

Christianity Defined

A Manual of New Testament Teaching on the Unity of the Church, Nonresistance of Evil, Nonconformity to the World in Deportment and Dress, The Proper Observance of the Ordinances, Separation From All Unfaithful Worship; Dissertation on Marriage, The Millennium, and Beneficiary Organizations



PUBLISHED BY
REFORMED MENNONITE CHURCH
LANCASTER, PA.

RUDISILL & COMPANY, INCORPORATED
1M 1958

INTRODUCTION

This work is a compilation, from different authors, by Jacob S. Lehman, who was rendered valuable assistance in the work by deacon Abraham Lehman. Much of the matter was extracted from the writings of Daniel Musser, John Kohr, Eli Herr, and from former writings of Jacob S. Lehman.

We believe that the doctrine herein advocated is in agreement with the teaching of Christ and His apostles, which we maintain must ever be the teaching and practice of the Church of Christ. It is the same doctrine and life that is professed, defended and practiced by the people who are known by the name of Reformed Mennonites.

The object in presenting this work is to arrest the attention of all worthy people, and to excite in them a closer inquiry into the subjects herein presented. There is reason to believe that much error prevails as to what constitutes the Church of Christ; as to the scriptural qualification for membership, and for the proper observance of its ordinances and services, also as to its design and advantages in relation to the salvation of its members. Many well disposed persons have not duly considered the plain and manifest characteristics of the Church, its unity, peace and purity. Much diversity of sentiment has resulted in many divisions; and one of the objects of this work is to invite attention to the inconsistency of divisions among the professed followers of Christ; another is to impress the indispensable qualification of peace and the non-resistance of evil; and still another is to emphasize the importance of purity of conversation and action.

We most earnestly desire the salvation of all mankind; and to this end we humbly ask a careful reading, and a thoughtful comparison of the doctrine taught in this work with the Word of God. We hope that, under the blessing of God, it may give light to sincere inquirers after the way of life everlasting. We trust that it may be an incentive to all true believers to more fully and entirely consecrate all the powers of the soul to the service of Jesus Christ.

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THE CHURCH

ITS CHARACTER AND DESIGN

There is an institution called the Church of Christ, authorized by the Gospel, and composed of those who believe in Christ. It is generally acknowledged that it was designed for the glory of God, and for the enjoyment and benefit of those who accept Christ and His Gospel, and should be distinguished as a religious and God-fearing institution.

The church was not organized while Christ was personally on earth. Those who believed in Him, He called His disciples, and by this appellation they were known and distinguished from those who did not believe in Him. Soon after His ascension into heaven, His apostles, in obedience to His command, began to preach the Gospel of His kingdom, organized the church and established its ordinances. As the gospel influence spread, and believers were multiplied, the name of "disciple" no longer fully distinguished them from other religionists, so the name of *Christian* was given them, as we read in Acts 11:26, "And the disciples were called Christians first in Antioch." From this simple record we conclude that the name was applied to them by others; and as Christ and His Gospel were not popular with the world, the name probably was used by way of derision; but as we find no recorded expression of disapproval, and as the term was expressive, and, according to their own wishes, fully distinguished them from all others, we find that they soon adopted it and applied it to themselves.

There was no inducement for those, who were not

Christians at heart, to associate themselves with the church, since such association usually brought them under reproach, persecution, suffering and even death. The true religion of Jesus Christ was not popular with the world, nor can it ever be according to gospel teaching, but in process of time, the profession of it did become so in certain countries. Then carnal-minded, unconverted men and women, from selfish motives and worldly policy, were induced to embrace its profession; but as they were void of the enlightening and sanctifying influence of the Holy Spirit, their hearts could not be united as one, and consequently they could not agree, nor walk together, for the prophet, Amos says, "Can two walk together except they be agreed?" The apostle Paul teaches in harmony with all Gospel revelation that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned"; and, as a consequence of this carnal state, we might reasonably expect the present multiplicity of sects with their diversity of opinions and practices.

But in the beginning of the Gospel Era it was not so. Then the church was one body, one organization; its members "were of one heart and of one soul." There was not then as now two or more separate church organizations in one place; but we read of the "church of Ephesus," the "church in Sardis," the "church in Philadelphia," and so on; and so long as these faithfully "endeavored to keep the unity of the Spirit in the bond of peace," there could be no division in sentiment or organization. But the great apostle Paul, knowing so well the depravity of the human heart, and its little inclination to righteousness, was moved to speak as an ambassador of Christ, in the language and power

of a prophet, in his weighty charge to the elders of the church of Ephesus, these words: "I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." He sharply reproved the church at Corinth for their "contentions," due to preference for different teachers, which was but a stepping-stone to dissensions and divisions. The apostle here entered an everlasting protest against division among the followers of Christ. But even this emphatic warning has not spared us from the evils of sectarianism.

In consequence of this state of things, it long ago became necessary for each sect to have a name to distinguish it from others. Generally the name given each one was accepted by its followers, and in many instances they assumed names themselves. But as the New Testament does not support the idea of a church divided into sects, it is not responsible for the denominational terms. Perhaps on this account some have objected to any names except such as are applied to the church in the Scriptures; as Disciples, Church of God, etc., and some even assert that all other names are unchristian. This we consider strange and quite inconsistent, because some of these at least countenance and support that division which is condemned in the Scriptures, and object to that which is a necessity and natural consequence of such division. A name should not affect anyone when it becomes a necessity for the sake of distinction.

These names are usually based on some distinctive feature of profession or practice, as Episcopalian, Presbyterian, Baptist, Shaker, etc., but sometimes the name has reference to the name of some individual who

originated the society, or was an active agent in building up the body, as Lutherans, Mennonites, Schwenkfelders, etc. It is always expected that those assuming a name, or accepting it as applied to them, should advocate and practice the principles which the name they bear indicates. And upon the same ground we maintain that no one is justly entitled to the name of Christian who does not follow Christ in doctrine and life.

We will present our views of what constitutes a church, without stopping to inquire whether this or that denomination is regarded as coming up to that standard. In our discussion of this subject, we wish to be understood as having reference to the visible *Church of Christ*, or the church as it exists on earth. We read of the "general assembly and church of the first born, which are written in heaven," but our object is to consider the church as it was organized by the apostles of Christ. We hear much said of the church militant, and of the church triumphant; we desire to be understood as speaking of the church militant.

In speaking of the church, both Christ and the apostles present it under the figure of a building, to give a better representation of its nature and use. The term is used figuratively, but the object prefigured must have some agreement with the figure, otherwise the expression would be without meaning. A building naturally, suggests material with which to build, and which must first be prepared before it can be used. The people of whom the church is composed may be fitly compared to such building material. They were of the world, and by nature were like all other carnal persons, but by the operation of God's grace and Spirit they are fitted for the formation of the church.

Man, His Creation and Fall—Man, being this material, presents himself to us, first, in his primitive state. It is said he was created in the image of God. Whether this expression had reference to his personal being, or to his spiritual, the Word of God does not inform us. But as man was made a tangible creature, while God is a Spirit—an invisible, incomprehensible spiritual essence, Scripture does not countenance the idea that the image was that of His person; but the likeness must have been spiritual, and constituted a life separate and distinct from the animal life. It was said in reference to “the tree of the knowledge of good and evil,” “in the day thou eatest thereof thou shalt surely die.” He did eat, and the Scriptures declare that he died. We know he did not die a natural death, but lived some centuries after. And as it was not the animal life, it must have been the spiritual, or divine life, with which he was endowed that died; and that this is what constituted the image of God, in which he was created. The love of God in the soul is always a consequence of man’s possessing the Spirit of God; and this love is the life which man lost in the fall. So long as he was in possession of this love, he enjoyed fellowship and communion with God, and was supremely happy, enjoying His presence. But man transgressed and thereby became defiled, and enveloped in darkness. It is said, “God is light, in whom is no darkness at all.” Man here lost his communion with God, because light and darkness have no communion. He fell into sin, and his “iniquities separated between him and God, and his sins hid his face from Him.” The Scriptures testify that man became the servant of sin, and in bondage, under captivity to the author of sin. God is said to be a consuming fire; that is, to everything impure, for the

prophet Habakkuk says (chap. 1), "Thou art of purer eyes than to behold evil, and canst not look on iniquity." In Psalm 53, it is said, "God looked down from heaven upon the children of men to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no not one." There are many testimonies in the word of God which show the deep depravity of man after the fall. "Every imagination of his heart was evil continually," and "the earth was filled with violence" in consequence. Man, being wholly defiled by sin, could do nothing which was acceptable or pleasing to God, because nothing that was unclean could be pleasing to Him; and man had not the ability to produce anything that was clean. Job says (chap. 14), "Who can bring a clean thing out of an unclean? not one."

The Redeemer Promised—Nevertheless, man had not fallen beyond the power of God to redeem him. He had not utterly cast man away; but had given him the promise of a Redeemer. Those who believed and trusted in that Redeemer, He also promised to bless and protect; and so far God had pleasure in them. But no outward work gave God pleasure, if not accompanied by faith. It is said in the things He commanded Israel to do, God had no pleasure; but the faith which moved them to obedience was what pleased God, and moved Him to give witness of approval to that which they did. God imputed their faith unto them for righteousness.

Scripture testimony shows that comparatively few believed and trusted in God's promise, and these constituted the people of God. They had an interest in the Redeemer, but were under bondage till the time of

His coming to work their redemption. With all such believers God made a covenant; and being under that covenant, they were under God's favor and blessing. Although their advantage over those who did not believe was very great, yet God promised that at a future time He would make a new and better covenant with believers, which should be established on better promises; and it is highly important that we keep in view the difference between these two covenants, and believers under them. The one is the Mosaic, or legal covenant, and is called the Old; and the other is the Christian, or Gospel covenant, and is called the New. The first or Old Covenant was made when God took the children of Israel to be His peculiar people; promising them the land of Canaan for an everlasting possession. It was a natural inheritance; eternal life was not promised. Their warfare was natural, their weapons were the helmet, the breastplate, the shield and the sword. The New Covenant was instituted by the Lord Jesus Christ, by the shedding of His blood, and His triumph over death, and the outpouring of the Holy Spirit, by which He secured the heavenly inheritance to all who believe. Under this Covenant, the law is put in their minds and is written in their hearts.

Very little is said in the Word of God about man in his primitive state, but a great deal about him from the fall to the coming of Christ; and a great deal again under the Gospel Dispensation. It is highly important that we observe closely that under the Old Covenant God calls the believers His people; but under the New He calls them sons, daughters, and children. For several reasons we take the position that under the Old Covenant God's people were not His children; but under the Gospel, believers are His children, and the

only material of which a church could be built. This position will be objected to, especially as God, speaking of Israel, calls them His children; and we also read in Genesis 6, of the sons of God looking upon the daughters of men; and again in Job, of the sons of God presenting themselves before the Lord. In these expressions, the reference is to their being sons of God's people, and is not used in the sense in which it is expressed in the New Testament in regard to the New Covenant believer. In Deut. 14:1, we read, "Ye are the children of the Lord your God"; and in the 82nd Psalm it is said, "All of you are children of the Most High." God speaks to David of his son Solomon, saying, "I will be his father, and he shall be my son." II Sam. 7:14. The words father, son, and children are frequently used to indicate an especial care or providence of one over another, which is not extended to all, or to any other. Paul calls Timothy his son, because he had an especial affection for him, like that of a father for a son. Elisha calls Elijah his father, and the king of Israel called Elisha, father; so did the servant of Naaman; and Eli calls Samuel, son. All these are instances where special interest or affection existed between the parties, and express only the regard or affection they had for one another without any reference to the natural relation of parent or child. Where the Lord says He will be a father to Solomon, and that he shall be His son, it is in the same sense. He will care for, and keep him as a father does a son; and Solomon shall regard God as a son does a father. The passage referred to in Deuteronomy, as also in Exodus 4:22 where the Lord says, "Israel is my son, even my first born," the Lord has reference to the same care and consideration for Israel. All the nations of the earth

were the Lord's creation, and He cared for them, but for Israel He had an especial care above all others.

We are children of our parents by natural generation, but no one is by this birth a child of God. Christ says, "That which is born of the flesh is flesh; but that which is born of the Spirit is spirit." It is evident then that we become children of God by spiritual birth; but we surely cannot be born of the Spirit without becoming partakers of the Spirit. All mankind must certainly have been subject to sin till Christ came and satisfied the justice of God. Inasmuch as they were subject to sin, they could not receive the Holy Spirit as an indwelling power, because He would not dwell in a defiled temple. From the fall of man till the day of Pentecost, we do not read of any one's receiving the Holy Ghost, as granted under the New Covenant. It is true, God moved the prophets of old by the Holy Ghost, and John the Baptist, Elizabeth, Zacharias and Simeon were influenced by the Holy Ghost to speak certain things, and to testify to things which were to come to pass; but they did not possess it in that degree, nor as the same enlightening, sanctifying power as those did who had their sins purged by the blood of Christ. John the Baptist with those referred to, were yet under the judgment of a broken law, and the dominion of sin, because the blood of Christ was not yet shed; and without shedding of blood there is no remission. True, they had an interest in Christ by faith, but did not realize it in effect till Christ died. Otherwise how could it be that he that is least in the kingdom of heaven is greater than John the Baptist?

In John 7, the evangelist says, "The Holy Ghost was not yet given, because that Jesus was not yet

glorified"; and Christ, when speaking of His going to the Father, says, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." John 16:7. The Comforter spoken of was the Holy Spirit; and although He did influence certain persons for certain particular purposes, He did not abide in them to the extent, nor effect the work which He does in the New Testament believers.

God called Abraham and blessed him, and gave great promises to him, even that in his seed should all the families of the earth be blessed. He renewed these promises to Israel afterward, and especially by Moses. He said He would be with them and dwell with them, He would be their God, and they should be His people. But in all His promises and sayings He does not once say to them as He does to the New Testament believer, that they shall be His sons and daughters. We never read anything of their being born of Him, or of His dwelling or being in them, and they in Him.

Christ said to Nicodemus, "Except a man be born again he cannot see the kingdom of God," and, "Marvel not that I said unto thee, ye must be born again." The birth here referred to is evidently that by which we become children of God, and Christ makes no exceptions. Every one who ever sees the kingdom of God must be born again. Israel as a nation did not receive Christ when He came, yet there were some who did receive Him. The shepherds, the wise men of the East and the apostles seem to have received Him immediately. We should think if any of the Jews were children of God, these were; yet Christ does not except them or any

others. The declaration covers every man on earth. When the apostles came to Christ and asked Him who is the greatest in the kingdom of heaven, He declared very positively, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." That which is here called conversion is evidently the same as the new birth; and even His apostles had yet, according to His declaration, to experience this. It is also evident that they could not have been children, without the fulness and power of the Holy Spirit, and this they had not yet received. It is further said by John (chap. 1), Christ "came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God." Must not every one who was truly pious have received Him? or could any one have been pious and not have received Him? If there were any children of God in Israel, then they must have been the pious Israelites indeed, in whom there was no guile. But John said, "As many as received him, to them gave he power to become the sons of God." If any who received Him had been children of God before they came to Him, surely the apostle would not have said that He gave them power to become children after their coming. But we maintain that none could have been the children of God, however moral, pious, or believing they were, before they had received power from the Lord by the Holy Spirit shedding the life-giving love of God abroad in their hearts. This is virtually the new or spiritual birth which our Savior made so imperative to Nicodemus, and the conversion which He made so emphatic to His apostles.

Many people err because they do not properly distinguish between the law and the Gospel, and between

the Old and the New Covenant believers. From the fall of man till Christ died on the cross, all mankind were sinners, and were regarded as such of God. The apostle declares, "Without shedding of blood is no remission"; and no blood but that of Christ's could take away sin. How then could they be purged of sin before that was accomplished which God had ordained as the only means by which it could be effected? If they were in their sins, they could not draw nigh to God, or have fellowship with Him; nor could God, as the Holy Spirit, abide in them.

Under the Covenant of Works—All mankind was under the covenant of the law, both believers and unbelievers, but there was this difference: the believer embraced the promise of the Father and relied on it; and dying in this state, although dying in his sins, was still under the promise; and, at Christ's coming and making the atonement, he received the benefit of it. The defilement which heretofore clave to his soul was washed away by the blood of Christ, and from henceforth he stands in the same relation to God as those do who have died in the faith under the New Covenant. But the unbeliever died in unbelief, having rejected the promise of God, and has forever to lie under its curse. The New Covenant believer has his sins atoned for and washed away in this life. Whenever he by faith embraces the merit of the blood which was shed for remission, his sins are forgiven, and he enters into a new relation to God.

Children partake of the nature of their parents, and since the fallen nature of Adam is transmitted to his posterity, that which is born of flesh is flesh. The children of Israel were born of the flesh only, and walked after the flesh, and were permitted to do so

because they were disqualified for the abode of the Spirit, by which alone they could have overcome the carnal body. Therefore, they were permitted to resist evil, resent injury, and exact justice. This was the nature of the flesh of which they were born. But when Christ speaks to those who are born of the Spirit, who have received power to become sons of God, and by this birth and power receive the nature of the Heavenly Parent, He tells them they shall manifest this nature by their words, and actions, because they are not carnal, but spiritual. Peter says they are made partakers of the divine nature. Because they are thus favored, Christ bids them manifest this nature by returning good for evil, as their Heavenly Father does. This requires grace, even the power of the Holy Spirit, by which the believer is enabled to overcome all things.

The Old and the New Contrasted—Paul, speaking to the New Covenant believers (Gal. 3), says, “Ye are all the children of God by faith in Christ Jesus.” They are brought into fellowship with God by the spirit of adoption, which they have received by faith in Jesus Christ; and now they are said to be in Christ, and Christ in them; and because they are sons God has sent forth the Spirit of His Son into their hearts. If we mark the difference in the language in which God speaks to the believers under the two Covenants, we cannot be at a loss to understand the difference in their relation to Him.

Though the temple was the Lord’s house, and the cloud of His glory filled it, yet Solomon said, “The heaven and heaven of heavens cannot contain thee”; and Stephen said, “God dwelleth not in temples made with hands”; nevertheless here God had appointed to

meet His servants in their literal worship and His name was in this house. But now, under the New Covenant Paul has said, "Ye are the temple of the living God; as God has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." And again, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6. Again, (I Cor. 3) Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" and, "The temple of God is holy, which temple ye are."

In these latter expressions God speaks to such as are born again—born of water and Spirit—who have received power to become sons of God, and are transformed by the renewing of their minds. Christ says of such, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," John 14. In His high-priestly prayer, John 17, in speaking of His disciples, Christ says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth. 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." In 1st John 3, we read, "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God"; and, "Beloved, now are we the sons of God." All this shows very clearly that there is a great difference between what the Old Testament believer was, and what the New Testament believer is. The Holy Ghost never spoke of the Old Testament believers as He does of the New. These are said to be "baptized by one Spirit into one body," and are "of one heart and of one

soul," and have the "love of God shed abroad in their hearts by the Holy Ghost." They are led by the Spirit of God, and are the sons of God, as Paul says, Rom. 8, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God."

We might very greatly multiply such testimonies from the word of God, but we deem it unnecessary. The New Covenant believers are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. They are new creatures, are in Christ, have put on Christ, and have fellowship with God and His Son Jesus Christ. The blood of Jesus Christ has cleansed them from all sin; they are justified from all things; and that which separated them from God is now taken away; and, by the power which they have received to become sons of God, there is begotten in them a new life. On the other hand no one will gainsay that the believer under the Old Covenant was under the law; and Paul says, "As many as are of the works of the law, are under the curse"; but then he says, "Christ hath redeemed us from the curse of the law," and "Sin shall not have dominion over you; for ye are not under the law, but under grace." Gal. 3; Rom. 6.

We have now at considerable length considered man as material with which to build the church of God. We have confined ourselves chiefly to believers of the two great ages of the world; but there is yet a large class of mankind whom we have given very little consideration, who, under both Covenants, are called unbelievers. Paul says, "All men have not faith." These are the

same in all ages of the world, and their relation to God is not changed by the change of Covenants; nor are they benefited by the promises of either.

The design of the church no doubt was for the benefit, comfort and security of the children of God, and the promotion of His glory. If this is so, then the question might arise, why did God not build up a church under the Old Covenant? The reason is obvious. There was not material with which it could be built. Man was not qualified for an association that would be a fit type of the church of Christ. God had to use inanimate material for this purpose. By the corruption and perversion of man's nature, he had become so restive and disorderly that no organization could have been formed which would have had any resemblance to the church, or which would have had any stability or duration. The inanimate material used by Divine Wisdom much better represented the submissive, passive and childlike spirit of the children of God, in whom the selfish spirit is subdued; and who submit themselves one to another in the fear of the Lord. All mankind being unregenerate, no church could be formed until Christ came, and by His atonement prepared the soul of man for the habitation of the Holy Spirit, by which he was transformed and so wrought upon that he became fit material.

God is pure and holy, a light in which is no darkness at all, and a consuming fire to all iniquity. Man having transgressed the commandment of God, became defiled, and in his defiled state could not approach to God; for his sins separated between him and his God. There was no power on earth to remove this sin; and God's justice stood in the way of His looking with favor upon man. In this state the Holy Spirit could not

abide with him, consequently he could not receive the divine nature. But God being love, was moved to regard the condition of poor fallen man, and gave him the promise of the Woman's Seed, which should bruise the serpent's head. This was the first gospel promise of God to man. By accepting this promise he had assurance of deliverance from his fallen state, and restoration to that favor with God which he had lost by transgression and sin. The promise, however, made no change in his relation to God. It did not remove that which forbade his approach to God; nor did it restore to him anything of the nature which he had lost by transgression. It only gave assurance that this would be done; but, until the promise was fulfilled, he must remain as he was before, only the assurance gave him the comfort of hope.

The Giving of the Law and Its Design—To bring man to realize his need of the promised Redeemer, and to believe and trust in Him, God impressed the moral law upon his heart, which either excused or accused him, according as he obeyed or disobeyed its precepts. But for the better knowledge of this law, and to quicken its power in the heart, God gave it to Israel engraven on tables of stone, which Paul says gave them much advantage every way. But even this could neither take away sin, nor change their relation to God. It only condemned for sin, and is by Paul called "the ministration of condemnation." He says (Gal. 3), "If there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith that should after-

ward be revealed." As a means to confirm and preserve this faith, God chose Israel whom He designed as a figure of those that He would cleanse and purify by faith in Jesus Christ. He called Israel His people, and promised to be with them, and have an especial care for them; and though He was their God and they His people, they were not spiritually born of Him, and consequently could not be His children.

In the fullness of time God sent His Son as the promised Woman's Seed, who gave Himself as a sacrifice for sin, that all who, by the power of the law, become sensible of their sinful state, may flee to Him and be washed and cleansed from defilement. He invites all to come to Him, and promises the Holy Spirit to all who believe in Him, by which they shall be led and guided into all truth; and Paul says (Rom. 8), "As many as are led by the Spirit of God, they are the sons of God."

By virtue of the atonement, Christ satisfied the justice of God's law, so that the justice of God suffers no violence in the forgiveness of sin; and "God can be just, and the justifier of them who believe in Jesus Christ." All who receive Christ are justified by faith in Him, and are quickened by the power of the Holy Spirit, so that the Word of God recognizes them as new creatures under new conditions. Before conversion they were dead in sin, but now they are dead unto sin, and made alive unto God, through faith in Jesus Christ.

The New Testament Believer—The New Testament believer is said to be born of God; that is, a new life is begotten in him through the Spirit, which makes him spiritual. Such are clothed with the virtue, merit and righteousness of Jesus Christ, and are pure, holy and acceptable to God. They can draw nigh to Him

and have fellowship with Him, and all such have fellowship with one another. The difference between these and those who believed under the Old Covenant is, that the latter waited for the Messiah, and trusted that when He would come He would deliver them. And, although they firmly believed this, and were comforted by it, yet they were sensible that they were still under the defilement of sin and under condemnation, while the others under the New Covenant know that their sins are already washed away, and that they are justified. Paul, in Heb. 11, gives examples of the power of faith in the Old Covenant believers, and names many personally, and what they endured and accomplished; and then concludes by saying, "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." They did not obtain the promise during life, but their souls were purified by the blood of Christ when He made the offering, and they as captives, were set free. But the believer under the New Covenant has received that "better thing" to which the apostle has reference, which is, that he is made free from sin, has access to God, and fellowship with Him and His Son Jesus Christ.

Having given our views of what the church is composed, and also shown that no church could be built so long as man was not made a spiritual being, we will now consider what it was when organized on the day of Pentecost. This was the time of the first outpouring of the Holy Spirit, and those who received it, were the first material with which the church could be built.

All can accept that the church as then organized was a community of spiritual children of God, who by faith

in Jesus Christ were cleansed from sin, and whose hearts were fused together by the Holy Spirit. This influence led them to unite themselves into a visible body, controlled by a power which never before governed any other association of men. They had no laws, by-laws, or rules of discipline, but were governed alone by the law of love. This is an undisputed fact. This aspect the first church bore. It was built of such material as Christ by the Holy Spirit prepared. No Christian church can be organized any where or by any one but upon this same principle, and the same Word and Spirit will surely direct us the same now as it directed them then. Can we esteem that as the true church which is not built of the same material, and governed by the same influence that prevailed in the first church?

The apostles were endowed with an extraordinary measure of spiritual wisdom, and unquestionably possessed special powers of discernment, and no doubt exercised discretion in their admissions into the church. When the eunuch requested baptism of Philip, he replied, "If thou believest with all thine heart, thou mayest." When Peter was in the house of Cornelius, and the Holy Ghost fell upon those who heard the word, he said, "Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we?" This shows conclusively that the apostles did not knowingly build with improper material. They labored in a Gospel age, but they would not receive such as did not yield to gospel power. They required regeneration and life, that the temple might truly be a living one. All unconverted persons are spiritually dead, and a living temple cannot be built of dead material.

Yet, with all the knowledge and discernment of the apostles, some unworthy persons still "crept in unawares." This will ever occur, even where the utmost care and diligence are exercised; and even more likely now, as our spiritual endowment is more limited, and the adversary has more advantage, since the profession of the religion of Jesus Christ has become popular in many countries. This is no justification for the laborers and builders in our day to receive unregenerate souls into the church. No doubt the apostles used all the discretion with which they were endowed, and, when they erred in this important matter, were deeply grieved, as every faithful shepherd will be, when he becomes aware that he has admitted a "thief or robber" into the fold of Christ.

If the position is tenable, that the church could not have been a church founded before the coming of Christ, and the cleansing of man from sin, and shedding the love of God abroad in his heart, must it not hold equally good that even now the Church cannot be built of any other material than that which has been prepared in the same way—by the washing of regeneration, and the renewing of the Holy Ghost?

Christ commanded to "teach all nations, and to baptize them." Whenever we baptize an untaught person, we violate the instructions Christ gave us. No person is taught who does not obey the Gospel; and no one can obey it until he is spiritually enlightened. If a minister of the Gospel has thousands of hearers, and he presents gospel truth ever so plainly, if the hearers of the word do not accept it and obey it, they have not been taught. Only those who are taught are to be received in building the temple; and all such are converted, and

by their walk may be known as vessels fit for the Master's use.

The tabernacle which Moses built in the wilderness, and the temple which Solomon built at Jerusalem were unquestionably types of the church which God designed to build in the last days. For the building of both, God gave special directions. King David gave his son Solomon the most minute directions for the building of the temple, saying, "All this the Lord made me understand in writing by his hand upon me; even all the work of this pattern." The Lord said to Moses, "Thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount." If both these structures were so exactly defined, with the view that they were to prefigure the spiritual temple, and the Lord would not suffer a departure from His instructions, can we assume that it is less important to carefully follow the gospel teaching in the building of the antitype—the church? We can not believe that the adaptation of all the parts of the temple, each to the other, was without design. Was it not a beautiful representation of the work of the apostles on Pentecost and afterward in their rearing of the spiritual house in the hearts of all who believed, of whom it is written, "They became of one heart and of one soul"? We read that the temple was erected without noise of hammer or any iron instrument; and that the spiritual temple or church was built without the rigor of sharp discipline, all by the good Spirit in its workings of grace upon the stony hearts of the mixed multitude. In the former the timbers and the stones had to be shapen by rule so as to be adapted one to the other; in the latter the material has as passively to yield to the Master Builder to be fitted for His service. It was He, undoubtedly, who designed and

directed the rearing of both the tabernacle by Moses and the temple by David and Solomon. If He was honored by the faithful obedience of those builders that He could manifest His approval by filling both tabernacle and temple with a cloud—the glory of His presence—how much more will He be honored if His builders of the spiritual house faithfully comply with His gospel teaching. We have reason to believe that He would not have accepted the work of the builders of the tabernacle and of the temple if they had deviated in material or form from the prescribed rule; and we have no more encouragement to believe that He will allow a departure from His gospel plan in the rearing of His church.

The gift of the Spirit in the apostles' time was a miraculous power of God displayed in an extraordinary manner, and though not so apparent now as it was then, yet every one who receives Christ by faith receives such a measure of the Spirit as will manifest itself in a walk of self denial and a manifestation of love.

A great deal has been said and written about the church, and much in the line of controversy. Organizations have also been formed in great numbers, all claiming to be the church of Christ; but many of them are composed of material which forms a body not at all agreeing with the types we have referred to, nor with the antitype—the apostolic churches—neither can they answer the purpose for which the church was designed. A very great number of the professing Christians do not yield to Gospel influence. They walk in the broad way, and are as carnal, and live as much after the flesh as the worldling. What unfit subjects such are for church material, who resist the grace of God in a time

of gospel light, when the true light has come "that lighteth every man that cometh into the world."

It is a law of nature that like causes produce like effects, but there are often counteracting agencies or influences which disturb the harmony of its operations; but in the operations of the Spirit, we will find uniform results. Repentance and regeneration are the same as they ever were; and, if we fully experience them at heart, we will become like those in the apostolic age—new creatures—humble, meek, self-denying and inoffensive followers of the Lamb of God. An association of such converted persons will form a church of the same nature and spirit as that which the apostles built in their day.

Viewing things in this light, we can recognize no organization as the Church of God which is not of this building. This is the aspect which the church bore while the apostles were builders; it is the plain command of Christ, and there is no warrant in the word of God for departing from the rule and ground they laid down for us.

All things which God commanded were intended for a certain purpose, and if applied to that object, or executed for that purpose, did effectually accomplish the end designed; but if applied to a different purpose, they as certainly fail of accomplishing the end sought.

When the Israelites were pursued by Pharaoh, and were apparently an easy prey, Moses stretched out his hand over the sea; its waters divided, and Israel passed through as on dry ground. This was God's purpose, but it was not His purpose that the Egyptians should pass over as the Israelites did. What was salvation to the one was destruction to the other. This should teach us how implicitly we should rely upon God's word, how-

ever unpromising Satan may represent it to us; and how careful we should be that we do not trust in what God has not commanded or promised. God commanded Noah to build an ark for the saving of his house, and gave him special instructions how to build it, which Noah strictly followed. The ark, with its living freight, was borne upon the waters many days, and safely brought its occupants over from one era into another, while all outside of it perished. Naval architects say a vessel constructed as it was, would not be seaworthy. If Noah had been acquainted with naval architecture, and had perceived its defects, or if some one skilled in the art had suggested some improvement on the plan, and Noah had followed the suggestion, do we suppose that God would have been pleased? Or because Noah and his house were saved in the ark, and some one had conceived the idea that a vessel constructed as it was would be adapted to commerce, and had applied it to such use, do we suppose he would have succeeded? The ark was useful and safe only for the purpose for which God had designed it. In saving Noah and his house, God made a special display of His power, as also of the infallibility of His word. Noah affords us an example of living faith by his obedience and implicit reliance on the word of God's promise, and has become a pattern to believers in every age of the world; he also puts to shame the doubting, quibbling and fearful disposition of many whose services were required under more favorable circumstances. Although many of the Israelites, because of unfaithfulness, did not realize the blessings it was their privilege to enjoy, yet God's purpose could not be frustrated. God never designed, neither did He promise, that, because they had descended literally from Abraham, or because they were circumcised and had

privileges which the gentiles did not have, they should inherit the promise; but they were deluded into this belief. They did not make proper use of the advantages God gave them by the law and the prophets, which were designed for their benefit, but by them sought that which God had never purposed; hence what was intended as a blessing, proved a curse to them. This may be said of the sacrifices and ordinances, and even the law of Moses itself. All were given for a purpose, and that purpose was attained; but those whom Satan succeeded in deluding, were never participants in the benefits accruing from them.

Those who brought their offerings and sacrifices expecting that through them their sins should be forgiven, were surely deceived; for it was impossible, Paul says, that these could take away sin. For this reason those who sought by obedience to the law to obtain justification and life, found that the means they were using to obtain this end tended only to bring them condemnation and death; as Paul says, Rom. 7, "The commandment which was ordained to life, I found to be unto death." It is not the fault of the commandment, but the use we make of it, which causes it to be death to us. Paul says, "The law is good if a man use it lawfully"; that is, if we use it according to the design for which it was given. It was not given us to take away sin, but to give us the knowledge of it, that by this knowledge we might be led to seek forgiveness in Christ. When this is done, God's object in giving the law is obtained; but if Satan can so far blind and delude us, that we seek righteousness by obedience to the law, then we make a misuse of it, and God's design in giving it is frustrated. Paul says, Rom. 3, "What if some did

not believe, shall their unbelief make the faith of God without effect?"

So it is also with Jesus Christ. God sent Him into the world to save that which was lost, and He did effectually work salvation for every child of Adam; but great numbers rejected Him, while many confessed with their lips, but by their works denied Him. There is no promise for either of these, though it is their privilege to enjoy the advantages accruing to man from the atonement. Paul says, 1st Cor. 1, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." The Greeks esteemed worldly wisdom very highly, and very eagerly sought after it; but by their wisdom and philosophy they never could attain to the knowledge of God and His righteousness; hence the Gospel of Jesus Christ seemed to them a very foolish thing. The worldly wise have ever been of the same mind, and Christ crucified is, to this day, as much foolishness to them, as it was to the Greeks in the days of the apostles. The Jews had the advantage of more knowledge of God, but to obtain righteousness by another was offensive to them; and therefore the doctrine of the Gospel was to them a stumbling block. But to such as have come to the right knowledge of God, and of their true relation to Him, Christ crucified is both wisdom and power. They adore the wisdom that devised the plan of salvation, and the power which so effectually accomplished it.

Direct and Indirect Means of Salvation—We propose now specially to consider the purpose for which God instituted the church. The chief concern of God

for man is his salvation. To this end, all His dealings tend both directly and indirectly. There are many means which tend indirectly to this end, but Christ is the only means which tends directly to it, or which brings salvation. He alone saves the sinner from the wrath of God, brings him into fellowship with Him, and clothes him with His righteousness. All other means, ordinances and dealings of God with man, tending to salvation, are indirect; and were designed either to bring him to Christ, or to keep him in Christ. Of these indirect means, not one has, of itself, or in itself, any saving virtue, for that dwells alone in Christ; and when we ascribe such virtue to any other object or means, we rob Him of the honor, and diminish our love and reverence for Him.

All means of grace before conversion, chief among which are conviction and repentance, are designed to bring us to Christ; and the means used after conversion are designed to keep us in Christ. He is the true Ark of safety, in whom we shall be as surely and as securely preserved from the fiery deluge of the wrath of God, which shall destroy the ungodly in the end of time, as Noah and his family were saved in the ark from the waters which destroyed the ungodly from the face of the earth. He is the true refuge, in whom the soul is as free from the power of the law, as the man-slayer was in Israel when he had entered the city of refuge.

The church is one of those means which we have termed indirect. In itself it possesses no merit or righteousness, and consequently, is not able to impart any to its members; for it is evident that it cannot impart what it does not possess. Neither does any one, because he is in the church, or because of anything he does in it, receive salvation. The church is God's

institution, and is of great worth in His sight, and also of great value and comfort to man; but we have reason to take heed that we do not use it for a purpose for which God has not designed it. Every ordinance and appointment of God is good if used lawfully, that is, for the purpose to which God has appointed it; but harmful when used with any other design, or in any other manner.

Any ordinance which is not observed, or duty discharged in a gospel spirit, is not only vain, but destructive. Paul says to his brethren in Gal. 5, "Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." It is evident that it was not the intention of Paul to assert that the act of circumcision in itself would make "Christ of no effect" to those who receive it; for he himself circumcised Timothy, and he certainly did not render him Christless. Acts 16. The difference is, that Paul circumcised Timothy in a gospel spirit, while the Galatians adhered to it in a legal spirit. It is, therefore, the spirit in which an ordinance or duty is performed that makes it helpful or destructive. An act may in itself be good, but if performed in a legal spirit, it is offensive to God. A legal spirit not only renders the best works nugatory, but actually destructive.

To comprehend aright the design and use of the church, it becomes necessary to consider what man was by creation, what he became by the fall, and what he becomes through grace. In his first creation he was free from sin, holy, and in fellowship with God. God is wisdom and goodness; and although we may not be able to comprehend the wisdom and goodness which permitted man to fall, or that created him so that it was possible for him to fall; yet there is no doubt that it did not accord with God's infinite wisdom and goodness to

create man so that he could not fall. That it was not the will of God man should fall must be evident from the command He gave him, and the threat for disobedience. That man could have obeyed God, and avoided the fall, must also be conceded; because it is not consistent with the attributes of God to suppose that He would have punished him for doing what He had created him incapable of avoiding. Then he was not under the power of Satan, and could never have been unwillingly thrust from his glorious position, or the blessed relation in which he stood toward God; but he could yield himself to sin, and, to effect this end, Satan enticed him. No doubt if Satan would have had man fully in his power, he would have, in his rage, at once thrust him down; but as he could not do this, he enticed him to yield his will to sin.

Man's Condition After the Fall—Man now became the servant of sin, and being unclean because of sin, was separated from God, and rendered incapable of approaching Him unless he could cleanse himself. This he could not do. Having yielded himself to sin, he became the servant of the author of sin; and if God in His goodness and mercy had not foreordained and provided a means by which He could restore man, he would have had to remain forever in this service, and receive its wages. Those, who by faith embraced the promise, received witness that they were accounted righteous. Although they died under the promise, they still enjoyed only a prospective deliverance or salvation. They lived and died without attaining redemption, but they had the promise that at the coming of Christ they would be made free. Although man had not power to cleanse himself from sin, he had power to embrace Christ by faith, and thus attain to a hope of

deliverance. This Satan could not hinder. Neither could he, when man had once embraced the promised Savior by faith, force him to relinquish his hold on Him. But as Satan could, in the garden of Eden, entice man to sin, so he also could now seek, by his enticements and delusions, to draw man from the ground of hope which he had by faith in Christ, and thereby rob him of His precious benefits.

