and its pristine simplicity and innocence almost wholly effaced, had their origin in Egypt, and were thence communicated to the other churches. This province also gave birth to the discommendable practice of glossing over philosophical opinions with the words of Scripture, or rather of straining scriptural phrases and expressions in support of such maxims as might appear to be dictated by reason. The first Christians who made this art their study were Panteus and Clement, successively prefects of the catechetical school of Alexandria; men of unquestionable worth and piety, but immoderately devoted to what they deemed the true philosophy. . . .

This absurd art of perverting and straining the Holy Scriptures did not, however, originate with the prefects of the catechetical school of Alexandria, but was derived by them from the celebrated Alexandrian Jew, Philo. Clement's devotion to this writer is unbounded; him he continually extolling, him he imitates, and from him he transcribes a variety of passages without even the changing of a word. Nor did Origin in the succeeding century, or those who followed him, act otherwise. . . . Origin and others . . . considered a great part both of the Old and New Testament as not exhibiting a representation of things that really occurred, but merely the images of moral actions. . . .

With this evil was connected another that proved equally detrimental to the interests of Christianity. For, not content with thus perverting and straining the Holy Scriptures, in support of such philosophical tenets as they deemed just and reasonable, the Christians of the Ammonian school, with a view to illustrate, still more clearly, the perfect accordance of human with divine wisdom, and in this way the more readily to draw over philosophers to their side, proceeded to the further length of giving to the most plain and obvious maxims and precepts of the gospel, such an exposition as might render them apparently consistent with the philosophical notions and opinions which they had so unfortunately been led to espouse.

Other evils which spread among the Christians as a result of the introduction of human learning and speculation among the teachers of Christ's religion, were **MYSTICISM AND MONASTICISM**, with their attendant absurdities and corruptions. From the East, probably from Persia, was introduced the notion that by mere contemplation of the Deity and divine things we draw ourselves away from the corruptions of the flesh and make ourselves more agreeable to God. This notion caused men to think that by giving themselves to mere contemplation they raised themselves above their brethren who did not

do this, and that they entered into the mysteries of religion into which their brethren did not. Finally many gave up not only the comforts but even in part the necessities of life to give themselves to this contemplation; many even withdrew themselves to solitary places and spent their days in afflicting the body and in contemplation. In his Commentaries, Cen. II, Sec. 35, our historian writes thus:

As the love of philosophy originated amongst the Christians, a two-fold interpretation of those principles by which the intellect is instructed in the way of salvation, the one public, and accommodated to vulgar minds, the other secret, and intelligible only to capacities of the higher order; so likewise did it occasion a two-fold form to be assumed by that wisdom which, in a more particular manner, respects life and morals; the one suited to the multitude, who incline to society and suffer themselves to be involved in the cares and concerns of this life; the other calculated for such as, aspiring after a higher degree of sanctity and a more intimate communion with the Deity, turn their backs on the business, noise, and bustle of the world. . . . To this source is to be ascribed the rise of the Mystics, a denomination of men that first made their appearance amongst the philosophising Christians of Egypt, in the course of this century, and gradually spread themselves throughout the Christian Church. Hither, also, may we refer the origin of Monks, Hermits, and Cenobites, whose rules and institutions are uniformly grounded upon the principles of delivering the immortal spirit from the oppression under which it groans in being connected with the body, of purifying it from the corruptions of sense, and of rendering it fit to be admitted into the presence of the Deity in the realms of everlasting light and life.

Besides the false interpretations of Scripture and the mysticism and monasticism which the introduction of philosophy and human learning brought into the Church, this mixing of human wisdom with the divine, produced THE FIRST GENERAL DIVISION AMONG THE CHRIS-

TIANS. Listen to Mosheim again in his Commentaries, Cen. II, Secs. 26, 38:

In consequence of this [introduction of philosophy and human learning] the Christian Church became divided into two parties, which opposed each other with the utmost warmth.

Amidst this mixture of prosperous and untoward circumstances, and these endeavors, on the part of certain teachers, to render letters and philosophy instrumental in giving additional stability and recommendation to the cause of Christianity, the Church most unhappily became divided into various factions and sects, which had for their authors and leaders a set of men who wished rather to take their own wisdom for a standard than to be guided by the words of Christ and his apostles.

In addition to these evils which flowed into the Church on the wave of human learning through the theological seminary, there was developed likewise through these schools A CLERGY which has in the course of the ages usurped almost absolute control over the souls of men. If I were asked to name that doctrine which I think has been the greatest curse in the Christian world, I would name that of distinction of clergy and laity. The power and evils of the clergy, we have discussed in another chapter. And this clergy found much of its original development in the ancient schools.

(c). *The Church School at Alexandria, Egypt, the Chief Means of Introducing Human Learning Among Christians With Its Attendant Evils.*

But it now remains for us to prove more in detail that the schools were the chief cause of these evils which flowed from the ancient Church. In the Schaff-Herzog Encyclopædia, we have the following:

The first instruction was given, probably, in the local

churches, by their bishops; but, at the close of the century, there existed at Alexandria a theological seminary, the first of its kind, in which students were drilled in Christian apologetics, and guided in the study of the Scriptures. It is known as the catechetical school at Alexandria. Its primary purpose was to prepare catechumens for baptism; but it answered a wider design, and instructed those already Christians.

In a quotation from Mosheim, given above, we quote the following:

Nearly all those corruptions by which, in the second and subsequent centuries, Christianity was disfigured, and its pristine simplicity and innocence almost wholly effaced, had their origin in Egypt, and were thence communicated to the other churches. . . . The first Christians who made this art their study were Panteus and Clement, successively prefects of the catechetical school of Alexandria.

In another quotation from Mosheim which has been given, that historian says:

The immediate nursery and very cradle, as it were, of Christian philosophy, must, however, be placed in the celebrated seminary which long flourished at Alexandria under the denomination of the Catechetical School.

Now what must be the conclusion of the honest, unprejudiced mind from all this array of history from the most reliable sources? It can not be for the encouragement of those who love the simplicity and purity of the doctrine of Jesus, and yet who are giving time and talent and means to the building of church schools. Where did the most false interpretations of Scripture have their origin among Christians?—In the theological seminary in Alexandria, Egypt. Where did mysticism and monasticism, with their attendant evils, find their origin among

Christians?—In the church school at Alexandria. What produced the first great division among the followers of Jesus?—The introduction of philosophy and human learning among the leaders of the Church, advocated chiefly through the catechetical school of Alexandria. What was the chief means to develop the clergy to lead the people into spiritual darkness?—The speculative school at Alexandria. This school sent out its men imbued with its corrupt notions, and these men established other schools of like nature, and all these schools sent out the men who ruled the Christian world and who led it quickly into spiritual corruption and decay. These schools were established with a good object in view, yet they resulted in overturning the pure doctrine of Jesus. Similar schools in subsequent ages have succeeded in keeping it overturned. If the history of the past means anything at all to us, it means that the Bible schools and colleges today will be no exception to the rule and will in the course of time accomplish similar evils to the simplicity in Christ. Why can we not learn a lesson from the sad experiences of the past?

(d). *Church Schools Since Second Century the Chief Means of Perpetuating These Evils.*

Many have been the evils which have sprung from these church schools in the course of the centuries of the Christian age. Many of these very schools which were established to teach the Bible as the Word of God have become institutions where it has been torn to pieces. Take, for instance, a few of the theological schools in America. Harvard, Yale, and Chicago University are church schools and were established for the purpose of teaching the Bible, but now they have become places where the same book is torn to pieces by the destructive

higher critics. The men who come forth from the theological departments of these schools do not believe that the Bible came from God, or at least part of it. The Chicago University is a hot-bed of infidelity, and perhaps is sending forth more unbelievers in the Word of God than any other institution in America. And yet the very purpose of the establishment of these institutions was to make believers in, and develop them in a knowledge of, the Bible. Thus do we see that many institutions may be turned aside from their original purpose, and may in the course of time accomplish the very opposite work from what they were founded to do. Who can tell that similar schools established among churches of Christ will not in the course of time do the same thing?

Besides the infidelity which these church schools have taught, they have been the most prolific means of developing the clergy which the world has seen. In fact, the history of these schools is the history of the clergy, for through all the centuries of the Christian era the two have gone hand in hand. Every religious denomination has its theological schools where men are trained to carry on the peculiar doctrines of that religious body. Out of these schools have come men, inflated with the idea of their holy calling, ready and anxious to assume the authority in spiritual matters over their brethren. As a result, the clergy has assumed the title of "Doctor of Divinity", which means "one learned in divine things"; while the masses have remained unlearned in such things. This learning, however, has in the course of time, become not so much learning in the Bible as in the methods of holding the people in subjection to them. The masses being naturally inactive in mind and being willing to pay some one to think and work for them in religious matters, have

dropped into gross ignorance of the Word of God and into the power of the clergy.

In the effort to restore the ancient gospel which began about a century ago, we have a saddening example of the development of the clergy. Men started out to bring all the people of God into one family. They saw that the cause of divisions was things on the outside of the Bible, and so they reasoned that if we would throw away everything in religious matters which does not bear on it the seal of Jesus our King, we would soon all be one. One of the great things against which they cried was "the kingdom of the clergy". No one was more strenuous in opposing this kingdom of the clergy than was Alexander Campbell. Their labors were crowned with great success, and they succeeded in gathering together thousands who were satisfied with the Bible alone as the rule of their faith and practice. Mr. Campbell was opposed to theological seminaries, but he and his co-laborers established a college which in a little while became the very thing he opposed. Young men soon went to college to be manufactured into preachers just as men go to college to be made teachers, dentists, lawyers, etc. These young men went out from college with their diplomas in their hands looking for a flock to fleece. Wherever they found the biggest flock, there they settled down, if they had a chance. The bishops of the churches, the God-given rulers of the local congregations, were pushed into the background, and the striplings from college took their place. Though these old men knew more about the Bible than these young men, yet because they did not have the polish and secular learning in general which they possessed, they were pushed aside. In the course of time, the churches, whenever they were able to support one, had the one-man pastor, a character as unknown to the

New Testament in his work as the pope of Rome. As the years passed, these pastors and other preachers got together in conventions. "to advance the work of the Lord". They have organized societies with these same college men as the leaders in control. These conventions have grown stronger and stronger in power until now they have assumed authority over the churches. There is not a single church in the body known generally as "The Christian Church", or "Disciples Church", but what has the one-man pastor when it can afford it. The elders have been almost thrown aside and are according to the statements of some of their people mere "figure-heads" among them. This religious body is as much domineered by a clergy as the denominations generally in Christendom. Thus the very thing, "the kingdom of the clergy", against which the fathers in this restoration so strongly raised their voices, has been developed and is in full force among them.

And what has been the means by which this clergy has been developed? The evidence in the case shows that the church school is the cause of nearly the whole of it. What the churches of Christ need is not "pastors" fresh from college, but bishops, called also elders, trained by the local churches themselves. God has ordained that the local church be governed by several bishops, not by one college-manufactured preacher. These bishops with the deacons as their helpers constitute the government of the local church, as God has given it in the New Testament. These men can be developed as we have shown elsewhere through the local church by those who are already elders or by those evangelists whom they may call to help them in that work. *The college never has and never will develop bishops for the local churches.* On the contrary, they develop preachers who come forth from college to usurp the au-

thority of these bishops, pushing them into the background. Do not forget this one important statement that **THE CHURCH SCHOOL NEVER HAS AND NEVER WILL DEVELOP ELDERS TO GOVERN THE LOCAL CHURCH AS THE LORD COMMANDS, BUT RATHER HAS IT DEVELOPED AND WILL CONTINUE TO DEVELOP A CLERGY TO PUSH ASIDE THE GOD-GIVEN ELDERS.** True-hearted Christians can not give their time and talent and means to institutions which always have, and, we have every reason to suppose, always will destroy God's method of church government.

IV. CONCLUSION.

And now we are ready to take a parting view of the arguments we have presented against theological seminaries, Bible colleges and schools. We have seen that they are unnecessary. If the Church will attend strictly to its business of teaching the Bible, and let the state attend to its business of teaching secular things, it will be far better for the Church. If fathers and mothers had commenced early in the lives of their children, and had kept diligently at, the work of bringing up their children in the nurture and admonition of the Lord, these Bible schools in the twentieth century would probably never have been thought of. If the Church had had Bible classes to teach to all ages the Word of God, the demand for these schools for young people in general would never have been made. It is because the family and the Church have not been as active as they should in teaching the Bible to the rising generation that a cry has been made for such schools. Instead of working in God's way, the founders of these institutions, among those who profess to be loyal disciples of Jesus, have followed the ways which they themselves have

devised. Preachers and elders too were developed by the Church. As we have seen, the opinion of the Schaff-Herzog Encyclopedia is that the elders of the local churches were the original ones who at first developed men to carry on the future work of the Church. The Christian training delivered in the family and in the Church constituted the theological training of those who preached the gospel in the early age of the Church. Let the family and the Church plant faith in the mind of the child, and this faith will lead him to acquire in whatever way he can all the education necessary to qualify him to tell the story of Jesus to the people. All studies which will be helpful in understanding the Word of God and in presenting the same to the people in a forcible way, can and will be engaged in by the preacher; but such studies do not belong to the work of the Church. If the time and talent and money which is expended by the Church in putting up college buildings and in teaching secular things to the students, were spent in doing its duty in teaching simply the Word of God, the Church would be far stronger than it is. Let the Church attend strictly to its business of teaching the Word of God.

That these schools are unscriptural, has been likewise clearly shown. From the pens of those who are strong advocates of them, we have seen that the schools are church institutions, and if church institutions, then they are unscriptural. If the Church can establish an educational institution, it can likewise establish a missionary institution, an aid institution, and any other kind of a religious institution. When they give glory to God through these organizations, as their advocates say they are doing, then they are substituting an institution of their own devising in which to glorify God, when Paul teaches us that we should glorify him "through the Church".

The history of these institutions is the history of corruptions in the Church. The first church school was established in Alexandria, Egypt, and it was the mother of all the other schools and of most of the evils which have entered the Church from that day to this. The introduction of philosophy and human learning into the explanation of the Scriptures produced the first general division among the Christians, and the church school was the chief promoter of this introduction. The allegorical interpretation of Scriptures which has done much harm in the ages of Christianity, found its origin among Christians in the church school in Egypt. Mysticism, monasticism, and evils of like nature had their origin among the disciples in the church school in Alexandria. And the clergy, which has been the greatest of all the evils in the Christian world, found much of its beginning in the same school, and has had its perpetuation in the church school from that day to this.

The development of the clergy in the movement known as "the Christian, or Disciples Church", can be likewise traced to such schools. In fact, the path of the church school from the second to the twentieth century is strewn with the bones of destroyed efforts to restore the simple doctrines of Christ to the world.

What is it that the preacher or bishop should transmit to the younger men to make them future teachers of the Church? Is it a knowledge of algebra, geometry, trigonometry, zoology, biology, and geology? Such was not the work of Paul, and such should not be the work of the Christian today. That apostle said that he was determined not to know anything among the brethren but "Christ and him crucified", and hence, "the things" which Timothy had learned of Paul among many witnesses, which he was to commit to faithful men, (2 Tim. 2:2), were not the

human arts and sciences, but "Christ and him crucified". It is as true now as when Paul spoke it, that the gospel "is the power of God unto salvation to every one that believeth", and hence it is the gospel we should study, the gospel we should preach and the gospel we should teach, and not the human arts and sciences. May God speed the day when this dangerous craze for a knowledge of human arts and sciences will have been supplanted by an eager, daily and prayerful effort to "*grow in grace and in the knowledge of our Lord and Savior Jesus Christ*". May God help us to see that these Bible schools and colleges are not only unnecessary and unscriptural, but extremely dangerous, as we have seen from their history, and may he help us to "fear", with Paul, "lest as the serpent beguiled Eve in his subtilty, so our minds should be corrupted from the simplicity that is in Christ."

CHAPTER XXV.

THE CHURCH AND THE LODGE.

Secret benefits—Social benefits—Lodge breaking up the two divine societies of family and church—Business benefits—Church accepts the weak and poor whom the lodge rejects—Religious benefits—Lodge puts Christ out of prayers, but He says, "No man cometh unto the Father but by me."

Whether a Christian may belong to a lodge and yet be pleasing to Christ, the founder of the Church, is an important question. People go into lodges because of the benefits which they say they obtain from them. These benefits may be divided into the four classes of secret, social, financial, and religious benefits, and we shall consider them in their order.

These lodges are SECRET orders, and in order that the secrets may not be divulged, those entering them must take an oath that they will not reveal what they hear within the assembly. From some of those who have been in these lodges yet have renounced them, it is learned that some of these oaths are blood-curdling. Swearing is condemned by Jesus in the words, "Swear not at all". (Matt. 5:34.)

The initiations into these lodges may have some solemn things connected with them, but they have, too, things which bring much merriment to those already members though perhaps not to the one being initiated. I once heard loose-tongued men talking and laughing

about the way they had initiated a "smart" preacher into their lodge. I have heard men at the house of God on the Lord's day say that their sides were sore from laughing the night before when they initiated men into their order. Is the mind of a Christian prepared for the Lord's body and blood on the Lord's table when he has been engaging in ridiculous solemnities (?) in the past week, and especially in the past night?

Why should there be *secret* orders anyway? If there are any secrets there which would be of any benefit to mankind, why should they not be revealed? If these secrets would help mankind in any way, then those who know them and refuse to reveal them are selfish,—they are not interested in the great mass of humanity. They offer to give the secrets to all who have the money to pay the initiation fees, and thus they exclude the poor who constitute the great mass of the people. I am tempted to believe that the secrets are not worth knowing, for I do not see that the members of these orders are in any way above those who are not, because of the secrets they have learned. A little girl runs into a crowd of her playmates and cries, "I know something I won't tell", and she stirs a curiosity among some that can not be satisfied until the "something" is revealed. So it is with *secret* orders. The thought that the members know things which outsiders do not, seems to be nourishing food for some minds.

How different the kingdom of secretism is from the kingdom of Christ. Christ did nothing in a corner, and the blessings of his kingdom come to all alike, nothing being kept back from even the humblest and poorest. He said, "I spake openly to the world . . . and in secret have I said nothing". (1 John 18:20.) In their fundamental principles, then, the lodge and the Church

are different, for the one works openly and the other in secret.

The SOCIAL BENEFITS are upheld as something desirable in secret orders. Men meet together and women meet together and in some instances both the men and women meet and have social times together. They talk and eat and dance and play cards together. They make up loads to go to an adjoining town or community to establish a new lodge. If a man is a member of a lodge, he can go into a new community and find at once friends among his brethren in the lodge. If he gets into trouble, he will have some one to help him. He gives the distress signal and he is defended, in many instances even though he is in the wrong. Many of the people in the lodge are not only not Christians but they are even ungodly, and do much by their influence to lead Christians away from their duty. Yes, the order brings one into a circle of people into which he would never get if he did not belong to it.

But this organization is breaking up the only two divine societies there are,—the family and the Church. Many a man leaves his wife and babies at home while he goes off to the lodge. Many a man, too, belongs to more than one lodge, and thus spends many evenings away from his family, oftentimes in bad company. The woman leaves her husband and children and goes off to her lodge. Or perhaps, both husband and wife leave their children and go to the lodge. The children are left to a great extent to train themselves as best they can. Thus the lodge is doing much to break up the social affairs of the family. And what it is doing to the family it is doing likewise to the Church, for it is re-organizing society upon a different basis from that ordained by God. All social organizations except the fam-

ily and the Church are detrimental to the permanent moral and spiritual good of their members. The cause of most of the ills of the human race today is the neglect of the two divine institutions,—the family and the Church; and the lodge is doing much to destroy both of them by drawing time and money and influence from them which the Lord has ordained they should have.