Christ, as the only direct means of salvation, was here first presented to man for his acceptance by faith, or rejection by unbelief. But it was necessary that he should understand his true position and relation to God, so that he would feel his need of the means. For this purpose God makes use of the law, which Paul says, "was given for the knowledge of sin." This law is a means essential to salvation; because without it, man could not know his true relation to God; and, without this knowledge, could not seek the righteousness of God. It is, however, still only an indirect means, inasmuch as it takes away no sin and brings no righteousness; but as it serves to acquaint him of his need, he is led by it to embrace the promise, and this is still the office of the law. It still performs the same essential office in the work of salvation. But Satan ever seeking to defeat the purpose of God, and to effect it, so perverted the minds of mankind that they used the law as a direct means of salvation; and thereby in many souls defeated the end for which God gave it. God had also given Israel ordinances, and commanded them to bring sacrifices and offerings. None of these took away sin, though some of them were called "sin offerings"; and it was said when they would offer them, their sins should be forgiven. But this forgiveness had reference only to the natural disabilities under which their sin

brought them; but in relation to God, their sins remained till Christ, the true sin-offering, should be offered. Paul says, Heb. 10, "But in those sacrifices there is a remembrance again made of sin every year; for it is not possible that the blood of bulls and of goats should take away sin"; and, "In burnt offerings and sacrifices for sin, thou hast had no pleasure." Therefore, these were only indirect means of salvation; yet they were types and figures of Christ, and served a different office from that of the law. The design of the law was to reveal to man his depravity and utter helplessness, and thus lead him to embrace the promise; but the offerings, sacrifices and ordinances of Israel were designed to keep him in remembrance of his need, and prevent Satan from enticing him from the blessed hope he had obtained by the promise. As the law was the means under the Old Covenant to bring sinners to embrace the promise, and the same thing was necessary after the New Covenant was instituted to bring them to Christ, so its offices did not cease at the coming of Christ. Man in his nature is the same under both Covenants, and the promise in both rests in Christ: in the first, on that which He would do at His appearing; and in the second, on that which He did do while on earth. The law, therefore, served to bring the sinner to embrace the promise, and the ordinances, to hold him to it. As the promise under the Old Covenant had reference to what Christ would do, the ordinances, being types and shadows of the same, had naturally to cease when the substance itself appeared and was realized. Then God gave the ordinances to Israel, not to lead them to embrace the promise, because they were commanded only to such as had already embraced it; but to support them in their faith by keeping them in remembrance of the

object of their faith, so that Satan could not so easily lead them away from it. It will, therefore, be perceived that the ordinances of Israel conferred no merit, for they had in themselves no saving virtue; but the great delusion of the Jews lay in making them a direct means of righteousness. They did not, as Paul says, submit themselves to the righteousness of God, but sought to establish their own righteousness by the works of the law. But the true Israelites, who had a clear knowledge of the nature and design of these means, used them to advantage, and delighted greatly in them, as they elevated their hearts, and lifted their affections to God, and led them to rejoice in their prospective salvation. This moved David to say (Psalm 84), "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

We come next to consider man in a state of grace, as he is when made partaker of gospel benefits. We are now in the Gospel Age of the world, but man remains unchanged. He is by nature the same sinful creature, dead in trespasses and sins, as he was before Christ came into the world and published the glad tidings of the Gospel. But he is not so by necessity, as he was before; for he now has the privilege of casting off the yoke of sin and becoming the servant of righteousness. He is invited and entreated with earnestness to become the servant of Christ. Here the same indirect agency—the law—is made use of, as under the Old Covenant. By its power, man attains to the knowledge of sin. Just as in God's dispensations to man, Moses came into the world before Christ, so his ministry must first be executed in man, before it is possible for man to come to Christ. But being drawn to

Christ by the law, or ministration of Moses, he embraces Christ as his Savior, and is made free from the guilt of sin, it having lost its power of condemnation; and he now has access to God, and enjoys fellowship with Him as His child. Being thus brought under the gospel promise, he rests not upon that which Christ will do, but upon that which He has done; and it will be perceived that his relation to God is entirely different from that of the believer under the Old Covenant.

Different indirect means are also necessary now under the Gospel Dispensation to preserve him from falling into the snares of the devil, and again lapsing into sin. As the material of Solomon's temple had to be wrought to a special rule, so the operation upon the hearts of men by the Holy Spirit has also to be a special one. The rearing of the temple was a beautiful figure of the rearing of the spiritual temple or church of Christ by the apostles. But Christ did not consider even His apostles competent to commence the building of His church, until they were qualified by the power of the Holy Spirit. He told them to tarry at Jerusalem until they were endued with power from on high. After the effusion of the Holy Spirit, they began to preach and endeavor to bring men to Christ; but they did not begin by setting forth the merits of Christ, because this could have had no effect on people, who knew not that they needed His benefits. They had first to use the indirect means of the law to bring a sense of guilt upon the soul, and convince men that they were sinners. Then they began to present to them the direct means—"Christ and him crucified"—and when they embraced Him by faith, the Holy Spirit united their hearts by the love of God, and the apostles began to build them into a visible body or church. This was the first association that ever

existed on earth as a true living church; and it is reasonable that we should inquire for what purpose Divine Wisdom has ordained it.

It is important to observe what the Scriptures testify of it; and also to observe closely what the apostles and those who were associated with them said, and what they did. When we speak of the church, all its ordinances, services and social relations are implied; and as none of these alone nor all of them together, have any saving virtue in themselves, so we conclude that the church was not designed to save, for all are supposed to be in a saved state, or to have received Christ before they enter the church. Christ, when speaking of the church under the similitude of a sheep-fold, evidently indicates that it has no saving virtue; for He speaks of some entering who are thieves and robbers. We also read of Ananias and Sapphira being stricken with death because they lied unto God. Some blasphemed or otherwise wilfully sinned, and were severed from the church, thus giving evidence that they were not in Christ, or in a saved state. This is sufficient to show that the church was not ordained to save. Christ is the only means of salvation, and no one ever enters Christ who is not saved, if he continues to abide in Him. But the church is God's appointment to help win the sinner to Christ, and when once established there, its salutary influences keep him in Christ.

The builders of the church were imbued with divine love, of which they were made partakers by the power of the Holy Spirit; and as builders they proceeded differently from those of social organizations, for in these some personal advantages are sought, and they are held out as inducements for persons to unite with them. But with the early builders of the church, it

was not so. They labored among unconverted, graceless people, who could see nothing in the church of any selfish advantage to themselves. Their constant practice was to declare the miserable state of all out of Christ, whether Jew or Gentile, moral or immoral, bond or free; that all are included in unbelief, and consequently under the condemnation of the righteous law of God. When their hearers became convinced of the truth of this, the apostles preached to them the forgiveness of sins in the name of Jesus Christ, as the only direct means of salvation under heaven. In Acts 4, Peter speaking of Christ says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." But in no case do we find them pointing the sinner, either dead and hardened, or awakened and trembling, to the church. To bring them to Christ was the object, and the effect of their coming to Him was to lead them to the church.

As we frequently hear other means of salvation associated with Christ for the forgiveness of sins, we feel constrained to give this matter consideration. The first inquiry should be, is Christ a complete Savior? John the Baptist testified, "Behold, the Lamb of God, that taketh away the sin of the world." Paul to the Corinthians writes as follows: "For I determined not to know any thing among you, save Jesus Christ and him crucified." The angel of the Lord said to Joseph, "Mary shall have a son, and thou shalt call his name Jesus: for he shall save his people from their sins." To the shepherds the angel said, "Unto you is born a Savior." If it is necessary to associate any duty, ordinance or work with Christ for the forgiveness of sins, then Christ is not a complete Savior, and, as the Lamb

of God, does not of Himself take away sin. It is true, faith is always associated with Christ, but faith is only the hand by which we lay hold of His merit. It is also said of some that they purified their hearts by faith. Here the object is understood to be Christ, for faith must always have an object.

Every member of the church is supposed to be a child of God, born of the Spirit, and possessed of that life which the Savior called everlasting or eternal. We say they are supposed to be, because none other have any duty or right there; yet we are aware that some who were not born again have at times crept into the church, but so long as this is not apparent, the members of the church have no right to conclude that these are not children; but if their real condition is revealed, the church will purge itself of them. In reflecting upon the composition of the church, and the special charges which Christ and the apostles give to every member of the body, it becomes apparent that the object of the church is the preservation of that divine life which every child of God possesses, and which the devil, our own flesh, and the world, are ever seeking to destroy.

Designed to Preserve the Divine Life—The church can give no life; but it is appointed of God to preserve the life begotten by other means; and so long as it is a living church, it will as effectually accomplish its design as Christ accomplished the end for which He was sent. Satan cannot drive souls from Christ, but may allure them by flattery or deception. The church is designed to guard its members against these wiles of Satan, and, if faithful and obedient, they will heed its warnings, and observe its services, and they will be preserved. It comported with God's wisdom and glory to create man a free agent, that he could exercise his will for

good or evil; so it has also been consistent with His divine attributes, to so design regeneration that man has power to exercise his will in the redeemed state; and likewise, the means of his preservation and safety are such, that by disregarding the service of love, he may also cast away its benefits.

Christ says (John 10), "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand"; and again (John 11), "Whosoever liveth and believeth in me shall never die." From these expressions and others tending to give the believer confidence in his entire safety, many are led to believe or have formed the idea that those who are once redeemed, cannot fall away and perish. If this were so, why did Christ and the apostles warn believers so much of the danger of losing their salvation? Christ says, "He that endureth to the end shall be saved." Matt. 10:12. Here is an intimation that some might not endure. In Luke 21, Christ says to His disciples, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares . . . watch ye therefore and pray always, that ye may be accounted worthy." In these several quotations He speaks to His disciples in a manner which would be quite unnecessary if they were not susceptible of falling.

In I Cor. 10, Paul tells his brethren that he would not have them be ignorant of what occurred to Israel, how they all had left Egypt, had all gone through the sea, and eaten the same meat, and drank the same drink; but they lusted after evil things, and fell in the wilderness. He then warns them that they should

take heed lest they also fall. In Heb. 3 and 4, he also warns and admonishes them to take heed lest they fall through unbelief, and come short of entering into rest. In Gal. 5, he says, "Whosoever of you are justified by the law; ye are fallen from grace." If at any time they had been in grace, they must have been converted, and children of God; neither could they have fallen from grace, if they had never stood in a state of grace.

But, it is said our position is only supported by inference, while the other is supported by actual declaration. Where the expressions from which the inference is drawn are so numerous and so strong as they are in this instance, and are such as would leave those expressions altogether meaningless without the inference, we have reason to inquire whether an inference may not be drawn from the positive expression which will harmonize with the others, as these expressions evidently would lack force without the inference we have drawn from them. There are other positive assertions from which we know that we must draw inferences differing from the apparent meaning of the words themselves. Luke says, chap. 2, "And it came to pass in those days that there went out a decree from Cæsar Augustus, that all the world should be taxed." We know that Cæsar had not authority to tax "all the world," but that his decree had reference to that part only over which he had authority. In John 12, Christ says, "And I, if I be lifted up from the earth, will draw all men unto me." This He said signifying what death He should die. In this expression, although it is positive, we must infer that He meant all who would be saved. We know that all men did not come to Him personally; and in a spiritual sense, only too many never come at all. In John 13, where we read of Christ

washing His disciples' feet, it is said, "He riseth from supper, and laid aside his garments; and took a towel and girded himself." We must here draw the rational inference that He took off and laid aside some part of His outer garments.

The inference we would draw from the positive declarations above referred to is, that Christ desired to give the timid and fearful believer assurance that no power, no temptation, and no trial, however fearful it may be, shall be able to sever the believer forcibly from Him. He will, if he cleaves to Him, be enabled to overcome all the powers of evil, however threatening they may appear; and be entirely safe, so long as he does not yield his will to sin. On the other hand, the flesh and the world are great adversaries of the divine life in the soul, and Satan working through them, may excite such lusts and emotions in our earthly members as may entice us to yield our will to a carnal life. To guard the believer against this, Christ and the apostles have given us the many warnings to which we have referred. If man in the beginning could be enticed to yield his will to sin, why not now? If the divine life in man was lost at that time, why could it not be lost again? So long as he is faithful in Christ, he will not die, but when he ceases to obey, he dies. In Rev. 3, we read that the church of Sardis was dead. It must have been a living church at one time.

In view of this danger, Christ instituted His church as a means of preservation for His children, as well as for their comfort and enjoyment, just as a natural parent builds a house for the safety, comfort and enjoyment of his children. The believers in Christ are first united in spirit, and then in the outward bond of fellow-

ship; and God has given them such ordinances in the church, and prescribed such duties individually, as will tend to keep alive this love and unity, which is the source of their enjoyment, and is what Paul terms the "bond of perfectness."

It would be impossible to mention specifically all the different offices of love and devotion that are incumbent on the members of the church, as the circumstances vary. We may, however, name a few which seem prominent, and that are referred to in the Scriptures. First among these we might mention the ministry which God instituted as a great comfort and blessing. Christ says, Mark 9, "If any man desire to be first, the same shall be last of all, and servant of all"; and in Matt. 20, "Whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister." Paul also says, He made Himself servant unto all. The apostles also frequently call themselves servants of God, because they served His household. Peter charges the ministry telling them in what spirit they should take the oversight of the flock, not as being lords over God's heritage. They should consider themselves as unworthy servants, as Paul esteemed himself among the least of the saints. He says the church shall esteem those very highly who labor among them and admonish them; and that they shall obey those who have rule over them, as such that watch over their souls. If the ministry and the laity regard one another in this light, then the ministry can yield themselves to the service in a willing mind.

Paul, when at Miletus, sent to Ephesus and called to him the elders of the church, and charged them:

“Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock.” Acts 20:28, 29.

This charge to “feed the church of God” has reference to that spiritual meat of the Word of God, which is the spiritual manna of the children of God. For this purpose, we find the apostles gathering their brethren together, and dispensing this Word to them; and Paul tells the Hebrews not to forsake the assembling of themselves together. Every faithful minister will, therefore, as often as he is afforded opportunity, preach and declare the Word of Truth to those whom he can engage to meet. Paul charges Timothy very earnestly to “preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine.” II Tim. 4:2.

A godly, faithful ministry is a great blessing and means of safety to the church; and Paul charges Timothy, “Take heed unto thyself, and to the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.” I Tim. 4:16. Faithful ministers (and the Holy Ghost appoints no other) will watch over the flock, in meekness, try to be ensamples, reprove and instruct the wayward and erring, comfort the weak and feebleminded, encourage the despondent, and encourage and instruct all, both privately and publicly, as often as opportunity offers.

Paul compares the church to our natural body, in which the members have mutual interest. If one member of our natural body suffers, all the other

members suffer with it. So Paul also says of the spiritual body, when one member suffers, all the members suffer, and every one lends all the help he can for the safety or rescue of that member. The health and vigor of the church consists in a firm and lively faith. If there is a true living faith, the Spirit will always be lively and active; and if any are found to be weak in faith, or drooping in spirit, all are concerned, and try to comfort and encourage such by the presentation of the blessed Word of promise. If one errs from the faith, or is overtaken in a fault, all are solicitous and labor together to restore him in the most gentle manner, as Paul says, "in the spirit of meekness," for they are anxious lest a member might perish. The love of God constrains them to walk in love toward all their brethren.

God has great love and regard for His children; and as they have received His nature, they evince it in the consideration, care, and love they manifest for one another. His church is a living temple, built of lively stones; and the builders are always very anxious lest they might receive into the house of God material which is unfit, or improperly prepared. The apostles were endowed with a large measure of the Holy Spirit, and by it perceived the harm which unconverted, carnal persons would work in the church. As they directed the churches to put away from among themselves wicked persons, withdraw themselves from every brother that walks disorderly, and have no company with such as obey not their word, we may well conceive that they also exercised care and discretion in the admission of persons into the church, especially as the Savior had told them that "He that entereth not by the

door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

The Defenseless and Peaceable Character—The Savior directs His disciples, in His Sermon on the Mount, how they shall walk before the world; how inoffensive, harmless and forbearing they shall be toward all men; not resisting evil, but returning good for evil, and loving and doing good to their enemies, that their light might shine, and prove to the world that they possess the nature of their Heavenly Parent. Paul repeats the charge in Eph. 5, telling his brethren, "Be ye therefore, followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us." Christ gave Himself for us when we were sinners, and while we were His enemies He died for us; and surely we could do nothing less than return good for evil, if we would walk in love as Christ did. Paul also says in Romans 12:17, "Recompense to no man evil for evil"; and again, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Christ also repeatedly and earnestly commands His disciples to love one another; and we find the apostles Paul, Peter and John, in their epistles, faithfully carrying out what Christ charged them to do, "Teach them to observe all things whatsoever I have commanded you."

These are commands to every member of the church of Christ. The Spirit which they receive in conversion also impresses this disposition upon their hearts, and inclines them to walk in love toward all men. But

there is a law in their members which wars against the law of the Spirit, which must be held in subjection, for if obeyed, it would soon destroy the law of the Spirit; and this Satan is constantly endeavoring to excite and bring about. But by the enlightening influence of the Holy Spirit, the members are made susceptible of receiving and obeying these scriptural injunctions, as they fully accord with their convictions; and they co-operate with a faithful ministry in admonishing, encouraging and reproving one another, that they may be preserved from falling under the power of the enemy. A faithful obedience to all these precepts and duties in the church will not secure salvation; but by them the church becomes indirectly the means of preserving the divine life obtained through faith in Jesus Christ.

Paul says, Romans 8:7, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be"; and again, in I Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." This carnal element around and about the believers can not help but exert a deleterious influence; but reason itself would teach us that if the carnal element of the world were admitted into the church, it would not only be contrary to New Testament teaching but it would neutralize the spiritual influence of the church. Offenses from the world are unavoidable, they must come; but still they are not so dangerous as those that occur in the church itself, inasmuch as an open enemy is not so dangerous as a hidden one, or for the reason that while one outside of our house can not so easily injure us as after being admitted into it.

Besides the walk in love toward the world, and the general charge to love one another, Christ gives special directions how to proceed in certain cases, as where offenses occur: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:15-17. This is a command of love, and to obey it is to walk in true love. Any deviation from it is a deviation from the law of love.

By a little reflection, we can perceive the tendency of such a course as is here prescribed by our Savior. There is great consideration for offenders, but also firm and persevering labor of love prescribed in order to win them and reclaim them from their error. The flesh would prompt us rather to submit, and bear the trespass silently, than to take this heavy cross upon ourselves; but love to God and to our brethren forbids it. Paul earnestly and affectionately urges this duty in Gal. 6 saying, "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

The foregoing are helps and duties which the Lord Jesus and the apostles have prescribed for the church; and Christ makes obedience to them a test of love. It is vain that we profess to love Him, if we do not keep His commandments. Unless we have been truly converted, we can not keep them, and therefore it usually

happens that those who have crept into the church un-awares, or secured admission by some other way than by entrance through Christ, manifest their nature and disposition, so that the church can purge itself of them; for Christ says, "Let him be unto thee as an heathen man and a publican"; and Paul says, "Withdraw thyself from every brother that walketh disorderly"; and again, "Have no company with them, that they may be ashamed", and in I Cor. 5:6, 7, "Your glorying is not good; know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened." How plainly is the duty here prescribed, and how apparent the design. The church must be kept pure, or its object can not be attained. As well permit the children of God to walk and associate with the world, as to receive and retain the world in their communion and fellowship; for Paul says, "A little leaven leaveneth the whole lump." These general and special duties are means of salvation, but only indirect means. Though they cleanse us from no sin, and afford us no righteousness, yet if faithfully observed, in the fear of God, will preserve us in that state of grace and favor with God, of which we have before been made partakers through faith in Jesus Christ. Such associations, influences and surroundings have of themselves a preservative tendency; but when they exist in connection with the ordinances and other duties alluded to, they tend still more to secure the end and object we have under consideration.

Christ and the apostles gave to the church other ordinances of a ceremonial nature, which we hold are designed for the same end as are all the duties and ordinances before considered. They are baptism, the

Lord's supper, feet-washing, and the kiss of peace. They may be considered means of grace, just as singing, praying, preaching, hearing and reading are. They serve indirectly to establish us in Christ, the direct source of grace, and of every virtue. They are means appointed of God, and when used to properly exercise the understanding, the soul comes to a realization of its dependence on Him, of its great need, and of its utter inability to do anything of itself without Him which could be accepted by Him. Faith is thus strengthened and led to lay hold on Christ, the soul finds access through Him to God, and enjoys sweet fellowship with Him, and His Son Jesus Christ. But when we sing, pray, read, teach, or whatever we do, and so esteem our words, performances, or emotions, as though God will regard us because of them, we make them a direct means of salvation, and use them for an end for which God never designed them. This would be nothing less than endeavoring to establish our own righteousness by the works of the law.

From these considerations it is evident that the ceremonial ordinances have no saving virtue. The soul that has espoused Christ, and by faith has embraced His merit and righteousness, is thereby made partaker of His benefits. All this, and all that Christ has done for that soul is openly confessed and testified to in the ordinance of baptism. The believer is baptized in the name of Father, Son and Holy Ghost; but to be consistently baptized in these names, we should first learn of the attributes of the Father, the meritorious righteousness of the Son, and the sanctifying power of the Holy Ghost; for we can not consistently be baptized in the name of one whom we do not know. To know the Father and the Son constitutes eternal life, which is

the work of the Holy Spirit; but we receive nothing directly by the ordinance.

Import of Baptism and the Lord's Supper—Those baptized are exercised by solemn consideration of what they testify in baptism. The testimony is that they have died unto sin, the old man has been buried with Christ, and by the quickening power of the Holy Spirit, they have risen to newness of life. In giving this solemn testimony before God and man, and sealing it in the name of the Holy Trinity, every conscientious person must be seriously exercised, and led to scrutinize closely his own heart for the evidences of the truth of what he is professing and representing. While he solemnly ratifies the covenant he has made with God in Christ, and confesses a knowledge of his sinful and lost condition, and that by this knowledge he has been brought to Christ, by whom he has received the forgiveness of sins, he now promises to forsake the world and its vain pleasures, to deny himself of all that is contrary to the will of God, and to live henceforth, not to himself, but to Him who died for him; and to this, by the help of God, he vows fidelity until death. No one can solemnize this covenant with a true sense of what he himself is without having begotten in him a firm and reliant faith in Jesus Christ, by which he is comforted, supported and strengthened. In this way it becomes a means of grace and salvation to him. But the ordinance does not impart the grace. If it were not for faith in Christ, the ordinance would have no merit. It is, therefore, only indirectly a means by leading the soul to the source of all merit, righteousness and salvation. Although believers receive this ordinance but once, yet in witnessing the reception of converts into the church

by baptism with the impressive services accompanying it, they will be led to deep reflection on their own spiritual condition. It brings to their minds the time when, on bended knees, they themselves made these solemn vows, and leads them to inquire whether they have paid them to the Most High. The effect is to cause them, in deep humility and submission to renew the solemn covenant, and make earnest petition to God for help that the "answer of a good conscience toward God, by the resurrection of Jesus Christ," may be preserved.

The same may be said of the Lord's Holy Supper. It is an ordinance which Christ gave to His church for the same purpose as baptism, but for a somewhat different exercise of the soul. It is designed to impress the mind with a sense of the benefits accruing to it by the sufferings of Christ. He knew the effect that the consideration of His sufferings must have on the minds of those who had felt something of the wrath of God upon their souls because of sin; but who by Him have been made free. He knew the effect meditation on His meritorious sacrifice would have on those who love Him. How touching the scenes of that night: the closing of the Old Covenant commemoration, the solemn institution of the New, the retirement to the garden of Gethsemane, the anguish He there endured when His soul was sorrowful unto death and His sweat fell like great drops of blood! Betrayed, denied, forsaken by all who professed to love Him, in truth He must save by His own arm—none to help. He was derided, scoffed, spit upon, crowned with thorns, and at last nailed to the cross; His body broken, His blood shed to wash away our sins. Because of the deep import of these last hours, and knowing how poor, weak

and forgetful His saints and disciples are, He lovingly devised this gracious means of renewing and reviving in their souls a remembrance of those scenes, and of their precious benefits, all so highly essential to their stability in faith!

Our Savior, shortly before His suffering, washed His disciples' feet, and commanded them that as He had done, they should do to one another. There is no sin washed away, or virtue received by the observance of this ordinance, but by it, believers represent a sense of their need of daily and continual washing by Christ. They also set forth their willingness to serve each other, both in the natural and spiritual duties, and also to submit passively one to the other in their efforts to assist or reprove according to necessity. But every unfaithful soul will be confronted with the sinfulness of thus openly professing before God and man what he does not practice, or is not willing to humbly submit to. The Word of God, which so solemnly and earnestly inculcates that service of love which this ordinance so aptly portrays, will bring every faithful soul to serious consideration; and he thereby is drawn to Christ refreshed, revived and confirmed in faith. Thus this ordinance and all others commanded by Christ, tend to lead us to Him; and by impressing us with a sense of our need of Him, and His love for us, become bonds to bind us to Him.

The church is called the house of God, the believers, God's children; He their Father, and they His sons and daughters. Speaking in this figurative manner in such familiar language, conveys the idea that God's house or church is a dwelling place for His children. A father may build a house, and lead his children into it; but the house has nothing to do with giving them

life. They are brought into the house for the preservation of that life. Thus God has built His church, and by His Spirit leads His children into it as a place of security, comfort and enjoyment. They are not born of the church, or by it, but of God, by the incorruptible seed of the Word. A person may be in the darkest region of the earth, on some lonely isle, or in a solitary cell, where there is no church, and no access to any, yet by the power of God's grace and the influence of His Spirit, he may be born again, and become a spiritual child of God, whereby he is made one in faith and love with the saints; and if he is faithful, God will have a way to preserve him without the fellowship of the church. But the church is the means God has appointed for the preservation of His children; and by His Spirit He begets in the heart of every believer a sense of the necessity of this means of preservation, and also a desire for the enjoyment of the communion of the saints. A child of God has duties also which can not be performed outside of the church; the Word teaches, and the Spirit leads every child of God to unite with the church. No one can obey Christ, keep His commandments, or be led by His Spirit, who is not willing to unite with the church if within access to it. The church does not bring any one under the promise, but Christ does; and he that is a member of Christ must necessarily be a member of His spiritual body; and those who have embraced Him through faith and sincerity of heart, though deprived of church membership, are spiritual members of His body.

God has made His house so secure, and has given His children such efficient weapons of defense, that even the gates of hell shall not be able to prevail against one who is sheltered in it, and defends himself

with the weapons God has given him for that purpose. But if he loses the sense of his danger, and ceases to watch and pray he may lose his inheritance, and if the church loses sight too much of the importance of testing those whom it admits into its fellowship, whether they are truly born of God, the house may become divided against itself, and in that state can not stand.

The city of refuge in Israel was a figure of Christ. The manslayer was entirely secure in it. No power could apprehend him there, but if he went out of the city, and was apprehended, he had to die. Shimei with his own consent was prohibited by King Solomon under penalty of death from going out of Jerusalem; and after living there many days, violated his oath by going to Gath after his two servants. No one could have harmed him if he had remained in Jerusalem, not even the king himself, for he had the king's protection as long as he was faithful to his pledge; but he followed his servants, and for that had to die.

The children of God have natural faculties and endowments which serve them while living in their nature, and which in their new life under grace, may also serve them, if they are kept at home under restraint of the Spirit of God; but if they are suffered to roam unrestrained, and to go abroad out of Jerusalem—and they follow them, they may be assailed by their adversary and slain. In Christ they are always secure, but out of Him, they have no security. For this reason they are so earnestly entreated to watch that Satan does not entice them out of their stronghold.

If, in the performance of any duty in the church, or in any of its ministrations, we look for a blessing for having performed such service, we shall be disappointed. If we are so far deceived by a pharasaical or self-

righteous spirit that we allow ourselves to be flattered by emotions arising from natural excitement, we shall thereby have hopes engendered which will in the end put us to shame. If we perform our duties, or attend the ministrations or ordinances of the church from love to God, in the spirit of true dependence on Him, and as a means to lead us to Jesus Christ, the true source of all our blessings, we will surely be blessed with comfort and peace. We have observed that the church of God was built, as well for comfort and enjoyment, as for security. But can we have any of these without Christ? It was by a sense of utter destitution and helplessness that we were brought to Christ; and a consciousness of this weakness in ourselves must continue with us, or we will not continue in Christ. These convictions and exercises were at first attended with slavish fears and terror of judgment; but now, under grace, they are attended with faith in Christ, and full confidence in His power and willingness to help and save us. Contemplation of the Word of God, or measurement of ourselves by it, always exposes to our view this helpless dependence. But this is no bar to enjoyment, because we behold ourselves secure in the everlasting and unchangeable love of God.

Christ is a complete Savior to all who truly receive Him, yet there are many who profess to believe in His name, and expect to be saved by Him, who will yet fail; for Christ Himself says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." He also speaks of many who will come in that day, and say, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you:

depart from me ye that work iniquity." Matt. 7:22, 23. If our Savior had said that a few will thus come in that day and be told to depart, we all would have reason to fear we might be of those few; but when He says many will be of that class, what a fearfully weighty declaration it becomes to us! Evidently these thought they were serving Him; for if they would have had certain knowledge that they were not in reality serving Him, they could not thus come before Him in that day. And He evidently points to such as have been preachers of the Word, who really thought they were doing marvelous things; and yet, in all they did, Christ does not know them, and calls them workers of iniquity.

Again, there is another class of which He says there will be many. These are evidently such as were devoutly following some part of the doctrine of the Christian religion, and observing church ordinances; for they will say, "We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know you not, whence ye are." Luke 13:26, 27. Paul says to Timothy, "The Lord knoweth them that are his." These certainly thought they were using the means of salvation, yet they certainly did not use them lawfully or in the way that God had appointed them; for every means of God if rightly used, will surely and effectually accomplish the end for which He designed it. How important then that we have a right knowledge of the purpose of the commands and ordinances which God has given us. How easily we may form wrong conceptions of them, and what fatal consequences must result from such error.

The legal spirit by which the Jews sought righteousness by the works of the law, is so natural to us that

Satan finds it a great means to spread the work of delusion. They did not fail because of anything in the law, nor was it the law that caused them to fail, but because they used it in a wrong spirit. Any other religious service observed in the same spirit, will have the same effect. The Gospel ordinances, as observed by those whom Christ cited, failed from the same cause as the law and its ordinances did with those unfortunate Jews.

It is worthy of observation how the apostles labored in the churches to impress on the minds of their brethren that great truth of the Gospel, that nothing will avail us "but faith that worketh by love." Paul says, I Cor. 2:2, "For I determined not to know anything among you, save Jesus Christ and him crucified." He is the only ground and direct means of salvation, and no other can be found. This, however, Satan is not so apt to deny, but he tries to lead us to expect the merits of Christ to be imputed to us because we are obedient and diligent in the use of Gospel ordinances and duties; thus making them a direct means of salvation, by holding them as a ground for the imputation of righteousness; whereas Paul says righteousness is imputed unto us through faith alone. The Word of God throughout points us to Christ as the only means of salvation, whose righteousness alone avails before God; and which is bestowed upon those only who seek it out of love. The Word, with all its duties and ordinances, tends to show us our nakedness and depravity, and the emptiness of all we can do, and the richness, fullness and freeness of Christ.

Marks of Identity—Love is the test of sincerity, and an evidence of a work of grace; and obedience to gospel teaching is evidence of its possession. John

writes, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." Hence no one possessing this love will fail to strive diligently to walk in the light of the Gospel. Love is the criterion by which Christ's disciples and His church are to be identified. Christ said, "By this shall all men know that ye are my disciples, if ye have love one to another." The absence of this divine principle is evidence of the absence of the divine life. It is not enough that these things be known to the mind, but they must also be experienced at heart. The church of God is the earthly home of His children, and it is highly important that every child of God should know his own home, and his own brethren.

For the reasons here stated, we highly prize the church, with all its ordinances and duties, as a means appointed of God to further our salvation; and is highly salutary and important. We thank and praise God for this provision as it serves to secure us such joy and consolation as can be afforded us only by these means which God has appointed for that purpose, and only by such use of them as comports with their design.

THE UNITY OF THE CHURCH

When we consider the creation and observe the harmony that characterizes every part while it remains in the sphere in which it was created, we are led to the conclusion that primarily man was created to be in social accord. The absence of social and spiritual fellowship is evidence of the disturbance of this law of harmony because of sin. In agreement with the Messianic promise, and in the work of restoration to the spiritual kingdom, we witness the operation of this fundamental principle in the union of all spiritual worshipers. This principle pervades all the teaching of Christ and the apostles, and is manifest in their earnest advocacy of unity. The ground of unity among believers is the spiritual union with Christ. Christ and true believers are of one Spirit. "If any man have not the Spirit of Christ, he is none of his." By this Spirit they are quickened, made alive and joined to Christ. He is the Head, they are the body; "for we are members of his body, of his flesh and of his bones." Since all men by nature are spiritually dead, it is evident that they must be made alive, and have the love of God restored to their souls before there can be unity of principle and of action.

The mission of Jesus Christ upon earth was to save sinners by fulfilling the law, and atoning for sin. By His death upon the cross, His triumphant resurrection from the dead and ascension to the right hand of the Father, He completed redemption. He also revealed the Father's will by teaching a doctrine, the principle of which is love, and as the principle is an unchanging one, so the doctrine is also immutable. For the preservation and perpetuity of the doctrine, Christ established the

church. To this end, during His public ministry, He chose the twelve apostles, taught them His doctrine, and commissioned them to publish it, and to organize His church. They were authorized to appoint co-laborers and successors for the promulgation of His Gospel, and for the perpetuation of the church. They had the promise of the light of His Spirit to guide them into all truth. He gave them a sure word of promise: "Lo, I am with you alway, even unto the end of the world"; and, "The gates of hell shall not prevail against it." Thus we have full assurance that His church shall prevail, and shall continue unchanged in its doctrines and ordinances; for it is built upon the word of Eternal Truth, which will abide after heaven and earth have passed away; and which has the promise of the over-shadowing presence and guidance of that "God that changeth not."

Christ, the author and life of the church, taught human depravity, the unsaved state of man, and the necessity of repentance and reformation of life. He also taught the necessity of faith, and of the restoration of the divine life to the soul, as forcibly expressed in His words to Nicodemus: "Marvel not that I said unto thee, Ye must be born again." John 3:7.

The effect of this new birth or regeneration in believers is a similarity in sentiment and desire, which is wrought by the divine Spirit in such souls as have attained to a knowledge of their lost and helpless state, and through repentance and a desire for salvation have by faith applied to the source of all comfort and obtained pardon of their sins.

The visible church of Christ is an expression of the spiritual fellowship resulting from faith in Christ. "In whom ye also are builded together for an habitation of

God through the Spirit." The church is an effect of regeneration. The restoration of spiritual life antedates the church. God is love, and this love is that life. Love and unity are inseparable. There can be no true church without this spiritual life in its members; and where it exists there is unity, because all such are led by one Spirit, and are all baptized by one Spirit into one body. "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

Every ordinance and every precept of the Gospel is based upon love, which implies fellowship and communion. Baptism is expressive of unity. It is a symbol of the spiritual baptism, which impresses the same doctrine and rule of life upon all who receive it. It is administered in the names of the Father, Son, and Holy Ghost, who are one in life and essence. The baptized profess to be united with the Trinity, and with all who are begotten of the same power.

We have the same expressions of unity in the language of the apostle when he writes of what must characterize those who would partake of the Lord's Supper: "For we being many are one bread and one body; for we are all partakers of that one bread." Here we have an unmistakable evidence of the power of Christ's death, which will ever unite the people of God into one body, as they are spiritually of the same mind and judgment.

Christ said, "Upon this rock," as upon a sure foundation, "I will build my church," (not churches). His language is unmistakable, and indicates but one true church. He founded but one, and authorized none other. The fact that there are many professed churches of Christ does not invalidate nor change the

express declaration of Christ. As the disciples were commanded to teach all that He had taught them, they undoubtedly advocated the doctrine of unity. Their successors having the same divine Spirit to guide them, always taught the same and always will continue to do so. Since the doctrine of Christ does not change, the church will have the same Spirit and doctrine now, and until the end of time, that it had when first organized. We find in John 10:16, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." It is plain from Christ's language that all who hear His voice shall be gathered into one fold under one Shepherd. There is here no recognition of sects. The meaning of the language is so evident that it leaves no room for doubt as to the unity that must exist in Christ's church.

We have a strong expression of unity in the high-priestly prayer of Jesus Christ: "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. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." John 17:20-23. It should not be strange to any one that such a perfect union is possible, for it is essential to a free intercourse through the workings of grace by the Holy Spirit—it is the soul united to the Deity. Paul says, "By one Spirit are we all baptized into one body," of which "Christ is the head," making a perfect union.

Paul in reference to the salvation of the Gentiles

says, "To make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross." Eph. 2:15. And again he says, "There is one body and one Spirit, even as ye are called in one hope of your calling." The expressions "one fold," "one new man," "one body," "one church," are synonymous, in the singular number, and express plainly that there can be but one visible, undivided church. Strange indeed that these plain teachings are regarded so little, or discarded altogether by almost the entire Protestant Church. Some believe in baptism upon faith, others in infant baptism; some that immersion is the only true mode of baptism; and of these some insist on single, and others on trine immersion; others practice pouring or sprinkling. Some advocate non-resistance, but the great majority do not, and so they differ throughout almost the entire New Testament teaching.

Endless discussions and divisions have resulted from this great diversity of opinion. To accept the doctrine or the popular opinion that the *good* in all these divided churches constitute the true church of Christ, we would have to conclude that it is indeed a divided church. But this view we maintain is unscriptural. These divisions are also of a very serious character; and are carried so far as to oblige the different organizations to build separate houses for worship, and to have separate schools in which to educate the ministry in their respective creeds.

Paul in writing to his Corinthian brethren reproved them on account of the divisions which existed among them, saying, "Ye are 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?" This is precisely the state of things today; for one says, I am of Luther; another, I am of Wesley; and so on throughout. Consequently all are carnal, according to Paul's view, on account of their divided condition; and as all members in these different denominations subscribe to the tenets held by their respective churches, they are all leavened with this spirit of division, which is a great evil, and therefore none who support this view can be good in a gospel sense.

These divisions of the present time are of a more serious character than those were in the Corinthian church, and result from a different cause, for they involve the doctrine of Christ, while theirs merely consisted in a preference of men, and not in diversity of religious views. The adherents of Wesley do not follow him on account of any preference for the man, but on account of the views he promulgated. The same is true of the followers of Luther, Calvin and others. The adherents of Luther can not accept the views of Wesley; neither can the followers of Wesley accept the views promulgated by Luther; both parties fearing if they did they might jeopardize their souls' salvation. If this were not so there could be no satisfactory reason given why they should not unite, as in many ways it would be advantageous, and certainly more consistent. The followers of Luther admit that there are good Christians among the followers of Wesley; and the adherents of Wesley admit there are good Christians among the followers of Luther; and they call one another brethren. So it is throughout all the churches. All this shows these divisions to be inconsistent with sound reason, and decidedly contrary to the teachings of Christ and the apostles.

The question may be raised as to the existence of an invisible church on earth. We may accept that there are many persons in an isolated state throughout the world who have peace with God and are associated with Him through the Spirit; and while such are heirs of the promise, and members of His spiritual body, yet they do not constitute a church, for they are unorganized, and can not observe the ordinances. The church on earth must necessarily be an organized body of true believers. But those members who are considered good Christians scattered among the different churches, are not organized separately from the organized bodies with which they are identified, and as little could they organize into one body, as those bodies could to which they belong. Therefore we must conclude that they do not constitute the church of Christ, for all true and upright Christians have been baptized by one Spirit into one body, which is the visible church.

But they persist in their views probably because the Gospel recognizes only one united, visible church; and in order to comfort themselves with a hope of salvation in their disunited condition, they have formed the idea that the good in the many churches are members of the invisible church, which they hold is a united body. But this would be strange indeed. First we have the many sects entertaining diverse doctrines, disconnected in worship, some pulling down what others build up. Yet popular sentiment would create the united church of Christ out of this disunited body of professors. But we cannot consistently with enlightened reason believe that anything so disunited can still be so united as to be of one soul and one body, as the church must be; and if we believe that His word is truth, and that it will be

the test of our faith, then we can not believe the Lord will accept this disunited body as His church.

It should be quite evident that if all who profess the religion of Christ were of the same mind, spiritually, there could be no divisions. The many divisions of the present time are the result of disagreement in doctrine; and could not exist if all who profess to love Christ had the mind of Christ. There is evidently something wrong when such divisions prevail; and it is strong evidence of the absence of the principle of spiritual life, which is love. Must we not in truth charge these divisions to the author of all division and discord?

The Vine a Representation of Unity—"I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:4, 5. In this parable Christ plainly and unmistakably teaches unity. Every believer is a branch in the Vine, which is Christ, and is a member of His body; and as the branches of the natural vine partake of the nature of the vine, being nourished by it, so also every true believer is by faith united to Christ, having His spirit and life. Since there is similarity between the natural vine and its branches; and as they are used as a figure of Christ and His church, it is conclusive that there is agreement and accord between all who are united to Christ by faith, and who thereby have the divine life. As the branches are nourished by the vine, so the divine life is imparted by Christ to all who are united to Him by faith. Having the spirit and life of Christ, they also have unity; for the kingdom which Christ established for His people consists of peace, joy and righteousness in the Holy Ghost.

It is claimed by many seemingly well disposed persons that the different organizations, called churches, are branches in the true Vine. If this be true, why are they not united? Why are they not joined together in the same judgment? Why are they not teaching the same doctrine? It will not avail to say they differ only in non-essentials. There is a manifest lack of sincerity in this popular and very deceptive theory. To divide on non-essentials, or for any cause, is at variance with the spirit and letter of the Gospel, and their very position and worship contradict such claim. Divisions are evident oppositions to the divine economy, as evinced by the teaching and practice of the apostles; and by the manifestation of the divine Will upon the day of Pentecost. How utterly untenable, therefore, the claim that divisions are justifiable when that which divides does not amount to anything, or is non-essential.

We maintain that a church can not be a united body unless it is kept unspotted. By this we mean that reparation must be made for all misdemeanors on the part of the members, and those who persist in wrongdoing, or who wilfully sin, must be separated from the body. We will present some gospel teaching, on this point:

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Eph. 5:27.

“Now 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 the same judgment.” I Cor. 1:10.

“Endeavoring to keep the unity of the Spirit in the bond of peace.” Eph. 4:3.

“Know ye not that a little leaven leaveneth the whole lump?” I Cor. 5:6.

We must accept these Scriptures and others as proving that no body of worshipers can justly claim to be the church of Christ who do not honestly and diligently strive to maintain a united, unspotted membership. Paul’s instruction to Titus, “A man that is an heretic, after the first and second admonition reject,” supports our position. To retain such would lead to disputations and dissensions.

Matthew 18, Its True Import—To maintain the purity of the church, that it may be a united body, Christ gave us in Matt. 18:15-17 a divine rule, a true exponent of divine love:

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.” This is further enforced by Paul’s teaching in Gal. 6:1, “If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted.”

No church or body of worshipers can maintain their integrity without obeying the commandments, and especially these of Christ and the apostle, for offenses will come, even to the best disposed, and they can not with impunity be neglected. A faithful observance of

these commandments is a profitable and instructive service which tends to strengthen the bonds of love and fellowship, while the neglect of them can not otherwise than tend to a spiritual decline. Our Lord said, "If a man love me he will keep my words."

All the redeemed of the Lord love one another, and therefore do not suffer sin to remain upon any member of the fold. The life-giving principle of love influences them to act in harmony with the command of love, to the extent that if any err, they will tell them of their fault with the view of gaining them. If they fail to gain them by simply calling their attention to the failing, they will continue their labor according to the command. If they fail to gain them by further effort, they will be referred to the judgment of the church; and if they reject the counsel of the church, they will be separated as unfaithful members. This duty devolves upon every member of the church of Christ. The command is based upon love, and is designed for the promotion of peace and harmony. It is plain and specific, and indispensable to the unity of the church. There is divine goodness and wisdom displayed in it. The first step is, "tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother." The motive is love, the object is to gain the brother, to reclaim the erring. No other motive is admissible. It is not because the brother has wounded our feelings, or because he has not treated us brotherly; it is solely to gain him, and restore love and confidence.

But to comply with the conditions of this command is a cross to selfish nature, for its prompting would be to resent the act by punishing him, either by a personal rebuke, or a cool indifference, or by telling our griev-

ance to others. To take this course would place both at a disadvantage for future labor, and make both guilty of trespass. Many learn while on duty here the force of the apostle's words, "The flesh lusteth against the Spirit," and that they must set their minds against its evil promptings, and follow the leadings of the Spirit as defined in our Savior's instructions. The most charitable construction should be placed upon the trespasser's conduct, and every effort made to maintain confidence until the matter is concluded, never losing sight of our Savior's injunction, "Whatsoever ye would that men should do to you, do ye even so unto them."

The apostle John wrote, "By this we know that we love the children of God when we love God and keep his commandments." If we are in possession of this love, and love Him whom we have not seen, then we will also love our brother whom we see, and will have much concern for his spiritual welfare, especially when he is exposed to danger. If natural love prompts us to risk our lives in rescuing a natural brother or sister from death, which is only the death of the body, how much greater should be our concern for a spiritual brother or sister, to whom we are bound by stronger ties than the ties of natural love; for the death to which they are exposed by giving way is nothing less than eternal separation from God, and being cast into outer darkness.

But the success of such labor depends much on the state of mind in which the brother undertakes it. He may by a critical and austere manner succeed in getting the trespasser to acknowledge his fault and seek pardon, but yet not gain him in full confidence and brotherly love. In that case the trespasser's mind may react, upon reflection, and follow its natural bent in a close and selfish criticism of the interview, and thus result in

a wounded feeling that can view the other only as a severe brother. Thus instead of strengthening those tender ties of affection that bind together the hearts of believers, they would be weakened.

But if after the command is fully complied with in the three distinct efforts at reclaiming, "he will not hear the church," nor submit to its counsel, that fact would be sufficient evidence that he had lost the love of God, and consequently had become a spot in the church. The love that moved the church to employ every means within its power to prevent his falling away, will now prompt it to employ the last expedient, that of withdrawing from him that he may be led to reflection, and perchance to repentance.

The Reproof of the Erring—Those who fall from grace, and relapse into a carnal state, become dead members; and their separation from the body of Christ is as essential to the maintenance of the spiritual health of the body, as is the amputation of an incurably diseased member to the preservation of the life of the natural body. If permitted to remain they would be detrimental to the peace and purity of the church; and as a rebuke and correction, they must be separated from it. According to the command they must be held as the Jews held the heathen and publicans, or in other words, be put under the ban. What that implied can be learned from Peter's remark to Cornelius, the Roman centurion: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation." Paul writes, "If any man obey not our word by this epistle, note that man and have no company with him that he may be ashamed." II Thess. 3:14.

The object of banning, aside from keeping the church undefiled and blameless, is to reclaim those who have fallen, as has been stated. The apostle makes this plain in the case of the fornicator whom the Corinthian church retained among them. He commanded them "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." I Cor. 5:5. This evidently was the object of the reproof, and we must conclude that it was the design of Christ that the church should hold him as an heathen man and a publican. Matt. 18:17.

But with those members who are found guilty of committing gross sins, such as fornication, adultery, drunkenness, etc., it is not necessary to labor, according to Matt. 18; for such are spiritually dead, and must be separated from the body. For them to remain would imperil the spiritual well-being of the other members. They might become infected with the virus of their crimes, and endanger even the life of the body. Therefore the church must, as Paul directed the Corinthians, deliver such unto Satan for the destruction of the flesh, and have no company with them, not even to eat, lest they leaven the body, and be not brought to feel their shame.

Many claim this eating does not mean at ordinary meals, but only at the Lord's table. Paul had written to them in a former epistle not to keep company with fornicators; and then in this epistle writes, "Yet not altogether with the fornicators of this world, for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, with such an one, no not to eat." The apostle makes a distinction between

the fornicators of this world, and one that is called a brother. No one, however liberal in his views, would hold that known fornicators, adulterers, etc., should be admitted to the communion table; and even had Paul made no distinction between fornicators, he would have had no need of writing anything about their communing, as after separation they would stand in the same relation to the church as the worldly fornicators, and consequently, it is very plain that he meant eating at ordinary meals; and he would have them do the same as the Jews who refused to eat with heathens and publicans.

To make the matter more comprehensive and impressive, we will group together the parts of those passages bearing upon the avoidance of members placed under the ban: "Let him be unto thee as an heathen man and a publican." Matt. 18:17. "Mark them which cause divisions and offenses, . . . and avoid them." Rom. 16:17. "I have written unto you not to keep company, if any man that is called a brother be a fornicator, . . . with such an one, no not to eat." I Cor. 5:11. "Withdraw yourselves from every brother that walketh disorderly." II Thes. 3:6. "If any man obey not our word by this epistle, note that man and have no company with him." II Thes. 3:14. "A man that is an heretic reject." Tit. 3:10. Here are six quotations: three commands not to keep company, one to avoid, another to withdraw, and the last to reject.

The sentiment expressed in them is practically the same, and proves conclusively that they are applicable only to the united church of Christ. They are also imperative, and require strict obedience, for on this depends the purity, safety and perpetuity of the church.

We are prompted by love to appeal to the convic-

tions of the ministers and members of the different religious organizations, whom we would ask, is not the command of love as given in Matt. 18 binding upon all Christians? Is it not essential to the unity and purity, and hence, the perpetuity of the church? There can most assuredly be but one response. Again, must it not be admitted that under existing conditions this is impracticable? Let those reply who recognize denominationalism as orthodox. The different popular churches profess to be branches of the true vine; and the members of these churches profess to be brethren, though they differ and disagree in many things. We have been told by some of these people that they recognize as brethren the members of denominations other than their own. If they do, they owe a duty to such persons when they err, and that is to tell them their fault; and if they will not hear them, then to proceed according to the command as given by Christ. But it must be apparent to every reflecting mind, that with a divided church, the command can not be obeyed.

And what is still more inconsistent, is the not uncommon occurrence that persons separated from one church are received by another church. This is altogether wrong, even if sectarianism were sanctioned by the Word. The church that expels must be the one to restore again. There the transgressor is under obligation to make reparation for his sins, that confidence may be restored.

The testimony of Christ is, "Whatsoever ye shall bind on earth shall be bound in heaven." Whenever the church, by authority of God's word, excommunicates a member, such action is sanctioned in heaven, and by the church wherever it exists, since it is a united body, professing the same doctrine, under the guidance of the

same Spirit. The idea of a person standing in the relation of an excommunicated member in one branch of the church of Christ, and at the same time standing in full membership in some other branch of it, is preposterous, and conclusively invalidates the theory of sectarianism. To accept such inconsistency would be to virtually ignore the fact of a visible church. It is vain to consider such commands as Matt. 18, so long as we admit of the doctrine of divisions; and it is evident that we must either set aside this command, and much more New Testament teaching, or regard the popular sentiment that tolerates divisions as altogether unscriptural. But as we will all agree that the Lord has not given us anything in vain, not even the least of the commandments, so every child of God will cheerfully accept every scripture injunction however averse to selfish, sinful nature, and will endeavor to prove to the world, not only by a confession of the lips, but also by his life that every precept is not only practical but serviceable to the church, and altogether applicable to the life in the soul, and in perfect harmony with it.

There is no hope for an excommunicated person until he repents and renders full satisfaction to the church for his transgressions and obtains pardon from God, through Jesus Christ. Then he should be restored to membership in the visible body as we have reason to believe he has been in the invisible. Christ said, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The church on earth and the church in heaven must be in harmony; or in other words, the body must be in harmony with the Head.

The Human Body Compared to the Spiritual—In 1 Cor. 12:12, 27, Paul compares the church to our

natural bodies, saying, "For as the body is one, and hath many members; and all the members of that one body, being many, are one body, so also is Christ." "Now ye are the body of Christ and members in particular." Again in Eph. 5:30, "We are members of his body, of his flesh and of his bones."

In the natural body the head is the seat of intelligence and volition. It devises and controls, and the members being in perfect subjection to it, obey and execute its designs. The body has power because the members obey and act in harmony. The comparison between the natural and the spiritual body is a striking one. Christ is the head of the spiritual body, the Church. All the disciples of Christ are members of His spiritual body. He is the head from whence all spiritual intelligence emanates. The members obey Him, being in entire subjection to Him; and as a consequence, harmonize. Members of the natural body sympathize with one another. When one member suffers, all the other members are in sympathy with it. So it will be in the spiritual body or church. We have said the comparison is a strong one. If it is warranted, then we have a ground for the unity of the church that no reasoning can overthrow. The effect of the union with Christ, which is attained through the spiritual baptism, is fittingly expressed by the apostle, Eph. 4:15, 16, "may grow up into him in all things, which is the head even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part, maketh increase of the body unto the edifying of itself in love."

The Temple a Type of the Church—First, we maintain that the natural temple at Jerusalem was a

type of the church of Christ; and secondly, that its service was a type or symbol of the spiritual worship in the kingdom or church of Christ. We offer the following testimony in proof of the first proposition. The natural temple was built of stones prepared by artisans, and each stone was so well adapted and fitted for its particular position in the building, that it was reared without the noise of iron instruments; "There was neither hammer, nor axe, nor any tool of iron heard in the house while it was building." I Kings 6:7. How beautifully and expressively does all this typify the building of the spiritual house, or temple; and how significant and appropriate to our subject is the reference of the prophet and of the apostles to the same: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isaiah 28:16. "Ye are built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:20, 21. "Ye are God's building"; "For ye are the temple of the living God"; "Ye also as lively stones are built up a spiritual house."

As the stones were taken from the earth and so shapen that each one was adapted to its place, and formed a part of the temple, so the sinner is lifted by the workings of grace from his life in the world—from his rough, selfish and sinful nature, and as a living stone is joined in spirit with all those who are wrought by the same rule, who collectively compose the spiritual temple or church of Christ.

On the day of Pentecost the apostles preached with great power; and the word was effectual in bringing conviction to many. They were pricked in their hearts,

and realized their unsaved condition. They repented, forsook sin, believed in the Lord Jesus Christ, received the Holy Spirit and were regenerated. Three thousand persons became of one heart and of one soul. On that occasion, and with these souls, the spiritual temple was established. Soon after the number increased to five thousand. Like the water Ezekiel beheld issuing out from under the threshold of the temple, which at first was ankle deep, then to the knees, to the loins, and finally a water that could not be passed over; so the life-giving spirit, here compared to water, issues from under the threshold of sanctified souls; and as the symbolic water constituted one, united body, so all those who are born again, and led by the Spirit, are united, one and inseparable. If we can maintain the assertion that the literal temple is a figure of the spiritual, then the spiritual, or the antitype, must agree with the type, which leaves no room for division into sects or denominations. Indeed we witness a unity of purpose, as well as of teaching throughout the whole Bible. We now come to the second proposition:

True believers have in the atonement of Christ the substance of all that was foreshadowed by the ceremonial law. The altar, and the victim offered upon it, were types of Christ. Those who brought the offerings usually laid their hands upon the head of the animal to be offered, confessing their sins, when its blood was shed, and the flesh for the sacrifice was burnt upon the altar. But the blood of slain beasts could not take away sin. All this was only the shadow of the true sacrifice. It revealed the guilt and pollution of sin, and typified the means for its removal.

The fall changed man's relations to God, for being defiled by sin, he could have no communion with a holy

God. The curse of God's broken law was declared, and man's sins and iniquities separated him and his God. The confession of sin over the head of the animal, the shedding of blood, the burning of the flesh, the perpetual fire, the ascending smoke, all clearly emphasized man's ruined and lost condition. But while the offerings and sacrifices under the law attested man's fallen state, they also were the herald of hope pointing to "the lamb of God which taketh away the sin of the world." The high priest entering the Holy of Holies once a year was typical of Christ, the true High Priest, who entered the true sanctuary (not made with hands), not with the blood of others, but with His own blood, and forever took away sin. Christ's offering consisted in becoming a sacrifice for sin. He knew no sin; He was holy, harmless and undefiled. He honored the law by perfect obedience. He endured the curse of the broken law by suffering upon the cross the agony of the second death. He expiated our guilt, arose from the dead, and ascended to the Father, at whose right hand He is now seated, and is our merciful High Priest. As Christians, we are priests, "a royal priesthood," and "kings and priests unto God."

The priests under the law, when going into the tabernacle to perform religious service, were required to wash their hands and their feet. The washing of the body, or any part of it, was expressive of moral impurity, and indicated the necessity of being washed in the blood of Christ. The apostle Paul admonishes thus: "And having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:21, 22. The brazen altar fitly represents

Christ dying for sin; and the golden altar near the ark, as intercessor for His people.

In the spiritual temple, Christians constitute "a holy priesthood, offering up spiritual sacrifices, acceptable to God by Jesus Christ." I Pet. 2:5. They worship in spirit and in truth. They present their bodies a living sacrifice. Having been cleansed by the blood of Christ, they, through the Spirit, offer up their body to the Lord; that is, they bring it into subjection, mortifying the sinful passions and propensities. They forsake and crucify all manner of sin through the power of Christ, who washed them in His own blood, and made them kings and priests unto God. By the power of the Spirit, they rule their passions, and come daily and hourly to the fountain opened for sin and uncleanness. Thus we find that the temple in its natural construction, and in its priesthood and ceremonies, is clearly a figure and type of that temple not made with hands, of which Jesus Christ is the corner stone; of that building that shall never wax old nor decay, but shall increase in glory and praise, world without end.

What Constitutes Christian Unity—Since there is a wide difference of sentiment upon the subject under consideration, and since we recognize unity as one of the marks by which the church of Christ may be known, we feel constrained to discuss the subject a little further. We hear reports of union or gospel meetings that were held in different towns and states. The various congregations held union services by having the meeting at a different church each evening of the week, served by the ministers of the churches of the town. The watchword was, "Less denominationalism and more religion." As an evidence of their comfort under those conditions, they refer to the Psalmist: "Behold

how good and how pleasant it is for brethren to dwell together in unity." This appearance of unity leads many well disposed persons to believe that unity is attained. But will such a unity stand the test of reason and revelation? If they are united, why do they keep up their separate organizations? In some small towns there are as many as three churches, whereas one would accommodate all the worshipers.

Not only to those who support sectarianism, but to many non-professors of religion, such divisions as now exist are irreconcilable with reason and Scripture; and those who maintain and defend them are justly chargeable with strengthening the hands of the skeptic and darkening the way for the anxious inquirer after truth. The latter are well aware that all God's works are characterized by unity of principle and harmony in operation, as, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Ps. 19:1-3. Seed-time and harvest, summer and winter, all in their appointed way, demonstrate a principle resulting in harmony. If God's natural creation is characterized by harmony, why should not the new, spiritual kingdom, be found in agreement. Upon reading the sacred pages he meets with precept upon precept, and line upon line, clearly inculcating unity; consequently he concludes that there is an error somewhere, either the churches that hold to and practice such views are not on the true foundation, or the Scriptures are either not true or not applicable to man's fallen state, teaching and requiring that with which he is unable to comply. Thus divisions in Chris-

tianity are not only not helpful, but greatly hinder and perplex troubled, seeking souls.

We will conclude this subject by reaffirming the doctrine that the church of Christ is characterized by unity, and that there is no scriptural authority for divisions; and that those are in error who maintain that scriptural unity exists in the divided state in which professed Christians now are in, and should awaken and arise from their slumber, lest the night of death overtake them and the opportunity for repentance be cut off. If we maintain there is unity where not even the appearance of unity exists, we will be found false witnesses, testifying to that which is not true. To say that the love of God can exist independently of unity of principle and action, would be to ignore one of the fundamental principles of all New Testament teaching, and is even at variance with sound reason, and with what is generally accepted as true in the social relations of life.

There are very few persons professing religion who do not approve of the doctrine of unity, but in most instances they do not comprehend the principle of unity. If all the denominations in their present state were to unite and put away denominational names, there would still be no true, spiritual unity; for to attain unity all must have the Spirit of Christ, and be baptized by one Spirit into one body.

THE PEACEABLE CHURCH AND KINGDOM; ITS NON-RESISTANT CHARACTER

Several quotations from the prophet may introduce this subject very appropriately. "For unto us a child is born, unto us a son is given. His name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, The Prince of Peace." Isaiah 9:6. "They shall beat their swords into plowshares and their spears into pruninghooks." Isaiah 2:4. The life and teaching of our Lord Jesus and of His apostles are in perfect accord with the above prophecies. Jesus taught, "I say unto you, that ye resist not evil." That we may not mistake His meaning, He further explains by saying, "But whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Matt. 5:39, 40. It is obvious that Christ forbade His disciples a privilege which was allowed under the Mosaic law. He quoted the precise text of the law which allowed the liberty of exacting justice. The laws which pertained to the civil polity of the Jews were based upon justice, and were a rule by which the magistracy proceeded in trying offenders. These were not allowances for the gratifying of revenge, but regulations for the magistracy; for it is apparent that the precepts which Moses gave did not authorize private revenge, but strictly forbade the infliction of injury upon any one from hatred, or for the gratification of revenge. Hence it was not necessary for Christ to forbid the infliction of punishment to gratify spite. When Christ taught, "resist not evil," He meant that His followers should not do as the Jews

did. Their privilege and practice was to present their grievances to the magistracy before whom testimony was taken, and the verdict rendered upon the principle of justice.

It is remarkable that a doctrine so plainly taught by Christ and His apostles as that of nonresistance, has received so little attention from the theologians of Christendom. It is a doctrine of great importance to mankind; since, if obeyed, it would end litigation and war, and bring peace to the family and to the nation. Notwithstanding the plain teaching concerning non-resistance, and the demonstration of the principle of passive submission to insult and injury by Christ and His apostles in their lives, there are large numbers of professed Christians who controvert it. If we had no revelation except the New Testament, there would scarcely be the shadow of a ground upon which to base the doctrine of resistance of evil. War and violence are but fruits of the transgression of Adam. Sin enfeebled the moral powers of the soul, hardened the heart, and darkened the understanding. The law of Moses was adapted to man in his unregenerate state. The civil polity of the Jews was in exact adaptation to man's capabilities under the hardness of heart. When the Pharisees interviewed Christ upon the subject of divorce, He taught them plainly that under the New Covenant divorce was not admissible. They fully understood Him, hence their question, "Why did Moses then command to give a writing of divorcement, and to put her away?" Mark His answer: "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." Matt. 19. For the same cause they were granted the privilege of suing at law, and of waging wars, both

offensive and defensive. Those who lived under the first Covenant were not regenerated; the lost love or kingdom was not restored to their hearts; therefore they were not able, neither was it required of them to live in accordance with the divine life which Christ subsequently brought from heaven. During the old dispensation, the "new and living way" was not yet manifested.

The Lord, by the prophet Jeremiah, foretold the change of covenant He purposed making, saying, "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers." Under the former Covenant the Lord's chosen people were allowed to sue at the law, to wage war, to give a bill of divorcement, and to have other carnal liberties. Under the New Covenant all these privileges are denied. This raises the question, as to whether the Almighty changes. Did not the Jews worship the same unchanging God whom we worship? We maintain that they did; and that God does not change; but we must bear in mind that the children of God are under a dispensation of grace, whereas the Jews were under a dispensation of justice. God has not changed, but the believer's relation to Him is changed, because of faith in Christ, and a restoration of the lost love and image to the soul, in consequence of which he is under the law of love, and does not resist evil.

It will be asked, why was it not wrong for the Jews to sue at the law and wage war if it is wrong now for the Lord's people to do so? For the following reason: Christ had not yet come; the lost love was not restored; the Holy Spirit was not given as an abiding, regenerat-

ing principle; and hence man was not born again. The Jews were in possession of an earthly kingdom; their weapons of warfare were carnal, such as the helmet, the breastplate, the shield and the sword. By the sword their kingdom was established, and by the same means it was destroyed. By the sword they led others into captivity, and by the same means they were themselves led into captivity. They fought for their country and for their religion. Their warfare was characterized by a "confused noise and garments rolled in blood," and was attended with wasting and destruction. How marked the contrast between their kingdom and warfare, and that of the believers under the New Covenant. In the kingdom of Christ, *love* is the ruling principle. We have it already in the song of the angels, "On earth peace, good will toward men." Christ, the "Prince of Peace," rules and reigns in the hearts of His people.

His kingdom is not of this world; it is spiritual, unchanging and eternal. It is a peaceable kingdom in which war and litigation have no place. When one of His disciples smote with the sword, Christ commanded Him to put it into the sheath. The disciple was using it in defense of One who was persecuted, but innocent, yet the act was reproved. Thus Christ issued an everlasting protest against the use of the sword by His disciples. The same disciple now, as one of His apostles testifies concerning Christ: "When he was reviled, he reviled not again; when he suffered, he threatened not"; and he also inculcates the duty of following Christ in His example of passive submission to insult and injustice. While the disciples were yet unconverted they asked, "Lord, wilt thou that we command fire to come down from heaven and consume

them even as Elijah did?" Here is "Eye for eye, life for life," the principle which leads to litigation, and which causes war. Christ rebuked them, saying, "Ye know not what manner of spirit ye are of. For the son of man is not come to destroy men's lives, but to save them." Luke 9:54-56.

Professed Christians generally admit that war and violence in defence of religion is wrong, since Christ and the apostles set the example of suffering ignominy and death at the hands of their enemies for the sake of the truth. Christ also taught His disciples that when they were persecuted in one city, they should flee into another; for He sent them forth as sheep in the midst of wolves. As sheep have no means of defense, and their only safety is in flight, so our Savior uses them to represent the defenseless and passive principle of His kingdom. If it is an accepted fact that war in defense of religion is anti-christian, then we inquire by what scriptural authority may Christians contend for an earthly and perishable kingdom? It was not wrong for the Jews to defend their religion with the sword; and if we claim authority for the use of the sword from the fact that the Jews waged wars, then we also have the right to defend our religion with the sword. The fact, however, is that Christ has forbidden His followers the use of the sword as an offensive or defensive weapon. Since it is conceded that it is unchristian to use violence in defense of one's religion, and Christ taught, "If any man will sue thee at the law and take away thy coat, let him have thy cloak also," it would appear that the question is settled. If it is unchristian to defend one's civil rights by process of law, even to the necessary comforts of the body, by what authority,

or method of reasoning, can a Christian engage in the destruction of human life, though it be in defense of an earthly government? The apostle Paul in his epistle commended those who took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance. He also reproved those who were contending with each other about their worldly goods, saying, "Now there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"

The subject of the necessity of worldly government for the protection of the law abiding, and the punishment of transgressors, presents itself for consideration. Civil government undoubtedly is a necessity under existing conditions, and the sword is inseparable from worldly government. The apostle Paul taught, "The powers that be are ordained of God." Again, "For he is the minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The above is a concise, yet lucid exposition of earthly government. Government is a blessing to society; while anarchy is a curse to any people; therefore any form of government is preferable to anarchy. Christ and His apostles taught by precept and by example the duty of passive submission to the "powers that be"; thereby requiring our obedience to all laws not in opposition to the higher law of Him, who is "Prince of the kings of the earth." It is the duty of Christians to "submit themselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil

doers, and for the praise of them that do well." I Pet. 2:13, 14.

We now have reached an important point in considering this subject. It is well known that the beneficent government under which we live was established by the sword attended with many privations and great suffering of its people, together with the sacrifice of thousands of precious lives; and in addition, its perpetuation has cost an untold amount of suffering from exposure, and hardship, and in the loss of life and limb upon the field of battle; together with an almost incalculable outlay of treasure. All of this great sacrifice appears to have been necessary for its establishment and preservation.

We non-resistants share the fruits of all this vast sacrifice without having imperiled life and limb as did its brave defenders. This fact has very much exercised the minds of some persons, and has caused sharp reflections upon us. This does not seem strange to us; nor do we in any way reflect upon those who are thus exercised. It is not possible for such to fully enter into the situation and comprehend the difference in our relations to the government. Yet we do not feel culpable when we are thus censured; nor when we refuse to obey the authorities when they require military service of us. We can not comply, since our Lord and Savior has taught us not to resist evil, and has commanded us to put the sword into the sheath. We appreciate the good government under which we enjoy so many privileges, and highly honor the magistracy, but we can not refuse to obey our Lord. Besides, if all men would accept Christ, and suffer His Spirit to rule them, and live in conformity with His word, all warring would cease. Christians do not cause war, and therefore they are not censurable when they refuse to engage in it.

The Two Kingdoms—We can not reconcile litigation and war with the loving and peaceable doctrine of Christ. We therefore divide mankind into two classes, constituting two kingdoms; the one, a spiritual and heavenly kingdom; the other, a worldly and perishable kingdom. The heavenly kingdom is based upon love, and will never fail. The redeemed of the Lord constitute it. The worldly kingdom is established by the sword, and is based upon justice and equity, and will perish with the sword, according to the language of Christ: "All they that take the sword shall perish with the sword." The citizens of the earthly kingdom are those who have not been adopted into the peaceable kingdom; although many of them are morally honest, and are possessed of noble aspirations, laboring for the greatest natural good to the greatest number of their fellow-citizens.

These two kingdoms do not harmonize. We can not be a citizen of both at the same time. We must either be a citizen of the kingdom of peace, and be separated from the worldly life, or else belong to the worldly kingdom, which, if need be, it becomes our duty to defend. In the present state of the world, it is impossible to conduct a government upon peace principles; therefore the magistracy are constrained to unsheath the sword to instill fear into the minds of unfaithful citizens, and to command respect among the nations of the earth. The rulers and citizens of such a kingdom may be highly honorable, but they can not be Christians while they fill such positions, and discharge the duties therein; or in other words, they "can not serve God and mammon."

The admission that civil government is of God, that those who administer it are ministers of God, that it is

a blessing to society and indispensable to the happiness of mankind in their present condition may seem irreconcilable with the conclusion above reached, that those who administer the laws are not subjects of the Prince of Peace, and hence not citizens of that kingdom in which there is neither war nor violence. By way of explanation, we observe that government is an accommodation to the present condition of mankind. Rulers of nations are ministers of God in the kingdom of this world. Not only the just and humane, but also the wicked and tyrannical rulers are God's ministers in His earthly kingdoms. Nero, emperor of Rome, was a minister of God, notwithstanding his tyranny. Pharaoh was also His minister. "For the scripture saith unto Pharaoh, even for this same purpose, have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Rom. 9:17. Generals, kings and emperors have frequently been God's ministers, fulfilling His designs when they had in view only their own advancement, as we learn from both sacred and profane history. God frequently uses the talented, the heroic and the aggressive in thought and action, as ministers for the accomplishment of His purpose, in bringing about changes and revolutions in government and in society. But frequently they are unconscious ministers. A man may possess talent and bravery, and be very ambitious, seeking his own advancement and honor, yet God may use him as an instrument for the accomplishment of His designs. There have been many notable characters whose actions are recorded in history, who were governed by an exalted principle of patriotism and devotion to their country, that were undoubtedly ministers of

God accomplishing, under the divine guidance, great good to mankind. It should, however, be remembered that the sacrifices of such patriotic and wise generals and rulers tended only to the establishment and maintenance of an earthly and perishable kingdom.

The ministers in Christ's kingdom are conscious ministers, led by His Spirit, and having His mind, they love what He loves, and hate what He hates. He loved faith, purity, humility, unselfishness, and non-worldliness: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." John 18:36. Hence we can conclude that if all men were Christians there would be only one kingdom upon earth, and war would be unknown.

Civil government is one of God's providences dispensed to mankind for their well-being. He cares for all His creatures, and to this end He establishes the "powers that be." Upon this principle, we recognize governments and rulers as above stated, and believe there is consistency in regarding them and their subjects as belonging to the world, and not to the kingdom of Christ.

Love is the underlying principle of Christ's kingdom, and since love is divine and imperishable, those who possess it constitute His church and kingdom. Those who have faith and love, have also power to overcome the world, and to live in peace. Where there is one or two believers, there are the life and the power, and there is the kingdom; the same is true where there are a thousand, for there is the kingdom; and, since no believer resists evil, but practices love to all, there is peace on earth and good will to men among all believers.

Christians Will Not Contend—A certain author after discussing the subject of non-resistance, and after canvassing the life and teaching of the apostles, asks the following questions: "Did they ever slay any human being? or ever threaten to do so? ever make use of any deadly weapon, or serve in the army or navy of any nation, state or chieftain? ever seek or accept any office, legislative, judicial or executive, under the existing government? ever make complaint to the magistrates against any offender, or criminal, in order to procure his punishment? ever commence any prosecution at law to obtain redress of grievances? ever apply to the civil or military powers to protect them by force of arms in imminent danger? or ever counsel others to do any of these acts? Did they ever express by word, or deed, their reliance on political, military, or penal power, for personal protection, or to carry forward the christianization of the world?" The above questions may be further amplified. We might ask, has any Christian in the past done any of the things named? or will any at present, or in time to come, do such things? We answer, no; they did not, and will not repel force by force, not even in defense of righteousness, much less in defense of their worldly, perishable goods, or their own persons.

It is incontrovertible that according to the doctrine of Christ a Christian has not the right to appeal to a court of justice to have his grievances adjusted. By Christ's precept, "I say unto you, resist not evil," His followers are restrained from repelling force by force, or becoming prosecutors at law. What is here forbidden was plainly allowable to those under the law, as heretofore stated. We learn from authentic records that the Christians who lived in the first three centuries

positively refused to serve as soldiers and do military duty. They gave as a reason that Christ forbade the use of the sword to His followers. In the beginning of the fourth century they began to do military service under the emperor Constantine; but at that time the main body of them had apostatized and become more carnal than spiritual, and because of this decline, the true followers of Christ separated from the corrupt church.

Christ's spiritual reign began on the day of Pentecost, when the hearts of those who believed were purified by faith and became possessed of the Holy Ghost. Christ became their Spiritual Prince, and they His subjects, ruled by His Spirit and Word. "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb. 1:8. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people." Daniel 2:44. The principle of the kingdom is an unfailing one, therefore it will survive all other kingdoms. The prophet Isaiah in portraying the character and kingdom of Christ in chapter 9:6, 7, says, "The government shall be upon his shoulder," signifying that He would establish His kingdom by authority and power. He calls Him "the Everlasting Father," because His grace never fails; and "the Prince of Peace," which is in harmony with the refrain of the angelic host, "Glory to God in the highest, and on earth peace, good will toward men," and in accord with what we have endeavored to maintain throughout this treatise. The prophet then adds, "Of the increase of his government and peace there shall be no end"; which testimony is in

harmony with the apostle Paul's incomparable definition of charity in I Cor. 13, "Charity endureth all things; charity never faileth." Christ said to the Samaritan woman, "The water that I shall give him shall be in him a well of water springing up into everlasting life." To Mary and Martha He said, "Whosoever liveth and believeth in me shall never die." By these testimonies we are greatly encouraged to recommend that free salvation to all, and to urge the acceptance of the life and power of Christ.

The Two Kingdoms Contrasted—Worldly government is based upon the principle of justice. The Constitution of the United States in part reads thus: "The congress shall have power to punish offences against the laws of nations; to declare war; grant letters of marque and reprisal; and make rules concerning captures on land and water; to raise and support armies."

The principle is, if necessary to the supremacy of the government, to kill and destroy. This is in agreement with the principle of the civil law of Moses: "And thine eye shall not pity; but life shall go for life." The reason for such severity is given in these words: "So shalt thou put the evil away from among you." "Plead my cause O Lord, with them that strive with me; fight against them that fight against me"; "let them be as chaff before the wind"; "let their way be dark and slippery." Ps. 35. "Thou shalt make no covenant with them, nor show mercy unto them." Deut. 7:2. Under the government of Christ, he that will be chief shall be the servant of all. We also have our Savior's injunction: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and

persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:44, 45. "Forgive us our debts as we forgive our debtors." "Be not overcome of evil, but overcome evil with good." "Let all bitterness, and wrath, and anger be put away." From these Scriptures the difference between Christ's kingdom, or gospel requirements and that of worldly governments becomes very plain. The prophet Isaiah, foretelling Christ's glorious kingdom and government, says, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isa. 60:18. From the above comparison of the two kingdoms, it should be plain to every one that a non-resistant cannot consistently hold office under civil government. The duty of the magistracy, if necessary, is to declare war, to raise and support armies for the suppression of insurrection, and to repel invasion. The office of the church of Christ is to be in harmony with and to proclaim that heavenly message, "On earth peace, good will toward men," and to ever cause it to reverberate by her practice and defense of the Gospel of Peace.

If the Christian can not consistently take an oath of office, how can he assist in placing another person in office? If he can not consistently bear arms, then he can not consistently appeal to the magistracy and seek redress of grievances through the courts of justice. War and litigation are the same in principle. If the former is unchristian, then the latter is also. In either case he enters into a coalition with the principles of force. Persons not comprehending the true gospel principle are very inconsistent when they claim exemp-

tion from military service on the ground of non-resistance, and yet defend their property by appealing to the courts. For example, if a professed non-resistant would institute legal proceedings against a thief, he would by that act declare war against him by authorizing his arrest by the use of force, if necessary. A true Christian understands the principle of nonresistance, for he possesses it in his heart. He loves all mankind, and does not resist violence; but, like his Lord and Master, when he suffers he threatens not.

We are referred to the case of Cornelius, the Roman centurion, who was converted under the preaching of Peter. As it is not recorded that he abandoned his office as commander of soldiers, neither that Peter taught him to do so, this fact is used by some as an argument against the doctrine of non-resistance, but we believe Peter taught him obedience to the commands of Christ; and having received the Spirit of truth, which leads into all truth, Cornelius undoubtedly was led into the obedience of the Gospel. From the nature of the circumstances, we are warranted in assuming that he abandoned the military service, and became a follower of the Prince of Peace.

It is asserted that John the Baptist did not require the soldiers to quit their service, that he only taught them to be just, and to "do violence to no man." It is maintained that they were Roman soldiers, and likely could not have abandoned their calling, as they would thereby have forfeited their lives. We answer, that John was not a teacher under the New Covenant. One part of his mission was to teach reformation of life; and if the soldiers whom John addressed continued loyal to their sovereign, but yet heeded John's counsel, they would at least not be guilty of imposing upon

civilians, or committing assaults upon defenseless citizens, of which they had not always been innocent. It was not John's mission to promulgate the precepts of Christ's kingdom, since that kingdom had not yet come.

Some persons profess to be perplexed about the passage in Luke 22:36: "And he that hath no sword, let him sell his garment and buy one." To any one acquainted with the life and doctrine of Christ, it must be apparent that He did not refer to natural swords to be used by them for their protection, but was intended for an illustration, for when He afterward reproved Peter for using the sword, He clearly demonstrated His disapproval of its use by His disciples. The disciples having two swords, said, "Lord, behold, here are two swords." He replied, "It is enough:" yet two swords could not be enough to arm eleven men. At the command of Christ, the sword was sheathed in His kingdom, but the sword of the world is yet unsheathed; and, consequently, there continue to be wars. Since Christ forbade the use of the sword to His disciples, He could not have intended that they should buy swords for the purpose of resistance; for He nowhere in His word countermanded the import of His order to Peter on that occasion. We maintain that His language is figurative, with a spiritual application; and that it implies that after His removal from them they would be required to suffer persecution, and undergo many trials, and endure much suffering; and that it was all important for them to get ready for the great conflict by becoming willing to sacrifice the garment of self-will, that they might obtain the heavenly armor, and especially the sword of the Spirit, with which they could successfully wage war against the world, the devil, and their own sinful nature.

Christ and the Law—It is asserted that Christ's language as recorded, Matt. 5:17, militates against the doctrine of non-resistance. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." When this Scripture is rightly understood, instead of antagonizing non-resistance, it supports it. The embodiment of the law is love. The moral law has been, and ever will be the standard of duty toward God, and toward our fellow-man. Christ did not come to destroy that law, but to fulfil it by His perfect obedience to it in all its extensive spiritual requirements, in His life, sufferings and death, as the surety for His people. By virtue of Christ's fulfilment of the law, God receives the believing soul, and justifies him; and yet He remains just. No one can come to the Father but by the Son, who fulfilled the law for every believer. The law is the standard of judgment to the sinner. It requires obedience, and declares the curse upon all disobedience. It is inexorable; there is no abatement. There is but one way of escape, and that is by faith in Christ. When the sinner recognizes the just demands of the law, and realizes his unsaved condition, and embraces Christ by faith, as the One who fulfilled the law in his stead, and accepts Him as his righteousness, he is delivered from the curse of the law, and is under grace. The ceremonial law had only the shadow of the good things to come. Christ is the substance of all the shadows, and the reality of all the types. He fulfilled the intent of it, and revealed the blessings typified by it. The militating feature of the text is supposed to be in this: that as the law exacted justice to the extent of life for life, and since Christ did not destroy the law, believers now have the right to exact justice. If we accept such a conclusion, we are

placed under the law, and become debtors to all the commandments contained in it. Every one will see that this claim proves too much. The obvious meaning of the text is that the moral law is the standard of duty; and the essence of it is incorporated in the Gospel. The Christian is in harmony with its requirements; but, through the weakness of the flesh, he is unable to live up to its high standard, hence he accepts the righteousness of Christ as his only hope and salvation.