The FINANCIAL BENEFITS of the lodge are upheld as a great inducement for entering them. The members of these organizations point with pride to the "charitable work" they are doing. If a member gets sick, the others look after him, and the society will give him so much money each week. If he becomes old, they send him to their home. If he dies, they pay the funeral expenses and give the widow a certain amount of money. Yes, it is true that there is a considerable of this kind of work done. Sometimes, however, it is wonderfully neglected, especially if the brother be an unpretentious member.

We can not call these benefits "charitable", for they are nothing but *business* advantages. The word "charity" means "love", and the chief motive which causes the lodge to take care of its sick is not love but money. A man must have so much money before he can become a member, and then he must pay his dues in order to continue as a member. When his money gives out, the benefits of the lodge cease. Thus the benefits of the lodge are not of a charitable but of a business nature like the benefits of an insurance company.

The lodge claims to be broad, but in the matter of receiving members it is not so broad as the Church. In order to be more broad than the divine institution for which Christ died, it leaves Him out of the first few degrees, so that Jew and Mohammedan and heathen and

deist, who believe in a supreme Being but who do not believe in Christ, and who are strong and rich, may be brought into one bond of fellowship. But they leave out the greater part of the human race. The great mass of the people have not the money to go into the lodge to receive its benefits, or are not sufficiently strong in body, and so they are precluded from the society. But the Church precludes only those who will not believe in Jesus as the Son of God, and invites all others, no matter how poor or lame or blind or halt. Jesus said to all mankind. "*Whosoever will, let him take the water of life freely.*" (Rev. 22:17.) The lodge takes in only the sound in body and the rich in purse, (rich enough at least to pay the dues); while the Church takes in the weak in body and the poor in purse. *Many of these weak and poor, then, which the lodge refuses, are thrown upon the Church,* and then the lodge criticises the Church because it does not take care of the poor and weak which it itself has rejected. If Christ and the apostles were on earth they could not belong to a lodge. Christ had no money, and Peter said, "Silver and gold have I none." (Acts 3:6.) A society which would keep out of it Christ and the apostles and the mass of the people in the world is not only far more narrow than the Church but it does not have the sanction of God.

In many places the church is not doing as much as she should in helping its poor simply because its members are doing their work through the lodge. I know of a place where both the lodge and the church decided to help a poor widow. Many of the members of the church were members of the lodge. The contribution of the lodge was greater than that of the church, and the lodge pointed to the fact that they were doing more good than the church. They seemed to have strained a point

in order to surpass the church. Some of those lodge members gave more through the human society, than through the divine. If the members of the church had given their money through the church alone, no doubt the church would have surpassed the lodge, but they divided their means. In other words, they robbed the church of her glory and left her wounded and naked before her enemies. Those Christians, (if I may call them such), will have to answer to Christ for having "put him to an open shame". Men will thus rob the church of that which rightly belongs to it, and then in order to justify their membership with the order will say that if the church did her duty there would be no need of a lodge. The church can never do her duty while her members are as disloyal as that.

The Church was the society to look after the Christian poor and needy in the days of the apostles, and it should be the society to do that work today. The lodge is unnecessary for the Christian. Let every man be a good neighbor to those about him when all things are going well with him, and then when adversity comes he will have neighbors who will care for him. Let a man be a loyal Christian earnestly doing his part when he is going in prosperity, and when disaster comes his brethren will see that he does not suffer. If one will "do good unto all men, especially unto those who are of the household of faith" when he has the opportunity, others will do the same to him when he is in distress. Sometimes certain members of the church complain because the brethren do not look after them diligently when they get sick, when the truth is that they have come to meeting so seldom and have done so little for the cause that they are not missed and nobody knows they are sick until they are about well. The Christian who faithfully does

his duty will never come to want. The Church is not an insurance society, but it is a helping society. Helping their poor was one of the prominent characteristics of the early Christians. "I have been young", says David, "and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Psa. 37:25.) "Be not therefore anxious", says Jesus, "saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. *But seek ye first the kingdom of God and his righteousness*; and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." (Matt. 5:31-34.)

The RELIGIOUS BENEFITS of the lodge are the most deceptive of all. If it were not for the religious element which they try to infuse into the society, it would not long retain any moral standing in the community. This is one great inducement it offers to the people. But the religious services are strongly unchristian. In most instances they have a man as chaplain who is not a professed church-member, and oftentimes is an immoral man. The Old Testament says, "Who shall stand in his holy place? He that hath *clean* hands and a *pure* heart." (Psa. 24:3, 4.) The New Testament says, "I will therefore that men pray everywhere, lifting up *holy* hands, without wrath and doubting." (1 Tim. 2:8.) The hands of any man who will not obey God in his outward ordinances are unholy and unclean, even though he may be a good moral man, and thus this whole performance is unholy inasmuch as the society endorses him.

In its public prayers, the name of Christ is purposely left out, so that the Jew and Mohammedan and heathen and deist, who believe in God but do not believe in Christ, may be taken in. It may be that in a few of the last degrees, there is work respecting Christ. But in the first degrees in which most of their members are, they practically say, "Christ, you stand aside. We do not wish you here. If we worship God through you, we shall have to forbid these Christless men from coming in. Please step aside while we go to God independent of you." But Jesus says, "I am the way, the truth, and the life; *no man cometh unto the Father but by me.*" (John 14:6.) Again he says, "He that rejecteth me, *rejecteth him [God] that sent me.*" (Luke 10:16.) Thus do we see that when people put Christ out of their religious services, especially when it is to take in his enemies, *they are actually rejecting God and their worship is a religious mockery before him.*

But even if they had Christ in their prayers, their worship would not be acceptable to him. The institution proposes to do much that the Church was established to do, and thus it is a rival institution. All authority in heaven and earth has been given to Christ and he will reign till he puts all enemies under his feet; hence he admits of no rival institution. Christ does not sanction any organization, no matter how much they praise him in words, whose success means the decay of that institution for which he died.

When Christians are members of these institutions they certainly are mixed with unbelievers. Jews, Mohammedans, heathen and deists do not believe in Christ, and so are unbelievers, yea infidels from the Christian standpoint, for the word "infidel" simply means "un-

believer". A Christian marches down the street in a funeral procession beside a Jew, and with a Mohammedan in front of him and a deist behind him. Jesus says through Paul to such a man, "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? . . . What part hath he that believeth with an infidel? . . . Wherefore come ye out from among them, and be ye separate, saith the Lord." (2 Cor. 6:14, 18.)

Many people think the lodge will save them. They say that if one is a good lodge member he is a good Christian. Others say that the lodge does not so teach. But when they all march around the grave of a wicked man and drop their evergreen and talk about meeting their brother in the "grand lodge above", or use similar expressions, they try to leave the impression that the departed is safe for eternity. The Christian who is earnestly trying to get men and women into the divine institution of the Church, soon finds that many lodge members think that the lodge will save them.

The lodge proposes to do some of the work which the Church is to do, and thus it is a rival institution. When the Church prospers, the lodge wanes; and when the lodge prospers the Church wanes. Many a member of the Church will leave its meetings to attend meetings of the lodge. A man may try to think that he is a follower of Christ when he will do this, but he is only self-deceived. There are but two divine institutions, the family and the Church; and when a man has done his full duty to these, he will have no time, money nor disposition to give to a human organization. All the time, money and influence which one gives to the lodge is worse than wasted, for God will hold the Christian re-

sponsible for robbing the Church of the same. "Whatsoever ye do in word or deed, do all in the *name* [by the authority] of the Lord Jesus Christ, giving thanks to God and the Father by him", (Col. 3:17); and a Christian is not doing this when he works through the lodge.

CHAPTER XXVI.

THE CHURCH OF CHRIST AND BABYLON.

The development of Babylon—Roman Catholic Church the "Mother of Harlots"—The harlots themselves are those religious bodies who imitate her in apostasy—The true Church of Christ can not endorse Babylon—God has a people in Babylon—But says, "Come out of her, my people"—Should those who come out be re-immersed?

The Church of Christ as portrayed in the New Testament is a simple institution. We have seen it in its government and work and worship, in the previous chapters of this series. The outlines of Babylon, too, have been portrayed, but this name has not been previously applied to the errors which we have noticed. It is commonly understood that the "Babylon" of the book of Revelation refers to the great apostasy from the true Church. It refers to the Roman Catholic Church and all those religious people in the Christian world who follow her example and mix heathenism, Judaism, and worldliness with Christianity.

THE DEVELOPMENT OF BABYLON began at an early day. In Paul's time the "mystery of iniquity" was already working, which finally developed into "the man of sin," the pope of Rome. The corrupters of the gospel soon began to mold the Church after the Roman government. Concentration of power continually went on until in about the sixth century there was fully developed the papacy.

Not only the government, but all the doctrines of the Church of the first century were corrupted from their original purity. When the missionaries of Rome were sent among the heathen tribes, the command was that they should not break them off entirely from their old religion, but that they should give some of their heathen customs a Christian meaning, and permit them to go on in the observance of them. On this subject, Kurtz and Myers, noted historians, speak thus, with italics mine:

Gregory the Great had recommended his missionaries not so much to wage a war of extermination against heathenism, and to sweep away its every trace, as rather to Christianize pagan rites, and to assign a deeper Christian meaning to heathen tenets formerly cherished. In practice the Church continued to follow this suggestion, thereby keeping alive not only the memory, but also the forms, of ancient misbelief.—Kurtz' Church History, Division 88.

THE PAGANIZING OF CHRISTIANITY.—Thus were the conquerors of the Empire met and conquered by Christianity. The victory it must be confessed, was, in a great degree, a victory rather in name than in fact. The uncivilized tribes for a long time after they were called Christian knew very little of the doctrines, and exhibited still less of the true spirit of the religion they professed. Nor, indeed, could we expect to find it otherwise. The subjects of the Roman Empire, in adopting the new religion in exchange for their own, had mingled with it many of their heathen notions and rites. Then, when these semi-Christian Latins imparted this modified Christianity to their conquerors, it naturally underwent a still further corruption among the latter. "The immediate effect," as Church says, "of this contact of the barbarians with Christianity was to lower and injure Christianity. Christianity raised them, but it suffered in the effort." The simple-minded barbarians being utterly unable to comprehend the metaphysical subtleties elaborated by the Greek and Latin Fathers out of the plain doctrines and precepts of Christ and the teachings of his disciples, naturally fell away into all sorts of heresies. Furthermore,

the Church even intentionally transformed herself, in order the better to secure her object. In the poetical language of Michelet, "she made herself a child to prattle with her child, and translated the ineffable to it in puerile legend, such as fitted its tender age." "To dazzle the senses of the barbarians, and work upon their imagination," says Guizot, "she increased wonderfully the number, pomp, and variety of her religious ceremonies. She converted them by grand spectacles." Yet, this, as Alzog maintains, was but prudence and moderation, the Catholic missionaries so adjusting the requirements of the Christian law, and so tempering its severity as not to do violence to the prejudices and practices of the idolaters whom they would win. Still, however justifiable may have been the course of the Catholic missionaries, the result was that the medieval Church became very different from that of the primitive age of Christianity. Even what are called the "reformed creeds" are VERY FAR from having effaced the traces of the barbarian period of the Church's history. Many of our religious ideas, festivals, and ceremonies, as witness Easter and Christmas, may be traced back to an origin in the practices and beliefs of our heathen ancestors.—Myers' Medieval and Modern History, 1895, page 42.

Thus did Rome corrupt the primitive Church of Christ, and thus has Protestantism followed Rome. This great apostasy is spoken of thus in Rev. 17:5, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The phrase "Mother of Harlots", is very expressive. Who is the mother, and who are the harlots? Undoubtedly THE ROMAN CATHOLIC CHURCH IS THE MOTHER, and all those Protestant denominations who are imitating her in their religious practices which are on the outside of the Bible, are the harlots. As children learn many things from their mothers, so many religious bodies today have learned many unscriptural things from the Romish Church.

We have among us the practice of appointing men to go up into councils, synods, general assemblies, associations, conferences, etc., to make laws for us, and they come back and bind those laws on us. Where did we get this practice? We do not get it from the Bible, for there is neither precept nor example for *uninspired* men to meet and make laws to govern the children of God. We get it from the Roman Catholic Church. We have among us religious people who are practising infant church membership. Where did we get this? It is not recorded in the New Testament. We obtained this, too, from Rome. Many professed Christians are initiating people into their religious bodies by sprinkling or pouring water on them. Where is this found in the New Testament Scriptures? It is not there, but we learned it from the Romish Church. Where do we get our authority for organizations attached to the Church. We do not find such in the New Testament, but we do find that Rome has had for centuries orders of different kinds. Where do Protestants get the distinction of clergy and laity? We get it from the Romish Church. How does it come that we have shows and entertainments of all kinds to raise money for the Lord? The early Christians did not engage in such, but the Romanists are doing these things. We search the pages of the New Testament for the use of instrumental music in the worship of Christians, and we do not find it; but we do find such music in the worship of Romanists. Christmas and Easter are mixtures of heathenism and Christianity, and we do not get these festivals from God's Word but from the great apostasy. Thus it is that the Protestant denominations, though protesting against the claims of Rome as their name signifies, are the *daughters* of Rome in that they

have borrowed many of their practices from her instead of from Christ.

But John speaks of Rome as the Mother of *Harlots*. THE HARLOTS ARE ALL THOSE RELIGIOUS BODIES WHO ARE IMITATING THE WOMAN ON THE TIBER. Under the Jewish Covenant when the people left the Lord to whom they were married, and went after idols, they were spoken of by the Lord as having committed spiritual adultery. Often it is said that they played the harlot. So it is with Christians. We are supposed to be married to the Lord, and when we join ourselves to heathenism, Judaism, or the world, in our spiritual affairs, we are playing the part of a spiritual harlot. Rome got the idea of councils, etc., to rule the people in spiritual matters, from the temporal Roman Empire, and thus from the world. Rome got her infant church membership from the Jews. She obtained her sprinkling and pouring from the Jews. Her orders were probably borrowed from the world or from heathenism. Her distinction in clergy and laity was obtained from Judaism and from heathenism. Her shows to raise money were obtained from the world. Her instrumental music she obtained from the Jews and from the world. Her Christmas and Easter are mixtures of heathenism and Christianity. To repeat the words of Myers, "Even what are called the 'reformed creeds' are very far from having effaced the traces of the barbarian period of the Church's history. Many of our religious ideas, festivals, and ceremonies, as witness Easter and Christmas, may be traced back to an origin in the practices and beliefs of our heathen ancestors." Thus all these mentioned practices Protestants have borrowed from Rome, and Rome has borrowed them from heathenism, Judaism and the world. When Christians,

then, who are supposed to be united to Christ, will leave him, in part at least, and will join themselves to Judaism, heathenism and the world, they have certainly committed spiritual adultery, and are justly called "harlots". Thus the expression "Mother of Harlots" refers to Rome and all those Protestant denominations who are imitating her.

Perhaps you wonder why THE WORD "BABYLON" is used to represent this great apostasy from the true Church of Christ. The ancient city of Babylon was the great enemy of the Jews, leading the remnant away into captivity after having destroyed the city and the temple. It may be that the same name is used under the New Covenant to denote the great enemy of spiritual Israel. But the word "Babylon" also means "confusion". The tower which was built far back at the dawn of history, was called "Babel", because the tongues of the people were confused. It may be that the Lord designates the enemies of the true Church as "Babylon", confusion, because of the confusion found there. If this latter idea is the true reason for the applying of this name to the great apostasy, it is certainly well applied. The greatest confusion is to be found there. Roman Catholicism and those religious denominations who are imitating her are a mixture of heathenism, Judaism, worldlyism and Christianity, and it has been the puzzle of the true-hearted investigator of the ages to draw out of the confusion what is left of the teachings of Christ.

THE TRUE CHURCH OF CHRIST CAN NOT ENDORSE BABYLON. We can not go along with her arm in arm. We can not have union meetings with those whom we know have added heathenism, Judaism and worldlyism to their Christianity. John says, "If

there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." (2 John 10, 11.) We are partakers with Babylon in her evil works, when we endorse her.

But **GOD HAS A PEOPLE IN BABYLON.** There are those there who have become the children of God according to the rules he has laid down, and they are earnestly striving to do what the Lord commands. When a man has believed that Jesus Christ is the Son of God and has repented of his sins and has been "buried with Christ by baptism", he has come into Christ, and if this has all been done in Babylon, then he is a child of God in Babylon. But the Lord wishes him to free himself from all the teachings of men, and from the heathenism, worldlyism and Judaism in Babylon, and so he says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) If you, dear reader, have read and understood these different chapters, all of which have been written to show the difference between the true Church of Christ and Babylon, and you remain in Babylon where you are, you will be partaker in the evils which will be brought upon the great apostasy. God will know how to judge those people in Babylon who have never heard the call to come out of her, and he will know how to judge you, too, who hear the call and refuse to obey.

But the true Church of Christ must not forget the truth that God has a people in Babylon. We must not think that because the administrator of their baptism has been a heretic or an immoral character hence their immersion is not valid. Nor must we think that because they did not understand the details of the purpose of

baptism, hence their baptism is invalid. We have no evidence that God makes the validity of baptism depend on the morality or orthodoxy of the administrator.

The validity of our immersion does not depend on our proper understanding of the purpose of the institution but upon the faith of our hearts in the One who gave it. It is true that there are some people immersed, thinking at the same time that it is not necessary to salvation, that they already have the remission of sins, and that the institution is to take them into some particular church; but they do what God has commanded nevertheless though they may misunderstand some things respecting the command. Suppose they say that they were not baptized for the remission of sins, but to get into a particular church, the fact that when you ask them why they are immersed instead of sprinkled, they will point to the Scriptures, shows that they are immersed not merely because some church commands it but because the Lord teaches it. They say they are immersed to get into this church, because they think this church is the Church which was established in the beginning.

It will not do to say that any one who does not understand that baptism is *for* the remission of sins, has not a scriptural baptism. Peter says, "Repent and be baptized every one of you in the name of Jesus Christ for [into] the remission of sins", etc. (Acts 2:38.) The literal meaning here is "into" and refers to a change of state. The idea of purpose comes in as a secondary meaning, yet a legitimate meaning. Now did we all have it in mind that it was a change of state when we were baptized?

If we must understand one thing baptism is *for* in order to its validity, we must understand all it is *for*, and perhaps no one understood them all when he was

baptized. Baptism is to put on Christ. (Gal. 3:27.) It is to get into Christ. (Rom. 6:3.) It is the answer of a good conscience toward God. (1 Pet. 3:21.) "The purpose" of baptism includes many purposes, and if we must understand one of these purposes there is no reason for denying that we must understand them all, which would practically mean that perhaps no one has ever been scripturally baptized. When a man believes in Christ as the Son of God, repents of his sins, and is baptized because he sees that Christ commands it, that includes all the minor details, and we learn about them afterwards.

If we must understand "the purpose" of baptism, why must we not likewise understand the scope of it? The apostles and all the early Christians did not understand that baptism was for the Gentiles just the same as the Jews, and Peter had to receive a revelation from heaven before he would preach to them. On different occasions Christ had showed his apostles that the gospel was intended for the Gentiles as well as the Jews, but they did not understand it. You can not say that it was disbelief on their part; it was simply a misunderstanding. So now, people think that they have the remission of sins before they are baptized and do not understand the language of Peter that it is *for*, or *into*, the remission of sins, and we can not say that this is disbelief; it is simply a misunderstanding.