It is sometimes claimed that when Christ forbade the resistance of evil, He only intended to correct the abuse of the law; such as to gratify spite under pretext of justice. We have answered this objection in the foregoing pages. Another explanation is, Christ intended His followers to be peaceable, and not to resent small offenses that were of a personal nature; but far-reaching injuries may be resented. Thomas Scott's exposition of Matt. 5:38-40 is in part as follows: "The law referred to was a judicial regulation, and the magistrates' rule in deciding causes. The Scribes explained it as if it had authorized private revenge; but Christ declared that the moral law required the reverse of this vindictive spirit. His disciples are not allowed to resist evil, either by violent opposition, or litigious lawsuits. In the present state of human nature there is little need to enumerate exceptions and limitations to such general rules; self-love will suffice and more than suffice. The preservation of life, or liberty, or important property, authorizes, and in many cases requires a man to stand in his defense at the peril of the illegal assailants; but in ordinary cases it is better to give way and yield to insults and injuries, than to repel them by force, or legal process; and it does not accord with the spirit of Christianity to put the life and soul of man in competi-

tion with a sum of money, however great, when there is no reason to fear further violence. In smaller matters, however, the case is quite clear." Thus this learned man continues his explanation of a very plain precept of our Lord. In one sentence he admits that it is dishonorable to the cause of Christ to resent an injury, either by physical force, or by legal process; and in another he maintains that when great interests are at stake, it may become a duty to resist the evil according to the dictates of self-love, which, he says, will suffice, and more than suffice. Scott was a man of great mind, and depth of natural understanding; but his exposition of Christ's self-denying doctrine demonstrates anew the inability of man, through learning and natural wisdom, to comprehend the mysteries of the Gospel and of the new birth.

Another explanation of the precept, "resist not evil," made by those who are not willing to accept it in its plain and weighty import, runs thus: Christ intended that His immediate followers should be peaceable; and this precept was intended especially for them, and for the primitive Christians who lived under tyrannical governments where resistance would have been fruitless, or useless. Such conclusion is absurd. Christ need not teach His disciples that which common sense would teach them. Such exposition ignores the principle underlying the precept. Christ brought the principle of the divine life from heaven, which He by His Spirit impresses upon every christian heart; therefore the doctrine and life of the Christian is the same in every century, and in every country. The life in the soul consists of the love of God, which is unfailing and unchanging; and where this life exists, the repelling of force by force ceases. It is painful to us to reflect upon

the light and trifling manner in which such precepts are treated, even by learned persons.

Christ Purging the Temple—By some persons it is claimed that Christ's action as recorded in John 2:13-16 was at variance with non-resistance. It is written that He made a scourge of small cords, and drove those out who sold oxen, and sheep and doves; and poured out the changers' money, and overthrew the tables, and said unto them that sold doves, "Take these things hence; make not my Father's house an house of merchandise." There is something remarkable about this action of the Lord. It probably occurred at the time of the first passover after He entered upon His public ministry. When we consider what an immense number of sacrifices were required at the passover, (256,500 lambs alone at the time of Cestius) we may conclude that the market was a large one, and the attendance very large. Jesus appeared as a comparative stranger, without human authority, and unarmed, save the weapon of a whip made of small cords. The corruption evidently was great. Covetous traders, shielded by corrupt priests, intruded into the court of the temple and profaned it. When we consider the number of the traders and their rapacity, we can discover abundance of incentive to resistance on their part. They were evidently overawed by His presence, and by the divine energy that attended His words. We have no evidence that He used any physical force in driving them out. His presence and words, with probably uplifted hand, holding the scourge, were possibly attended with such power, that they retreated with their cattle, and in their haste overthrew the tables of the money changers. We recognize a marked similarity between this event and one that occurred, or the circumstance that attended at

the time of the apprehension of our Savior. He asked the soldiers, "Whom seek ye?" They answered Him, "Jesus of Nazareth." He replied, "I am he." His word was attended with such power that they fell back like dead men.

The energy and power displayed by our Lord in purifying the temple is a figure of the cleansing of our hearts through the power of the Spirit. The literal temple was defiled by becoming a house of merchandise; so our hearts are defiled by sin and uncleanness.

Paul's Acts No Warrant for Self-defense—The apostle never used the law for redress of grievances. The cases cited by those who defend resistance to evil occurred when he was a prisoner in charge of the magistracy. The first instance mentioned is when he with Silas was cruelly beaten by order of the authorities, and then thrown into prison. The next morning the magistrate sent word to the prison to let Paul and Silas go; but Paul was unwilling to be released in that way. As they were condemned without lawful authority, he was not willing to be sent away privily. All he asked was an honorable discharge; there was no resistance on their part. No force was employed, and they simply asked what was due them; and it remained with the magistrate to respect the request, or to refuse it.

The next instance was when the Jews at the temple had raised a mob and were beating Paul to kill him. The chief captain came and took him out of their hands, but the Jews clamored for his life. When Paul attempted a verbal defense, they were wrought up to a frenzied state of feeling, and exclaimed, "Away with such a fellow from the earth, for it is not fit that he should live." Under these extraordinary circumstances

the captain commanded him to be bound with two chains, and then that he should be carried into the castle, that he might be examined by scourging, to learn what his crime was. Paul being a free-born, Roman citizen, and knowing his privilege, simply asked the officer for his authority for beating a Roman citizen uncondemned. All Roman citizens were entitled to a fair trial; and Paul knowing this, used his privilege. This act of the apostle involves no resistance. Resistance implies the repelling of force by force, either by physical strength, or by an appeal to the magistracy for the punishment of those who injure us.

In the 23rd chapter of Acts, we read that Paul had a partial hearing before the chief priests and their counsel. At this time more than forty Jews had "bound themselves under a curse" that they would kill him. Paul's nephew learning of this told him. He then asked to have his nephew taken to the captain; and when the captain learned of the conspiracy to kill Paul, he hastily sent him away to Caesarea, where Felix the Governor abode. As an escort he sent four hundred and seventy men. It is to be borne in mind that Paul did not ask for such protection. He simply wished the captain, as an officer of the law, whose prisoner he was, to know the facts. Historians say that the journey was over a road infested with robbers, hence the large escort. In the 25th chapter of Acts, we learn that after Paul had been a long time a prisoner, uncondemned, Festus became governor, and the Jews besieged his court. They brought their orator with them to implead Paul. Festus, wishing to favor the Jews, asked Paul whether he would go to Jerusalem to be judged there of those things whereof the Jews accused him. Paul upon this occasion simply used his privilege by

appealing to Caesar. He knew full well that he would not be dealt with justly at Jerusalem, as they were thirsting for his blood there; therefore he appealed to the Roman authorities to judge him. If found worthy of death under the law, he was willing to die; but conscious of his innocence, and that the Jews had no cause against him, he was unwilling voluntarily to put himself into their power. In all this there was no appeal for satisfaction against his enemies. There was no violence practiced, nor recommended, and no retaliatory spirit manifested. Paul was a prisoner, and he could not flee from his persecutors. If he had been free, he would have done so, as on other occasions; but now being deprived of that liberty, he simply practised the wisdom of the serpent, and manifested the harmlessness of the dove.

We have previously in this treatise demonstrated by scriptural authority, that the temple built by Solomon was a figure of the church of Christ, and of its unity and peaceable character. Solomon's father was not qualified to build the temple because he was a "man of war." Solomon had a peaceable reign, that is, he did not wage wars. He was in that particular a type of the spiritual Solomon, Jesus Christ, who built the spiritual house, or church. The circumstance of David's disqualification for building the temple is very significant; the more so when we consider his great zeal in the worship of the God of Israel, and his being the "Sweet Psalmist of Israel"; but the type must be true to the anti-type. His zeal and integrity could not eliminate his disqualification. The material temple was only a type of the spiritual, yet a man of war could not build it because it was designed to foreshadow Christ's peaceable kingdom.

Isaiah Prefigures the Way—The prophet Isaiah, in his majestic eloquence, often brought forth strong and most significant figures in his foreshadowing of the character of the kingdom of Christ. We quote the eighth and ninth verses of the thirty-fifth chapter. "And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there." We consider this a strong and appropriate text in confirmation of the doctrine we are advocating. The prophet foretold Christ's triumph over death and hell, and the opening of the way which leads to heaven; and also, under the figure of the lion and the ravenous beast, typified the nature of man, and that he can not travel upon that way while he is animated by, or while he is under the power of the destructive principle of retaliation. In the vegetable kingdom the bramble, the brier, and the thistle are representative of the carnal and unconverted state of man, and of his fighting nature; while the fig tree, the olive, the vine and the lily are representative of the loving and peaceable principle of the christian life. In the animal kingdom, the lion, the wolf, the tiger and the bear are representative of the fierce, destructive and crafty principle of human nature while the sheep, the lamb, and the dove beautifully typify the peaceable and non-resistant principle of the redeemed of the Lord.

It is claimed by many persons that non-resistants set their mark too high; and that the peace doctrine is

impracticable in the present state of the world. They maintain that the time will come when righteousness will cover the earth as the waters cover the sea; when destruction and violence shall cease, and then the peace doctrine will be practised. We would inquire, under what influence and power is the Christian now? Is he not a son of God, and led by the Spirit of God? Is he not in harmony with the heavenly economy, which is "to love God supremely, and thy neighbour as thyself"? Are not all the true worshipers of God under one economy? We maintain that all the spiritual worshipers in all worlds are under one and the same law. Granting that there will be a millennium as claimed, will not the worshipers then be under the same guidance, and have the same divine law, as those now living? And do those now living not live the same life that those during the millennium will? Again, if there will be such a time upon earth as millenarians look for, there will be no need of such command as "resist not evil"; for there will be no evil there. "If a man smite thee on thy right cheek, turn to him the other also." What use of such commands when there will be none who smite? Non-resistance is consistent since it is based upon love, and is an expression of the divine economy. The divine life is the same upon earth as it is in heaven, with this difference: here it is contained in an earthen vessel, and the expression of it is weaker than with the angels. But the principle of life is the same. Since it produces peace and unity among the angels, it of necessity will bring peace and fellowship on earth among those who are in possession of it.

THE PEACEABLE KINGDOM CONTINUED:
CHRISTIANS TAKE NO PART IN
CIVIL GOVERNMENT

The preceding chapter on the "Peaceable Kingdom" fully proves the correctness of our views, that Christians are not a part of the government. If what is there presented establishes the fact that Christ's kingdom is a peaceable kingdom, and separate from the kingdoms of this world, then it necessarily must follow that the subjects of His kingdom can not be an active part of the worldly kingdoms. But to show more fully the ground for our views, and for standing aloof, not only from participation in worldly interests, but even from the spirit of the worldly life, we will discuss the subject more specifically.

Many able efforts have been made to refute our views upon this subject; that such should be the case is not to be wondered at, since the principle underlying the doctrine of non-resistance and non-participation in civil government is but imperfectly understood even by many who defend, and in part practice this doctrine. These look upon the teaching in the New Testament as being imperative, but fail to recognize that to be zealous and strenuous in adhering to a command without possessing the principle underlying it is but legalism, and begets inconsistency. This fault our Savior severely rebuked in the Jews who taught the letter of the Law, losing sight of the spirituality of it. Paul says, "They have a zeal of God, but not according to knowledge."

The one great difficulty in teaching upon this subject has ever been to get persons to distinguish between Law and Gospel—between the two Covenants—and to separate the kingdom of this world from the kingdom

of Christ. They find that with God's chosen people, Israel, those that administered the government, shared the same promises as did those who ministered in the sanctuary. They read how the great and good man and prophet Samuel "hewed King Agag in pieces before the Lord"; and how King David, of such high favor with God, and the "sweet Psalmist of Israel," punished his enemies and the disobedient ones of his own kingdom; and how the Lord commanded wars offensive as well as defensive, in the interests of their religion, as well as for their country. In the New Testament they perceive that all this is not only discountenanced, but strictly forbidden to the Christian. In it they learn that he is called to peace; and instead of destroying his enemies, he is to "love them," "pray for them," "do them good," "return good for evil," "overcome evil with good." This to many seems contradictory, and gives skeptics a pretext for rejecting the Bible altogether. Many reason thus: under the law God commanded His people to fight; and as the whole Bible declares God immutable, therefore if war was right then, it must be right now.

A certain one has written, "That God is immutable His word abundantly testifies. This is manifested in His wisdom, His power and His love. It has also been witnessed in His purpose through all the ages to subvert the powers of darkness and of misery; and to establish His own kingdom—the kingdom of His dear Son—and in it secure the salvation of all who become willing to obey. His immutability has been shown in His love, which has known no abatement; for He has followed fallen, sinful man from Eden down through all the avenues of vice and ungodliness to his restoration in

Christ. If, in order to effect this great work, He, in His wisdom and goodness, has seen fit to make changes in His Covenant to accommodate man's changed relation, can any one with propriety charge this as inconsistent, or as an evidence of His being mutable?"

Man under the Law was under a covenant of works and of justice, while under the Gospel he is under a covenant of grace and love. The reason for this diversity in the covenants is very plain. Through the transgression, man lost the kingdom of heaven; through the redemption, it was restored again. It was not possible that in the absence of the principle of that kingdom that man could resist and overcome the powers of darkness, as under the Gospel, neither was it required of him. But that principle, restored through Christ to His disciples, gives them power to do so, and it is required of them.

Man in Eden had but one law, that of love and obedience; under the Gospel he finds all its precepts based upon the same. Man redeemed is restored to his primitive state in Eden; but in his sinful body bears the marks of the fruits of the transgression. Though God impressed His law upon the heart of man, and for his enlightenment gave the embodiment of that law upon two tables of stone, written with His own hand, yet notwithstanding the great and glorious redemption wrought by His Son, the unbelieving portion of mankind remain unchanged in their relation to each other and to their God. Since these remain under the civil Law of Moses as they ever were, they have no interest in the Gospel until they become willing to obey it. Its commands, precepts and teachings are alone for those who accept and practice them. The Gospel is for the church, and the Law is for the world. If we leave the

government to the world under the Law which God gave them, and separate the church from the world and its government, the solution of the matter is simple and easy.

The apostle Paul says, "The powers that be are ordained of God"; and His providence is over them. But the kingdom of Christ and the kingdom of the world are two distinct kingdoms. The laws for one will not serve for the other. Neither does God in His wisdom give the subjects of the one duties in the other. This is evident from our Savior's remark to Pilate: "My kingdom is not of this world." If His kingdom is not of this world, His children are not a part of the world, and seek no gratification in the spirit and life of the world. The kingdom of Christ is a spiritual kingdom, and has for its subjects spiritual worshipers. All outside of it compose the kingdoms of the world. Every soul belongs to one of the two, but can not belong to both at the same time.

The Christian Not a Qualified Citizen—We are told that we are born citizens of our nation. This is true, but when we receive the new birth, according to the teaching of our Savior to Nicodemus, we are translated in spirit from the kingdom of the world into the kingdom of Christ, whose authority supersedes every other kingdom. This evidently is what Christ had reference to when He said, "I have chosen you out of the world," "Ye are not of the world, even as I am not of the world." And how could He choose them out of the world if His kingdom was subject to the kingdom of the world.

When a subject of one nation becomes a naturalized subject of another nation, he loses his citizenship in his native country, and it loses jurisdiction over him; and

so we claim it is with the Christian. When he espouses the cause of Christ, and enters His kingdom, he vows fidelity, and recognizes no authority as equal to that of his Lord. His relation to his government is that of a stranger or pilgrim; and he is disqualified to discharge the duties of a citizen under it by reason of a responsibility he is under to obey the higher power. He lives and holds his possessions only by the tolerance of the "powers that be." He recognizes the authority of his legal government over his body as well as over his possessions, and submits to its demands so long as they do not conflict with the requirements of the Gospel. Paul in Romans 13:1 writes, "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God." Again in Titus 3:1, 2 he writes, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." In these instructions, the apostle plainly defines the duties and obligations of the magistracy, and the duties and relations of believers under the rulers. The apostle knew that insurrections were common in many of the Roman provinces, and that the Jews were always restive and seditious under the Gentile dominion, and the Christians were in danger of imbibing that spirit, hence he plainly teaches that the Christian can in no way be in sympathy with opposition to the supreme rulers, or their magistracy. They are required to render strict obedience to civil law; not only from fear of its penalty for its violation, but to maintain a clear conscience.

Some say that Paul in these instructions makes Christians subject to the demands of the powers, even

that of military service. The apostle teaches passive subjection and obedience to civil regulation in every worldly power under the dominion of which the lot of believers has been cast; and not active obedience to any military or unchristian demand. They are to be subject unto, not subjects of the powers. They are to do good for the praise of, and not evil for the punishment of the magistracy; and even if unjust laws were enforced against them, or however just a cause for resistance, or how great ability to resist, they still must not resist, but submit and bear. If military service, or any civil duty that conflicts with gospel teaching is demanded, they can not comply, but should be willing to submit to the penalty, whether a fine, imprisonment or death.

John testifies that "all things were made by Him, and without Him was not anything made that was made"; and He is named "Lord of lords," and "King of kings." Paul says, "Do ye not know that the saints shall judge the world?" Why then should one suppose that the kingdom of Christ, or the subjects of His kingdom, should be subservient to the worldly powers contrary to divine law? There is no intimation of it in Gospel teaching. When the worldly powers demand of the Christian what the word and spirit of the Gospel forbid, they simply ignore Christ's kingdom and authority; and when those professing to be of His kingdom assume duties and relations in the kingdom of the world, they prove that they choose rather to serve man than God.

The apostle further teaches, "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." The Christian must ever recognize that the kingdoms of the world have power by the rights of

public domain over the things of the world, and when they demand any portion of their goods in his possession it is his duty to give it, asking no questions as to what use it is to be applied, because for that part he is not responsible.

Some professing the defenseless doctrine object to paying taxes levied for war purposes, and fines imposed for noncompliance with unchristian demands, and to paying a commutation fee sometimes charged by the government in lieu of personal service. We recognize no difference in taxes, fines, or commutation fees, as they are all for the support of the government, and institutions under it, for all civil as well as military power is derived from the sword. For this reason we recognize no difference between military and civil law, nor between the offices and officers of either. We recognize no difference between serving as a soldier in the field, or serving as a civil officer; for they are all God's ministers to execute wrath upon him that doeth evil, or to attend upon the many duties in the administration of the government.

Why Christians Do Not Vote—It is insisted by many that every citizen owes it to himself, his fellow-man and to his country to help enact and enforce just laws. This is true of all who belong to the kingdoms of the world; but the Christian, if true to name, is no part of the body politic. We have already shown that the two kingdoms are distinct, and that no one can belong to both at the same time. The relation of the Christian to his government is that of an alien. He is not vested with any power, so has none to delegate to another. As he is disqualified to enact or enforce laws, so he can not empower another to do so.

When men cast their ballots at the public elections they serve the world, and by that act virtually make themselves a part of the government, and are responsible citizens. This is quite evident, for every voter delegates his share of power to those elected; and as there is vested in these by the constitution and laws of the country full legislative or executive power as their office may be, they would be recreant to their trusts if they did not act accordingly. Then there is a mutual understanding between those who vote and those elected, that these will protect and defend their interests, and the other will support them in it. For these to neglect to exercise their authority to the best interests of the other would not be any worse than for the other to refuse to give them their full support.

From this it is quite evident that the man that votes is as active an agent, or at least as responsible, as the man that fills the office; and that it would be no less a violation of Gospel principles for a Christian to cast his ballot for an officer under the government than to be an officer himself.

The President of the United States is by virtue of the power vested in him by the Constitution, the commander-in-chief of the army and navy. Now is it not plain to all that those who vote for him place him in power, and also put the sword into his hand? And is it not as distinctly understood that they will constitute that army if necessary, as that he will command it? Would they not be culpable if from conscientious scruples, or from any other cause they would refuse to do so? Upon the same ground we maintain that those who profess to be conscientious in bearing arms, but who vote, petition the authorities to secure the enactment of laws, or the granting of privileges in their favor, or who

use the power of the law forcibly to protect their rights or property, or appeal to that source for justice, and then in time of national peril refuse to help defend the government, are neither faithful to the kingdom of Christ, nor to the kingdom of the world. Need we wonder then that the doctrine of non-resistance, and those who profess it, should be looked upon with suspicion, when as is well known it frequently happened during the time of war, when the government was forced to replenish its armies by drafting men into the service, that many who voted, and some who took liberties in one or more of the things named, then in time of necessity refused to help defend the government. Evidently such do not fully comprehend the principles of non-resistance, or are too eager to reap the temporal advantages that such practices afford. Such should stop to reflect and ask themselves whether our government, or any other, would permit a colony of people to occupy a portion of its domain, and elect and send representatives to the national legislature, and there share with the rest of the nation the advantages of its legislation and protection, and not require of them their full share of military support? The principle is the same whether such dwell in a colony, or are dispersed throughout the nation.

Why Christians Can Not Serve as Jurors—If what has hitherto been presented proves that the Christian is not a qualified citizen, and consequently can not vote, nor help enact and execute laws, it will follow that he can not adjudge the penalty of the law, nor dispense justice. But we should look to the example of Christ for further light on this subject. He said, "I judge no man"; "I came not to judge the world, but to save it." Though He is the judge of all the earth, He has

reserved this until the final judgment, when He will judge both the "quick and the dead." In all His teachings and examples, and those of His apostles, there is not a single instance where any duty of the magistracy, or any principle comprised in that duty, either expressed or implied, is involved in the expressed and defined duties of the believer. Christ left the world where He found it, under the civil law of Moses, with its appointment of civil and military authority vested in those whom Paul terms "God's ministers attending continually upon this very matter."

When one requested our Savior to speak to his brother to divide the inheritance with him, He replied, "Who hath made me a judge or divider over you?" Here He testified that He was not sent to dispense justice; nor has He at any time delegated any power or liberty to His disciples, which He Himself did not exercise. But it would seem that the Jews were impressed that His acts of mercy and disposition to pardon exposed Him to the accusation of standing against the civil law of Moses. So to tempt Him, they brought before Him, in their envy and malice, a woman taken in adultery. After they had made their accusations, and had reminded Him of what Moses had commanded, they demanded, "But what sayest thou?" He answered, "He that is without sin among you, let him first cast a stone at her." This was righteous judgment, as when He said, "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." Luke 6:42. But there remained none of the accusers who were qualified by this judgment to cast a stone. He concluded with a sentence of mercy: "Neither do I condemn thee; go and sin no more." Where the law condemned to death, He

exercised mercy, as He has promised He always will, where there is true penitence, and an honest purpose of heart leading to a reformation of life, as we hope there was in this instance. In all this His disciples are taught to follow His example.

Thus Christ verified by His example that He "came not to judge"—not to adjudge the penalty of the transgression of the law—"but to save"; that is, to manifest His love by deeds of mercy, that men might be led to repentance. We have in this case a clear distinction between the civil law, which can exercise no mercy, however penitent the accused, or how promising the reformation of life, and the Gospel, which is all pardon to the penitent. We have found that love and mercy beamed forth from Jesus toward all men in this life, and not justice and judgment. His words are, "I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Jno. 12:47, 48. This will be Christ's judgment, in which the apostle says the saints shall participate. But while upon earth He judged not men, in those things over which the civil law had jurisdiction; neither did He adjust either personal or national disputes or interests; so His disciples, walking in His steps, under the guidance of His Spirit, will surely follow His example. They recognize that His kingdom is a spiritual kingdom, and that they are "made kings and priests unto God" to judge of spiritual things in that kingdom, but not of carnal things in the kingdoms of men.

Inconsistency of War—To us it seems a marvelous thing that, in our advanced stage of civilization and of extensive Biblical research, there should be an occasion

to write and teach against the inconsistency of Christians having part in war, since Christ died to redeem us from that power and principle that begets war. The inconsistency and inhumanity of it among civilized people has no doubt been well established; but our purpose is to consider it only so far as it concerns the church; and to direct attention to the unchristian views and practices of popular Christianity concerning it. All lovers of "peace and good will" would welcome the day when peace and righteousness shall prevail over strife and war; but we may be assured that so long as it is an accepted tenet of popular Christianity that a man may be a politician, a ruler, a soldier or even a conqueror, and yet be a Christian, and so long as their ministers teach from their pulpits that men ought to fight for their country and their homes, and even administer the sacrament to them before the battle, war will not cease to be an art, nor national quarrels be settled by arbitration.

The prophet Isaiah in speaking of the peaceable kingdom of Christ says, "They shall beat their swords into ploughshares, and their spears into pruninghooks"; and James says, "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits"; but witness the fruits of the popular teaching. There can be no war between christian nations without the members of the same churches being arrayed against each other; nor will this ever be different until professed Christianity gets back upon its true foundation.

The Christian is taught to "put on the Lord Jesus Christ," and to "walk in his commandments"; and Paul taught, "Follow peace with all men, and holiness, without which no man shall see the Lord." But nothing is more common, nor more generally commended than for

the preachers and priests of both sides in a war to vie with each other in invoking the blessings of heaven on their respective armies; and their pulpits resound with applause for the brave and the true. Who upon reflection can fail to see in this a mere trifling with God and with prayer? Then again many seem to be distressed by the thought that spiritual darkness hangs as a pall over so many heathen lands, and that the heathen are perishing without the comfort of gospel light. But how frequently does it occur that missionaries of two countries at war with each other profess to jointly promulgate the peaceable kingdom of Christ among these poor heathen, to offer them the doctrine of universal peace, while at home in their own native lands, their fellow-believers are in deadly conflict.

Some of the so-called Christians who are combative admit that it is wrong to fight in an unjust cause; but who is to decide as to the justice of a cause? Men of the finest intellect, with all the advantages of information upon a subject, and after the most careful consideration, have reached opposite conclusions. Such will ever be the case. But Paul makes no distinction as to the cause being just or unjust. He says, "They that resist shall receive to themselves damnation."

At the time of the Revolutionary War, popular sentiment made it a virtue to resist the government of Great Britain, which was then the power to which the colonies were to be subject according to Rom. 13. But nearly every pulpit in the land resounded with calls to arms to overthrow that power. To establish the consistency of their conduct, they certainly could not have used Paul's teaching in Rom. 13.

In the days of Martin Luther the peasantry in Elector Frederick's province revolted against the op-

pressive measures of their government. Luther pleaded with them and showed plainly the inconsistency of their actions, asserting positively that the Christian must not resist, but bear. They did not obey, and were miserably punished. But wherein is the consistency? Luther taught that the Christian could not resist; but his followers urged the colonies to resist as a duty. Thus we find that at one time popular religion denies a privilege, and at another time asserts it.

We hear it said that the christian nations are the greatest warriors; and that the best Christians make the best soldiers. This may be so according to the popular acceptation of these terms; but if christian nations were nations of Christians, this would not be so. But if simply accepting Christ as the Messiah, and so much of His Gospel as is convenient, and organizing into church order under sectarian rule is sufficient to entitle a people or nation to be termed Christian, then those assertions may be accepted by those who consent to them. This class no doubt has no trouble to believe that the officer who prays most will fight the best. And no wonder that a popular preacher could speak in praise of Cromwell, who it is said had his men sing a doxology, and while they sang they marched, and as they marched they fought, and as they fought they gained the victory.

Popular Christianity has great faith in the warrior who prays much; and it has for his deeds only words of praise which it hangs as laurels upon his brow. It seems to delight in immortalizing the memory of such; but seems to forget that the avowed infidel is deserving of as much honor for the same service in the same cause as the other. His efforts are as unselfish, his devotions

as marked, and his services as beneficial. But we must not forget that they are both God's ministers, but only ministers under the world-power, and stand upon one common plane, and that their reward is in their work, without any promise in the kingdom of Christ. And however morally good and of exalted character, no part of their work bears any comparison with the loving and forgiving spirit that must ever characterize the soldier of the cross. The work of the one is to waste and destroy, even the lives of helpless and often innocent men, while the other is to love and to save.

But some assert that they can engage in litigation, or go to war without hating those who oppose them, and think they can even love them; but it would be hard to convince a man that you love him when you are thrusting at him with a sword or bayonet. At least you could not convince him that you were "walking in love," as the apostle teaches. Even if some could fight and kill and not be angry, that still does not prove that for Christians to do so is right.

The Bible is consistent in every part, and no doctrine or practice that is inconsistent can be supported by it. It is in vain that we turn to the privileges granted under the Old Covenant as an apology for our liberal views and unchristian practices. This would, as Paul says, make us "debtors to do the whole law." But let us not question the ways of the Almighty. What He does, and what He commands His people to do is always right. His dealings and covenants with Israel were no doubt given in wisdom, and well suited to their condition; but our lot is cast in the Gospel Era, and ours is the kingdom of Christ. When He commands His disciples to love their enemies, pray for them, return good for evil, to sheathe the sword, He demonstrates

the nature of His kingdom and delineates the character of those who constitute that kingdom. The striking contrast between the commands and the service in the two Covenants, only go to prove them distinct. And let us not forget that as Christ instituted the New He annulled the Old. Paul says, "For there is verily a disannulling of the commandment going before." "For the law made nothing perfect, but the bringing in of a better hope did." "For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7.

Christ established the New Covenant by His life, doctrine, death and resurrection. When He said, "It hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil," He established a new commandment, and revoked all "commandments going before" that conflicted. Paul says, "He taketh away the first, that he may establish the second: by the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:9, 10. All those who will not accept and obey the Gospel upon this principle, but insist upon the license of the Old Covenant, themselves show their preference for that which is "made after the law of a carnal commandment," and reject that "made after the power of an endless life."

If any would know the extent of the spiritual requirements of the Moral Law as delivered to Moses from Sinai, let him study it in the life, doctrine, suffering and death of Christ; for in these we have the best commentary of the law. And only those who honor that life by obedience to the Gospel can enjoy a blessing in its fulfilment, and a hope of the gospel promises.

Gibbon, in his *Decline and Fall of the Roman Empire* (p. 255 Milman's edition) says, "The humble Christians were sent into the world as sheep among wolves; and since they were not permitted to employ force, even in defense of their religion, they would be still more criminal if they attempted to shed the blood of their fellow-creatures in disputing the vain privileges, or the sordid possessions of this transitory life. Faithful to the doctrine of the apostle, who in the reign of Nero, had preached the duty of unconditional submission, the Christians of the first three centuries preserved their consciences pure and innocent of the guilt of secret conspiracies or open rebellion." Gibbon was more consistent than many who claim to be the ambassadors of Christ. He saw that to use the sword in the interests of this world's goods, when prohibited its use in defense of religion, would be to lower the Gospel to an equality with the law. Tertullian, about a century after the apostles, wrote, "Among others the emperors would have believed in Christ had the world not needed their services, and, therefore, they could not become Christians, because they served the world and carried on war."

From the time of Constantine the interests of the Roman church and that of the worldly powers became closely allied, and the Reformation did not change this relation in this particular. Through all these centuries popular religion and the world-power have gone hand in hand; and popular churches have not hesitated to fill every office and position in the government; and it would be hard to decide which wields the more influence over the other; or whether popular religion is a more potent agency in framing popular opinion, than popular sentiment in influencing popular religion.

The character of the warfare the Christian is to wage may be known by the kind of weapons assigned him. Paul says, "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God." II Cor. 10:4, 5. He also names some of the weapons, and tells how the believer is to be equipped with them: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:14-17. The character of the warrior must correspond with the character of the weapons; so Paul says, "If any man have not the Spirit of Christ, he is none of his." And Peter defines His walk: "Christ also suffered for us, leaving us an example, that we should follow his steps." Whether we call His life or His precepts, His steps, it is all one, as He exemplified the Gospel in His life.

Christians have no warrant in the New Testament either in the letter or the spirit to pray for the success of the army or navy of the government under which they live. Neither can they know what to pray, for they know not the purpose of the Lord in these things. Of all this God in His wisdom has spared His children the perplexity. If in His providences, during times of peril, they escape suffering, they are moved by grateful hearts to recognize it as an evidence of mercy; but if brought under losses, privations and suffering, they

accept it as by divine permission, and that the Lord has a purpose in it. They strive to be resigned, and bear it in a christian spirit. As their lives as well as their possessions are in the hands of the Lord, and as they have no promise in these above that of the world, and as the Lord has many ways in His wisdom to take them again, it becomes them to maintain a patient submission in all things. The great and the small events of the world, and "the powers that be" are in His hands, and He controls them according to His divine pleasure; and any interest His children may take in them, or effort they may make to control them, can have effect only upon themselves, and that to the detriment of the spiritual life. This knowledge and experience induces an exercise of mind which will bring the peaceable fruits of righteousness, compared with which bodily suffering and the deprivation of worldly possessions and comforts are not worthy of mention.

What God has promised to protect, and against which the gates of hell and all worldly power shall not prevail, is the work which He has wrought in the soul by the power of the "incorruptible seed of the word of God." The upright possessor of this great treasure is always willing to sacrifice every earthly consideration rather than lose it, or bring dishonor upon his Lord by any violation of gospel principles.

It may be charged that all Christians are not lamb-like, and in their lives do not reflect the teaching of the Scriptures that bear that tenor. Few possess this disposition in their unconverted state, and some may never so fully overcome their depraved nature as to shine as bright lights; yet if they have the unction of the Holy Spirit, they will not willfully do wrong, but strive to walk uprightly, and through the Spirit strive to mortify

the deeds of the body, and humbly confess their faults, and render satisfaction for any misconduct.

The church is called the bride of the "Lamb of God," and to be such she must be true and loyal in faith and doctrine. If any of her members willfully transgress, unless they heartily repent, and make satisfactory reparation for their sins, they by their actions sever the tie of christian fellowship, and are no longer a part of the body.

We can not believe that it is only a matter of opinion whether Christ taught a peaceable and defenseless doctrine or not, or whether His followers must practice it or not. Neither have they the privilege to vote and fill civil offices according as their convictions may allow or restrict. A fundamental principle of the divine life in the soul is involved here, and the propriety or impropriety of such liberties is not determined by the wisdom of man as acquired in theological seminaries, but by a renewed and spiritually enlightened mind working in harmony with the plain import of the Scriptures.

The Christian and the Moralist—If any should make the discovery that the Gospel requires its subjects to be patient of injuries, non-worldly in their lives, and self-denying in all things of doubtful propriety; and would succeed in practicing these requirements in what is termed a moral life, but void of the Spirit, they would only succeed in making a law of the Gospel, while yet outside of its promises. The presence of the Spirit is proved by compliance with all Gospel principles though in imperfection. Hence the difference between a truly enlightened and upright soul with a stumbling walk, whose life may often be a reproach to his profession, and the unenlightened, or spiritually blind moralist

whose walk may be blameless, and whose life may be full of acts of benevolence. The one finds no comfort in his life, but grief and chagrin because of his failings, and may often be distressed with doubts and fears as to his final victory, while the other has his reward in the life of self, built up and bolstered by self-complacency and the confidence of those not more enlightened than himself.

In short, to be a Christian is to have the life principle—the Christ-life—begotten in the soul through the efficacy of the Holy Spirit; and though this treasure is contained in a vessel of little honor—a hard nature—the offering is acceptable, and the fire upon the altar of the heart, kindled and nourished by God Himself, may be burning, though its light may be measurably hidden because of a lack of those qualifications which ennoble and exalt man's character. If this could not be so, then only those who are favored by nature with an amiable and loving disposition, and who can by their inherited advantages display the gospel fruits in a blameless life, could attain to the promise. But Christ has made it possible for every one who is willing and obedient to be an heir of the promise, but only on condition of a faithful compliance with His will as exemplified in His word.

The Lord will teach and control His people, and is not honored by, neither will He accept their divided affections; nor are they at liberty to confer with flesh and blood, or make any compromises with carnal reason. What the Gospel teaches, they must accept as right, and obey it; and what it forbids, as wrong, and avoid it. It is not their province to question the propriety or impropriety of any of its teachings, but to accept them as divine wisdom. Hence, when we speak in this work of

the character of the Christian, we hold that character to be the result of the actual convictions and experiences of a regenerated soul acting in concert with God's will as revealed in His word, for by it we can test our faith.

What folly to presume that we can with impunity set aside or disregard any part, or any one precept of the Gospel. We must accept it in its entirety if we would be saved. When Israel kept the passover, they were required to roast the lamb whole and so partake of it, not to dress it and partake of the more palatable parts. So we are not privileged to dress the Word by fine glosses, and reject what restrains too much our liberal views. How remarkable that in the most important concern of life, and that for which we have our being, men are so presumptuous as to believe that they may put any interpretation upon God's word touching their salvation that chances to meet their fancy, or accept or reject as much or as little of that Word as they like, and yet hope to be acceptable to God and heirs of the promise.

The people of Israel were continually falling into idolatry, notwithstanding the plain commandment, written with the finger of God upon tables of stone, prohibitory of the making and worshiping of images. To us nothing seems more absurd, and deserving of the vengeance of God than this willful and wicked disregard of God and His word; but no more faithful are those worshipers who disregard or willfully set aside the plain self-denying precepts of the Gospel and substitute instead the teachings of man.

The Scriptures are a most precious gift of inestimable advantage to those who live that life that is revealed in them; but to what purpose are they if we do

not accept them and comply with them; which we can not do unless we possess the Spirit that revealed them. There is but one good influence, and that pervades all God's work for man's salvation. The work of grace in the heart testifies to the truth of the Scriptures, and the Scriptures bear witness of God's work in the soul, and herein is the comfort and assurance of the believer. The two must harmonize, as they both emanate from the same source. The apostles and all the faithful disciples of Christ exemplified in their lives every precept found in the New Testament; and so will all God's people through all the ages of the world. But when we hear men caviling at these teachings, and asserting that they are not practical in this age, but belong to a Millennial reign; or that their restrictions are somewhat modified by the license of the law of Moses; or that they must be accepted with some degree of allowance because of the depravity of the world and the weakness of the saint, we must conclude that such either lack faith, or are unwilling to bear the cross, either of which will debar them from the kingdom.

NON-CONFORMITY TO THE WORLD IN DEPARTMENT AND DRESS

“And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” Rom. 12:2. The testimony of Christ concerning His disciples was, “I have chosen you out of the world.” “For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world.” I John 2:16.

The effect of Christ's redemption is the restoration of the divine order, which is moderation in all things. It is using the world and not abusing it. While man was in the image of God he had pleasure in spiritual exercises; and his enjoyment was in the contemplation of that which was just, pure, lovely and of good report. Through yielding to sin he was incapacitated for such spiritual enjoyment. The tendencies of his fallen nature became wholly selfish; and he sought enjoyment by gratifying his natural desires, which led him to seek riches, honor and empire. His tendencies were to look upon the things that are seen; and he became occupied with temporal duties and natural pastimes and enjoyments. The life and teaching of Christ revealed to man a spiritual and higher life. It unfolded the mysteries of life and of death. It opened a new and living way, and presented new objects, and higher purposes of life. It directed attention to the life beyond the tomb; and revealed the provisions made for man in the spirit world. One design of Christ's life and teaching is to give a correct view of this world, and of this life; to impress man that the world and all that pertains to it

will pass away, and that this life is but a state of probation, full of uncertainty.

It is recognized that all Christians will value spiritual attainments above natural possessions, hence they will seek those things which are above, such as purity, peace, gentleness, meekness, mercy and love; for these will bring that peace of mind which is above all understanding. Any one in possession of the Spirit of Christ, and who is laying up treasure in heaven, will value time and opportunity for doing good; and will, from principle, not conform to the maxims, customs and usages of the world, for they are contrary to the principles of the spiritual life which actuates him. He not only looks upon the things that are seen, but also upon the things that lie beyond human vision—the things that are eternal. He has no time to lose and will not spend it in vain and unprofitable conversation; but in such conversation as would be edifying, so as to minister grace to the hearers. Jestings and foolish talking is conforming to the world. Indulging any unchristian feeling is conforming to the spirit of the world.