I have sometimes thought that coming into the Church is like crossing a county line, in the point we are considering. We are standing near the line, but do not know just where it is. But we know that if we take three long steps from the place where we are standing, we will be sure to cross it. Suppose I take one step and then affirm that I am across the line; that of

course does not make it so. But in order to be sure I take the other steps. I take all the steps necessary and so cross the line, it mattering not whether I think the first or second or third step is the particular one to take me across. So it is with entrance into the Church. Some people think that when they have believed, they have come into the remission of sins. But they take the other steps of repenting and being baptized. Notwithstanding they think that faith alone will save them, yet if they will take all the steps which the Lord commands, who can truthfully say that they have not come into the remission of their sins, and thus into the Church? If people were baptized when they were young and say that they were baptized to a great extent because others were, or they are dissatisfied with their baptism for other reasons, we should baptize them again; but if while in Babylon they have believed wholeheartedly, repented wholeheartedly and been baptized because the Lord commands it, (and they all are in reality baptized for this reason), they certainly have become the children of God and are the Lord's people in Babylon. If, when they hear the full doctrine of Jesus, they wish to come out, we must recognize them as God's people coming out of Babylon. If you, dear reader, are among those who have corrupted the simple teachings of Christ which we have portrayed in these chapters, or you belong to a religious body which has corrupted them, you are in Babylon, and the Lord says, "Come out of her, my people." If you refuse to come out, it is evident that you are not one of God's people.

CHAPTER XXVII.

THE FAMILY.

Marriage—Union of God's people with Satan's people condemned—Divorce—Duties of husbands—Of wives—Bearing children—Training them in the right way.

Although the family is a separate institution from the Church, yet as it is a divine institution and as the Lord regulates it to a certain extent, we consider that our series would be incomplete without a few thoughts concerning it.

THE MARRIAGE RELATION was instituted in the Garden of Eden. God said that it was not good for man to be alone, and so he made for him woman to be his companion. The beauty of the marriage relation is found in the going through life of a man and woman as husband and wife, sharing together prosperity and adversity, sorrow and joy. The marriage of God's people with the wicked of earth always has been and always will be a fruitful source of evil. When the sons of God [the righteous ones] married the daughters of men [the wicked ones] the good were all corrupted and the whole earth became so bad that God destroyed them all except a faithful few. Most of the troubles of the Jewish people were brought upon them through the influence of their marriages with the idolatrous nations around them. When rebuilding the walls of Jerusalem, Nehemiah condemned the marriage of the people with foreigners in

these words, "Ye shall not give your daughters unto their sons, nor take their daughters for your sons, or for yourselves. Did not Solomon king of Israel sin by these things? Yet among many nations was there no king like him, and he was beloved of his God, and God made him king over Israel; nevertheless even him did foreign women cause to sin. Shall we then hearken unto you to do all this great evil, to trespass against our God in marrying foreign women?" (Neh. 13:25-27.) Under the New Covenant Paul says, "She is free to marry whom she will, *only in the Lord.*" (1 Cor. 7:39.) We may refuse to heed this language of Paul, and may marry into the world or into Babylon, and we may have, too, many heartaches and vain regrets through life for our self-will, and in the end we may receive the loss of our soul through the evil influence of being unequally yoked together with unbelievers. (2 Cor. 6:14.)

Upon the sacredness of marriage depends to a great extent the strength of a nation. The laws of nearly all nations are looser than Christ's teachings on the subject, but there are a few which are probably more strict, when it comes to the one point of DIVORCE. The Roman Catholic Church, and hence lands where it has complete sway, does not permit divorce for any cause, (except when they can get a big sum of money), although there usually is more illegitimacy among them than among others. There are a few individual Protestants who take the same position. The latter cite Rom. 7:2 in proof of their belief. Paul is here using the marriage relation in its perfection to illustrate the relation of the laws of God to his people. He shows that a wife represents the Jewish people and a husband represents the law of God, presupposing that the husband is as faithful to his wife as the Lord was to the Jewish people through his law.

Understanding, then, that the apostle is talking about a husband who is faithful to his wife, we know that it is true that "the woman that hath a husband is bound by law to the husband while he liveth". The view put on these scriptures by some to the effect that a woman is bound to her husband no matter whether he is faithful or not, is certainly wrong, for it contradicts the plain words of our Savior, "Whosoever shall put away his wife, *except for fornication*, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery." (Matt. 19:9.) This simply means that whosoever putteth away his wife *for fornication*, and marrieth another, doth not commit adultery.

The laws of the New Testament, except those which pertain to entrance into the Church, apply wholly to Christians. The New Testament is not a law-book for those on the outside of the Church, but for those on the inside. These laws referring to marriage and divorce apply to those in the Church, and affect those on the outside only through influence. The only thing which a man on the outside of the Church can do to please the Lord is to come into it. The marriages and divorces of those in the world the Lord has nothing to do with, except through the influence of individual Christians for the betterment of the community and nation. When people come to us from the world and seek admittance into the Church, we have nothing to do with their marriage relations and must take them as they are, if they are at least living in harmony with the law of the land. Peter did not say on the day of Pentecost, "Repent and be baptized for the remission of sins every one of you who has never been divorced for a cause other than fornication and married again, and you shall receive the

gift of the Holy Spirit." Nor did Philip say to the eunuch, "If thou believest with all thy heart thou mayest, if you have never been divorced on unscriptural grounds and married again." Neither did our Savior say, "He that believeth and is baptized, never having been divorced on grounds other than fornication and having been married again, shall be saved." There is no evidence that we should try to straighten up the matrimonial affairs of people who have been on the outside of the Church and now seek admittance. We must not forget that *the laws of the New Testament on divorce as well as on everything else apply to Christians and not to worldlings.*

But when men or women *who are members of the Church* obtain a divorce for any cause except fornication and marry again, or when they marry those who are divorced for any cause except fornication, they should be excluded from the Church. When the brothers or sisters see a Christian about to make this mistake, they should show him what the Scriptures say on the subject, and thus warn him.

While it is true that God has made THE HUSBAND the head of the family, he has not made him the czar of the family. In ages past, and even today in some countries, the man is everything and the woman is nothing. She is simply the slave of man. It is not uncommon in Mohammedan Palestine to see a man riding on his beast and his wife walking along in front or behind. Oftentimes in Christian lands and in homes which ought to be Christian, we find men who are continually growling at their wives about this, that or the other, with seldom or never a kind word to the patient souls which perhaps are trying to do the best they can. Many a so-called Christian is spending from twenty-five to seventy-five cents a week for tobacco, yet is doing very little

to help his wife care for and train the children or bear some of the many other burdens. Many a professed Christian seems to think little of his wife and so acts toward her. Such would better change their lives if they wish to pass in through the gates into the city. They would better ponder long and prayerfully the words of inspired men on their duty to their companions to whom they have vowed loyalty till death. "Husbands, in like manner dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being joint-heirs of the grace of life; to the end that your prayers be not hindered." (1 Pet. 3:7.) "Husbands, love your wives, and be not bitter against them." (Col. 3:19.) In tones not simply of exhortation but of command, the inspired Paul says, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." (Eph. 5:25-31.)

Much unhappiness is found in Christian families not only because husbands fail to do their duty, but likewise because WIVES fail to follow the commandments of the Lord. Many professed Christian women do not seem to love their husbands but are continually nagging at them. They seem not to love their children, for they turn them loose to tramp through the streets or country as if they had not a friend in the world who cared anything about their physical or moral welfare. They are light and frivolous in their talk, and instead of trying to keep their

home decent and to make a cheerful place for their husbands when they come home from a hard day's toil, they spend much time on the street, at the neighbors', or at the lodge or club, doing many things which amount to nothing. Some are self-willed and will pay no attention to their husbands in anything. Such wives may claim to be Christian, but they are departing far from the Christian code of living. Paul talks to wives thus: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything." (Eph. 5:22-24.) Paul speaks again to the women thus: "The aged women . . . teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed." (Titus 2:3-5.)

The Apostle to the Gentiles says, "I desire therefore that the younger widows marry, BEAR CHILDREN, rule the household, give no occasion to the adversary for reviling." (1 Tim. 5:14.) Some women are anxious to marry, but they refuse to perform one thing for which marriage was intended,—the perpetuation of the race. It is true that God does not give some women children. These, instead of spending their affections on some brute, should take an orphan child or two, if they are able, and give it a home and a fair education and a training in divine things. Fatherless and motherless children, thus treated, will appreciate as long as they live what has been done for them, and they may grow up to be towers of strength for the right if they have been properly trained. Such an undertaking means

work and care, it is true, but it will help to draw us away from the selfishness which we will develop when living entirely to ourselves, will give us an experience in patience which we all need, and will bring husband and wife closer in their toils. Such work is practical Christianity, for Paul says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:27.)

Some people seem to think that they have a large family if they have one or two children. Their dread of temporary pain is greater than their love of motherhood. Some people refuse to have children because it takes money to raise them, and they wish to be rich. But perhaps the chief reason why wives will not become mothers is that they do not wish to be bothered with children. They are after pleasure and popularity, and they desire to spend their time on the street, in the ballroom, at the theater, at the club, at the lodge, at the neighbors'. They wish to shine in society, and they can not do that and carry out the instruction of heaven to "bear children". What affection they have, they pour on a poodle dog. They have a good time so far as the flesh is concerned, and they grow old in selfishness. The very purpose of the marriage relation is thwarted, and their acts in such are merely the satisfying of the carnal desires. Can such people be saved?

France, today, in times of peace, is facing a greater crisis in her history than she ever did in times of war. The refusal of her people to "bear children" as the Bible commands, is making a great decline in her population. In 1911, the deaths of France were nearly 35,000 more than her births. Think of this, dear reader! This means that in a few generations France will not be

reckoned among the nations of the world. And if France is to rule the world in race suicide as she does in fashion, (for ungodly fashion and un-Christian race suicide go hand in hand), woe be unto the human race! If it were not for the foreign immigration to America today and for the children which our immigrants have begotten through the past quarter of a century, our own population too would be decreasing. If the enlightened people refuse to propagate and the unenlightened go on as they are, there will be in the course of time a barbarian invasion of civilization which will be far more disastrous than the invasion of Rome by the hordes from the north.

Those Christian husbands and wives who can bring children into the world and refuse to do so, are condemned of God and will become a burden to themselves. These people may have plenty of time now to spend in pleasure, but after a while they will become old. Their days of pleasure and selfishness will be at an end, and they will find themselves without friend or relative to love and comfort them in their old days. How saddening it must be to grow old and have no children to care for you and love you! Sometimes this will be the case when people can not help it, but what gnawing of regrets these people must have who reach such a sad end and know that their own selfishness is to blame! Thus such inhuman men and women become a burden to themselves. The greatest means of propagating the Christian religion is in the Christian home, but if there are no children there the rightly-trained people will be few, and thus the salt, (the Christians), will have lost its savor and will be good for nothing but to be cast out and trodden under the feet of men. What a beautiful sight it is for a man and woman to grow old in the

service of Christ and to see many children and grandchildren walking in the steps of the Lord!

THE TRAINING OF THE LITTLE ONES which God has put into our hands is one of the most important of our Christian duties. The mind of a child is very susceptible either to good or bad. The child learns to walk by imitation; he learns to talk by imitation; and in fact everything he learns through the first years of his life is by imitating others. How important it is, then, that the right example is set before him, and that he is taught the proper things!

The inspired Paul speaks to young people saying, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother, (which is the first commandment with promise), that it may be well with thee and thou mayest live long on the earth." (Eph. 6:1-3.) Parents should diligently impress this scripture on the minds of their children.

Many a child does not obey its parents because the many threats made to it are never carried out, and the child learns that the parent does not mean what he says. We should not make threats to our children which afterwards we are ashamed to carry out because of the triviality of the thing done. We must learn to put up with many little things from our children, remembering that they are only children and that we were like them once; but when it comes to things which have to do with their physical, moral, financial, or spiritual good, we should lay down the law and then carry it out. If a child *knows* by experience that he will be punished for disobedience, he will be more reluctant to disobey. We should correct our children, not because we are angry and must give vent to our passion, for such correction is interpreted by the child more as a fit of passion than

as a punishment; but we should correct them because it is for their good and is our duty, being necessary to make the child obedient.

Many parents love (?) their children so well, that they would not punish them under almost any circumstances. The child is to be pitied who has such weaklings for parents. If the child does not learn obedience at home, it will have to learn it somewhere else, or grow up to be a bad citizen. Solomon says, "Foolishness is bound up in the heart of a child; but the rod of correction will drive it far from him." (Prov. 22:15.) A child is governed by his desires, the reasoning faculties not having yet been developed to any great extent, and it is the business of parents to turn those desires and energy into the proper channel.

Again Solomon says, "The rod and reproof give wisdom; but a child left to himself causeth shame to his mother." (Prov. 29:15.) Fathers and mothers may neglect or refuse to heed these words of the Wise Man, but they will live to see with shamed faces and tear-dimmed eyes that they have made a great mistake in the training of their children.

Still again does our Wise Man say, "He that spareth his rod, hateth his son, but he that loveth him chasteneth him betimes." (Prov. 13:24.) Solomon had not only special wisdom from God, but he had experience of his own, and out of both of them he actually says that we hate our children when we neglect or refuse to correct them for their evil acts.

Nothing is more beautiful in the world of duty than an obedient child, and nothing will bring more joy to the heart of a true parent; but nothing, on the other hand, is more unseemly than a disobedient child, and nothing, too, will bring more sorrow to a true-hearted parent.

And we, dear parents, are responsible in most cases for the obedience or disobedience of our child.

While it is true that parents are to teach their children strict obedience, yet they are not to be tyrants over them. They are to rule them with love so far as they are able, but keep them in the line of obedience even if force must be used. "Fathers, provoke not your children, that they be not discouraged", should be considered.

The duty of training their children in the right way was emphatically impressed on the minds of the Jews under the Old Covenant. "These words", said Moses, "which I command thee this day, shall be upon thy heart, and thou shalt teach them diligently unto thy children, and thou 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." (Deut. 6:6-9.) If the Jews had carried out this teaching of the rising generations as the Lord commanded, they would never have wandered away. The same diligence in training our children should be exercised by Christians.

Not many details are given to Christians respecting the training of children, but the simple command of Paul is sufficiently imperative. "Ye fathers," said he, "provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) Recognizing the father as the head of the family, the command was given specially to him; but the command applies to both the parents. We know what it means to nourish a babe physically; with the same diligence should children be trained in

Christian morals and doctrines. The word "admonition" means "warning", and so we are to warn our children that "the wages of sin is death" by impressing on their minds God's dealings with his ancient people for their sins.

There is one beautiful example in the New Testament of this training of children in the right way. Timothy was a young man beloved of the great Apostle Paul because of his devotion to the truth. In writing to the Philippians concerning this young Christian soldier, Paul said, "I have no man likeminded, who will naturally care for your state. For all seek their own and not the things which are Jesus Christ's." (Phil. 2:20, 21.) This young man had this devotion to the right implanted in his mind while he was quite young. "From a child", says Paul, "thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15.) It seems evident that Timothy received this knowledge of the Scriptures when a child from his mother and grandmother, for Paul says, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (2 Tim. 1:5.) Would to God that we had in the Church today more women of the Lois and Eunice type! If we had, there would be more workers for Christ than there are.

As we are very careful that our children do not eat any thing which will injure their bodies, so we should be exceedingly careful that they do not take into their minds that which will corrupt their moral nature and lead them away from the path of right. The literature of our children should be carefully guarded. Many a boy has been led into a vicious life by the five-cent

novel. Many a girl has been led into ways of shiftlessness and sinfulness by bad books. The five-cent show is to a great extent the five-cent novel enacted out into reality, and there is no better way for a parent to send his child to hell than to let him go to such a place with little restraint. From evil companions, too, we must keep our children, for it is by evil association that most people are led astray. "Evil companionships", says Paul, "corrupt good morals." (1 Cor. 15:33, R. V.) As calmly ought a parent to watch his child drink carbolic acid as to permit him without many warnings to read vicious literature, go to vicious places, or associate with vicious characters!

We must commence this training of our children while they are very young. When they grow old enough to understand, we should begin to tell them about the "Good Man" and the "Bad Man", and how one wishes little children to do right and how the other wishes them to do wrong. We should show them the consequences of right doing and wrong. Children like to hear stories, and we should satisfy this desire within them by impressing on their minds the stories found in the Bible and the morals in them. The reason that so many Christian parents do not tell these stories to their children is that they do not know the stories themselves. Shame on such Christians! And yet most of them are just that way. These stories told in as interesting a way as we can learn, with the moral brought out clearly, will make impressions on their minds which they will never forget. These stories of the Bible are in book form and parents would do well to have such books, adapted to all ages, so that the children can read or listen to them.

Christian parents should have their family worship. They should read the Word of God, not only as individuals but as families. When we read the Old Testa-

ment, we come to many chapters of names, which it is not necessary for us to try to read. We can look over them to see if there is any reading matter there which will be profitable for the children. We should put a Bible in the hands of the little folks as soon as they are able to read, and let them take part with us, and then they will be more interested. We should give to them to memorize chapters filled with good instruction, such as the Sermon on the Mount and Romans 12th. We should take an interest in their work and have them recite what they have learned. Things will come up now and then which will keep us away from our Bible study a night or so, but we should always be determined to come back again. We should offer, too, our prayers to the divine Father, thanking him for his goodness to us, and praying his blessings in the future. Every home should in this way be a Bible training school. The scriptures which are there read, the prayers which are there offered and the lessons which are there presented will make an impression on the mind of the child which will never be effaced.

Solomon said, "Train up a child in the way he should go and when he is old he will not depart from it." (Prov. 22:6.) The word "train" here literally means "stuff into one's mouth", and the general idea of the phrase is to "crowd into the mind of a child", or, "fill the mind of a child". Many people seem to think that Solomon made a mistake, for they say they trained their child and he has departed from the right way. It is true that sometimes we may seem to do our best, and even then our children may go out into sin. And yet, how many people are really training their children? Many think that if they have sent their child to Bible school or taken him to the assembly of the saints with

them, they have done their duty in training him. This is all very well, but it is only a small part of real training. How many parents are really filling the minds of their children with divine things? How many are beginning just as soon as the child is able to understand to train the child in the way he should go? The truth is that very few are showing the anxiety they should until it is too late. Men train animals by crowding into their minds over and over and over again the things they wish them to do, but how many parents are showing the same persistency in training their children in the way they should go? Let us in reality give Solomon's advice a trial, before we say that we have trained our child and he has departed from the right way.

Parents should be continually watching over their children to keep them from evil. They should not think that because it is *their* children they are not engaged in any evil. You don't know what they are doing, and it is your business to watch closely. Often things happen about us from which we can draw good practical lessons, and can impress them forcibly on their minds by showing them that the cause of the evil consequences is disobedience to parents and evil associations. Fathers should watch over their boys especially and be companions to them. There are many things which boys should know about themselves and the temptations which will befall them in life, and the fathers are the ones to reveal the things to them and to warn them. The boys will learn vices from bad boys, and the father should show them over and over and over again, (for the boy must have the impressions made deeply on the mind), that such vices destroy the body and mind and soul. The books of Proverbs and Ecclesiastes should be read and studied many times in the family circle, and

many portions should be memorized by our children. There is much warning there to the young concerning "the evil woman". The physical and moral rottenness which comes from a life of immorality should be vividly portrayed many times by a father to his son.

And what is true of these warnings of a father to his son applies likewise to the mother and her daughter. Mothers should watch their daughters closely and be companions to them. There are many things which a girl should know, and it is the duty of the mother to tell her. There are good books to both boys and girls on these subjects which should be read by parents as well as the children. Many a young life has been ruined simply because parents have been too careless, or have had a false modesty, on such matters. The Bible says that the "aged woman . . . 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". (Titus 2:3,5.) A godly woman in a church could accomplish great good in talking to mothers on these subjects and urging them to do their duty. And if there is no sister in the church who can and will stir the others on these things, that church could do nothing better, especially if there be many young people there, than to get some sister to come in from another church, who can and will talk to the women on these subjects. By awaking to our duty now, we may save ourselves many heart-aches and much disgrace in the future. An ex-president of the oldest university in America says that we have pursued the policy of silence on these matters and the result is moral corruption in our schools, and the time is at hand to educate the rising generation to the evils ahead of them before the demoralizing habits are acquired.