The design of Christ was to call His disciples out of the spirit of the world, and to separate them from envy, hatred, revenge, and from every act at variance with love. It was evidently not His design that His followers should retire from the duties of life, but that they should be kept from the evil. It is a privilege of Christians to enjoy the family relation, to have homes, to labor, and to fill positions, the requirements of which do not weaken the spiritual desires; but in all these conditions they will abstain from the love of money, of honor, and of power. They will ever remember the non-worldly life of Christ and His apostles. In the Gospel is found an infallible standard for non-con-

formity to the world: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." In this rule, "Mercy and truth are met together; righteousness and peace have kissed each other"; and all who are in possession of the principle upon which it is founded will not seek only their own good, but also that of another. Every act at variance with love is conformity to the world; and so is every effort of life which has not in view the doing of the Father's will. A man may be very humble in his outward appearance; and yet when he is opposed may manifest an exalted and a resentful spirit, which is conformity to the spirit of the world.

A change in outward appearance, such as non-conformity to fashion and sober demeanor does not constitute the state to which Christ brings His followers. A man may refrain from participation in the amusements, fashions and idle pastimes of the world, and yet be far from non-conformity to the world. It is not enough to refrain from excesses in eating and drinking, and from dishonest and immoral acts to entitle him to the claim of conforming to the divine will. True non-conformity consists in separation from all sin, whether it be in thought, word or deed. Believers are called "strangers," because they are estranged from the customs of the world, renewed in their minds, and not fashioned nor conformed to the usage and practice of the world. Their conversation and pastimes are different from that which is customary among the world. They call every thought, word and action into judgment, to try them whether they are wrought in God; but the proud and exalted in spirit will always be characterized by a disposition to conform to the world

in its strife and tumult. Whatever is done for vain display gives evidence of conformity to the world.

Every Christian accepts Christ for his example, and therefore should endeavor to walk even as He walked; and as He, in all His actions, sought the honor of His Heavenly Father and not His own, so every follower of Christ will be characterized by the spirit of love, which is the spirit of non-conformity to the world.

The building and furnishing of costly and showy houses, sumptuous living, extravagance in dress, and the frivolity of the gay and fashionable, are all at variance with the simple, non-worldly life of Christ and His apostles, and is conformity to the world. Attendance at theatrical performances and other places of amusement that do not promote the spiritual life, is not in agreement with being chosen out of the world.

A fruit of conformity to the will of God is to remember the poor; and instead of wasting our competence for the aggrandizement of one's self and family, we should contribute to the necessities of the needy and suffering. It is in conformity to the divine will that respect of persons is excluded. "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." James 2:1. It is further written, "Thou shalt love thy neighbour as thyself." If any one is a respecter of persons, that is, if he despises any one on account of birth, property, race or color, so as to neglect the duty he owes to every fellow creature, he commits sin; and if he discriminates against his fellow-believer in the discharge of christian duty, from any of these causes, he does not conform to the will of God.

Non-Conformity in Dress—Wearing apparel became a necessity after sin entered the world. In the

divine order it was designed for the promotion of decency, for comfort and for service; but through the pride and vanity begotten of sin in the heart of man, he perverted the order of God, and prostituted the institution of apparel to the service of his fallen nature, by gratifying its vain desires. That which should have been a perpetual reminder of man's fall from his primitive purity, he converted into an idol, and glorified himself by adorning his corruptible body with costly and showy dress. A vain world indulges in great extravagance in its conformity to the foolish fashions invented for the gratification of the vanity and pride of the human heart. In this way much precious time is wasted in the effort to make the body attractive, that it may win the admiration of worldly-minded people. But alas! in this thoughtless age scarcely any one takes to heart the inconsistency almost everywhere manifest in the churches, in the extravagant, vain, and useless display of many of the members. How inconsistent it all is for those who profess to be followers of the meek and lowly Jesus; and how unbecoming that they should be proud of that which became a necessity because of sin, and is a badge of man's unfaithfulness.

Apostolic teaching on the subject of wearing apparel is found in I Tim. 2:9: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works"; and in I Peter 3:3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or 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." These Scriptures harmonize with what is asserted in the beginning of this article, that the fruit of Christ's redemption is moderation in all things. The life and teaching of Christ forcibly demonstrate non-conformity to the world in spirit, maxims and customs. Apostolic teaching and the history of the church, as far as accessible, unite in emphasizing the fact that the faithful Christians in every century and in every place were characterized by moderation in all things; in the building and furnishing of houses; in wearing apparel; and in all the affairs of life. Certain important truths are by the Holy Spirit impressed upon every christian mind pertaining to dress, among which are plainness and simplicity combined with utility. Intelligent creatures do not usually act without a motive. It is christian-like to dress for comfort and for service; but when dress is used to beautify, and make the body attractive, it is misused, and the motive is unchristian. Cleanliness and order belong to Christianity, but vain display does not. The creation should direct attention to God's glory, not to self glory.

Uniformity in Dress—The question is asked, "Where does the church get authority for the adoption of a particular and uniform cut of garment and style of dress? Does the word of the Lord describe it, and does it enjoin uniformity of dress?" It is not claimed that either Christ or His apostles prescribed uniformity in dress. It is also asked whether it is recorded that the church of Christ during the early centuries, and during the sixteenth century, when, though under persecution, it flourished so gloriously, taught or practiced uniformity of dress? All we know of the church upon this subject during the early centuries, as well as the six-

teenth, is that its members were simple in their lives and in their dress, and that gay, fashionable and costly attire was not recognized as becoming. The apostles wrote clearly on this subject; and as they were guided by the Spirit of Truth, they put on record the divine will. It plainly follows that all Christians being led by the same Spirit are taught the same rule of life and practice, and that simplicity and plainness is a spiritual fruit. It is true there is no system of dress given in the New Testament. It is also true that there are other fruits of a christian life not specifically described, such as certain courtesies necessary to the comfort and happiness of the family relation. It is not specifically stated that Christians shall not attend places of public amusement, and many other self-denying duties are not specified; but the Lord gave the Holy Spirit as a guide to direct His church in the old paths, in the good way. Apostolic teaching is as follows: "Fulfil ye my joy that ye be like-minded having the same love, being of one accord, of one mind."

John Wesley is on record as having spoken as follows: "I exhort all those who desire me to watch over their souls, wear no gold, no pearls, or precious stones; use no curling of hair, or costly apparel, how grave soever; wear nothing, though you have it already, which is of a glaring color, or which is in any way gay, glistening or showy; nothing made in the very height of fashion nothing apt to attract the eyes of bystanders," etc. He maintained that these things were expressly forbidden in Scripture, and also asserted that for any one to say there is no harm in them, might as well say there is no harm in stealing and adultery. He lamented his failure to bring his brethren in agreement with his convictions and teaching upon this subject, saying, "In

print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those who will not hear; it lies upon their own heads," etc. He also expressed regret that he was not firm in demanding of those who wished to join his society compliance with his convictions, by saying, "This is our manner of dress, which we know is both Scriptural and rational; if you join with us, you are to dress as we do; but you need not join us unless you please."

We quote Wesley's views upon the subject of wearing apparel for the purpose of showing the danger and inconsistency of making laws in the church or of converting the Gospel into a law. It will be plain to every intelligent person that church rules, even if obeyed, will not change the desires of the heart. If persons desire gay clothing, and are only prevented from having them by a church rule, against their inclinations, and without being influenced by conviction, they are none the better for not having them. Neither on the other hand would they as individuals, or as an organized body of worshipers, be benefited spiritually if they from a legal principle adopted plain dress.

It is of the utmost importance to comprehend the necessity of being in possession of the spirit of the law of life in Christ Jesus. The church of Christ is His body; the believers are members of His body. They become such when they receive His Spirit. As members they are subject to the Head, the source of all intelligence. They will, therefore, have the same mind that Christ had, and as He died for sin, they will also abstain from all willful sin. If pride is sin, then they will deny themselves of it. All Christians can say with Paul, "I am crucified with Christ, nevertheless

I live; yet not I, but Christ liveth in me." The meaning of this is, I am dead to the law as a covenant of works; I no longer seek salvation by what I can do. I am also dead to all for which Christ died, including pride in dress, or in anything else. Christ now lives in me. His Spirit directs me into all truth. Having this light, no one need teach the other, saying, "If you wish to join with us, you must dress as we do." Christ, dwelling in the hearts of His followers, will by His Spirit lead them into all truth; and they all will be taught the same in all things where there is a gospel principle involved; hence there need be no laws in the church regulating dress or any other duty. If persons do not deny themselves from love to Jesus, and from an abhorrence of all that is evil, it is an evidence of the absence of grace in the heart, and consequently of the absence of the divine life.

A Christian is fully sensible that there is no saving merit, virtue or righteousness in dress, though it be in every respect fitting the profession. He attains to no righteousness for all his self-denial; but being characterized by moderation, he gives evidence of the Christ-life within him. Any one who entertains the view that there is merit in plainness, whether it be in the cut of the hair, wearing of the beard, or in apparel, is greatly in error. On the other hand those who from gospel principle (through an enlightened conscience) discard the vain fashions of the world, walk in humility and meekness, demonstrate thereby a fruit of the Holy Spirit.

What Leads to Uniformity—Order everywhere facilitates work, therefore it is advantageous to the church to promote cooperation and harmony. There can be no order without uniformity of practice, and from this

principle springs uniformity of dress in the church. The members wear such apparel as is convenient, plain and serviceable. There is no justification for change in style and mode of dress. The world is ever changing its styles and modes; but as the Christian is not of the world, but rather a pilgrim and stranger, there is no consistency in his conforming to the fashions of the world. Since the church does not change fashions with the world, but retains very nearly the same manner of dress from time to time, it becomes convenient and edifying, and promotes order for all to dress alike from a principle of love, which is the prompting to all christian acts. Remove the motive of love, and nothing remains but cold, dead formalism. Love and submission are characteristic of the christian life; and when these are possessed, there is no contention about dress. The church of Christ does not impose duties that are not rational, and that do not promote the well-being of its members, both as pertains to the body and to the soul.

As many persons are naturally of a legal disposition, there is a tendency to attach undue importance to forms, customs, dress and ordinances. It is therefore of vital importance that all who love the Lord attain to a clear and full understanding of the only meritorious source of salvation, "Christ and him crucified." Having attained to this knowledge there is no need of precepts regulating outward forms, either of worship or of dress. The evidence of the christian life is love, the fruit of which is obedience, as "without faith it is impossible to please God," so without love it is impossible to obey Him. "If ye love me, keep my commandments." All persons influenced by love will be in agreement with Christ's work upon earth, that of restoring unity; and will labor for the edification of His church by suppress-

ing their vain desires, and regulating their lives in agreement with simplicity and non-worldliness. We have asserted that there is no virtue or merit in outward plainness of dress, yet we affirm by authority of the Scriptures that a person spiritually poor, and truly humble in heart, will not adorn his perishable body in gay attire; and that all such who are of a broken heart and of a contrite spirit will dress plainly, and through love willingly conform to the usages of the church for the preservation of order, the promotion of uniformity, and for the tranquillity of the church.

Non-Conformity in Building of Churches—When the apostle says, “Be not conformed to this world,” his teaching is designed to include the whole life of the Christian; and compliance with it is only a fruit of love; and should be one of the things which distinguish the church from the world. We have considered this subject with reference to deportment and dress, and we now purpose to consider it in relation to the building of churches, and church service.

This is a great age of rivalry and emulation in worldly interests, and, from what is witnessed in almost every place, the same spirit is in the church; but unfortunately not to “seek for the old ways,” with a desire to “walk in them.” It is found largely in the building of elaborate and magnificent edifices, and in the imposing services. Each congregation or church organization vies with the others to have the finest and most attractive structure, whether they can afford it or not. This frequently necessitates strenuous efforts to liquidate the debt by close collections, and by such unbecoming methods as that of holding fairs and giving suppers, when games of chance are often indulged in, and other frivolities; and even after all these means

have been exhausted of their financial benefits, there remains a debt often too heavy for either credit or comfort.

In Galatians 5:20, Paul places emulation in a list of the basest sins. We all love to speak of a spirit of emulation under the guidance of grace among God's people, in striving against the works of darkness, to the salvation of souls; but emulation in the works of our hands to gratify our own vain humanity, is both displeasing to God, and hurtful to His kingdom. This is the same whether we indulge in it in the building and furnishing of showy and costly dwellings, in elaborate wardrobes, in sumptuous living, and extravagant display, or in the erecting and furnishing of elaborate and imposing edifices for public worship. It is not difficult to recognize the motive that prompts in anything above or in excess of plain usefulness. If that were removed, which by this rule is proved to be superfluous, it would make a marked change in the family and church. The Christian is curtailed in his liberties under the Gospel to a moderate use of all things necessary and consistent for his comfort and advantage. When he exceeds this, he is conforming to the world. Paul says, "Be conformed to the image of his Son." The image of the Son is His life, His example, His doctrine, His love. We find nothing in these that support unnecessary display, or conformity to the world, but much that directs to humility and non-worldliness.

It is claimed by some that the practice of the church in these things arises from a disposition on its part to give to the Lord abundantly of its treasures. True, the Lord demands our best gifts and services, but these should not be carnal. It is our hearts, garnished by the heavenly graces, acting in harmony with the light of

the Spirit, that are acceptable offerings to God. Display can not be sustained by the magnificence of God's temple at Jerusalem. As to Israel and the temple, we should not lose sight of the fact that the Lord then used inanimate material for His house, because the hearts of His people were not possessed and influenced by the Holy Spirit as are those of His children under the New Covenant, and hence were not a fit abode for the Lord. Then again, as the temple, both in the material of which it was built, and the manner of its building, was a very expressive type of the true and spiritual temple in the hearts of God's redeemed people, the Lord no doubt designedly had many parts overlaid with gold, or otherwise ornamented, to represent the graces and heavenly endowments of the regenerated souls in Christ.

We should remember that even the gold and every precious thing in the temple were but as the dust of the earth in the sight of God, when weighed against that which they typified—those hearts made pure and garnished by the divine virtues of the blood of the atonement. These now under the New Covenant constitute the true temple in which the Lord delights to dwell. Paul says, "Ye are God's building." "The temple of God is holy, which temple ye are." Here is where the best gifts and energies of His people must ever be centered, that the type and that which is typified may agree. Here they should ever remember the Lord will bestow this treasure upon every faithful soul. Here He takes account of His servants as to the use they make of the talent bestowed; whether they bury it in the earth, or use it according to divine appointment. This trust is most sacred, and they will esteem it above every worldly consideration. Those who possess this

treasure constitute God's husbandry, God's people, God's church; and their worship is as acceptable when offered under the canopy of heaven, as under the vaulted roof; in the humblest building, as in the most magnificent edifice.

Dedication of Churches—Man being legal, and disposed to render a service of works, naturally drifts back under the covenant of works and is in danger of attaching importance to what he does, and of instituting services of his own. This has led to the practice of dedicating church edifices, and with some the consecrating of church furniture; and it seems to be generally approved. This appears to have been borrowed from the ceremonial law, as it has no support in New Testament teaching. As that Covenant was made "after the law of a carnal commandment" it was shadowy and typical, and necessarily consisted in "carnal ordinances." But as all these had their fulfillment in their antitype, thus "blotting out the handwriting of ordinances," and as Christ's kingdom is altogether a spiritual one, Christ directs us in His teaching away from the literal service to the spiritual.

The temple and the worship of the Jews were inseparable, for in it the Lord had promised to meet them; and they estimated their worship by the magnificence of their temple and the imposing character of their service in it. But our Savior tried to impress upon their minds a knowledge of the true worship. He said to the Samaritan woman, "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; . . . but the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth. God is a Spirit, and they that worship him must worship him in spirit and in

truth." Jno. 4:21, 24. From this it is quite evident that neither a building, its belongings, nor a fixed place is essential to Christian worship; neither are they in any way associated with it, nor do they constitute any part of it.

Even Solomon while dedicating the temple, which the Lord had previously filled with a cloud, the symbol of His presence, was constrained to say, "Behold the heaven, and heaven of heavens can not contain thee; how much less this house that I have builded." The Lord by His prophet contrasts the insignificance of the material house with the blessings of the spiritual kingdom when He said, "Where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made . . . but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." Isa. 66:1, 2. And Stephen, under Gospel light, discarded the legal, and asserted the spiritual when he said, "The Most High dwelleth not in temples made with hands."

The observance of any ordinance, or the keeping of any commandment by those who are not in possession of the principle underlying it, and who do not comply with the conditions involved in it, is but a meaningless service, and leaves the subjects unchanged and unprofited by it. So upon the same ground any dedicatory or consecrating service upon inanimate objects, according to all New Testament teaching, is without meaning and without effect.

The only consecration that avails before God, and is recognized by gospel teaching, is that in the Spirit, as Paul teaches, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Therefore glorify God in your body, and in your

spirit which are God's." "Ye are God's building, builded together for a habitation of God through the Spirit." It is the temple of the heart that must be dedicated, and the power of the will that must be consecrated to God, and devoted to His service. The Lord can be honored only by a consecration of the soul, mind and body to His service, as Paul writes, "I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. God dwells in such sanctified hearts, and all such constitute His temple, which is by the Spirit dedicated to His praise and consecrated to His service and to His glory. All New Testament teaching enforces this consecration, but recognizes nothing in the way of service upon inanimate objects, however impressive or apparently sacred the ceremony.

Non-Conformity in Worship—The examples and teaching of Christ and His apostles are now but little regarded by the popular churches. What little is heard of these things is professedly reflected through the pride of literary talent feasting itself on finely worded sentences, composing eloquent discourses, eulogistic of the life and doctrine of Christ, which are presented as a refining, elevating and civilizing power, designed to improve the civic, social and moral condition of mankind. The entire service is in keeping with the discourse, and is well calculated to gratify the senses, and to captivate the natural understanding. In many churches, men and women, without regard to character or faith, and who have no interest in the cause outside of their work, are employed to render instrumental and vocal music, often more fitting to the theatre than the church. The late evangelist Moody, discoursing upon

this subject, said, "These things are an abomination to the Lord."

Our Savior frequently exposed in severe language the hypocrisy and emptiness of the worship of the Jews, as the Lord had done by His prophets; and in the first chapter of Isaiah their whole service is upbraided. But why had the Lord to do this? It is said, and no doubt truly, that the temple service of the Jews was one of the grandest and most imposing services that the world ever witnessed. But why had the Lord to exclaim, "I can not, away with"; was it not because it was too much from the lips and not from the heart? Christ's own words concerning it are, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." No doubt it was then as now, that too many of the worshipers look upon the Everlasting God as though "he was altogether such an one as themselves." All this proves that the spiritual needs are subordinated to the natural desires, which is altogether foreign to the design and demands of Christian worship. Should weak man attempt, in the vanity of his heart, to put the fruit of his own mind in competition with the wisdom revealed in the Lord's Word, and with the great hallelujahs of the hosts of heaven? Does the majesty of God have need of any of man's work? Does any one suppose that the Lord is honored, or His cause advanced by ostentation, or that this popular worship is the expression of deep reverential awe, and not display of talent and art? Can it be accepted as a great heart-work, true to the expression, a self-consciousness of vile humanity, and a deep conviction of the majesty of Jehovah?

Paul teaches, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs,

singing and making melody in your heart to the Lord." Eph. 5:18, 19. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. This expresses an individual, spiritual exercise, which can not be reflected through another, much less through those agencies now employed in popular worship. There is a depth of meaning, as well as extent of spiritual knowledge, expressed by the language of the apostle; and we are lost in wonder how anyone who supports the present practices can find comfort in contrasting the teaching of the apostle with what is so prevalent and popular. We fear, as the fruits testify, that far too many are strangers to the conditions and exercises named by the apostle, and which are prerequisite to that singing and making melody of which he writes.

The apostle teaches, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." To sincere souls nothing is more reasonable, as it comports with their convictions; and they are never fully at peace with themselves and with God unless there is a disposition with them to comply with the apostle's teaching, and especially so when they would engage in worship. Both the letter and the spirit of the Gospel impress believers that God is honored in our worship only by whatever tends to the abnegation of self and the exaltation of Christ, by that which convinces us that our best works, our own righteousness, and everything of our own is unclean before heaven, as the prophet Isaiah expresses it: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." In

short, that alone is true and acceptable worship which results from spiritual communion with Christ.

The Design of Worship—In proportion as any worship or service is conducted to interest and gratify the carnal mind, to that extent it fails to encourage and build up the inner life, and tends to lead the soul away from the true object and benefit of worship; from the searching of the heart, the seeking for light and grace, for strength and humility, and for a more devoted life and a closer walk with God. True worship ever leads to self-knowledge, and helps to reveal the cross, and to qualify and dispose us to bear it. The lowliness of the birth of Christ is not reflected in pomp and display, neither is His plain, non-worldly life, nor that of His apostles displayed in pomp. The vanity of man can find no pleasure in anything that springs from that source. A love for display has enslaved its myriads; and, in their efforts to meet its demands, too many have violated the most sacred duties and relations of life. John says, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world." I Jno. 2:16. But it is to be feared that many who profess to be Christians, condone these innovations in popular worship, and regard its indulgence as good taste. Some point to nature and comfort themselves that God has decked even the perishable things with such beauty that can not be approached by the best efforts of man. Nevertheless let us not forget that pride is sin, and vain display is foolishness before God; whether indulged in our worship or in our person.

The plain and humble disciple of Christ is no stranger to vanity. It is planted deep down in his sinful nature, and he must guard as vigilantly against its

tendencies as those of anger and spite. Our Savior (Mark 7:20-23) places pride in a list of the basest vices which "come from within and defile the man." It, like all of its kind, if not faithfully guarded, will soon bear sway over and "choke the good seed," and let its possessor become an unhappy transgressor, and like Job, to "abhor himself and repent in dust and ashes." Abraham in his petition to God presents himself in these words: "Which am but dust and ashes." Indeed it has been well said, "Why should dust and ashes be proud?" and "why should the spirit of mortal be proud?" What inconsistency, or perhaps, what a contradiction of principles—a *proud* Christian! But we should seriously ask, can there be such? No, for where pride has sway, spiritual power is wanting. They are like light and darkness, they have no communion. They can not possess the same heart at the same time.

We maintain that all gospel teaching enforces, and the leadings of the Spirit induces, a separation of the church from the world, even from the spirit of the world; also that there is no merit nor righteousness in anything which the Christian does, but that these center in "Christ and him crucified." His salvation depends wholly on being in Christ, under the influence of His Spirit; and his walk will comport with all gospel teaching as a result of that relation and influence, and not from conforming to it as a system of ethics; for the Gospel was never designed to be used in a legal way by enacting and enforcing church rules, and making obedience to them the test of sincerity. Hence, if any body of worshipers should practice in a legal way, non-conformity in all the things of which we have written, it would profit nothing. Our Savior taught, "Make the

tree good, and his fruit will be good." It seems to us that the whole matter centers here. If the tree is good, it will yield gospel fruit; but if corrupt, it will yield the fruits of the flesh. Christ also said, "By their fruits ye shall know them."

HEAD COVERING

“But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man; neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head, because of the angels. Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman: but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.” I Cor. 11:3-16.

Here Paul is writing to the church, and has reference alone to the relations and ordinances of the same. He would impress upon their minds that Christ is the Spiritual Head of every man; and that the woman's relation to man illustrates the relation of man to Christ, and that of Christ to God. And since Christ wrought

so great a redemption, everyone who embraces Him through faith confesses that He is "Lord to the glory of God the Father"; and as Christ the Son submitted Himself wholly in obedience to the Father, seeking not His own, but the will of the Father, so will every believing man and woman submit in all things through love to Christ as their Savior and Lord; and the woman will give evidence of the acceptance of her assigned relation to man.

The immediate government of this lower world, especially of Christians, is vested in Christ. His plan of government includes uniform subordination. Under this mediatorial authority He has appointed man to be the head of woman, that as the image and glory of God he may in this instance of relative authority show forth the obligations to and the order of the divine government. As woman is the counterpart of man, and the most honorable subject of his delegated authority, she ought on all occasions, wear the sign of her willing subjection to him as her head, as she was originally taken out of man as a part of him, yet beneath him in her assigned relation. From this, her declared relation, the apostle appeals to the Corinthian church to judge for themselves whether according to the fundamental law of the Creator, it would be comely for a woman to appear in public uncovered.

The apostle's reasoning that the woman was created for the man and not the man for the woman, is to show God's purpose and order. Eve being formed of a part of Adam, and for Adam and presented to him as a help-mate, together with the penalty of the transgression pronounced upon Eve, our common mother, and the representative of womankind, all present a basis for the apostle's reasoning, and for his conclusions.

His teaching both in the text quoted and in Eph. 5:22-33, recognizes the assigned social relation of woman to man as unchanged by the atonement. The Christian in the flesh shares in common with unbelievers the full force of the penalty of the transgression in all its bearings. As we daily witness the fulfillment of that decree, we are impressed that the rigor of it has not been abated. It is as fixed as are all the laws of our being, and can never be assuaged by any opposition we may offer, or complaint we may make. It is one of the inexorable decrees of Heaven, and a standing testimony of the power and limit of God's Word. I Tim. 2:15.

That God purposely placed woman under the love, care and dominion of man, no one who accepts Bible teaching would question; but reasonable and consistent men will agree that it was not because of any lack of mental or moral capacity; that if designed for her humiliation, it certainly was not for man's exaltation. Woman has the advantage of finer sensibilities and more tender affections and sympathies, for, of those who followed and ministered to our Savior none surpassed her in depth of love, or strength of faith, or in steadfast devotion. For this reason we find no difference expressed in gospel teaching concerning the relation of man or woman to Christ, since both are equal in fellowship with Him, and they are in fellowship with each other.

Neither does the apostle wish to intimate any disparagement of woman by insisting on her proper relation to man, for he says, "Neither is the man without the woman, neither the woman without the man, in the Lord." As love and submission to God in all His appointments must ever characterize every child of God, so we may safely conclude that where these prin-

ciples prevail there will be neither austerity nor immoderation on the one part, nor want of love and submission on the other. Since the man and the woman are mutually dependent upon each other, it is designed that each occupy his and her proper place, and that they shall be a comfort and benefit to each other, and live in peace and love.

Man, created in the divine image, is to reflect glory similar to Christ, his Head; and to pray or prophesy with a sign on his head, or at any time to use such token, would detract from the station of glory assigned him as the spiritual representative of the grace of Christ.

Woman is second in station and now under penalty for being first in transgression, and being "made for man," she is to acknowledge her subjection and her general dependence by a sign indicating power over her while in devotion; also because of her fixed relation to man, to indicate this relation at all times.

In saying, "judge in yourselves: is it comely that a woman pray unto God uncovered?" the apostle appeals to a sense of propriety which he was assured the believers at Corinth approved.

Having strongly argued the duty of woman to be covered, or veiled, and having forbidden man the covering as a sign, he proceeds to another subject, deciding from the teaching of nature that long hair does not become man, but that it is an adornment to woman, because it is natural to her. Surely he does not mean the covering, in the latter case, which in the former case he calls power or sign. The long hair he says is given her for a covering or natural glory; therefore as it is given her she need not put it on as a sign. Man also has hair given him, and if his hair were the "covering" which he is not to have then he would have to remove it.

Argument is made by some that since the apostle forbids woman to teach in the church the occasion for her to use the head covering ceases with the prohibition to teach.

We reply that in I Cor. 11, he enjoins the head covering, and in the 14th chapter of the same epistle he rules that it is "a shame for women to speak in the church." There would be little reason in the apostle's so urgently requiring the head covering and in the same epistle to enjoin a prohibition making it unnecessary.

To his fellow-laborer, I Tim. 2:12, he writes the same rule, that women shall not teach, nor usurp authority, which was designed for the churches to which Timothy ministered.

Both nature and the apostle speak the same thing, that it is a shame for a man to have long hair, but that a woman's long hair is a glory to her. The apostle refers us to nature to emphasize his teaching that a woman should have her head covered while engaged in worship, but that a man should not, for woman in worship acknowledges obedience to God and man. And as man redeemed is Christ's representative upon earth, and so is the likeness of God and the reflection of His glory, he is to worship uncovered; but as woman is the reflection of the glory of man, she shall have her head covered.

It was a custom of the Greeks and Romans, and an express law of the Jews, that no woman should go in public unveiled, as that was accounted disreputable; and it would be held equally dishonorable for the Christian woman to appear unveiled in public worship. So the apostle's decision and teaching in the church was in keeping with the customs of those times, and with the practice of the church in Judea. But as the church

at Corinth was doubtless made up mostly of former heathen idol worshipers, and as the priestesses prayed or delivered their oracles bareheaded, or with disheveled hair, it seems to have confused those converts and led to contention, thus necessitating the apostle's teaching as we have it recorded.

Some maintain that nature has supplied the covering insisted on by the apostle by giving to woman a more luxuriant growth of hair than to man. If the hair is that covering, and if it were the custom as said of the Jews, and of the people of the province of Achaia, in which Corinth was situated, that the woman wore long hair, what force of meaning could we attach to the apostle's words when he says, "If the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shaven or shorn, let her be covered"? Is it not plain that if the hair is that covering then she is always covered? And the apostle could not have said under any conditions, "Let her be covered." But as the woman has almost universally followed the custom of wearing long hair, being sensible of what the apostle has said, that "it is a glory to her," it is evident from this fact, and from the apostle's reasoning throughout, that the covering he insists upon is an artificial one.

Again the apostle's remark, "For this cause ought the woman to have power on her head," expresses beyond doubt that another covering besides the hair is meant. The marginal reading is, "That is, a covering in sign." Both in the Old and the New Testaments, the signs and tokens of things are sometimes called by the things themselves; as circumcision is called the covenant in Gen. 17:10-13, though we know it is only the sign of it. Hence the marginal reading that she should have a symbol of power on her head. Though

her hair "is a glory to her," yet it is nowhere said it is a sign of power; hence the apostle must have reference to an artificial covering.

What the apostle writes in the tenth verse all applies to woman's relation to Christ; and may he not in this sign of power have designed to express, by a visible token, the inestimable blessings accruing through the atonement? Woman redeemed is restored to her primitive state and relation to man, that of equality in the spiritual life. We are encouraged in this view by what the apostle writes in Gal. 3:27, 28: "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

In this connection it might be well to say that if woman is a reflection of "the glory of man," and the relation of woman to man is that of man to Christ, is it not incumbent upon every christian man to recognize the propriety of deporting himself so that he may be worthy of all the apostle's expressions in regard to this relation? And should he not, when he views the token of these relations as defined by the apostle, be as much impressed with a sense of duty to strive to maintain that token above reproach as should the woman who wears it?

An objection to this custom is based on the ground that the covering is expressive of submission, and therefore, applies only to married women. We reply that Paul makes no distinction, as he refers neither to the married nor to the unmarried relation in this text. What he teaches is applicable to both. He defines the relation of woman to man; and if in this relation is involved the relation of the wife to the husband,

this in no way affects the object he has in view. He asserts that "every woman that prayeth or prophesieth with her head uncovered dishonoreth her head," that is, man, for she is the reflection of his glory. He follows this in the tenth verse by his conclusion, "for this cause ought the woman to have power on her head because of the angels." Whatever may be implied by the angels has reference to every christian woman alike, regardless of her social relation, because this applies to her spiritual relation, and to the spiritual agencies. Woman's sphere comports with the office of angels to minister.

Some who recognize the propriety of the covering object to the continuous wearing of it, since the apostle's teaching limits its use to times of praying and prophesying. If it is expressive of a condition and a relation that are continuous, then it is consistent that it be worn at all times.

Sometimes even those professing godliness complain of some of the teachings of Paul in relation to woman, and seem to be persuaded in their minds that they are only the expression of his own convictions. But we should recognize that Paul was conscious of the responsibility of those who teach God's word, and the reward of those who "add to" or "take away from" the Word of the Lord, and that he was one of the chief apostles, and a most faithful and self-sacrificing servant of the Lord. Recognizing as he did that the social relation of man to woman, and woman to man, was not changed by the atonement, his teachings always define the respective duties of each in respect to the other and to the church, as under this relation.

We can not conclude otherwise than that the apostle plainly teaches that if the woman wilfully discards the

covering which is appointed as proper, then she should also be divested of the covering which nature has given; but adds, if this be a shame, "let her be covered." So we accept that it is incumbent on the believing woman to submit to God's ordinances as taught by the apostle, which in love she will ever feel constrained to do.

As to what the covering should be, we are not taught, but all gospel teaching indicates that it shall not be anything that might be used to gratify the pride and vanity of our sinful flesh. According to the apostle's words it is to be a sign of power. Nothing can be recognized as this sign that has any other design or use. Nations have their ensigns, and even Moses had his (Num. 2:3-25), and societies and officers have their badges; but they serve their one purpose, and are always so recognized. Hence anything that is worn for other purposes will not answer the design of this token. Neither is it a token of subjection, as is the veil in some countries, but a sign of power; and for this reason should have this distinction. It only befits that for which it is worn and that which it expresses. Uniformity of custom and style, which is always becoming believers, is especially fitting in the head covering, as it is an evidence of unity, and tends to strengthen the bond that binds the hearts in one.

Sobriety, modesty, a retiring disposition and a meek and quiet spirit are befitting every follower of Christ, but they are especially so to woman. The wearing of the head covering is expressive of the union of the soul with Christ, which implies a separation from and renunciation of the follies, gaieties and idle pastimes of the world; and it is also expressive of a spirit of devotion. It is a protection to christian women, and especially so to the young, as it reminds them of their

profession, and being a token of piety, often quickens conviction when exposed to the enticements of the world.

There is no saving virtue in the head covering, as it confers no righteousness; but to a sincere person it is a constant reminder of the high calling to shine as a light in a wicked world, and of the inconsistency of any conduct at variance with the outward sign, which implies submission, resignation, faith and love to Christ.

Since the apostle so impressively enjoins the head covering, every believing woman should willingly submit to his teaching, although it may be an inconvenience to some and a cross to a proud nature.

BAPTISM

We have the commission given by our Savior to His apostles as recorded in Matt. 28:19, 20, and Mark 16:15, 16, as authority for baptism, as well as the practice of the apostles as recorded in Acts 2:38, 8:12 and 38, 9:18, 10:48, 16:15 and 33, and 19:5. Any one examining the apostolic commission, and the apostles' compliance with its conditions as found in the references we have given as to their acts, can not fail to see that an exercise of faith is indispensable to christian baptism; and that we have no evidence from the Gospels of baptism being administered except upon confession of faith.

We have the representation of baptism in I Peter 3:21: "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." Christ is the true Ark. Believers enter this Ark through faith. It is not the receiving of the outward ordinance of baptism that removes sin, or that gives the answer of a good conscience toward God; but when persons by true regeneration are able to profess repentance and faith in Christ, and thus receive baptism, it is to them the answer of a good conscience. Baptism is an initiatory ordinance into the visible church of Christ, and the outward sign of an inward change. It is a testimony of having accepted Christ by faith, and of being saved through Him.

The Savior said to Nicodemus, "Ye must be born again." Lacking this change disqualifies persons for baptism; for without it they are not capable of being baptized in the name of the Father, since they do not

recognize His righteousness, His love and His mercy; nor in the name of the Son, since they have not accepted Him as their redemption and sanctification; nor in the name of the Holy Ghost, since they have not come under His enlightening and purifying influence. Since regeneration is indispensable to true baptism, it is essential to know what it is, and how it is attained.

Preliminary Experiences—By nature all are sinners, being without saving faith, and love to God. “For to him that knoweth to do good and doeth it not, to him it is sin.” Sin is only imputed after we attain to the knowledge of good and evil. The testimony of Revelation is, “There is none that doeth good, no not one.” Mankind, out of Christ, is under a covenant of works, the summary of which is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul”; and it is written, “Cursed is every one that continueth not in all things which are written in the book of the law to do them.” God designs that the law shall awaken and alarm sinners, that they become concerned about their salvation, and He has provided means by which they may attain to a realization of their unsaved state. His grace strives with all men, by which sinners may awaken, when the law becomes a “ministration of condemnation” to them. When they yield to grace, being of a legal disposition, they are inclined to seek justification by works. But the more effort they make to obtain salvation by reformation of life and outward self-denial, the more they will discover their sinfulness and inability to save themselves. Many sincere seekers after light undergo very painful and discouraging experiences before they are willing to give up all, and come with nothing of their own. But God knows them that are His, and He cares for them. After the law

has effectually done its work, and left them as poor, sin-sick sinners, pleading from the heart, "Lord! save us, we perish"; then they gladly accept Christ's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They are raised, like Lazarus, from the dead; and like him lay off their grave clothes—their sinful life, and their dead works. They realize that Christ has fulfilled the law for them, and has atoned for their sins; and they now accept Him as their Savior and Redeemer, and realize that they are complete in Him. Such exercises are necessary to regeneration, which is the restoration of the divine life. A new light is let into the mind, and the will is renewed; but all is recognized as a gift of God, as the apostle fittingly expresses it, "Nevertheless I live, yet not I, but Christ liveth in me."

The evidences of regeneration are faith, love and obedience. Faith being a gift of God is characterized by christian graces and virtues. It unites the soul to God, and the fruit of a holy life will follow. Love of the brethren is a fruit of regeneration. It is the grace or image of God in them that causes us to love them. When we love the godly for their godliness, then we love God in them. "Every one that loveth him that begat, loveth him also that is begotten." Love to Jesus will impel us to keep His commandments. Obedience is love in action. Such persons having received the baptism of the Spirit of Christ, and having become of one heart and of one soul, are fit subjects to receive water baptism, and to become members of the church. By this act they testify their confidence in the church, which Christ purchased with His blood. Such comprehend the duties of church membership, since they have experimental knowledge of what constitutes and charac-

terizes the church, and are prepared to hear and obey the Shepherd of all the sheep: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Infant Baptism—Baptism upon faith and infant baptism have divided professed Christians into two distinct parties. Infant baptism is said to have originated in the Roman church, and is the outgrowth of the doctrine of original sin, for the removal of which baptism was judged necessary. Consequently those who denied original sin opposed infant baptism. It has been traced to the early centuries, and we find as early as the third century that the teachers in the Roman church at different places antagonized each other on the subject. Even men of such eminence as Jerome and Augustine stood opposed to each other in their teaching. Both were baptized about the year 420, when about 30 years of age. The mother of Augustine objected to his baptism when young because she looked upon infant baptism as unscriptural; but later in life he maintained it. Jerome taught, that, as the Lord commissioned His apostles to first teach, and then baptize those who received the faith, so it was not possible for the body to receive the ordinance of baptism unless the soul had previously received the true faith. Thus we find that through a number of centuries the prevailing church was divided on this matter, and many dissented on account of it. After it was canonized in the Church of Rome, its rejection became the principal charge against the Anabaptists, so-called, because they re-baptized those baptized in infancy. Its rejection seemed particularly to exasperate the Inquisition, and along with other charges of heresy, subjected those who

opposed it to the most cruel persecutions. It is at present quite popular, being practiced by many of the churches, and defended by able speakers and writers.

One of the arguments in support of infant baptism is based upon the command, "Go ye therefore and teach all nations, baptizing them," etc. It is claimed that the correct rendering of the text is, "Make disciples of all nations, baptizing them," etc. The argument runs thus: "The text is not limited to believers; it declares, make disciples of all nations; and as nations are composed of men, women and children, children are to be baptized." It is further asserted that "the fact of children not being named in the command is no argument against their baptism, as men and women are also not named; and accepting such objection, none could be baptized, since they are not specified." But such conclusion is contrary to the text. The argument concludes, "Therefore, I am authorized to baptize all who compose a nation, men, women and children. The text puts all in a savable state." The above argument is remarkable; the more so since it is offered by a learned minister. The conclusion of his reasoning is that nations are to be baptized, and that baptism makes them disciples. The fact is baptism alone makes no one a disciple; neither are whole nations to be baptized. Nations shall be taught, and only those who believe shall be baptized; and as children can not be taught, nor can they believe, they are not proper subjects for baptism. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This proves beyond doubt that believing is necessary to salvation; and as a consequence, is an essential qualification for baptism. Faith is not required of infants for salvation; but of adults it is required. Little

children have the promise without the exercise of repentance, or faith, or the receiving of baptism. Therefore, neither is required of them. Hear the testimony of John: "Behold the Lamb of God that taketh away the sin of the world"; and the words of our Savior, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Christ, by virtue of His sacrificial offering, has paid the debt incurred by our first parents which is termed by John the sin of the world, and has reconciled man to God. Infants are saved without baptism, by virtue of the atonement. If it were not so our Savior would not have said, "of such is the kingdom of heaven." Every ordinance that Christ enjoined upon His church embodies a principle adapted to the experience of regenerated souls, which tends to confirmation in the faith and sanctification in the spirit. Hence the ordinance of baptism can have no meaning to an unconverted person; and none such shall be baptized; and if unbelieving adults are not fit subjects for baptism, then surely, infants are not proper subjects.