Parents are greatly interested in their children in temporal ways, but seem to be little concerned about them in spiritual ways. They say that they themselves did not have much schooling when they were young, and they wish their children to get a better education than they had the privilege of getting. They will toil and scrape to get along so that their child can get a common school, high school, then college education. And it may be that when he gets it, he goes off, never having been trained in moral duties as he should have been, and forgets all about his old father and mother who sacrificed so much in order to give him a good education.

Or perhaps you say that you wish your child to have more money when he starts out in life than you had. You say you had to work hard and you do not wish your child to have to work as you had to. But, after all, steady work is not bad for a young person. Jeremiah said, "It is good for a man that he bear the yoke in his youth." Far better would it be if all the rising generation had something to do, for it would keep them out of mischief. The wealth with which you send your child out into the world may be a curse to him. You are deeply interested in your child educationally and financially, but your interest in him spiritually is next to zero. "What shall it profit a man if he shall gain the whole world and lose his own soul?"—is a question you should earnestly consider. Many parents move off into a community where there is no church worshipping the Lord according to His Word, in order to give their child a better education or in order to make more money for him; and, being separated from the gospel of Jesus, and having no training in the home, he either grows up in sin, or takes up with a false doctrine. He

dies thus, and his soul is lost, because you, Christian parents, did not do your Christian duty to your child.

But perhaps you say that you haven't the time to spend on your child as we suggest. Look at the time you waste and the time you spend on things which amount to nothing. Why not use that in training your child? But even if you have to neglect some unimportant things, would not that be better than to neglect the most important thing of all? Nearly every family has luxuries which cost labor to obtain, and which could be given up that parents might have more time for the training of their children. Many a mother says she hasn't time to engage in this work, and yet she has time to work on many pretty little things about the house which have nothing at all to do with the necessities of life. Far rather would I see a home where none of the adornments which now grace almost every house are found and where the parents use the time and money devoted to such adornments in trying to do their duty in bringing up their children in the nurture and admonition of the Lord; than to see a home which is beautifully decorated and where the spiritual education of the children is neglected. *We must TAKE time to start the feet of our children in the straight and narrow way.*

What good, fathers and mothers, will your child's secular education do him, even though he may be a college president, if he is after the pride and fashion of this world? Will his human learning save him? What good will the money do him, which you have hoarded for him? We are not purchased with silver and gold, but with the precious blood of Christ. Of what value will be your beautiful home, if you know that your child is out in sin,—and out there, too, because you thought more of your home than of the soul of your child? Fathers and

mothers, God has given you these children, and much that they are is the result of your life and teaching, and he will hold you responsible to a great extent for their souls.

Do you love your child? Let him know, then, by your actions and your words that you are indeed concerned in him, especially for the life to come. Put your arm about your boy and look down into his eyes, and tell him that you wish him to grow up to be a good man in the world. Tell him that there is much evil in the world, and that he must always watch that he be not led away with the wiles of the Evil One. Tell him that you are praying for him every day. Words like these, backed by a consecrated life, will burn their way into the life of your boy and will do much to mold his character.

It is not wealth which the world needs today, for there is sufficient of that. It is not education in secular affairs that the world is specially calling for, for there is much of that. But this old world needs more than anything else a knowledge of God's Word and a conscience trained according thereto. Corruption is reigning in all departments of life, because people are not educated as they should be in the divine Book and have forgotten the wrath of God against all evil-doers. The greatest bequeathment which a man can make to his country, to the community in which he lives, and to the Church of God, is a family of children, trained in righteousness,—children who fear to do wrong and who dare to do right; children who care not for the jeers of the unthinking crowds; and children whose one aim in life is to build the kingdom of Him who said that we should love the Lord our God with all our heart, soul and mind, and our neighbor as ourselves.

CHAPTER XXVIII.

THE SIMPLE LIFE.

Pleasure and pride cause of body-destroying and soul-damning strenuous life—Fine homes—Fine furniture—Elaborate spreading of tables—Fine houses of worship—Fine dress—The simple Christian life—A dream.

We have considered in former chapters the simplicity in Christ as respects the government and work and worship of the Church, and now we wish to consider the simplicity which should characterize Christians in other respects. Paul said concerning the simple doctrines of Jesus, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.) As it is because the Christian world has departed from this simplicity in church doctrine that there is so much confusion among the people; so likewise it is because men have departed from the simple way of living which God mapped out for his people that much physical, mental, financial and spiritual disaster has come to us.

PLEASURE is one of the chief causes of the body-destroying and soul-damning strenuous life that most of the people are living. The people are leaving the simple life which they have been leading in the smaller towns and country, and going to the larger towns and cities that they may have access to the many places of amusement which are running day and night. They are

after fun, and the simple pleasures of the rural districts do not satisfy them, especially if they have once had a taste of the excitement of city life. But the Christian is better off separated by miles from the dens of pleasure and vice, for the Good Book says, "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." "Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world is the enemy of God."

But PRIDE is the chief trait of mind which is leading people away from the simple life which the Lord wishes his children to live. Is it not true that men and women are running away from the rural districts where this simple life can be lived the most naturally and easily, because they are after the high things of life? This ambition to rise in the political world, the educational world, and the commercial world, has pride at the bottom of it. We wish to know as much or more than some one else. We wish to be as high in politics or higher than some one else. We wish to have as much money or more than some one else. And pride of the human heart is at the foundation of it all. But all such earthly ambitions are condemned of heaven. "God resisteth the proud, but giveth grace to the humble." (Jas. 4:6.) "Do nothing through strife or vainglory." (Phil. 2:3.) "Set not your mind on high things but condescend to things that are lowly. Be not wise in your own conceits." (Rom. 12:16, R. V.) Thus does God command us to live the simple life.

Many Christians are leading a strenuous life in order that they may have a *finer home* than any one else, or at least as good as the best in their community. Oftentimes, in the country, one sees a fine house, while back

of it is a piece of a barn, unpainted, uncared for, with the farming machinery and perhaps some of the products of the farm exposed to the weather. Instead of putting the money into a barn or shed to protect his stock and crops and machinery from the ravages of the rain and heat and cold, he puts all his surplus, and sometimes much more, into his house, which brings him much unnecessary expense, and loss to his productions because there is not sufficient barn room. Many times a man who has been doing well has failed financially because his pride, or that of his wife, led him to build a finer house than he was able to build. Many men and women have worn their lives away trying to pay for an extravagant home which their pride prompted them to build or buy. We are all striving to have a little home where we may spend our old days, yet when building a house in which to live, we should not be striving to surpass a neighbor, nor should we forget that there are millions in the world who have no home at all, and that, too, there are hundreds of millions of people who have not heard the gospel in its purity and simplicity.

After the house has been procured, our expenses are much greater than if we were living in a more humble abode. *Furniture* must be had to correspond with the magnificent house. It pleases many to have their neighbors to pass compliments on their house and furnishings when they are shown through. Now that we have the fine, big house, we must keep it as clean as our neighbors', so the wife must be a slave to her house. The Bible teaches that the women should be keepers at home, but it does not teach that their days should be spent in doing little else than trying to keep up a great house to make a show before the world. Some women are bond-servants to their own pride in this respect, having no time

to do any good in the world in a social way, not even to bring up the children in the nurture and admonition of the Lord. How much better it is to have simple homes, and then have some time to improve our minds in divine things and to impress God's Word on the minds of our children!

Then we must spread our *tables*, before company at least, in harmony with our fine home or on an equality with the most extravagant of our neighbors. Nearly all of us depart from the simple life in our eating. After the good house-wife has satisfied our hunger with the plain, substantial things of life, the pastries are brought out and urged upon us when we have already had sufficient. We are thus forced through temptation to be intemperate in eating. Eating is necessary to life, but it is only an incidental means to a greater end. Too many people make it an end in view. We should eat to live, but many live to eat. We think it is hospitality to make a "big spread" for our friends. Of course, it is all meant well, but it is certainly over-done in many instances. These same ones who make such big spreads, would not like it much if their friends dropped in sometimes just in time "to get their name in the pot". True hospitality is not that disposition which makes one welcome only when great preparations have been made, but which makes one welcome even on ordinary occasions. Jesus, it seems, gave Martha a gentle rebuke because she was "cumbered about much serving", when he stopped and ate with her and her sister. (See Luke 10: 38-42.) It is not the mere serving which Jesus is here rebuking, for that is necessary and elsewhere the women are commanded to be "keepers at home". Martha, it seems, had her mind entirely on temporal things and on giving our Savior a royal reception from a tem-

poral standpoint. Is it not true that many of the physical ills which we have, have been brought upon us by the delicacies of the table? We would be better off physically and financially if we would live the simple life in our eating. Let us think of the many dollars we spend in these delicacies while so many about us have not enough of the plain things to eat to keep them strong, and not enough to wear to keep them warm, and many are starving for the Bread of Life.

Pride and misapprehension of the religion of Jesus have led many Christians to depart from the simplicity in Christ in the matter of *houses of worship*. It is a passion with most of the professed followers of Christ to put up great temples of worship to God. Roman Catholicism heads the list of the denominations. Her cathedrals in Cologne, Milan and Rome are the grandest church buildings in the world. It was in order to obtain money to finish St. Peter's at Rome, which has cost probably sixty million dollars, that Tetzels went into Germany to sell indulgences, and there fired the monk Luther, and through him fired the Reformation. Protestantism has followed in the steps of Rome, and is putting up as magnificent houses of worship as she can afford. Even in the smaller towns and country places the meeting houses are beyond the means of the people.