Infant baptism is defended on the ground of the Old and New Covenants being identical. It is argued that "the congregation of Israel was the church of God, and it was virtually the same as the New Testament church. Having had the same divine Head, the same precious Covenant, the same spiritual object in view, the same atoning blood, the same sanctifying Spirit, and the same great promise of heaven and eternal life." It is true that there was, and is, but the one divine Head, and only ground of hope and happiness; but it is also true that before God was manifest in the flesh, and wrought redemption, there were no regenerated people upon the earth, and no spiritual church.

The serpent's head was not bruised, the armor was not taken from the strong man armed, the hearts of the people were not purified, the Holy Ghost was not given as an indwelling, transforming power; and they were not "renewed in knowledge after the image of him who did create them."

The Lord said to Abraham, "And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of Canaan for an everlasting possession." Gen. 17:7, 8. Human language could not make anything plainer than the covenant relation between God and Abraham, viz: that God promised to give the land of Canaan to Abraham's seed, or posterity; and as a token, they were to circumcise all their male children throughout their generations, and He would be a God to them in succeeding generations. But on account of their disobedience, God's wrath fell upon them, and He frequently suffered the gentile nations to oppress them, and lead them captive into strange lands. Finally, their city was trodden down by the gentiles, and they were scattered among the nations of the earth, and became a byword and a reproach, and God ceased to be their God according to the covenant relation. The literal sacrifices ceased, and the ceremonial law came to an end, since they could no longer offer their sacrifices in the appointed way and place. Paul testifies, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:8, 13.

Christ plainly foretold the closing of that dispensation, saying, "Behold your house is left unto you desolate." When He said, "It is finished," and bowed His head, and gave up the ghost, the burnt offerings and the sacrifices virtually ceased; for the substance of the shadows, and the reality of the images were consummated.

The benefit resulting from the covenant with Abraham, as already shown, was the land of Canaan, together with the blessing of a numerous posterity; and all this upon the condition of obedience, as afterwards stated in the law. If they proved faithful, they were assured of enjoying blessings and prosperity in all things; but, on the other hand, if they became disobedient, and persisted in their disobedience, the blessing would be withheld, and a curse be sent instead. It is to be borne in mind, that upon conditions of obedience, they enjoyed temporal prosperity, whether they exercised faith in the promised woman's seed or not. They were a chosen nation, yet they were a carnal people. Eternal life was not promised in the covenant above considered. The hope of eternal life was held out in the promise distinct from that of the land of Canaan: "And in thy seed shall all the nations of the earth be blessed." The import of this promise is, that through the lineage of Abraham the Savior should be born according to the flesh. Through Him life and immortality should be brought to light, and spiritual blessings should come.

The righteousness of faith pertained to Abraham as yet uncircumcised; and now belongs to those who are his children, not by circumcision, or by anything that came in its stead, but by the same faith which he exercised. Those who believe and only those, are to be partakers of the blessing.

The truly godfearing Jews by faith embraced the promise of the future spiritual blessing, and believed in the coming Savior, although they were not changed in the sense of *being born again*. In consequence of their faith and obedience, they obtained a good report; but they did not receive the promise. Under the first Covenant, the law was engraved upon tables of stone. Their sanctuary, and their service in it, were but shadows of the good things to come. Their circumcision was outward in the flesh, their inheritance was a natural land, their enemies were the heathen nations, their weapons were material ones, and their warfare was that of "garments rolled in blood." Under the New Covenant, the law is written in the heart, and put in the mind, the sanctuary is the heart, the service is in the spirit and not in the letter, the inheritance in this life is a good conscience, and a peace that passes understanding; the enemies are the devil, the world, and our sinful nature, and the weapons of warfare are spiritual, having the breastplate of faith and love, and for a helmet, the hope of salvation.

The advocates of infant baptism assert that the covenant with Abraham has never been abolished; and as children were eligible to church membership under the Abrahamic Covenant, so they also are under the New or Christian Covenant. In other words, they assert that baptism is now substituted for circumcision. It is true the covenant contained in these words, "And in thy seed shall all the nations of the earth be blessed," has never been abolished. Paul, writing to the Galatians, explains this promise as referring to Christ: "And to thy seed, which is Christ." He is the promised Seed, through whom alone the blessing can be obtained; not of natural land, but of life everlasting, but this

inheritance is not obtained through baptism, but through regeneration.

The Jews were not an organized body of believers; and therefore, can not consistently be called a church. They constituted a nation, a political body, many of whom were wicked. Circumcision was a mark of citizenship required of all male citizens; therefore all the male children of the Jews were required to be circumcised, whether the parents were pious or not. There is no scriptural authority for the assertion that baptism was substituted for circumcision. When allusion is made by the apostle to circumcision, it is used figuratively as a type of regeneration, and not as being superseded by baptism. When the Jews were offended at Paul's preaching, because he taught that children need not be circumcised, he did not offer them a substitute in baptism.

The defenders of infant baptism refer to a portion of the 11th chapter of Romans, where the apostle warns the Gentile believers against the danger of backsliding, by reminding them of their high privilege of being children of God by faith in Christ. By way of illustration, the apostle reminds them that they had been branches in the wild olive, that is, were of the Gentiles, who were strangers to the covenant of promise, and lived as it were without God in the world. But now as they have by faith been grafted into the good olive tree, they are admonished to be humble, and not forget that they do not bear the root, but the root bears them; that is, they shall remember that they were not chosen on account of any merit in them, but that God, out of free grace, extended mercy toward them; and that they were not saved by works of righteousness which they had done. The advocates of infant baptism maintain

that the Jewish congregation, or the Jewish church, as they call it, was the good olive tree; and that through unbelief many of them were broken off, that is, were excluded from the church; and that the Gentiles by faith were grafted into the good olive tree—the Jewish church. By this argument they seek to prove that the church has been the same under both dispensations, and that the Christian church is a continuation of the Jewish church; and as they admitted the male children into the Jewish church by circumcision, children shall now be admitted into the Christian church by baptism.

They reason plausibly that the covenant with Abraham was an everlasting covenant, and that God had promised to be their Father, and they were to be His people, which they call His church; and since the Jews knew nothing else than to admit children, therefore it would have been an unheard of thing to them to exclude children from the church. They assert that a prohibition from Christ would have been necessary to exclude them. It is conceded on the above ground, viz: that of the church as being the same under both dispensations, that Christians have a right to wage war in defense of righteousness, to exact justice by process of law, to sue for a bill of divorce, and even to use greater carnal liberties. If those under the law were regenerated, and constituted the church of God, worshiping Him in spirit and in truth, and yet did wage wars and indulge in many carnal liberties, then we will ask, why may not God's children now use the same liberties? Every enlightened person knows that Christ and His apostles forbid those carnal practices. Can a child of God be one thing in one age, and something quite different in another age? The natural birth has been the same in all countries and all ages, and Christ used it as a figure

of the spiritual birth. How then can the spiritual life be so different in its manifestations at different times; as, in one age, to resist evil to the extent of waging war, suing at law, practicing polygamy, and holding persons in bondage; and, in a subsequent age, to ignore all these practices as unchristian.

Stephen alone calls the congregation of Israel the *church*, saying, "This is he that was in the church in the wilderness." Acts 7:38. In the German the same word is used in this instance that is used throughout the Bible to designate the congregation of Israel. Some translations render it the congregation. Whether we call the Jews the congregation, community, kingdom, or church, the fact remains that they were an unregenerated people, and the great mass of them were frequently idolatrous and wicked. It is well known that there were god-fearing persons among them, who believed in the promise of the coming Savior, and regulated their lives accordingly; and who also died in the blessed hope of eternal life. But they did not attain to that life while upon earth, since Christ had not yet come to give them power to become the sons of God. But when He came and gave His life for the sins of the world, He descended into the regions of the dead, and presumably proclaimed redemption to those who had died in the faith before He came.

The church of Christ was a new institution upon earth, based upon the promise of eternal life. Christ said, "Upon this rock I will build my church." This language is conclusive. The church had not existed before the day of Pentecost. This fact alone should determine the issue. Any one tracing the commands and ordinances enjoined by Christ upon His church must be convinced that it bears no likeness to the Jewish

congregation. Paul asserts, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15. Under the first testament, they had the promise of the land of Canaan upon condition of obedience; but eternal life, or the eternal inheritance, was dependent upon the efficacy of Christ's death; which availed before God as a real atonement, and a ransom for the transgressions committed even by believers under the legal dispensation, who, during their lifetime, did not obtain the heirship to the everlasting inheritance.

Christ is the good olive tree. The patriarchs, the prophets, and the holy men of old were prospective branches in the good olive tree. Those Jews who believed, and yet lived when Christ came, received Him. Simeon said, "Now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." And Paul, in Gal. 3, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many." "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham," "for to Abraham and his seed were the promises made." From the above Scriptures it is plain that Christ is the good olive tree, and that Abraham was a prospective branch in Him; and so were all who were in the same faith. All the Old Testament believers were under the promise and were acceptable to God; but did not constitute His church, as they were not organized into church fellowship. Indeed they

could not be in true church order, because they had not the Holy Spirit as an abiding and indwelling principle. The unbelieving Jews who composed by far the larger part of the congregation, rejected Christ, and were broken or cut off from their privileges as the descendants of Abraham. "He came unto his own and his own received him not." The offer was first made to them, but when they rejected it, God also rejected them. If they repent, God will graft them again into the good Olive Tree, in Whom their father Abraham hoped.

The matter relative to infant baptism may be summed up thus: Under the old dispensation there was a command to circumcise male children; under the new, there is no command nor precedent for the baptism of children; but a plain, positive command to baptize adult believers; and in the New Testament we do not find that others were baptized. If the Jewish people were the church of God, and the Christian church is a continuation of it, the spiritual life being the same in both, does it not appear very strange that Christ required a radical change in the character of the members of the Jewish church before they could become members of the Christian church; and that He required it not only of those who were of the lineal descent of Abraham, but also of those who stood in the faith of Abraham? "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God." If they had been children of God, why should He give them power to become what they already had been? To His disciples who were pious, believing Jews, (Judas excepted) He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Christ's church was not organized and established until

the day of Pentecost, when the Holy Ghost was given as an abiding principle.

Christianity and Judaism are not the same. The apostle Paul labored earnestly to distinguish them. Judaism embraced the whole Jewish nation—both the evil and the good: the church of Christ consists only of the truly converted. Judaism was a national institution: the church of Christ is an assembly of believers from which are excluded all who are not pious and upright in life. The one consisted in works, the other is of faith; the one of outward service, the other of inward affections.

Labored efforts have been made to prove infant baptism from historical records. The claim is that Jewish proselytes were circumcised and baptized; and that this practice continued until the time of Christ. By this it is claimed that infant baptism was a matter familiar to all Jews; and of course they would expect a continuation of it in the Christian church. Mamonides, a learned Jew of the twelfth century is given as special authority for the assertion that proselyte baptism was common among the Jews. Josephus, a noted Jewish historian who was born A.D. 37, does not name such practice as that of baptizing the children of proselytes. The general results of investigation go to prove that it was not one of the Jewish ceremonies until long after the coming of Christ, and that there is much to suggest that this Jewish practice owes its origin to Christian baptism. But we will not spend time on this discussion, as every Bible reader knows that the Jews were strictly forbidden to add anything to God's law. "Ye shall not add unto the word which I command you." Deut. 4:2. If the Jews did baptize proselytes and their chil-

dren during the time of our Savior, they added to the commandment of the Lord, and were transgressors of the law. They had a command to circumcise such, but not to baptize them. To defend the practice (if it ever existed) is to justify God's people in the violation of His plain command. But if they did practice it, is it not remarkable that not one of the prophets protested against such an innovation? And inasmuch as no such protest is found in the writings of the prophets, this alone is strong and conclusive evidence that such practice never existed during their time.

Another argument used in favor of infant baptism is based on Acts 2:39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It is claimed that the promise is the same as that in Gen. 17:7, to Abraham: "to be a God unto thee, and to thy seed after thee"; and they reason thus: As seed means children, and children means seed, and as parents and children were included in the one, it must be that parents and infants are intended in the other. It will be observed that the promise was not only to them and to their children, but "to all who are afar off, even as many as the Lord our God shall call." Surely no one will contend that this includes those who have not come to years of understanding. The promise extends to all who are called. It extends to us and to our children, and to all sane persons who may be born into the world, if we and they yield obedience to the grace of God, and are regenerated through the Spirit and Word of the Lord. Primarily the promise was to the Jews and to their children, and then to the Gentiles who were considered afar off; but who were afterwards brought nigh by

faith in Christ. There is nothing whatever in the text to support infant baptism.

The last subject which we will consider is that of the baptism of households. One learned advocate of infant baptism says, "It can not be denied that Lydia and Stephanus, Cornelius and the jailor were not the only believing members in their respective families." This assertion is void of scriptural proof. In the case of Cornelius it is recorded, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Again: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Could anything be plainer? These were all adults, "for they heard them speak with tongues, and magnify God." Acts 10:44, 47.

The defenders of infant baptism say, "Not a word is said that any of Lydia's household believed, and yet we are informed that she and her household were baptized; and that it is manifest that those who composed the household were baptized on the faith of the parent." We ask, where is the scriptural authority to baptize one person upon the faith of another? Christ and His apostles commanded baptism upon faith; not upon the faith of another; but upon the faith of the individual believer. Paul baptized the house of Stephanus. He says, I Cor. 16:15, "Ye know the house of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." From this we infer that the members of the house were not infant children, but were persons of understanding, and of will-power.

Of the jailor it is written, "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." Acts 16:31-32. They would not have spoken the word of the Lord to infant children. It is evident that they baptized only those to whom they had spoken the word of the Lord; therefore they baptized none but believers.

We will not attempt to refute the arguments based upon the testimony of the church fathers, as it would enlarge this treatise beyond our wish; neither do we deem it a duty. In many cases the testimony is from persons who were not sound in doctrine. For example, Irenaus, who wrote about sixty years after the apostles, is quoted as follows: "Christ came to save all persons who by him are born again (baptized) unto God; infants, and little ones, and children." Can little ones be born again? Baptism is not the new birth. Tertul-lian, who lived about the beginning of the third century, is quoted as authority for the baptism of children, yet we have evidence that he recommended the delaying of baptism until mature years. The only reliable authorities in the case are Jesus Christ and His apostles; and since they did not authorize the baptism of infants, it is, therefore, antichristian. There is no consistency in baptizing persons before they have come to years of understanding.

An eminent pedo-baptist writer, after urging the duties of church membership upon the unbaptized, then advises that special attention should be given to those who have been admitted to visible membership in their infancy, and have attained to the age when it is their duty publicly to profess the religion of Jesus before the church and the world by confirming, or taking upon themselves the vows made at their baptism in infancy. He further advocates the validity and necessity of infant baptism upon the ground that if the children of

believing parents were not baptized and admitted to visible church membership, there would be a peculiar class of persons, the unbaptized offspring of believing parents. He says, "This class would by birth be within the visible church, and yet by the denial of its initiatory ordinance, be without it." Such reasoning exposes the evil of infant membership. Upon what scriptural ground can any one recognize that the offspring of believing parents are "by birth within the visible church"? Such indeed would be of that class that John says are "born of blood."

Does not every one know that the children of christian parents are by nature carnal and sinful as well as others are, and need repentance and regeneration as well? They have the same need of awakening to a knowledge of their sins and of their need of a Savior as have the unbaptized. Herein lies one of the great evils of this practice. The baptized children are under the instruction and guidance of the church, comforted on that account with a promise of the blessing, and if they grow up fairly moral and well disposed, they will attend worship and believe and practice the creed of the church; and all this they will do without a true, saving knowledge of the requirements of the New Testament. But if they grow up wicked and ungodly does the church recognize them as members? If not where do they place them? Infant baptism is at variance with the fundamental principles of the Gospel.

The Gospel call to man has ever been, "Repent and be baptized," "repent and be converted," "come unto me all ye that labour and are heavy laden, and I will give you rest." These Scriptures convey the idea of a state of sin, and of a duty to God, and the need of a Savior, and must be heard, and experienced, and obeyed

by every one who desires salvation, and they are designed to apply to everyone. Again, Christ's commission to His apostles instructs us to teach, and then baptize upon faith, which comports with all scriptural testimony; but how can any of this teaching accord with infant baptism? Those who defend this doctrine must claim that the infant-baptized members, on account of their baptism, are always under grace and never come under the moral law as its transgressors, and so do not commit sin to be repented of; hence they do not need the service of that law as their school master to bring them to Christ. Now if they enjoy a blessing above the unbaptized on account of their church relation, we should witness the fruits of it in a better life; but as they grow up in sin, and live after the flesh as the world does, we must believe that their baptismal vow is no help to them, and it certainly does not change their relation to their God. It is better not to vow, than to vow and not to pay.

The one great object of Christ's mission upon earth, was to unbar the way to Paradise, which He did by healing the breach made by sin, and thus satisfying divine justice. We have thereby been set free from the consequences of Adam's transgression, and are no more fettered by the judgment of a broken law, but we inherit the consequent effect of sin in our mortal, sinful bodies. This is a standing testimony of man's utter helplessness, and an unceasing appeal to his conscience to be reconciled with God through the means provided. As this can be active only after we attain to an age when we can discern between good and evil, so we are not accountable before that age, but are saved by the merits of Christ. We read that He blessed little children and said, "Of such is the kingdom of heaven." He did not

baptize them, nor did He command them to be baptized, and yet He could pronounce the blessing of peace upon them. His calls to the unconverted all convey the force and necessity of rational reflecting thought. Nothing to convey the idea that one should stand as sponsor for another. There is but one way of salvation indicated, and that is by repentance, faith and regeneration, and these must be experienced individually and not by proxy. Each of us stands accountable to God for himself in these exercises, and no one can answer for another. The apostle tells us that "without faith it is impossible to please God"; and the faith of one can not by any effort of the mind be made effective to the saving of another. We can all agree that if a person does not exercise active, living faith to the salvation of his soul, no one else can do it for him, and any ordinance administered upon him would not change his condition. The same is true of the innocent, unconscious child. Until it attains to the age of discretion, it has the same sure word of promise as has the most faithful servant of the Master; and as we can assume nothing for a person after he attains to the age of accountability, so also we can do nothing, and need do nothing for him before that time. If Christ expiated the guilt of Adam's transgressions, surely the innocent child should share the fruits of it, at least as fully as the wilful sinner who turns and hopefully seeks salvation through the merits of Christ's redemption. If Christ's atonement does not save little children without the observance of baptism, surely it will not with it; for baptism can be properly and consistently administered only upon rational, intelligent persons. We might here ask, what does the baptism of little children signify? What does it effect? The apostle Peter tells us that the import of

baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Can children be said to have the answer of a conscience? They know nothing of either a good or a bad conscience. The conscience of a child is as latent as are its intellectual powers; and when it reaches the age of accountability, God in His mercy develops it as He does the mental faculties. The apostle James says, "To him that knoweth to do good and doeth it not, to him it is sin." There is nothing good but what emanates from God. We must then conclude that the good referred to by the apostle is that service to God, of which His convicting grace, as soon as we can realize the consequences of sin, and our accountability to Him, will convict us by prompting us to flee His wrath and seek shelter under "the Rock that is higher than I." As none of this service can be rendered by innocent children, certainly they have no accountability.

There is much said and written about the duty and obligation of parents and sponsors to their children or wards, that they bring them up under the nurture of the church, not only by enlisting their affections for the church of their choice, but by such helps as the Sunday School, the Christian Endeavor, and other activities. To this we would say, far better teach them that they are sinners. Far better teach them that they should honor the convicting grace of God by rendering obedience to His will, that they may have hope of the pardon of their sins. All christian parents will admonish their children in the fear of the Lord. They will teach them to be respectful and truthful; and we repeat, above all, teach them that they are sinners, and have need of repentance and regeneration by faith in Christ. They seek to set them a good example in conduct and

conversation; but they by no means urge them to join the church, since the church can not give them life; but they urge them to come to Christ, and obtain pardon from sin, that they may have spiritual life; then they will come to the church.

Mode of Baptism—This subject has been the occasion of much animated controversy; and many sincere truth-seeking souls have been deeply perplexed concerning it, and would have gladly submitted to any mode that they could have been convinced was of divine appointment. We believe that the omission of a specific mode of administration of ordinances, under the Gospel Dispensation, was not without design, especially as such mode relates to baptism. The absence of a definite mode has a tendency to lead sincere seekers into a careful inquiry as to the design of the ordinance. Through this exercise they will discover that the merit and virtue are not in the ordinance, nor in the mode of administration, but alone in the meritorious righteousness of Christ. After the attainment of this knowledge, and an unconditional surrender of the will in true repentance, the ordinance can be observed in a gospel spirit, and it will tend to strengthen faith and love; but on the other hand, if observed in a legal spirit, as a direct means of salvation, without proper knowledge and experience, it will tend to the dishonor of God, will darken the understanding, and rob Christ of the honor of having wrought a complete redemption.

Historians tell us that as early as the beginning of the fifth century, and notably during the sixteenth, there was much controversy as to the subjects to whom baptism should be administered, but not as to the mode of administration. In the sixteenth century thousands

of the most devoted followers of the Lord Jesus whom the world ever knew offered their lives for the cause of the truth. They were opposed to infant baptism; but relative to the mode of administration, there appears to have been no issue. It is remarkable that in such an age as that of the Reformation, when there were so many heated controversies upon so many different subjects, and among them the subject of baptism, that we find no question raised as to the mode, although we have reliable historical information that, at least in previous centuries, different modes were practiced.

It is evident that the opinion now held by the German and the English Baptists, that immersion is the only right mode of baptism, was not then entertained. Of those who suffered martyrdom during the sixteenth century, there was a considerable number who were baptized in private dwellings. Numbers confessed in their examination before inquisitors that they were so baptized. In that time Menno Simon lived and labored most devotedly for the promulgation of sound doctrine, and for the salvation of souls. He could not have been ignorant of the fact that persons whom he recognized as fellow-believers were baptized in houses; and since we find no protest in his writings against such baptism, we conclude that this faithful servant of the Lord did not hold the doctrine that immersion alone is baptism. When the confession and pure lives of those people, as recorded in history, is duly considered, the impression is made that they followed the Lamb whithersoever he led them, were redeemed from among men, and had the name of their Lord written on their foreheads.

Baptists maintain that the word baptize signifies to immerse, and little else. Baptize is the anglicized form of the Greek word baptizo. Many men, eminent for learning, are quoted by Baptists as authority that the original word for baptism means to dip, to plunge, and to submerge. On the other hand, pedo-baptists claim some of those same men as authority for pour, sprinkle, bathe, etc. In addition to these, they cite many other authorities to prove that baptize not only means to immerse, but also, to pour and to sprinkle. Some authorities give immersion, pouring, sprinkling, perfusion, or washing in any way. Luther's German translation from the Greek renders the word taufen; whereas, if baptize signified only immersion, it should have been rendered eintauchen. Dr. Miller, formerly of Princeton College, said to have been one of the best Greek scholars of his time, is quoted as follows: "I can assure you that the word which is rendered baptizo, does legitimately signify the application of water in any way as well as by immersion. I can assure you if the most mature and competent Greek scholars that ever lived, may be allowed to decide in this case that many examples of the use of this word occur in Scripture in which it not only may, but must signify sprinkling, perfusion, or washing in any way."

In Menno Simon's admonition to scorers of water baptism, this language occurs: "How any one who refuses God a handful of water can conform himself to love his enemies." Again, the following expression is found in his writings upon baptism: "than to have a handful of water applied." But this same author is claimed by the advocates of immersion. In his complete works, page 204, is found the following: "For however industriously we may search day and night, we

yet find but one baptism in the water pleasing to God, which is expressed and contained in his word." Again on page 231, "Let all the world under the heavens oppose in every way in which they are able, this is the only mode of baptism which Jesus Christ himself instituted, and the apostles taught and practised." Any one taking the pains to read the context to these two extracts, will readily perceive that the author had no reference to the mode of administering the ordinance, but only to whom it should be administered—to believing adults, and not to infants.

Baptists quote largely from the early history of the church, and a strong effort is made to trace immersion back to the times of the apostles through these writings. So far there seems to be nothing reliable found on record concerning the mode practised during the first and part of the second century. Aside from the fact that the use of one mode prevailed in general for a time, and then another mode in the same way, it seems that all the established modes were practised more or less all the time. We can not commend the too common practice of the advocates of one mode quoting only such authors as supported that particular mode, to the almost entire exclusion of opposing testimony. Neither can we accept as reliable all that is quoted, since there seems to be an almost unlimited amount of evidence to support any of the modes; and it occurs very often that assertions are made but not proved. How can a writer of the fourth, fifth, or sixth century state so positively, as many do, that a certain mode prevailed since the days of the apostles, or was commanded by Christ and His apostles, and still give no proof of it by quoting from the writings of those who lived in the first and second centuries? That they quote nothing, is conclusive

proof that nothing was written then. It is well authenticated that there was a general decline of the church, as was foretold by the apostles and witnessed by John in the Revelation, and which increased until darkness generally prevailed; so we must accept with a degree of allowance, most of what is quoted; for how can the cause of Christ be advanced by using testimony of any sect or people who are not fully in accord with gospel teaching, and who do not show forth in their faith and practise those fruits which heaven designed as a witness to the world that Christ has sent them.

We find in the *Martyrs' Mirror*, which is a compilation from various authentic chronicles and testimonials, giving an account of the faith, doctrine and sufferings of the defenseless Christians during sixteen hundred years, that baptism was frequently administered in the water, and there are repeated instances where it is expressly stated that they immersed the applicants; but we have found but one instance of trine immersion in the work. Then on the other side we find Cyprian of the fourth century quoted as saying, "The sprinkling with water is of equal validity with the laver." Eucherius says, "The victim is washed when a believer is sprinkled with the water of baptism." About the year 250, Urian, Macellinus and Justin were drawn to the Christian religion. They were baptized by a minister named Justin, who rejoiced that such learned men should bow to the yoke of Jesus. He instructed them, and afterwards had water brought and baptized them on confession of their faith. This circumstance would indicate that these were not baptized by immersion. There is also allusion made to the baptism of persons who were dangerously ill, or as it is stated in some places, "very sick," but evidently not by immersion.

When brought before the inquisitors, many testified that they were baptized in the houses of some of their brethren. In the fourth century, Optatus Mile Vitanus, in giving instruction to catechumens upon the ordinance of baptism, used these words: "We know that in the observance of baptism, there are three essential points; the first relates to the Holy Trinity; the second, to the believers; and the third, to the baptizer." The mode was not named in the consideration of what is important in baptism; and as we do not find in the entire work a single controversy about the mode, we have reason to believe that it was not disputed, although it is very evident that different modes were practised.

It is worthy of notice that in many of the explanations of baptism during the early centuries there is more virtue ascribed to water baptism than the Scriptures warrant. It is called the "bath of regeneration," and esteemed as the means essential to the forgiveness of sin. During the sixth century we find sentiments like these freely expressed: "The souls of the elect, or baptized, have lost in baptism the impurity of the old man, and are made new in Christ." "Baptism is a divine fountain in which believers are regenerated, and become new creatures." "And is washed by baptism from the pollution of sin." Such sentiments are evidence of a tendency to ascribe too much virtue to an outward ordinance; and always show a lack of light as to the true import of the ordinance, and of a true knowledge of regeneration. As a fruit of the veneration in which baptism, and particularly immersion, was held during the earlier centuries, there were some practices associated with the administration of it that were wholly without scriptural warrant. Among these were nude immersions and the putting on of white robes after

baptism, both of which, it is said, were practised more or less by the Catholic, Greek and Protestant churches; and were defended on the ground that they represented the putting off the sins of the flesh, and the putting on of the righteousness of Christ. When we find such manifestation of a legal spirit, either in the use of, or in the mode of administering and observing the ordinances, or in attaching too much importance to the outward expression to the neglect of the divine life, we must conclude that such are evidences of a state of darkness. During the sixteenth century when the church of Christ stood so valiantly for the truth, and left on record such bright and inspiring examples of the power of living, saving faith, we find no such sentiments ascribing saving virtue to an outward ordinance, neither controversy about the mode. It is remarkable how sound were the faith and practice of the believers during that trying time.

We could obtain almost unlimited evidence from encyclopedias and theological works in support of either immersion or pouring, but such additional information would increase the size of this treatise beyond our desire; and at best would be but the testimony of men. As honest inquirers after truth, we can not settle anything definitely as to the word *baptizo*, since learned men do not agree as to its limitations. There is agreement that it means to dip and immerse, but there is not agreement that it also means perfusion, pouring and sprinkling. From the practice of professed Christian teachers who have lived in the past, we can learn nothing conclusive, as different modes have been practised by different persons at different times. It will therefore be best for us to confine ourselves as closely to the Scriptures as possible.

John was a herald of the Savior. His baptism was preparatory to the receiving of Christ as the Savior of sinners. He testified that Christ "should be made manifest to Israel, therefore am I come baptizing with water: The voice of one crying in the wilderness, prepare ye the way of the Lord." He directed his disciples to believe on Him who should come after him. His baptism came between the law and the Gospel. It was representative of sorrow for sin, and of repentance; and was practised under the legal dispensation, as the law was not yet fulfilled, the great sacrifice for sin was not yet offered, the typical sacrifice had not ceased, and the time for the practice of Gospel ordinances had not yet come. As his ministration was under the law, therefore his baptism was not an ordinance under the Gospel, but under the law.

The Levites were a figure or representation of John's disciples. They were inferior to the priests in their calling; and their duties were preparatory to the service of the priests, as John's ministration was preparatory to the office of spiritual priests in Christ's kingdom. To qualify the Levites for their service, the Lord said to Moses, "And thus shalt thou do unto them to cleanse them; sprinkle water of purifying upon them." John's ministration effected a moral reformation in man. The test was, "Bring forth fruits meet for repentance." As an expression and a representation of such a change, he baptized his disciples with water. As the Levites were sprinkled with the water of purification to qualify them for their office, may not John also have applied water to those who came to him confessing their sins? The Levites were plainly a figure of John's disciples; and, as they were sprinkled with water, it would not well coincide with the figure if John

immersed his disciples. That his baptism was distinct from Christian baptism, becomes the more apparent when we consider Paul's counsel to those twelve men whom he met at Ephesus, who had received John's baptism. He asked them, "Have you received the Holy Ghost since ye believed?" They replied, "We have not so much as heard whether there be any Holy Ghost." He then asked them, "Unto what then were ye baptized?" They answered, "Unto John's baptism." Paul replied, "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." Acts 19. It has been asserted that those men were not baptized by an authorized disciple of John; and hence Paul's act of rebaptizing them. Such claim is not sustained by the apostle's reasoning. He stated facts to them concerning the design of John's baptism, making a distinction between it and Christian baptism.

We have no evidence that John baptized by immersion. It is recorded that he baptized in Enon near to Salim because there was much water there. Dr. Smucher, in his *Popular Theology*, renders it "many springs." He argues that plenty of water was a necessity for the comfort of the people who assembled in such large numbers in that desert country. He maintains that this is why it is stated, "there was much water there." Such reasoning is not groundless when it is remembered that, "Then went out to him, Jerusalem and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3:5, 6. The language, "there was much water there," determines nothing as to the mode

of baptism. John had been baptizing at, or in the Jordan river, where there was no doubt water enough to enable him to baptize by immersion, if such was his mode. There can be no reliable inference drawn from his baptizing in Enon, as to the mode practiced.

Christ coming to John to be baptized of him teaches us the impressive lesson of obedience. Some of our friends see nothing in the baptism of Christ but an outward form for us to copy. His language is very impressive: "It becometh us to fulfil all righteousness." There was certainly more involved than being baptized. It is certainly a righteous administration that will produce these results: "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Luke 3:4, 6. "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:6.

Christ had no need of any service that implied moral impurity; yet, as the Son of man, and as our ransom, He became like unto us, sin excepted. Being under the law, He was circumcised, and He also kept the passover, which typified His atonement. So He also honored the just ministration of John by obedience to its form, as a lesson of obedience to us that we should honor God's economy by yielding obedience to the calls of His grace, that we may thereby attain to redemption by having our hearts prepared by a knowledge of sin, which we attain through the law; and also by becoming willing to forsake unrighteousness, which the mission of John represents; and thus be prepared to receive that kingdom which Christ came to establish in our hearts,

and which is characterized by love and peace. John said, "I indeed baptize you with water"; which, if our translation is correct, would indicate that John applied water to those whom he baptized, and did not practice immersion.

Our Baptist friends insist that as John baptized in the Jordan, and our Savior was baptized by him, so we also should follow His example; and as He went into the water to be baptized, so should we. They couple with this that baptism is essential to the remission of sin, and that there is no baptism but immersion. We are persuaded that many poor souls are misled by such teaching. One writer goes so far as to argue that John and our Savior both taught the same doctrine, and baptized with the same baptism. He would make it appear that John baptized Christ according to the apostolic commission, which would baptize Him in His own name. This may seem plausible; but John could not have baptized in the name of Christ, for Christ was not yet revealed as the Messiah when John began to baptize, and his ministry was nearly finished when he baptized our Savior. Christian baptism is an initiatory ordinance; and if John's was such, into what did it initiate? The Christian church was not yet established, nor could it be before the atonement, and before the outpouring of the Holy Spirit. Again, as water baptism is accepted to be representative of the baptism by the Spirit, embraced in which is the baptism into the death of Christ, it should be evident to every one that John's baptism could not in any wise have represented this. If Christ's own disciples could not, even after many efforts by our Savior, be made to comprehend the necessity or the import of His death, how could

John be expected to comprehend it without that teaching? Only after witnessing it, and receiving subsequent instruction upon it, and being enlightened by the gift of the Holy Ghost, could His disciples at all realize it and teach it to others. Then wherein would be the propriety of considering John's baptism as embracing it? Neither could he have baptized in the name of the Holy Ghost, for he himself, to make a clear distinction between his dispensation and that of Christ, testified, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, he shall baptize you with the Holy Ghost and with fire." If, then, he could not have baptized in the name of Christ, nor in that of the Holy Ghost, he must not have baptized in any name, but simply with water unto repentance, as always stated. This all proves his baptism to be distinct from Christian baptism, for it could not in any sense represent what Christian baptism represents.

Our Savior testified of John, that "Among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding, he that is least in the kingdom of heaven is greater than he." This plainly shows John's relation both to the law and to the kingdom; for if he that is least in the kingdom, that is, in the fulness of the blessings of the Gospel of Peace, is greater than John, then surely John could not have been in the kingdom, and under these blessings. Another reason why he could not have been under the Gospel, or in the kingdom, is because the Gospel was yet unknown to man, and the kingdom of Christ was not yet established. It could not be said that Christ established His kingdom, or church, before He com-

pleted the redemption, before He "took the armor from the strong man armed," before He burst the bars of death and achieved the victory over death, hell and the grave. Wherein would be the consistency in maintaining that His kingdom, or church, began with the preaching of John and was continued by His own ministry, and its power made manifest on the day of Pentecost, as many suppose? The Scriptures testify that Christ was put under the law to fulfil it, which was attained only when He expiated our guilt upon the cross, saying, "it is finished." He obeyed the law in all its spiritual requirements by His holy life; and, as "without the shedding of blood there is no remission of sin," so He offered up His body as the great atoning sacrifice. His kingdom is a spiritual kingdom set up in the hearts of His people; and it could not be established until the powers of darkness were subdued, and the faithful set free from that dominion. The prophet Isaiah (chap. 28:16) writes, "I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." That stone was Christ, but He was not that "tried stone" until His work was finished, and redemption was wrought. Nor until then could He be that "sure foundation," that "stone which became the head of the corner." This is figurative, as is also the reference of Paul and Peter to Christ as the "chief corner stone," upon which the church was to be established. But, to be a true figure, Christ's ministry and atonement must precede the building of the church.

John comprehended comparatively little of what he spoke concerning Christ, and as little or less of His kingdom; and how could he have taught the doctrines of that kingdom? He understood as little of his own

words when he said, "Behold the Lamb of God which taketh away the sin of the world," and also, "he shall baptize you with the Holy Ghost and with fire," as did Mary, the mother of Jesus, and Simeon when they spoke of Him prophetically. If Christ's own disciples under His personal daily teaching attained to no definite knowledge of their Master, nor of His kingdom, what ground have we for expecting more of John than of them? After witnessing the divine attestation of the Messiahship of Christ at His baptism, and having knowledge of His miraculous powers and deeds of mercy, John must send from the prison by his disciples to inquire personally of Jesus, "Art thou he that should come; or look we for another?" If he had so little certain knowledge of the Savior and of His mission, how could it be said that he taught the same doctrine with Christ, and baptized with the same baptism?

There is but one satisfactory way to account for the baptism of John, and that by the disciples of Christ, whom He sent out to preach and heal, and that is that they all stood upon a common plane. The work was all preliminary, and was designed to prepare a people for the Lord. They made one common appeal to all everywhere to repent, and baptized unto repentance all who accepted their word. If the preaching of Christ's disciples during His ministry was under the New or Gospel Dispensation, why were they not qualified to preach after the resurrection, and after much personal teaching by our Savior during the forty days, about "the things pertaining to the kingdom of God"? They were commanded to tarry at Jerusalem until endued with the power from on high, before they could preach the gospel of the kingdom. It is quite evident that this

preliminary work by John and the disciples of Christ could not have saved a single soul unless supplemented by the great redemption wrought by Christ. Hence we see the great inconsistency of calling John's baptism Christian baptism, and of using it to establish a mode of Christian baptism, or to prove that baptism should be administered in the water.

Christian baptism was first administered upon the day of Pentecost. Until then no one could be consistently baptized in the names of the Trinity; for before that time, the Holy Ghost was not given as an abiding, regenerating principle. Christ said to His disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; . . . for he dwelleth with you, and shall be in you." John 14:16, 17. "The Holy Ghost was not yet given, because that Jesus was not yet glorified." John 7:39. From these Scriptures and others, it is plain that no one under the law possessed the fullness of the Holy Spirit; not even the disciples before the appointed time. Through the powerful preaching upon the day of Pentecost, when the apostles were endued with power from on high, many persons were convicted of the great sin they were guilty of in crucifying the Lord Jesus and said, "Men and brethren what shall we do?" Peter replied, "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 2:38-41. We have no circumstantial evidence that these were baptized by immersion. It is certainly very doubtful that they were. We will not argue that the

time would have been too short, and the number of baptizers too few to immerse so many persons. If our Baptist friends are right that immersion alone is baptism, then it could have been, and was accomplished, for the Lord always provides ways and means for the performance of His will. But it should impress every reflecting mind that the position of those who maintain that there is no mode of baptism but immersion, is a very responsible one. If they are supported by the word of God, they are on safe ground; but if not, they will have to give account at the day of judgment for having added to the Lord's revealed will.

It is noteworthy that among those who maintain that immersion alone is baptism, there is a great lack of unanimity of sentiment as to the manner of administration. There have been warm and animated controversies between the trine and the single immersionists; and if those debaters who have been put upon record are sincere, then one rejects the baptism of the other, although both parties immerse. One tires of reading the controversy, it is so void of spirituality. Then again, there is another class of immersionists who contend earnestly that the right way to baptize is to immerse backward, as a forward action does not represent a burial. These divisions are the legitimate fruits of legalism. Have we not reason to believe that if the mode of baptism is so important, and that there is but one efficient mode, as many maintain there is, that a merciful Heavenly Father would have plainly indicated the required mode in His word? Under the law, all the ceremonies were so plainly described, and the manner of attending to them so specifically given, that there could be no mistake; and if the mode of baptism

is so important, why are we left in doubt as to the right mode?