These people seem to think that God is specially pleased if they erect great houses of worship to Him. The more magnificent the pile of brick and mortar, or stone and mortar, the more pleased the great Deity is. God had a grand temple under the Old Covenant, and certainly he is well pleased with the same under the New. But under the Old Covenant, it was not God but man who suggested the building of the temple. The worship of the Lord was carried on acceptably to him

in the tabernacle which he had commanded to be made in the wilderness, but when David wished to erect a temple to him, He gave him the privilege of preparing the material for his son to build the structure. But this temple was a type, not of a literal building under the New Covenant, but of a spiritual building, the people, the Church. "Ye are the temple of the living God," said Paul, when speaking to Christians. (2 Cor. 6:16.) It is earnest Christian men and women whose hearts are right and who are serving him according to his Word, which constitute the true Christian temple. He cares nothing about so-called sacred places and huge piles dedicated to him. Jesus himself said, "Ye shall neither in this mountain [Gerizim] nor yet at Jerusalem worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." (John 4:21-23.) Jesus here calls the minds of the world away from places and temples, and shows that acceptable worship with God depends on the heart and the accordance of that worship with the truth. Those who think that God is specially pleased with the great structures which they erect to him have not yet learned with Stephen that "the Most High dwelleth not in temples made with hands." (Acts 7:48.)

But pride is the chief motive which has prompted the erection of these magnificent buildings to God. Let us make a show before the world and let us surpass others, is the real moving principle in most instances. We can draw the people, they say, if we have a nicer place than their own homes. The kingdoms of men have great buildings, and why should not the kingdom of Christ have such? And we must have, too, a finer structure than our religious neighbors. Rome tries to

surpass the heathen temples, and the Protestant denominations try to surpass Rome and one another. Many times the true spirit of Christ's religion is entirely thrown into the background and supplanted by the spirit of rivalry. They forget that Paul says, "Do nothing through strife and vainglory." Nor do they remember that Jesus himself says, "My kingdom is not of this world." (John 18:36.)

The building of fine meeting houses leads to evil results. Nearly always there is a great debt hanging over the house, and the bills against it must be met. No money is on hand, and so demand after demand must be made on the people. Every time the house is opened the contribution basket is passed and the cry is made, "Give, give." Many poor people have not enough to give every time they go, and so they stay away. Thus God's poor, whom the Church is supposed to protect, are driven away. Little children are sent out into the streets to beg the passers-by, and even into the homes to ask for money. All kinds of entertainments are devised, many of them disgraceful to the name of religion, in order to squeeze a few dollars from the world. Sometimes churches are a little more modest and will do their begging from sister churches, who perhaps are much weaker in finances and numbers, to help them pay for their temple of pride.

The true churches of Christ should have houses of worship to harmonize with their religion. Christ was a plain man, the apostles and other Christians were all plain people, the gospel is a plain document, and the Church is a plain institution. Our houses of worship should be built for service and not for show. Stained and decorated windows, with their extra expense, and buildings with their useless and fantastic ornamentations

without and within, should find no place among the people of God. When we spend twelve or fifteen thousand dollars for a house of worship when half that sum will build one as large and comfortable and durable, we have wasted that much of the Lord's money, and will have to answer to him.

When the children of God are about to erect a house of worship, they should not forget the spirit of the Christian religion. They should remember that many bands of disciples have no place of worship which they can call their own. They should not forget that there are many poor in the Church and in the world. They should remember that the Macedonian cry is going up all around them from people who have never heard the gospel in its purity and simplicity. They should not forget that there are hundreds of millions in foreign lands who know nothing of Christ and the salvation he brings to the world. People who will be brought into the Church by fine buildings will do the Church no good but rather harm; and it is wrong to satisfy their vanity. The best way to honor Christ and to bring into the Church the earnest soul is not to use our surplus means, and that of other people, too, in building temples of pride, but in doing good to those in need and in sending the gospel to those in darkness.

The *dress* of the followers of Jesus should be as simple as their doctrine and their daily life. Pride in dress is the ruination of many in finances, body and soul. Such overflowings of vanity are condemned by the Spirit of God. Peter speaks to the women, but most of his words apply to the men as well, and says, "Whose adorning let it not be the outward adorning of plaiting [braiding] the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the

heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3:3, 4.)

Braiding the hair in the days of the apostles was considered a mark of pride and perhaps of lewdness. The women all let their hair fall over their faces, and it was used as a covering. Even today in Palestine one sees women in the villages who let their hair hang loose as a covering as was done in the days of the apostles. As we must take the spirit of the command to "honor the king", understanding that it simply means that we should honor those in authority; so we should take the spirit of this command, understanding that all arrangements of the hair which are evident manifestations of pride should be avoided. All those grotesque arrangements of the hair which take much time and attract much attention, are the customs which the apostle is here forbidding.

The adornment of the person with gold is here condemned by the Apostle Peter. He is not speaking of useful things, but of adornments. But even of useful things we often find some other material which will answer the purpose better. What little attention is paid to this teaching by the young people of the Church! With many of them their fingers are encircled with as many rings as they can obtain, and their wrists are encompassed with as costly bracelets as they can afford. Rings are seldom seen now in the ears, but adornments of gold in still other forms are common with both men and women. Many a girl in the humble stations of life would be more joyous if a diamond ring were given her than when she found the Pearl of Great Price in the salvation of her soul. Something is radically wrong with the training when such is the case.

But the adornment of "putting on of apparel" is the greatest weakness of the people. Of course, there are extremes in this matter of dress, and the Christian should avoid extremes. Sometimes we find those who wish everybody to understand that they are not proud, but instead of the people's simply getting the idea that they are not proud they rather get the idea that they are slovenly. They do not keep their persons nor their clothing clean, and really bring as much reproach to the cause of Christ as the one who goes to the other extreme.

Simplicity of dress does not mean oddity of dress, although some denominations seem to think so. At least they wear odd hats and bonnets and odd coats and dresses, which make them objects of curiosity as they pass along the streets. Peter, indeed, says that Christ's people are a "peculiar people", but our friends of the odd dress have misunderstood the meaning, for the Revised says "purchased people".

There are general styles which Christians must keep up with. It would not do for men to wear long tunics as they did in the days of Christ and the apostles, nor knee breeches as they did in the days of George Washington. A man or woman could do more harm than good by clinging to some antiquated style. But all the extreme fashions the Christian should avoid. The outrageous and flitting fashions of today are a curse to the people. Hats and clothing are bought at an exorbitant price, and before they are one-third worn out, they must be discarded for the latest styles. Thus many Christians strip themselves in purse to keep up with the latest extreme styles, and they have nothing left for Christ. Many of the styles are not only extremely expensive but they are injurious to the body and positively immodest. Not-

withstanding the Old Testament said, "The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment", (Deut. 22:5), and the spirit of the New Testament is the same, yet today men and women seem to be trying to dress as nearly as possible alike. Many poor servants feel out of place in the assembly of saints (?) because of the gorgeous display of gold, and costly, stylish apparel. Christians should try to dress so that they will not attract attention either because of slovenliness, oddity or extravagance.

Far better than the outward adornment is that of "the hidden man of the heart, in that which is not corruptible, even the adornment of a meek and quiet spirit, which is *in the sight of God* [and of all right thinking people] of great price." Those friends who are drawn to us by the glitter and tinsel of outward dress and do not see that it is the life that counts, are shallow in thought and are not the ones which any young man or woman would be happy with as a companion through life.

The best place to live the simple life and the Christian life is in the smaller towns and country. In the cities everything is on a strain. Men and women are in a mad rush for wealth and power and glory and pleasure. Unless we are deeply grounded in the faith, we are apt to be caught in the current and hurried into the rapids beyond recall. The rush to the cities is to be deplored. Half of the people should be out in the country on little patches of ground, where they could make a better living than grinding in the factories, and it would be far better for them physically. They could breathe the pure air, drink the pure water, eat the fresh and pure food, dwell quietly in the bosom of their families, and live closer to God who made them. The people would be better off physically, financially, morally and spirit-

ually, if they would come back to the soil which God made for their support, and would live the simple life which he intended for them to live.

Far from the madding crowd's ignoble strife,
Their sober wishes never learn to stray;
Along the cool, sequestered vale of life,
They keep the even tenor of their way.

If we would get the consent of our minds to live the simple, humble life which the Lord commands, how much more good we could do for him! Pride and pleasure are consuming our time and talent and money, and we have little left for the Lord. The simple life would give us more of a disposition and chance to study God's Word and meditate on the things of the future life. We would have more time to devote to the work of the Lord and other good works. We would have more money to do good to those who are needy and to those who sit in darkness. Oh that men everywhere would "*set not their minds on high things, but would condescend to things that are lowly*"!

Let not ambition mar your useful toil,
Your homely joys and destiny obscure;
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth, e're gave,
Await alike the inevitable hour;
The paths of glory lead but to the grave.

I have a dream, which is more than a dream; it is a wish, a hope, a prayer. It is a dream concerning the people of God in the age in which we live. It is the dream that in the saddening experiences of eighteen hundred years, they have learned that it is something to be

feared to depart from the simplicity in Christ. Men have tried *their* knowledge and *their* wisdom in the religion of their Lord, and they have brought ruin to the Church of God. They have followed their own ways in church work and worship and government, and they have rent into hundreds of bodies the "One" body, the Church. They have now come to realize through the bitter experiences of many centuries that the wisdom of men is foolishness with God, and they are ready and willing to turn to the commandments of Christ alone. They are willing now to lead the simple life that the Christians lived in the first age of the Church. They are simple in their homes, simple in their dress, and simple in all their ways. Their surplus time and money they are using in telling the story of Jesus and in doing good to those about them. They are not ambitious after gold and glory, but like the early Christians are all "preaching the Word". With them a craze for a knowledge of time and timely things has been displaced by the guiding principles that "the fear of the Lord is the beginning of knowledge" and "the fear of the Lord is the beginning of wisdom". They feel that in knowing God and in keeping his commandments they are doing the whole duty of man. Like Paul they are determined to know nothing among the people but Christ and him crucified. They do not rejoice because they are strong or rich or learned;—they glory only in the cross of Christ. And in their simplicity and devotion to one thing,—the cause of their blessed Redeemer,—they have a strength which moves the world as the simplicity and devotion of the Christians did in the first century of the Church of Christ. Is this dream, *your* dream, dear reader, and your wish and hope and prayer?

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