The duties pertaining to the christian life are so well defined in the Gospel, that no sincere person can mistake them. The love, the peace, and the purity of the christian life are clearly defined; the unity, the peace and the purity of the church are so plainly taught and illustrated that no one desiring the truth can fail to find it. But as to outward forms, there is little written. For the administration of baptism, there is no specific rule given whether it shall be administered in the house of worship, in or at a flowing stream; whether with water or under the water. Likewise with the Lord's Supper, neither the day, the time of the day, nor the month of the year is named when it shall be observed. It is not written whether communicants shall receive the symbols of Christ's body and blood in a standing or sitting posture; neither whether leavened or unleavened bread shall be used.

The reason the ordinances and ceremonies under the law were so carefully described as to time and place, as well as to the kind of service, and the kind of offering required, was because they had but the shadow of the good things to come. They prefigured and symbolized the atonement of Christ. But, under the Gospel we have the body—the abiding reality; wherefore, its ordinances represent not that which is to come, but that which has come, viz., Christ and His kingdom. The import expressed by baptism and the communion has previously been experienced by all who are proper persons to receive baptism, and to partake of the communion. For this reason little importance is attached to forms and modes under the Gospel Dispensation, and much is recorded in it pertaining to the life

and character of believers. True worshipers now worship the Father in spirit and in truth; and to that end they must possess the Spirit of Christ.

To resume the subject of the mode of baptism, we will refer to the case of Philip and the Ethiopian eunuch. In that case it is to be observed that both Philip and the eunuch went down into the water, and came up out of the water. This is the only instance recorded in the New Testament of Christian baptism being administered in the water. As they were journeying, and while Philip was preaching to the eunuch, they passed by water, and the eunuch said, "Here is water, what doth hinder me to be baptized?" The eunuch's remark is claimed as evidence that Philip preached baptism, and that a body or stream of water is essential to the administration of baptism, and that Philip and the eunuch both went into the water, as after baptism both came up out of the water. The fact of both having gone into the water does not determine the mode; for we do not know what depth of water was there; and that they came up out of the water determines nothing as to the mode, since they both did the same. If the act of their going into the water, and coming up out of the water proves that the eunuch was under the water, it will also prove that Philip was under the water. Neither does the language of the eunuch, "See, here is water," prove that Philip taught him the necessity of being baptized in a body of water, or in a stream. We are not in a position to judge correctly of their situation. It may have been more convenient for them to go to the water than to have water brought to them. We know nothing of the circumstances except the brief record and it proves no mode.

In Acts 9:18 an account is given of the baptism of Paul. It is very brief. "He arose and was baptized." We can gather no evidence from this language that he went to a stream of water for that purpose. He evidently was weak, bodily, for he had not eaten nor drank for three days. He may have been reclining, and simply arose from such position. At least we can infer nothing more than that he changed his position, or situation, and not that he changed his location. In Paul's relation of his conversion and baptism, Acts 22:16, occurs the following: "And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord." Here again occurs the word "arise"; but it is not stated that he was told to arise and go somewhere. Ananias, after having fully instructed Paul, and having assured him of his calling from the Lord to be a chosen vessel to carry the glad tidings of salvation to the nations, said to him, "Why tarriest thou?" as though he would have said, "Brother Saul, since you have such full proof of God's gracious favor toward you, and of your adoption, why delay to make a public profession of the same by receiving the ordinance of baptism, which is a representation of your having been washed and cleansed from your sins by the blood of Christ?" In this connection it should be borne in mind that water baptism is expressive of the washing of regeneration, or the cleansing of a believer's soul from moral pollution by the baptism of the Holy Ghost; just as under the law the bloody sacrifices pointed to the death of Christ, while the blood of sprinkling was expressive of the forgiveness of sin by faith in His atoning sacrifice upon the cross. The washings and purifyings, symbolized the efficacy of the Holy Ghost as a purifying and cleansing power. It

was in this sense that Ananias addressed Paul, saying, "be baptized and wash away thy sins"; for he certainly did not mean that the water used in baptism would wash away sin. The blood of Christ alone cleanses from sin.

In the tenth chapter of Acts, we have an account of the conversion of Cornelius, his kinsmen and his friends, and of their baptism. After witnessing the effect of the outpouring of the Holy Spirit, Peter said, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." There is nothing in this confirmatory of immersion. "Who can forbid water" does not convey the idea of going to a stream of water, but rather that of having water brought and applied to the subjects.

In Acts 16:13-15, we have an account of the instruction given by Paul and Timothy to certain women who resorted to a river where prayer was wont to be made, and of Lydia's conversion; also of the baptism of her and her household. Nothing is here recorded that gives information of the mode. The object of going to the river was not for the purpose of being baptized. It appears to have been a suitable place for retirement and devotion, where people assembled.

In the latter part of the same chapter we have an account of the imprisonment of Paul and Silas, and of the conversion and baptism of the jailor and of his household. The charge to the jailor was, "keep them safely." "He thrust them into the inner prison and made their feet fast in the stocks." At midnight Paul and Silas sang and prayed, when an earthquake occurred. The doors were opened, and the bands fell from the

prisoners. The jailor supposing that the prisoners had all fled, was about to take his own life, when Paul called to him, "Do thyself no harm, for we are all here." The jailor became so thoroughly convinced of the divine calling of Paul and Silas, and of his unsaved state, that he made haste to come before them, and falling down he exclaimed, "What must I do to be saved?" They spoke unto him the word of the Lord, and to all who were in his house. The same hour of the night, the jailor washed their stripes, "and was baptized, he and all his." After his confession of sin before Paul and Silas, he brought them out, evidently out of the cell or inner prison. After they were brought out, they preached; then followed the washing of their stripes by the jailor; and after that, baptism. Baptists claim that they must have been outside of the building, or else there would be no meaning in the language, "And when he had brought them into his house, he set meat before them." We do not know how the prison was arranged, neither the relation of the jailor's house to the prison. Both may have been included under one roof, and composed one building; and yet the jailor's house, or apartment, may have been separate from the jail proper. The probability is that Paul and Silas were brought out of the "inner prison" into which they had been thrust the previous evening, into the main apartment of the jail; and from there went into the jailor's house. It is not said that they left the house that night, for the next morning they were still prisoners. Paul, at Jerusalem, announced his Roman citizenship in advance, doubtless to escape bodily suffering; but he and Silas did not resort to this means at Philippi. They were willing to endure all things for Christ's sake, and for the advancement

of His glorious kingdom, no doubt having evidences within themselves that it was the Lord's will, as it proved to be the means of the conversion of the jailor and his house. All the circumstances attending their conversion point strongly to the conclusion that Paul and Silas did not go to a stream of water to baptize them. Had the jailor done so he would have violated his obligation of guarding the prisoners, and would have incurred punishment. Let us not lose sight of the fact that under the Gospel the quantity of water in baptism is not stated, only the use of water; also that there is but one instance recorded where Christian baptism was administered in the water, whereas there are a number of baptisms recorded where the circumstances would indicate that they were not performed in the water.

In Numbers 19:18, we have the law for the purification of the unclean, "And a clean person shall take hyssop, and dip it in water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave." Similar language is found in Leviticus 14:6, 7, with reference to the cleansing of one who had recovered from leprosy. The prophet Ezekiel referring to the rejection of Israel for their sins, and their restoration through mercy, says, "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." To cleanse the Levites, Moses was commanded to "sprinkle water of purifying upon them." He was also commanded to anoint the tabernacle, and the altar and all the vessels with anointing oil to sanctify them; and to consecrate Aaron and his sons, he was to take of the anointing oil and of the

blood which was upon the altar, and sprinkle it upon Aaron and upon his garments and upon his sons and upon their garments. These were all most important services, and all by sprinkling or by pouring; and they all pointed to Him of whom the prophet Isaiah, in contemplating the exalting of Christ's kingdom and of its attendant blessings, uses this language: "So shall he sprinkle many nations." The varied legal ablutions with water are called baptisms by Paul in Hebrew 6, and are symbolic of the cleansing of the heart by faith in Christ, whether by the washing of the entire body, or only a part of it. We have evidence that the virtue is not in the element, but in the word and spirit of the Lord; and that cleansing and purifying can be as well represented by the application of a small quantity of water, as by a large quantity.

Baptism of the Holy Ghost by Pouring—The spiritual baptism was symbolized by the anointing of the high priest with oil. "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." Ps. 133. The consecrating oil was a type of the sanctifying influence of the Holy Spirit. The high priest was especially a type of Christ; and the anointing was a type of the Holy Ghost descending upon Christ, when He received the public recognition of His Heavenly Father in these words: "This is my beloved Son in whom I am well pleased." And as the holy oil poured upon Aaron's head went down to the skirts of his garments; so likewise the Holy Spirit came upon the great High Priest, Jesus Christ, and descended upon every member of His body.

The pouring upon of the Holy Spirit as referred to in Joel 2:28 is called a baptism: "I will pour out my spirit upon all flesh." "Also upon the servants and upon the handmaids in those days will I pour out my spirit." The apostle Peter, on the day of Pentecost, quoted the above prophecy from the beginning of the 28th verse until near the close of the 31st. In his exposition of it he applied it to what was then happening at Jerusalem. The promise was fulfilled by the Holy Ghost being poured upon the apostles and disciples; and by the manifestation of its power in the regeneration of all who were brought under its sanctifying influence. "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." Then was accomplished the prediction of John the Baptist; "He shall baptize you with the Holy Ghost and with fire." The cloven tongues, as of fire, may be expressive of the varied gifts, and of the fervor and undying zeal of regenerated souls. Being filled with the Holy Ghost was expressive of the fulness of the grace of God in the hearts of believers, as our Lord testified to the Samaritan woman, "It shall be in him a well of water springing up into everlasting life."

Advocates of immersion claim that on the day of Pentecost the disciples were immersed in the Holy Ghost, since the whole house was filled. It is written "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Acts 2:2. It was the *sound* that filled the house; but the disciples were filled with the Holy Ghost.

The apostle John says the redeemed are made kings and priests unto God and unto the Father, which is also

foreshadowed and typified by the kings and priests under the law being anointed with the holy oil poured upon their heads, and is typical of the spiritual baptism by the Holy Ghost poured upon believers. Pouring, therefore, is baptism. If the "pouring upon," and "falling" of the Holy Ghost upon believers is called baptism, who then is authorized to say that the pouring of water upon the head of a believer is not baptism?

Christ's suffering is called a baptism. His suffering consisted mainly in bearing the sins of the world, and being forsaken of God, of angels, and of man. To attempt to get a ground for the mode of baptism from Christ's suffering is certainly going too far; and to attempt to change the wording of the New Testament by substituting immerse for baptize, is unwarranted; since in some cases where we now have baptize, immerse will not make sense. For example take the inquiry of our Savior in answer to James and John, Mark 10:38, "Can ye . . . be baptized with the baptism that I am baptized with?" And His reply in the 39th verse, "and with the baptism that I am baptized withal shall ye be baptized." It would not do to substitute, "Can ye . . . be immersed with the immersion that I am immersed with?" etc.

There is the argument to prove immersion from I Pet. 3:21, where the apostle in speaking of Noah and his family being saved by water, calls it a figure of the baptism that now saves us. Noah and his family were not immersed in the waters of the flood; they floated above the water; and how is it possible to get a ground for immersion from the circumstance of floating upon the surface of a body of water? In the same verse the apostle makes clear that baptism is 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. Baptism is an outward sign of an inward, spiritual change. The answer of a good conscience is the result of a consecration of the heart and soul to God through faith in Christ, and the consequent possession of the Holy Spirit.

The advocates of immersion infer from the deluge that the ark was borne aloft by the water, which could not have occurred had there not been a large body of water; reasoning upon the basis that a birth can not come from a body smaller than itself, and that the water was the saving means. But the argument is faulty, since the new birth does not come through a material object, or agency but is wrought through the energy and creative power of the Holy Ghost; and since a small quantity of either blood or water sprinkled upon the thing to be cleansed was sufficient to represent a real purification under the law, so may not likewise a small quantity of water be sufficient to represent the true import of Christian baptism?

In I Cor. 10:1, 2, Paul writes, "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." Some advocates of immersion suppose as the Israelites had a wall of water on either side, and a pillar of cloud preceding or following after them over their heads, they were immersed. Since the apostle testifies they were under the cloud, how could the baptism of the Israelites represent a mode? We have no evidence that any water came upon them, or that their bodies were touched by water; but their enemies were overwhelmed with water, and so perished. But

why was their passage through the sea called a baptism? Because the cloud and the sea were an emblem of God's providential care over them. They were baptized unto Moses, that is, through their miraculous deliverance they were placed under increased and special obligation to obey Moses, the servant of the Lord, and their deliverer.

The pillar of cloud stood between the camp of the Egyptians and the camp of Israel and determined the actions of the Israelites as to their journeyings. When it was taken up, they journeyed; and when it was not taken up, they journeyed not. The "pillar of cloud" and "the pillar of fire," were manifestations of the presence of the Lord, and the cloud was the same that "covered the tent of the congregation" at the consecration of the tabernacle, Ex. 40:34, and the same that "filled the house of the Lord" at the dedication of the temple, I Kings 8:10; and should not be considered a natural cloud to complete a figure for immersion.

The deliverance of the Israelites from the wrath of Pharaoh and his host has a spiritual signification. Egyptian bondage represents the fallen race of Adam under the bondage of sin. Moses, who led them out of Egyptian bondage, represents Christ, who came to deliver sinners from the bondage of sin. The cloud and the sea may be representative of the saving power of Jesus Christ by His atoning sacrifice. If we use the waters of the flood, or the cloud and the sea, to represent a form of baptism, then we use one figure to represent another figure, which is not the design of figures. They are intended to represent a reality. Being baptized unto Moses in the cloud and in the sea, may have been a figure of the spiritual baptism by which believers

are baptized into Christ; and the perishing of the Egyptians, a figure of mortifying our carnal nature.

The ablutions of the priests in the laver of brass placed near the door of the sanctuary were expressive of the sacredness of their service, and their need of purification. The priests were washed at their consecration, yet they were strictly commanded to wash their hands and their feet every time they officiated at the altar. This signified their liability to contract defilement; and represents the true laver, Jesus Christ, as a merciful High Priest, who is at the right hand of the Father interceding for the saints. The repeated ablutions of the priests do not establish a mode of baptism, yet some of our friends maintain they do, and that is why we have referred to it.

Great stress is laid upon the figurative language of the apostle Paul as recorded in Romans 6:5-7. He had been unfolding and bringing to view the fulness and freeness of the grace through which redemption was obtained, by demonstrating the wonderful provision made for the salvation of sinners; that, notwithstanding the prevalence of sin in the world, there was grace offered that would enable all who would accept it, to gain the victory over sin, and attain to the righteousness which is by faith. In consideration of his representation of salvation by grace alone, he apprehended there would be those who would conclude that if salvation is entirely of mercy and not dependent upon works, they had license to commit sin. Therefore, he says, "God forbid: How shall we that are dead to sin live any longer therein?" He proceeds to show what he means by being dead to sin, by introducing three figures. First, a death and burial; second, a planting; third, a crucifixion. "Know ye not that so many of us as were

baptized into Jesus Christ were baptized into his death?" It is doubtful whether the apostle had any reference to water baptism. To be baptized into Christ is a testimony to our being dead unto sin, and to the genuineness of our faith, and to our obligation to walk in newness of life. Christ died to destroy sin, and to give power to overcome it. Since He died for our sins, we must become dead unto sin, in order to be baptized into His death. We can be baptized into Christ and into His death only by His life-giving Spirit, which He communicates to us. "For by one Spirit are we all baptized into one body." If the apostle had reference to water baptism, it could only have been as symbolizing that baptism of which it is said, "he will thoroughly purge his floor" (or heart), and "gather the wheat into his garner" (or covenant of grace), and "the chaff he will burn" (consuming the corrupt desires). The spiritual baptism, as a purifying water, washes away the internal pollutions of sin; and, as a refining fire, consumes the dross of corrupt nature. "Therefore we are buried with him by baptism into death"; evidently into a death to sin. Persons who die and are buried cease to live the life which they lived while in the body; and according to the apostle's figure of burial, we learn that having previously been baptized into Christ by dying unto sin, we now, being dead unto sin, are buried by baptism into death; evidently into that death which we died, which was a death to sin; and therefore, we are now buried by baptism with Christ into death. That is, yesterday, today, and for all time; for having died unto sin, we bury it and cease to live in it. All the possible relation that water baptism can have to such a change is the representation of it. The body that is to die and be buried is our corrupt and sin-

ful life, and no mode of baptism can represent that death and burial.

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” In this figure the same work of grace, and the same change as that in the first figure, is represented by planting. This figure may have been taken from the natural planting of seed in the ground. The seed that is planted perishes, and a new body and life is produced. “Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit.” John 12:24. Christ might have possessed His heavenly glory without becoming incarnate; and even after having come in human form, He need not have suffered death on His own account; for having been justified in the spirit, He could have enjoyed, without us, the glory He had with the Father from the beginning; but to save us, He died and was buried. He died for our sins, and arose for our justification. He was put to death in the flesh, and quickened in the spirit, through which He now imparts spiritual life unto all who believe. As a grain of corn or wheat brings no increase unless it be buried in the ground where it perishes, and a new body and life is produced, so likewise, must we die to our carnal will, and by faith receive Christ into our hearts; who, by His Spirit, will beget in us a new life. When Christ died, He died unto sin (for our sin); but He now liveth to die no more; so we die to all sin for which He died. But “having been planted together in the likeness of his death, we shall be also in the likeness of his resurrection”; that is, we cease from sin and live unto holiness. The figure of planting, or of being planted, is representative of spiritual union with Christ, and of obtaining

spiritual life from Him. Such union is attainable only by living faith, the fruits of which are separation from sin. The figure of planting is frequent in the Bible. Trees are used to represent persons. "Like a tree planted by the rivers of water." Ps. 1. The representation is that of spiritual union with the Lord by faith, and of being nourished by the Holy Spirit.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." If we are crucified with Him, we also should be buried with Him. If any one of the three figures is to be understood literally, then this one must also be so understood. Paul writes, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. Here are presented a death and a life; and the death must precede the life. The obvious meaning is, a death to self, involving legalism, unbelief, and all unrighteousness; and a life in the soul, a life that will never die, begotten by the Holy Spirit, consisting in the love of God. Who can discover a ground for a mode of baptism from the three foregoing figures? Just as the apostle had no reference to the natural body when he used the figure of planting and crucifixion; so he had no reference to the burial of the natural body in baptism under water when he used the figure of burial. It is the carnal nature that is to be crucified and buried, and not the natural body, and the spiritual nature is to be planted in us. Hence we are unable to get a figure from water baptism to represent planting, or crucifying, or even for burial. When the body is naturally dead, it is buried to remain buried until the resurrection. So also in the death of the carnal will, or mind. It shall not only be dead upon special occasions, but at all times.

Sin shall not rule us, but we shall through the Spirit crucify the flesh daily until death ends the conflict. The apostle says, "Reckon ye yourselves to be dead indeed unto sin." That which is dead should be put away and buried; and that is the burial to which the apostle has reference, and not the immersion of the natural body in water.

The text, Col. 2:12, 13, will admit of the same explanation as that of Romans 6. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Any one reading with care that which goes before and that which follows after, will discover that the apostle is writing of the change necessary to become an heir of the heavenly inheritance. He first writes of spiritual circumcision, that "made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." The same reasoning is continued, following the text above quoted. It is apparent that the apostle's consideration is not the mode of baptism. Water baptism can only represent the change the apostle is describing. A faithful servant of the Lord defines water baptism thus: "The application of water to the body in baptism denotes washing. We testify in our baptism to having been internally washed and cleansed from our sins by the blood of Jesus Christ applied to our heart and conscience by the Holy Ghost; and, being washed and cleansed, we are also dead to sin, and have buried sin; and are now willing to live to the Lord." If more attention were given to the necessary qualifications for receiving baptism, and a fuller understanding attained of the obligation under which it places the recipient, there would probably be less controversy about the mode.

Much strained and unwarranted effort having been made by some of our Baptist friends to establish and defend immersion, for which they show much undue veneration; and much energy and perseverance having been manifested by them during late years, we feel constrained to make an effort to turn the thoughts to those things which water baptism sets forth, and to try to correct the misuse to which the ordinance has been subjected. Although baptism is a holy ordinance, yet we feel safe in asserting that it possesses no saving virtue, or in other words, that it is no direct means of salvation. Aside from its initiatory office, baptism is only a figurative ordinance, though of great significance, as are the other ordinances. As the eucharist is only expressive when observed by those who are in possession of the spiritual principles which are represented by the emblems used, so also with water baptism; it is not how much water, or in what way applied, nor is it in any virtue of the water, but it all rests upon the qualification of the baptized as well as of the baptizer, whether it represents the true import of baptism or whether it does not. We can agree that there is no consistency in consecrating church furniture by the use of water in any way, and just as inconsistent is the baptism of an unconverted person, or an innocent child. Neither one possesses the prerequisites, and baptism upon such conditions effects nothing more in the person than it does in the inanimate objects; and when we administer it upon such, we trifle with and pervert the use of one of God's ordinances. As the christian religion did not grow out of the church, but the church out of the christian religion, so regeneration is not an effect of baptism, but baptism is designed to testify to the new life; but as it can not represent a principle or condition before it

exists, therefore it can not properly be administered upon unconverted persons.

We can not accept the Baptist tenet, that "without water baptism there is no remission of sin," and its counterpart, "without immersion there is no baptism." If this proposition is true, then all the unbaptized will be lost; but if we can satisfactorily show that one soul has ever been saved, or attained to a saved state, without it, then the proposition is unscriptural. We have personal knowledge of awakened, unbaptized souls, who, unassisted by man, attained to a degree of spiritual knowledge that evinced extensive experience, who could consistently be comforted by the promises of God's word, and whose attainments would do credit to any one. As remission of sin must be obtained before there can be any spiritual progress, we conclude that such did realize the mercy of God in the forgiveness of their sins. We repeat, that baptism can not consistently be administered upon persons who have not had such experience.

Our Savior says, "He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned." To believe, in the sense here implied, is to attain to the possession of the holy unction, by faith in the merits of Christ's atonement, through repentance and regeneration. This is virtually the baptism of the Spirit, which is the one thing essential to salvation. This is attained, not by ordinances, the moral life, or by anything that we can do of ourselves in the line of good works, but as the apostle says, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Then to assert, that "without baptism there is no remission of sin," is to pervert the order of God,

and to oppose the plain testimony and records of the New Testament.

It is recorded that Cornelius and all who heard the word with him, received the Holy Spirit before Peter commanded them to be baptized. So their sins must have been remitted before they were baptized. We have no proof of the thief on the cross having been baptized, yet our Savior comforted him with these words: "Today shalt thou be with me in paradise." Some who attach great importance to water baptism say that this occurred in the day of miracles, and our Savior being the testator could exercise authority according to His wisdom and mercy; but now salvation must be attained by the means appointed in the Gospel, which are repentance, baptism and regeneration. We ask these, could God be "just, and the justifier of him which believeth in Jesus," if He then accepted even one soul upon fairer terms than He will accept us now? Or will the immutable word of God yield to accommodate sinful man? There is only one way of promise, and that is by faith and obedience. The thief through mercy attained to the faith, as his language testifies, and also that he would have rendered obedience if spared in life; and this commended him to his Savior.

A certain Baptist writer says: "I do not believe that the act of baptism cleanses us from sin; neither do I believe that faith and repentance do; but I believe that when we exercise the one faith in the Father, and in the Son, and in the Holy Ghost, and baptism rightly performed in these names, there the blood of Christ will be applied, 'which cleanseth from all sin.' Yet it is attributed to baptism because this is the act that secures the promise." Can this be supported by the Scriptures?

Truly do men "hew out cisterns, broken cisterns, that can hold no water." Is not the sum of all the promises based upon repentance and faith, which if honestly and sincerely experienced, will lead to self-denial and a renewing of the mind? What is the support of that faith? "Christ, and him crucified." By, or through any material, or tangible means or ordinances? The apostle Paul answers in Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Some call baptism the "washing of regeneration." Such do not know the Scriptures, nor the efficacy of the atonement, and do greatly err. As regeneration can not be attained by works, so also can it not be by ordinances which are works. To say that "baptism is the act that secures the promise" is to ground our hope upon the shadow and not upon the substance. Such conclusions are the fruits of legalism.

Would it accord with the love and mercy of the Father to give us a plan of salvation that is beyond the reach of even one individual member of the human family? And if there were no remission of sin without baptism, how many poor souls must pass out of this time of grace without hope. It is only the awakened sinner that has the promise, but how many of these have not the opportunity of baptism. Will God reject the awakened, contrite sinner, who calls upon Him from the depth of his penitent soul, because he may be deprived of the means of receiving water baptism? Such Christ promises to give rest.

There was an account published during the Civil War of a wounded soldier who lay on the battle field through the night after the battle, and who the

writer said prayed most earnestly to God for mercy and pardon of sin, and so loudly that he could be heard by man as well as by the Lord. He confessed his sins and seemed to receive comfort. And why should he not have received it? We firmly believe, and have the support of the Scriptures, that God will hear and pardon every such soul, whenever and wherever he thus seeks Him, and that without baptism or any other ordinance.

It is a practice too common to be unobserved, that many ministers of the Gospel, and notably those who advocate that "without baptism there is no remission of sin," to quote the language of Peter on the day of Pentecost, "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," and not use at all his remarks upon the next occasion, as recorded in the third chapter of Acts, "Repent ye therefore and be converted, that your sins may be blotted out." This practice is well calculated to deceive those who do not search the word of truth, and who do not dig deep, but are content to accept the counsel of man. We believe that every such minister who allows his partiality for his own opinions, and prejudices to influence him to such an extent, is chargeable with not rightly dividing the word, and must give account in that great day. Every one sees the contrast in the wording of these two Scriptures. The first would seem to make baptism of equal importance with repentance, while the latter gives us strong proof that remission of sin does not depend upon baptism, as no mention is made of it. We will ever encounter difficulties when we make figures and ordinances embody the truths which they only represent.

When we fail to respect the harmony of the Scriptures which sometimes requires the use of a plainer text to make clear one not so plain, we give proof of a legal spirit and that we are not in harmony with the spirit of the Word. And if we show a preference for such texts as support our own opinions or creed, and reject or neglect others which do not, we evidently make use of the Scriptures to effect our selfish ends. How important that we give up everything of our own, and accept Christ and the Gospel in verity and true sincerity.

Attendance upon ordinances, or the discharge of moral obligations, when engaged in with the view that we are made better and holier through such services, is legalism. Even the careful observance of gospel commands with the idea that we are acceptable to God because of our obedience, is evidence of a legal spirit, and leads us under the covenant of works. But all faithful obedience to gospel commands and ordinances, in an upright soul, is a fruit of faith and an expression of love.

In concluding the subject of water baptism, we will again invite attention to the silence of New Testament teaching relative to modes and forms. It is not stated whether to be observed while sitting, kneeling or standing, nor what time of day or season of the year. It is not stated how much water should be used in baptism; neither in the eucharist, whether leavened or unleavened bread shall be used, nor how often it should be observed. Though the outward forms are not specifically described in the ordinances, yet the things represented by them are of vital importance to us. We do not despise forms since we recognize order as indispensable, and that there can be no order without uni-

formity of practice. But what we do object to is the idolizing of forms and modes, which is done when we become fixed upon a mode without scriptural ground. We ask, where is it commanded, or where is the example on record to instruct us that believers shall be baptized in the water, and under the water? The apostle Peter teaches, "Christ also suffered for us, leaving us an example that ye should follow his steps; . . . who when he was reviled, reviled not again, when he suffered, he threatened not." We shall follow Christ in the regeneration; become partakers of the divine nature, and have restored unto our souls the love and image of God. There is no command that we shall go back under the law and be baptized in Jordan, and be made disciples of John, whose baptism, we repeat, was not christian baptism, and therefore does not belong to the ordinances of Christ's church. If persons realized more fully the true import of gospel teaching and the kind of life it requires of the Christian, they would be more solicitous to know themselves, and to attain to a full knowledge of sin, and less occupied with forms and modes, and not so much concerned about hasty baptism.

THE LORD'S SUPPER

True believers have ever regarded the Holy Supper as an ordinance instituted by Christ for the benefit of His church and for the honor and glory of His name. Hence it is essential that those celebrating the ordinance are truly regenerated children of God. When it was instituted, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body"; and in like manner He gave the cup, saying, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Luke and Paul add, "This do in remembrance of me."

When God led Israel out of Egypt, He wrought for them a bodily deliverance from the bondage of Pharaoh; and they all understood the nature of that bondage, and the means by which they gained their freedom. They witnessed the signs and wonders wrought in Egypt, the killing of the lamb, the sprinkling of the blood upon the lintels and side posts of their doors, and the roasting and eating of the lamb; and they also knew that God slew the first born in every house of the Egyptians not sprinkled with blood, and that He passed over the houses that were sprinkled. But they could not comprehend the typical and spiritual import of the paschal supper, nor spiritual significance of the blood upon their doors.

The natural condition of Israel in bondage was figurative of the spiritual bondage of man by nature. Their deliverance, with the means used to effect it, was figurative of man's deliverance from the spiritual bondage. The Israelites were commanded to keep the

feast of the passover every year, on the anniversary of their deliverance, in remembrance of what God had done for them. They were to teach their children and their children's children the significance of the celebration. It being a literal ordinance, their children, though carnal, could comprehend it aside from its spiritual import, and observe it intelligently. The Israelites were also commanded to circumcise their male children. This circumcision in the flesh was figurative of the circumcision of the heart, in putting off the carnal or fleshly lusts in repentance. No uncircumcised persons were permitted to partake of the passover, for they would not have been considered true Israelites, and this ordinance was designed for Israel only.

It is doubtful whether any Israelites remained in Egyptian bondage; but if they did, they could never have celebrated the passover, for it would have been meaningless to them, because they never witnessed or experienced the things represented by it. So, also, one who has never known and felt the bondage of sin, and deliverance from it through the blood of Christ, cannot consistently partake of the Lord's Supper in commemoration of Christ. The bread and wine in the Lord's Supper are symbols, or a representation of His body and blood, by the partaking of which Christ's suffering and death are brought to remembrance, which confirms the faith, warms the affections, and increases love. The Lord's Supper, like the passover, has reference to a deliverance from bondage; but this bondage is of a spiritual nature. As long as we are carnal, we can have no true conception of spiritual things, and consequently no true idea of the nature and object of the Lord's Supper. The Lord Jesus therefore instituted it only for the benefit of true believers, who alone can partake

of it worthily. All who partake unworthily are guilty of the body and blood of Christ, or eat and drink condemnation to themselves. The believer receives no virtue nor merit, nor righteousness, by partaking of these symbols; but the consideration of what he is representing confirms his faith and increases his love. In this consists the benefit to him. All virtue, merit, or righteousness in the sight of God, which man can possibly obtain, is by faith in Jesus Christ. Therefore the only benefit he can receive from the church and its ordinances is to be found in the preservation and strengthening of his faith, and it was for this purpose that they were instituted. Christ knowing our weaknesses, and how the world and our flesh would tend to rob us of our faith, in mercy thus provided for us.

Paul says in I Cor. 11, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The rendering of the German is, "Ye shall declare the Lord's death." Every pious, God-fearing soul, about to observe this solemn ordinance, is led to reflect upon the time when he was in bondage to sin, and under the wrath of God, and just sentence of death under God's holy law. He will recall how Jesus, out of love, left the glory of His Father, came into this world, took upon Himself our sins, and died in our stead on the tree of the cross. If he has been made partaker of these benefits, the observance of this ordinance will tend to revive and support his faith, and quicken the motions of the Holy Spirit, by which the love of God will be more abundantly shed abroad in his heart.

The Apostle Paul in I Cor. 10 says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not

the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." The apostle evidently does not mean to be understood that the cup and the bread are the communion, any more than Christ desired to be understood that this bread and cup are really His body and blood. But they represent the communion, and hence the union, of the body of Christ, that is, His church.

The church in this ordinance represents that although there may be many individuals, they constitute but one body. They have by one Spirit been baptized into one body, and are of one heart and of one soul. The bread and the wine were originally divided into many grains of wheat, and berries of grapes; but the wheat by being ground, wetted and baked, has become one body; and the grapes by being crushed have united their juice and become one drink, or cup. So we were originally all carnal, and every one sought his own; but, by the grace of God, we were awakened, our hearts were broken by the power of God's law, and thereby brought to see our lost and destitute condition. Thus we were brought to Christ, through whose blood we have redemption; and being made free from the curse of the law, and the love of God being shed abroad in our hearts, we are clothed with the righteousness of Christ and are made one by the Holy Spirit. The bread and wine in the communion are, therefore, fit emblems of the unity of the church, and the oneness of its members in Christ, their Head.

Therefore, when believers break the bread and drink the cup, they set forth before the world, and solemnly profess before God, that they are partakers by faith of the broken body and shed blood of Christ; that

they are in spiritual communion with the body of Christ, which is His church; and that they believe that their brethren and sisters are also partakers of the same benefits. Those who can not bear this testimony, and yet partake of the sacrament, are guilty of hypocrisy. As those who, out of malice, nailed the body of Christ to the tree of the cross, and shed His blood, dyed their souls in a deeper stain of guilt; so those who mock Him, and deride the sacrifice which He there made, by impiously and presumptuously partaking of those holy emblems of His body and blood, professing before God and man what they know is not true, make themselves equally guilty with those who crucified Him. The minister who administers the sacrament of the Lord's Supper, by giving to his members the tokens or emblems of the broken body of Christ, sets forth the same testimony, that he believes that all his brethren and sisters that partake are in communion with Christ and His body, or church. But if any administers the communion knowing that his church is not in unity and love, or that any of the members who commune violate the principles of the Gospel, he is deeply guilty before God; because he represents before God and man that which is not true, and offers comfort to those whom he knows "have no hope and are without God in the world."

Some pastors teach their flocks that no one is responsible for the sins of another, that each one partakes for himself, and that if the individual member is faithful, the offering will be acceptable to God. Such teaching is not in agreement with the type in the passover. All who were uncircumcised or unclean, were forbidden to eat the passover. Neither does it agree with the teaching of Christ and His apostles, who so earnestly im-

pressed the duty of a pure life, and of loving one another, and of being in full spiritual fellowship. How can such pastors reconcile the teachings of Christ with their works? Do they not together eat and drink condemnation to themselves when they fail to better discern the Lord's body the church? Can they escape the judgments of God if they do not raise the voice of warning when they see any one about to profane the Lord's ordinance in this manner? God commanded the Israelites, Lev. 19, that they should not suffer sin upon their neighbor, but should in any wise rebuke him. Paul well says, "Do we provoke the Lord to jealousy? Are we stronger than he?"

The church must ever urge upon all its members the duty of speaking to any fellow-member, of whom they know or hear anything contrary to the spirit of the Gospel, and of laboring for his correction according to Gospel teaching, to preserve communion.

Hence in recognition of the importance of union and love, duty and obligation, special inquiry must be made as to the state of the church by ascertaining each member's spiritual exercises. If there are any found who are not in full fellowship with the church and not enjoying its full confidence, such should not participate in the communion service until fully reconciled to all the members.

The servitude of the Israelites in Egypt is evidently a type of our bondage in sin; the paschal lamb and the deliverance from Pharaoh may typify our deliverance by Christ our Passover, and the overthrow of Satan by the blood of Christ; the passage through the Red Sea, the journey through the wilderness, and the attainment of the land of rest in Canaan, represent the operation and the effect of grace, our journey through this world,

and our attainment of the rest of which Paul speaks in Heb. 4. As the Jews kept their passover in commemoration of their literal deliverance, the believer now, under the New Covenant, keeps the feast of the Lord's Supper in commemoration of the spiritual deliverance wrought for him through Christ. What the passover represented naturally and typically, the Lord's Supper now embodies spiritually in its commemorative import.

The passover was given to Israel alone, and God did not require it of any other people. If others kept it, the Lord did not regard it, because they never experienced that which it signified; and the circumstances did not exist with them, which made it acceptable to God. The Jews were all to be circumcised and their passover was to be kept by circumcised people only; but if any others did so partake, instead of receiving blessing of God, they brought His displeasure upon themselves. Besides being circumcised, they were also to be sanctified or cleansed. All persons who had become defiled were strictly forbidden to partake of the passover until they offered such sacrifices, and performed such ceremonies as God had appointed for their cleansing. The thing typified is here very evident. Christ gave the supper only to His disciples, for such have come to true repentance, been renewed in their minds, and made free by His blood. If any unconverted persons undertake to keep the Lord's Supper together, it can not be regarded of the Lord, because it is not of faith. But to true believers it is commanded, and to them it will also be a blessing; but they must exclude from their supper all such as have not, by true repentance, forsaken their former life of sin, which is represented or typified by circumcision. As the circumcised Jews were rendered unfit to partake of the

passover if they had defiled themselves by any of those things which the Lord had said should render them unclean, so the believer, under the new or spiritual Covenant, even if he has been converted and made free by the blood of Christ, can not be admitted to the supper if he has done anything which unfits him to represent all that the Lord's Supper signifies. The church and the ministry are interested in this, and if they admit an unconverted person, or one whose life and conduct are not in keeping with Christ's teaching, they can not receive blessing of God, but fall rather under condemnation.

The Lord's Supper is unquestionably designed as a means of preserving in the soul of every member that divine life, without which all religion is vain. It is not designed to generate the life in the souls of those who are destitute of it. This can only be accomplished by repentance and faith in Jesus Christ. In partaking of the emblems of the broken body and shed blood of Christ, we show that we are in possession of this life; and while our souls contemplate the inestimable gift of grace through the atonement, we are revived in spirit, confirmed in faith, and enjoy an increase of love. The church is constrained to admonish every member, who shows by his conduct that he is not in possession of this life, to repent of his backsliding, and humble himself before God, so that He may again lift him up and set him in heavenly places in Christ Jesus.

We also show by partaking of this supper that we are in full communion, not only with our risen Lord, but also with our brethren and sisters, who partake with us. When we know some of the members are not in unity and love, or give evidence that they are not in the spirit, we can not with a pure conscience, approach the

Lord's table with them. If the ministry and members know that unity does not exist in the church, or that some among them do not walk worthily, and yet together observe the Supper, they defile their consciences, and the Supper does not serve the purpose for which it was instituted. Paul writes, I Cor. 11, concerning the divisions that existed among them, that he did not praise them; and declares that their coming together in this way was not for the better, but for the worse. He says, when they come together in this way, it is not to eat the Lord's Supper.

The church has ever held that the celebration of the Lord's Supper is a very weighty and important matter, in partaking of which each member is enjoined, as Paul says, to "examine himself," and also to "discern the Lord's body," or church, so that he does not become guilty of the body and blood of Christ, nor eat and drink condemnation to himself. The church has ever been impressed that the duty of the true shepherd and pastor is a very delicate and responsible one concerning the communion. In every flock there are some of tender conscience, who are timid and fearful that they might not be worthy. Their weaknesses and imperfections seem to them altogether unbefitting a child of God. Satan takes advantage of this, and by temptations and discouraging thoughts and fears tries to deprive them of the means which God has appointed for their edification, comfort and support. It is the duty of the pastor to encourage such by holding up to their view the fullness and freeness of the offer of grace in Christ Jesus, how He has wrought for us all the virtue and righteousness we can desire, or that is necessary for us to have, to enable us to stand in the presence of God; and that He bestows this freely, because of His love,

which is not changed on account of our weakness and imperfections, but is everlasting. Though we are weak, He is strong; though we are poor, He is rich; though we are destitute, He is full of all the virtue, merit and righteousness, which is acceptable before God. Our sense of destitution fits us the better to come to Him for all that we need. The Gospel is full of invitations and encouragement to all such timid and weak souls. The Lord says by the prophet (Isaiah 35:4), "Say to them that are of a fearful heart, Be strong, fear not"; and again, chap. 40, "O Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

There may be members who are not of such tender conscience, whose conduct is not so orderly as we would desire. With these it is the pastor's duty to labor to make them sensible of their want of grace. Where there is too much looseness or carnality in the walk, there must be want of a sense of sin; and here it becomes the duty of the pastor to press the pricking power of the law; for unless the law is alive in the heart, there will never be any true resting in Christ. There are also cases of weakness of intellectual faculties, where it is difficult to distinguish between a froward spirit and a lack of perception, wherein it might be wrong to press them too hard for their dereliction or error. In all cases where there is offense given, or apparent carnality, the

duty is to reprove or instruct, with all wisdom and care; and to direct such to make reconciliation with all who have been grieved or offended by them. To deal faithfully and impartially with all, and to know no one after the flesh, is the highest duty of all, but especially of the pastor. These duties are so very delicate and weighty that we might well say with Paul, "And who is sufficient for these things?" Therefore, if the pastor would discharge his duty faithfully, he must ever lean on the Lord for strength, help, wisdom and direction; and whenever he forgets this, he will surely depart far from the true path which the Holy Ghost points out to him, saying, "This is the way, walk ye in it."

FEET-WASHING

Many persons object to classifying the washing of feet among the ordinances of the church. Their objections can have no force since Christ washed the feet of His disciples, and commanded them to wash one another's feet. John 13. Whether the supper which preceded the washing of feet was a special meal prepared for Christ and His disciples previous to the time of eating the paschal supper, or whether it was an ante-past or the beginning of that supper as some commentators believe is not essential to the subject. Neither is it important to determine whether the expression, "Supper being ended," means that it was prepared, i.e., ready for the eating, or whether it means supper being eaten. It is neither the time nor the place that gives validity to gospel ordinances, but the spirit in which they are observed.

"He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." This aptly represented Him as laying aside His heavenly vestments, assuming the form of man, even that of a servant; and it was thus that He endured ignominy and shame, and suffered the cruel death of the cross, shedding His blood as an atoning sacrifice, whereby mankind is cleansed from the guilt and pollution of sin.

When He came to Peter to wash his feet the apostle exclaimed, "Dost thou wash my feet?" Christ replied, "What I do thou knowest not now; but thou shalt know hereafter." The real import of this language was hid-

den from Peter at that time. He was unacquainted with the spiritual change which was necessary to a comprehension of the spiritual kingdom that Christ designed to establish in the hearts of all His redeemed people. He was, to a great extent, unacquainted with himself. He did not know how easily he could be betrayed into the commission of sin. But his opposition increased: "Thou shalt never wash my feet!" Christ's reply was most conclusive: "If I wash thee not, thou hast no part with me." Peter then said, "Not my feet only, but also my hands and my head." The Lord replied, "He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all." At that time the eleven were clean through the Word. They were honest and upright at heart. They walked in obedience to the moral law, and to Christ's teaching as far as they were capable, being yet under the law. They were prospectively clean, since they believed in Christ as their Savior, and would avail themselves of His atonement for their cleansing from sin. Judas was not clean. His motive was not pure, for his heart was not right in the sight of God. Peter's objection to having his feet washed was not from want of respect for his Master, nor from an unwillingness to obey Him, but from a deep sense of the unfitness of the act. He recognized the immeasurable superiority of his Lord over him, and therefore was positive in his opposition. But when he was informed that if he were not washed he would have no part with his Lord, he became submissive.

In the language, "He that is washed needeth not save to wash his feet," we have presented to us the design of feet-washing. Naturally when the body has been washed it is considered clean. Likewise the

true believer is spiritually washed when he receives Christ for his salvation. His sins are pardoned, and his heart is sanctified by the Holy Spirit. This relation is fixed so long as he remains in the Spirit. He is clean every whit, yet by his intercourse with this sinful world he may contract defilement, since he is clothed with a sinful body wherein dwell evil promptings and sinful desires, which are not eliminated by conversion.

Washing only the feet has in itself a significance expressive of the difference between the sins resulting from this weakness of the flesh, and those of which we are guilty when we live in sin, and freely yield our members to its service. There is nothing in the washing of feet to signify the washing of a sinner who is dead in trespasses and sins; just as the washing of our feet does not make our whole body clean. The sinner is altogether defiled with sin; and when he comes to Christ with a truly penitent heart, he comes not as an erring child, but as a guilty rebel and sinner; not as having sinned through weakness, but as having yielded his will and all the powers of his soul to sin; and if he is to be made free from guilt, must be altogether washed. This is the washing to which Christ had reference when He said to Peter, "He that is washed needeth not save to wash his feet."

Defilement may occur by either thought, word, or deed, and is as unavoidable as it would be difficult for us to keep our feet from being soiled when we tread the earth. When sins, either of omission or commission occur against the wish and desire of any one they are not imputed unto him as sins unto death, yet they cause the upright soul much anxiety, sorrow and deep humiliation, and would leave him comfortless were it not for the promise Christ gave of His intercession

before the Father in heaven. After the work of redemption was wrought, Christ ascended to the right hand of the Father, and is seated upon His mediatorial throne making intercession in our behalf. Rom. 8:34, "Who also maketh intercession for us." I John 2:2, "He is the propitiation for our sins." Heb. 7:25, "Seeing he ever liveth to make intercession for them." He is a merciful High Priest who can be touched with feelings of infirmity. This high-priestly service is needful to the salvation of His people, and gives force to His words to Peter, "If I wash thee not, thou hast no part with me." Every believer experiences, to a greater or less degree, the inestimable efficacy of this service. Its tendency is to create love in the heart, give peace to the mind, enlighten the understanding, and beget true spiritual poverty.

"He that is washed needeth not save to wash his feet." As the feet tread the earth, and are likely to contract defilement, they fitly represent the worldly nature of man. They may also very fittingly represent the church upon the earth—the church militant. It alone of all Christ's kingdom needs cleansing from defilement. Naturally the thoughts wander away from God and incline to the things of this world, hence the defilement and the need of washing. There can be neither love nor admiration of God begotten in a soul, nor a proper conception of His glory and majesty, without a full knowledge of sin, and a lively sensibility to it. All sin is offensive to God, and will separate from Him if it is not washed away, or its guilt expiated. The believer is in Christ, and is continually being washed in His blood, so that "he is clean" by his constant embracing of that meritorious sacrifice which Christ made. Not that sin does not defile, nor that wilful sin is not

imputed, and need not be repented of and remitted, but sins of weakness are satisfied by Christ's mediation. Christ came to save us from our sins, but not to save us in our sins. To know these things is essential to true happiness, because without it we can not possibly have a full and true knowledge of what Christ has done, and is daily doing for us. Hence every believer highly appreciates the inestimable blessings accruing to him through the atonement; and recognizes the need of that high-priestly service continually. It warms his heart with heavenly love to Him who ever liveth to make intercessions.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." Feet washing was an Eastern custom, with which the disciples were familiar. Among friends it was expressive of appreciation and esteem; and it was also a service necessary to the comfort of travelers who wore sandals, which, while protecting the feet from the roughness of the roads, did not prevent their being soiled from the dust arising from the earth. It was the duty of the servants to wash the feet of guests at inns, or at any house of entertainment. It was a menial service, and on this account we believe that our Lord intended His humble service of washing the disciples' feet as a rebuke to them, since they had just previously contended as to which of them should be the greatest in His kingdom; manifesting a temper and disposition entirely foreign to the nature of the kingdom He was about to establish in the hearts of believers, consisting of "righteousness, peace and joy in the Holy Ghost." A spirit such as characterized the disciples upon the occasion referred to would disqualify any one

for the heavenly kingdom, and would unfit him to enter the kingdom triumphant in heaven. In the kingdom of Christ upon earth there is no high nor low rank. Here all are on an equality spiritually and socially. They have the same love and regard for all their fellow-believers. Ambition and lust for rank and power can have no place among them. The Savior of mankind, "thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant."

It is proper to observe that at the time our Lord washed the feet of His disciples, they were not regenerated in the true spiritual import of that term. They were but measurably enlightened in the Spirit, and so could not know the things of the Spirit, and consequently could not know the spiritual import of what He did. Neither could they know the weakness and sinfulness of their nature, and the need they would have of continual washing by Christ. They became fully converted, enlightened and regenerated when the Holy Spirit descended upon them on the day of Pentecost, and became an ever-present and indwelling power. To this notable event, the great outpouring and illumination of the Spirit, our Lord had reference, principally, when He said to Peter, "What I do thou knowest not now, but thou shalt know hereafter." He had in view the restoration to the soul of the lost image and kingdom when Peter and his brethren would become spiritual, and thereby attain to a knowledge of self, and to a spiritual knowledge of the service their Lord instituted.

He also designed by this example to impress upon their minds the duty of brotherly love and kindness; and that no service by which a fellow-believer can be helped, either naturally or spiritually, shall be consid-

ered too onerous, though it be attended with labor and inconvenience; neither that any act of love be neglected toward him, no matter how menial the service. They should ever labor to assist one another in a faithful discharge of duty; and if need be remind one another of any unedifying conduct or conversation; thereby increasing their spiritual sensibilities and perceptions, by which they are made more keenly alive to those imperfections which make Christ's washing such a great necessity.

The observance of feet washing is significant of the spirit which must always prevail in the church of God. It is eminently instructive, and must tend to impress every faithful person with a deep sense of duty toward God, his fellow-believer, and his own soul. It is indicative of simplicity, meekness, humility and submission. These are virtues of a divine nature; and when we participate in its observance, we represent ourselves as being of this divine spirit and disposition; and in performing the duty indicated by the ordinance, that of reproof or restoring the erring, to be effectual, these virtues must prevail with both parties. If destitute of them, there is no fitness to administer reproof, neither to receive it with advantage; and the spiritual washing can not be carried out. And we are impressed that there is no other duty enjoined upon us in which we have so much need of taking heed to ourselves as in reproof and receiving reproof. Self-love is such a subtle spirit, and can disguise itself in such a delusive manner, that we have great need of grace and divine light to be able to perceive its influence, and especially in ourselves.

Christ Taught a Principle by Example—As Christ practiced an outward act demonstrative of a spiritual

duty, should not we be willing to do the same; and especially since He has commanded it? Doubtless He could have impressed the moral duty by word without the symbolic act of washing feet; but in His wisdom and love, He gave an example, and commanded His followers to imitate it. We think it derogatory to Christ, and show some arrogance on our part to suppose that we, without the act, can now accomplish that desired object, while Christ found it necessary to accompany His words with this humble service. Besides, if ever the pride and selfishness of man needed something to make language more impressive or effective in rooting them out of the heart, we need it at the present day. What justifiable or tenable ground then can any one give, who professes to be a follower of the meek and lowly Savior, for refusing to obey His injunction, "If ye love me, keep my commandments"? Obedience is love in action. Obedience without love is legalism.

The observance of the ordinance is instructive, as it reminds every believer of his need of the continual washing from daily infirmities by the intercession of Christ, and of the daily need of the service of love from his brethren. The attitude in washing feet is representative of humility and love. The putting off the outer garment, the girding with the apron, the bending posture, the washing and drying of the feet, all fitly remind us of the humbleness of mind, and of the unfailing love for the soul of an erring member, that must characterize every child of God. The submission on the part of the one whose feet are washed is expressive of a willingness to be corrected when he strays from the path of duty.

Love is the underlying principle of every command given in the Gospel. Unless he possesses this principle,

no one can consistently keep the commandments. So also each ordinance has a spiritual signification, the knowledge of which is essential to the right and profitable observance of it. Hence the observance of feet-washing by any people who do not have this knowledge, and who do not love one another with a pure heart, having in view one another's spiritual welfare, is nothing more than legalism.

"If ye know these things, happy are ye if ye do them." If the members of the church continue to be sensible of and true to the principle underlying feet washing, they will not fail to be happy. They can not appreciate "these things" without being sensible of themselves—of their fallen nature, of their manifold failings, and of their inability to do anything good of themselves. Being in possession of this knowledge, they look to Jesus in faith as their righteousness, and as their merciful High Priest and Intercessor. They are prompted by love to serve each other both in body and spirit. Through a faithful discharge of the duty of love, they have the witness of a good conscience which makes them happy.

It is asserted that we have no evidence that the apostolic churches observed feet-washing. It is true there is but one allusion made to it in all the epistles, in I Tim. 5:10. It is probable there was no question about its observance in the primitive churches, since the language of the Savior is so plain, "If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." Luke alone enjoins the Lord's Supper as a command: "This do in remembrance of me." In the epistles of the apostles we find reference to no observance of it

except in Acts 2 and I Cor. 10 and 11, and if the Corinthians had not gotten into disorder, and made a wrong use of the ordinance, it is not probable that the apostle would have written about it, and as there is no reference made to the observance of feet-washing, we have reason to conclude that there was no neglect or misuse of the ordinance in the apostolic churches.

The question of command can not be fairly raised. The language of the Savior is too plain. Neither should there be an issue between sincere persons as to the design of the Savior in washing the disciples' feet. It is self-evident that He meant to rebuke their carnal aspirations, their ambition for place and power. He saw fit to do so by the performance of a very humble service. It is equally evident that He sought to represent His intercession for His people at the right hand of the Father, and to impress His disciples with their need of that service; and, furthermore, to illustrate the nature and work of brotherly love. No seriously minded person will fail to discover the fitness of the outward service among believers to illustrate the humility and love that must characterize them in their relation to each other. It is an appropriate manifestation of the fruits of obedience to the heaven-born command, "If thy brother trespass against thee, go and tell him his fault, between thee and him alone."

Does it not impress every one as being a serious matter to set aside a plain command given by the Savior of sinners? Is it not presumptuous for any one to assume that to possess the principle underlying the letter of a command is the matter of importance, and where it prevails the act is not important, as we can possess the principle without the act. We admit that feet-washing gives no merit nor virtue; neither does

the Lord's Supper, nor baptism. All merit and virtue proceed from Christ alone; but the consideration of what is represented by a faithful observance of these ordinances leads upright souls to a close scrutiny to ascertain whether they really possess that which is represented; and by the grace which prompts and directs this scrutiny, they will be led to the source whence all virtue is derived. Every true believer will feel so much need of these means of help and safety, that he will not willingly omit or be deprived of any one of them.

We again insist that had it comported with His infinite wisdom, the Savior could have taught His disciples the principle without the act; but He did not see fit to do so. That He had design in it, no one will question; but how are we to determine, or have we liberty to conclude, that the necessity of the outward act has ceased? It is to be feared by assuming to set aside the command, we undertake too much, even that of being the Lord's counsellor. Obedience in this, as in all gospel teaching, is the way of safety; and upon that principle the child of God can stand and look calmly upon Satan with all his rage, the world with all its allurements, and the flesh with all its lusts.

SALUTATION OF THE KISS

As authority for the practice of saluting one another with a kiss, we adduce the following testimony from the epistolary writings, Roman 16:16, "Salute one another with an holy kiss"; I Cor. 16:20, "Greet ye one another with an holy kiss"; II Cor. 13:12, "Greet one another with an holy kiss." I Thess. 5:26, "Greet all the brethren with an holy kiss"; I Peter 5:14, "Greet ye one another with a kiss of charity."

The kiss as commanded by the apostles was designed as an expression of spiritual affection, and for the promotion of mutual love among the believers. Commentators admit that it was practiced by the primitive Christians, but some of them claim that it was afterwards abandoned. It is, however, doubtful whether the true followers of Christ at any time neglected to observe it, as they recognized that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"; and as the apostles taught it, they would undoubtedly have observed it. If it was profitable for the early Christians to salute one another with a "holy kiss," why should it not now be the same? Or if it was a duty in the apostolic age, why is it not a duty now? It was an emblem of unity and peace, and an expression of brotherly love among primitive Christians, and is the same now. If the same love now exists, why abandon the emblem? "Jesus Christ the same yesterday, today and forever," and His followers will ever be found the same in life and doctrine as they were in the beginning.

It is stated by some old authors that the Gentiles were attracted by this expression of love, saying to one another, "See how these Christians love one another." While it is a very appropriate expression of divine love, yet it can not be a "holy kiss," nor a "kiss of charity," where the proper conditions do not exist; and like all christian duties and ordinances, there is no virtue in the simple act itself, nor does it confer any merit or righteousness upon those who observe it; yet it is a fruit of obedience to apostolic teaching, with those who are prompted through love to use it. In the Scriptures we have quoted it is called a "holy kiss," and also a "kiss of charity." As the apostle Paul taught, "Follow peace with all men, and holiness without which no man shall see the Lord." He calls his brethren holy, but holiness is attributed to God, and conveys the idea of perfection. Man in his best estate is imperfect and is not in himself holy; but as the saint is in Christ he is holy, because all of Christ's virtues are attributed to him; and when the saints greet one another, it is called a holy kiss, because it is an evidence that they esteem one another holy in the sense above referred to. Greeting between believers is an acknowledgement that they esteem each other as being in Christ; as it is an expression of confidence, sincerity and uprightness. It is a solemn greeting, and tends to exercise the mind in such considerations that lead to Him, who alone can preserve us in a state of holiness. If practiced where there is a want of confidence in each other, it is hypocrisy. It is fittingly called a "holy kiss" when both persons are living in sanctification, each striving to keep his heart pure, and to walk in love.

Since the salutation is an expression of loving one's fellow-believer with a pure heart, and implies the obli-

gation of ever walking in love, it is very fittingly called a "kiss of charity." It is a recognition of the debt of love that believers owe to one another as expressed in the Scripture, "Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." Under the influence of grace, the salutation is very serviceable to those who practice it in a true christian spirit. The act reminds them of the seriousness of what it represents, and leads them to a careful scrutiny of their motives, and of their state of heart; and thus becomes a means for spiritual growth. It is a public testimony of a willingness to confess Christ and of a recognition of one's fellow-believers. From this brief statement it will be learned that the salutation of the kiss among believers is not based upon usage or custom, but upon a plain apostolic command, and is a fruit of obedience, and an expression of brotherly love.

SEPARATION FROM UNFAITHFUL WORSHIP

"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." II John 1:10. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" II Cor. 6:14. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:17, 18.

In the creation God separated the light from the darkness; so naturally light and darkness have no communion. The same is true in the spiritual creation and kingdom of God. Christ is the spiritual light of the world. All the spiritual light the world has had from the beginning came through this divine source; and notably that which was foretold by the prophets. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 9:2. "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isaiah 60:2, 3. The testimony of Christ Himself is, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." It is apparent that all

who believe in Christ are brought into the true light of which they give evidence by their obedience to His commands. This is affirmed by the apostle John: "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." II John 9. Again, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 1:6, 7.

Since light and darkness have no communion, it is manifest that those who walk in the light can not consistently join in the worship of those who walk in darkness. It is contrary to the divine order. All who possess the love of God obey His word. "If ye love me keep my commandments." Disobedience of the commands of Christ is darkness. We have endeavored to produce scriptural testimony in support of the views we have presented upon the several subjects embraced in this work, and if these are orthodox, vindicating as they do a united, defenseless, non-worldly church, then they who oppose them are in opposition to light, and they who reject them are transgressors of the doctrine of Christ, and are in darkness; and how can a truly enlightened person join in the worship of such. The language of the apostle is very impressive. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." And again, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "For he that biddeth him God speed is partaker of his evil deeds." To join in their service is bidding God speed.

All spiritually enlightened persons have proved the will of God, and have found that it consists in obedience to His revealed word, the Gospel of Christ; and, therefore, they are constrained through love to refuse to join in the worship of those who are not found in obedience to the Gospel. Joining in the worship of those who disobey the doctrine of Christ evinces either a lack of true knowledge of the will of God, or wilful hypocrisy. Every regenerated person loves his neighbor with an unfailing love, desiring his spiritual and temporal happiness. Since love worketh no ill to his neighbor, he will apprise him of any danger to which he may see him exposed; for no error is so fatal as that of professing and believing that one is a child of God, and an heir of heaven, while yet in darkness. It is possible that one can feel confident of being admitted into the kingdom of everlasting glory, and yet be mistaken. "If therefore the light that is in thee be darkness, how great is that darkness." Such was the state of the Pharisees, as our Savior so fully testified. The true test of the soul being possessed by the divine life is its obedience through love: "If ye love me, keep my commandments."

The people of God were from the beginning separated from the world. Abraham was called out of his father's house; and in obedience to the divine call he forsook his kindred, and obeyed the Lord. Israel was not at liberty to join in worship with any strange nation; and if a prophet arose among them who taught contrary to their law, they were not to hearken to his words. The separation was typified by Israel as a chosen people or nation. Under their law the unequal yoking of different animals was forbidden; also the sowing of a field with mingled seed, and wearing garments mingled

of wool and linen. Lev. 19:19. These prohibitions are figurative, but replete with instruction, and no doubt are designed for the enlightenment of believers under the New Dispensation. They may fittingly signify that the faithful should not be yoked with the unfaithful, or the truly enlightened with the spiritually blind, as Paul teaches in II Cor. 6:14-16.

The jealousy of the Lord over Israel is manifest in regard to their forming alliances with the Gentiles. They were to dwell alone, and not to be reckoned among the nations. The Lord is no less jealous now of His spiritual Israel. Christ says, "Ye are not of the world; I have chosen you out of the world"; hence the Christian to be true to his espousals can form no alliances, nor make any compromise with the spirit of the world. As the Lord ever rebuked those in Israel who perverted His statutes, and warned His people against them; so under the Gospel Dispensation He frequently and earnestly warns His followers to beware of false teachers and unfaithful disciples, and bids them to withdraw from them. How fully does all this reprove the practice of joining in the worship of, and comforting those who do not accept and obey the entire Gospel of the kingdom of Christ; and how completely it rebukes those who justify this practice upon the ground that good may come from having fellowship with such.

"Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among beasts, that shall ye eat." Lev. 11:3. Parting the hoof very aptly represents separation from the world, and from all manner of sin; and chewing the cud typifies a serious reading of, and meditation upon the word of life, or Gospel of Christ,

such as the apostle's precepts: "Let every one that nameth the name of Christ depart from iniquity" and, "Let the word of Christ dwell in you richly." The Israelites were not only forbidden to eat the flesh of unclean animals, but they were not allowed to touch their dead bodies. All these figurative precepts are far reaching, and abound with spiritual instruction. When there is a comparison made between the nature and disposition of the two classes of animals, it impresses the mind with what a Christian is to cherish, and what he is to avoid.

The True Inward Separation—The foundation and ground of the outward separation is the inward separation of the heart from all unrighteousness, both open and concealed. The outward separation from the idle pastimes of the world, and from false worship, without the inward separation, would be hypocrisy, and be displeasing to the Lord. All Christians are under a most solemn obligation to separate from all iniquity. They can make no covenants or compromises with it. They will demonstrate the higher life by a separation from the worldly life—the spirit of the world; and will cherish purity of heart and sanctity of spirit. They are born again, and are partakers of the divine nature, and love what God loves, and hate what He hates. Therefore, they separate from the corruptions, contentions, pride and follies of this world. If they should through weakness be betrayed into an unchristian act, they confess it, condemn it, and repent of it. How can they countenance that in others which they condemn in themselves? How then can they join in worship with those who engage in litigation, and often live in contention and strife, when they ever feel constrained

to testify against such deeds as unchristian? Or how can they consistently and conscientiously bid God speed to those who are upon erring ways?

It has frequently been remarked that the right way to purify the profession of religion is to mingle with the churches, take part in their services, set them a good example, and teach them the good and right way. Such reasoning is plausible, but it is not scriptural. The language of the Scripture is, "Come out from among them"; "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." If a member of any one of the many popular churches should awaken to a true knowledge of the requirements of the Gospel, and should insist upon obedience to the commandments of Christ and of His apostles, he would discover that he could accomplish nothing, since they have not the principle and foundation of the saving doctrine of Christ; and so he would be necessitated to come out from among them. Such a person would be of as little use to them as the ark of the covenant was to the Philistines. It became an affliction to them, and they were anxious to be relieved of its presence. "Can two walk together except they be agreed?" Amos 3:3. Weighty words these of the prophet. Israel and the Lord were not in accord, and how could they walk together? How could Israel reasonably expect God's presence and support unless they walked in His statutes, which was to walk with Him? Even so now, if we would walk with the Lord, we must walk in gospel order—walk in His steps. He recognizes such only; and His promises are to them. Then how could a faithful soul join in the service of

any who do not honor the whole counsel of God, and yet be acceptable to Him?

In worldly trades and professions there are certain principles involved which those must acquire who wish to engage in them with a prospect of success; for if they do not have the principles, they can not comprehend the system; neither can they labor together in harmony, unless they work by the same rule based on the same principles. In the medical profession there are different systems of practice based upon different principles.

Persons professing to be Christians, holding opposite views must be possessed of different principles. The popular view is, that the division of professed Christians into many denominations is admissible, as is also the waging of just wars, the prosecution at law in behalf of justice, the swearing of legal oaths, infant church-membership, and conformity to the world in living in the pride of life. The other view is that a Christian can not consistently serve as a soldier, nor sue at law in defense of his reputation and property, he can not swear a legal oath, nor conform to this vain world in its customs and pastimes, and that infants are not proper subjects for church membership. Two persons entertaining such opposite views can not both be right, and therefore can not consistently worship together.

"Wherefore my dearly beloved flee from idolatry." I Cor. 10:14. All professed Christians admit that joining in idol-worship is wrong and displeasing to the Lord; but they assert there is no idol-worship now among professing Christians, since they all recognize the only true God, creator of heaven and earth, and Jesus Christ the Son of God, as the Savior of sinners.

Nevertheless, all unregenerate persons are spiritual idolators, since they serve the creature and love the world, and the love of the Father is not in them. The fact of a person directing his prayer to Christ does not constitute him a Christian. To be a Christian one must have the Spirit of Christ, which is the spiritual life of the Christian; for that life is nourished by every word that proceeds out of the mouth of God; and the Spirit of truth will separate every child of God from the spirit of the world and its idle workers, and lead him in obedience to every scriptural injunction.

The heathen directing his petition to an idol, and the nominal Christian his petition to God (being yet in his sins) are of the same religion, since they fulfil the same unmortified fleshly desires. Worship directed to different objects, while the worshipers have unregenerated hearts, leaves them in the same relation to God, since it does not in any way affect their spiritual state. Two persons, both living after the flesh, the one a professed worshiper of God, the other a devotee of Buddha, are nevertheless, both enemies to the truth and to God, since they are led by the same spirit, and are fulfilling the desires of their fallen nature. Those who reject the grace of God and continue to live in opposition to the life and doctrine of Christ, are as much His enemies as those were who crucified Him. These crucified Him outwardly or personally, and those crucify Him inwardly or in spirit, by rejecting His grace and holy truth. Judas kissed Christ and said, "Hail, Master," and thus betrayed Him; and those who profess to love Him, and shut Him out of their hearts by not suffering His Spirit to rule them, because they love the

friendship of the world and the praise of man, and the pleasures of sin more than the virtues of Christ, are guilty of crucifying Him afresh. It is quite evident that the open idolater, and the professed unregenerate Christian are of the same religion; and are, therefore, both idolaters, serving the prince of darkness. Christians will separate from the worship of such out of love, as a testimony against their disobedience.

It did not avail when the Jews set up the claim of being Abraham's children, because they failed to do the works of Abraham; neither did it avail that they professed that God was their Father, while their hearts were filled with malice and wickedness. Jesus answered them, "If ye were Abraham's children, ye would do the works of Abraham"; and, "If God were your Father ye would love me, for I proceeded forth and came from God." They were Abraham's lineal descendants, and were professed worshipers of the God of Israel; but their hearts were not right, therefore, their worship and service was idolatry. Jesus charged them with being in the service of the devil: "Ye are of your father the devil, and the lusts of your father ye will do."

It is evident that any one void of the love of God, though he profess to be a believer in Jesus Christ, is not an acceptable worshiper. The prophet Isaiah refers to the solemn assembly of the Jews, how they offered sacrifices and burnt offerings, and spread out their hands toward the Lord, and raised their voices in solemn prayer; yet the Lord declared He would not smell into their solemn assemblies; and when they spread forth their hands, He would hide His face from them; and when they make many prayers, He would not hear.

Isaiah 1:11-15. Why did the Lord reject their service? It was not because they were not zealous in worship. Why then could He not accept it? Because they were disobedient. So it is at the present time. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

From the foregoing testimonies, it is evident that all worship is not acceptable to God; and that it is not only not acceptable to Him, but that much of it is an abomination to Him. This being the case, it is evident that God's children can not consistently join in any worship or religious service which is not in agreement with scripture testimony. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23. Here the allusion is not to idol worshipers, but to professed, zealous worshipers of the true God. Can the children of God countenance what He reproves? Surely not. Therefore, they are impelled by true charity to withdraw from all worship that disagrees with gospel requirements. Israel had this test for the prophets: If there arose among them a prophet who gave them a sign or wonder, and the sign or wonder came to pass, but if the prophet taught the worship of other gods, then they were not to hearken to his words. Under the law those who taught the people obedience to the law, and directed them into truth and righteousness, were true prophets; but those who flattered the princes and the priests in their disobedience, and promised peace contrary to the law of God, were false prophets, and were avoided by all the faithful of

Israel. Elijah and the seven thousand unknown to him who had not kissed Baal, nor bowed their knees to him, stood aloof from the popular homage paid him.

Teachers in Sheep's Clothing—Christ's instructions were, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." The sheep's clothing is the profession of faith in Christ and of obedience to His word. It conveys the idea of sanctity, and of harmlessness. A preacher may appear blameless in his walk and conversation, and manifest a zeal for the conversion of souls by directing the people to Jesus Christ, and by teaching them to place their whole confidence in his blood and righteousness, and yet be a false prophet. If he does not lead the people by teaching and by example in faithful obedience to all the commandments of the Lord Jesus, he surely comforts them in their sins. They are many intelligent, honorable, and most worthy men who fill the office of the ministry, who teach that it is immaterial as to what church or denomination a person belongs, if he is only sincere, then he is a good Christian. Such teaching is contrary to sound doctrine, and encourages divisions. The apostle writes, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." We have previously endeavored to demonstrate the unity of the church. It is either correct or incorrect that all the redeemed of the Lord are united in faith, doctrine and practice, and constitute one united church. If it can be demonstrated by the Scriptures that Christ came to destroy the works of the devil, to renew man in knowledge after the image of Him who did create him in the beginning, to give him power to become a son of God, and to unite all the children of

God together, one and inseparable, then those who oppose the doctrine of unity are not faithful witnesses of Christ. But this position is very offensive to many worthy and learned persons. To them it evinces a lack of intelligence and of charity; and they regard it as an evidence of narrow-mindedness, if not of self-righteousness. But notwithstanding these views of our friends, the word of the Lord stands firm, and will be our judge at the last and coming day.

If the church of Christ may consist of two separate and distinct organizations, not united in faith, doctrine and worship, then it may consist of a thousand separate organizations. Some of our friends even claim that divisions are advantageous; that they stimulate effort for the conversion of sinners, and serve as an accommodation to differences of opinion entertained by different persons. But we would ask, which way should the accommodation be? Should those who seek salvation accommodate themselves to gospel requirements, according to Christ's teaching, "If any man will come after me, let him deny himself, and take up his cross daily and follow me"? Or should they be encouraged to believe that the word of the Lord will yield to accommodate itself to their opinion? These popular and apparently reasonable views stand in bold opposition to plain Gospel teaching and those who maintain them are not spiritually enlightened; they are false prophets, and are to be avoided. No one is a true prophet who does not teach and enforce obedience to all the commandments of Christ and His apostles, and that not in the letter, but in the spirit.

Is it not remarkable that in this professedly enlightened age learned theologians regard so little the plain teachings of the New Testament? It assuredly teaches

that the church of Christ is one united body, the same in faith and practice wherever it exists; and it enjoins upon the ministry the responsible duty of laboring, without respect of persons, to keep it pure in love and unity. It enforces the non-worldly life, for Christians are chosen out of the world; they do not conform to its vain fashions, nor indulge in foolish talking and in idle pastimes, which tend only to the gratification of the carnal nature; nor take part in the temporal government; nor practice coercion or violence; nor resist evil; but suffer passively for well doing, thus following the footsteps of their Master.

There is much time wasted in attending places of amusement, and in the preparation of gay attire for the perishable body. These things are the invention of the carnal mind, and persons who have experienced the power of redemption by being spiritually baptized into Christ's death, and have thereby been raised to newness of life, will not waste their time in vain conversation, nor adorn their perishable bodies to gratify the pride of life, in attempting to draw admiration to themselves. Among the great mass of professors of religion at the present time, there is no question as to liberty in dress, furnishing of houses, and indulging in light-minded conversation, called pleasantries. The members of most churches have unlimited privileges in these things. Ministers give encouragement to their flocks by their example. They dress according to the ever changing fashion, live in finely furnished houses, engage freely in mirthful conversation, and attend the theatre and other public amusements, join the lodges, and in almost every way follow the worldly life in these things. When Tezel sold indulgences to whomever would buy, Luther's soul was stirred within him, and he rose up in

his might against it; but do not the general practices of the ministry of today in reality license every member of their churches to do just as they are doing? And how can it be otherwise but that under these conditions the church and the world have their interests in common in altogether too many ways.

In the consideration of the worldliness of the popular churches, we are led to the important inquiry: Where is the humility, meekness, peace and non-worldliness of primitive Christianity? Where is the dividing line between the church and the world? The popular church of today bears the spirit and life of the world. "They that are after the flesh do mind the things of the flesh." Rom. 8:5. If the foregoing representation of the popular churches is correct, then their worship is not acceptable to God; and, in consequence, His children will separate from it. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10:4, 5. "As my Father hath sent me, even so send I you." John 20:21. All faithful ministers are shepherds watching over the flock. They have the spirit of their Master; they teach what He taught, and love what He loves. He was the great Shepherd who gave His life for the sheep. The ministers sent by Him serve the church out of love, and not for money, nor for any worldly consideration. Such faithful pastors the sheep hear and obey, for they know their voice; but the voice of a stranger they know not; they flee from him. The pastor who sanctions divisions, self defense, litigation, conformity to the world, the retention of known sinners

in the church, is a stranger that enlightened believers will not hear.

The principle of the separation being love, it influences all who possess it to stand by the word of God, and to uphold and defend it by all means consonant with love, even to the extent of separating from all forms of worship not in harmony with the doctrine of Christ. They are constrained through love to prayerfully and conscientiously lay off this testimony for the awakening and salvation of those who are in error. Christ said to His disciples, "And it shall turn to you for a testimony." Luke 21:13. This is the object of Christians in separating from all worship not bearing fruits consistent with living, saving faith.

Whenever any one unites in worship with another, he gives evidence of approval, and bids him God speed. Such action savors of unfaithfulness and darkness when there is no unity. We have heard it advocated that if a member of any of the so-called orthodox churches does what is right, is morally honest, kind, charitable, and a devoted worshiper, he is certainly a Christian, even if some of his brethren do not live christian lives; and that he may partake of communion with them without doing wrong. Such teaching sounds well, but it encourages evil, and is contrary to many plain commands of the New Testament, among which are those found in Matt. 18:15-19, I Cor. 5:4-13, II Thess. 3:11-15, and 3:6. Those who teach such doctrine are corruptors of the pure doctrine of Christ, and consequently, are deceivers and false prophets; and Christians will not hear them. For it is quite evident from God's word that any body of people assuming to partake of the Lord's holy communion express thereby that they are in spiritual union and fellowship with

Christ and with one another; and if saints and sinners partake together they belie what they represent, dishonor God and His ordinance, and bring condemnation upon themselves according to Paul in I Cor. 11:27-29.

Attendance at, and giving audience to any public service is an expression of approval; just as those who attend public amusements do by their presence give evidence of their approval of them. When a professed Christian attends a public meeting where religious services are performed, his presence is evidence that he recognizes the service as beneficial to souls, and promotive of God's honor, and he thereby bids it God speed. How can any one who is enlightened take such liberty unless he recognizes the worshipers as sound in faith and doctrine?

The Bride Must Be True—Refusal to hear unfaithful preachers is of scriptural authority. It is a deed of love designed to beget reflection, and effect amendment of life in those from whom we separate. Jesus Christ is the spiritual Bridegroom, and the church is the bride. She must be perfect in love and obedience. If she falls in love with the world, and her affections become divided, He will reject her. "Ye cannot serve God and Mammon." "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" James 4:4. These were not natural adulterers; but any one who professes to be a member of Christ's body as his bride, and at the same time courts the friendship of the world; seeking honor, and slighting his convictions of duty, because of worldly advantages, is guilty of committing spiritual adultery. The church of Christ must, therefore, be loyal to her Bridegroom. She will not trifle with the spirit of worldly religion, and contaminate herself. She can not hear

the voice of strangers, for the chaste bride is true to her husband, and spurns the flattery and caresses of strangers. This can truly be said of the thousands of martyrs of the sixteenth century, whose lives were most exemplary, as acknowledged by their enemies. They conscientiously refused to hear the preachers whom they did not recognize as ministers of Christ, and exposed the unscriptural doctrines and practices of the prevailing churches, and thus forfeited their lives for giving this testimony.

It may occur to some of our friends that there are many churches professing non-resistance, who do not conform to the world in its pride and lightmindedness, and who observe strict moral discipline. You may ask, why separate from such? For the following reasons: First, they do not recognize unity, or that there can be but one church of Christ united in faith and practice, the same wherever it exists. Secondly, they do not hold sound views upon the doctrine of non-resistance, for they tolerate litigation and self-defense before the courts in some cases; and some vote and hold offices under the civil government, which no non-resistant can consistently do; and they also become members of chartered corporations, thus making themselves liable for the actions of such bodies. Thirdly, they unite in preaching and worshiping with those to whom they refuse communion. Many of these testify privately and publicly, by word at least, against the popular churches and their ministry, and manifest a lack of confidence in their works; and still they preach with them, and bow with them in worship, and some make an effort to hear them on special occasions. All this at least is inconsistent if not hypocritical. Some of the ministers justify themselves in this liberty, because they do not

regard them, nor call them brethren; that is, they preach with them, notably at funerals, and join with them in prayer, but do not publicly acknowledge them as brethren, because the popular preachers justify infant baptism, swearing of oaths, and self-defense. But why not call them brethren? Do they not regard them as ministers of Christ directing a dying world in the way of life? If not, why do they stand side by side with them in the capacity of ministers of Christ, and worship together in the attitude of prayer? Such liberty surely gives encouragement to the hearers to believe that such preachers are called of God to minister in His word. But if they recognize those with whom they preach, and with whom they join in worship, as ministers of Christ, they do a great wrong by refusing publicly to recognize them as brethren.

Some of the ministers of the plain denominations give as a reason for preaching with those with whom they are not united in doctrine, that they are solicited by friends to do so, or in other words, are called, and that it is the duty of a minister to obey when called. It should, however, be borne in mind that it is the duty of a minister of Christ to declare the whole counsel of God; and whereas it undoubtedly is his duty to go when he is called, yet upon conditions that no restraint is imposed upon him, and that he be left free to obey his conviction of duty. If these were sincere in their profession, they would be necessitated, when called to preach with those who maintain undue liberties, to testify openly that they do not recognize them as ministers of Christ, and give the ground for such a protest. Only by doing so can they be consistent in occupying the position they now hold; but every one readily recognizes that such a course would be very offensive, and

would cause disorder; nor would such liberty be accorded them by those who call them to serve with those preachers; neither would it be edifying. Therefore, the only plain way open is to refuse such requests as that of preaching and uniting in prayer with those with whom we are not united.

Some of these maintain that when called to preach with others with whom they are not united, they go out free; by which they mean that they speak the truth and spare not. But if they really did go out free, they would not be called to serve with those whom they now condemn by their professions, and yet, by preaching and praying with them, comfort them, and mislead their hearers. Again, those plain denominations attend each others' public service, but refuse each other participation in the church ordinances. They do not commune together. In this they are much more inconsistent than the popular churches who admit all of good standing in other denominations to their communion; for they testify against other churches, then worship with them, and afterwards deny them the communion.

Some of those who baptize by trine immersion occasionally attend the public service of other plain denominations; but if one of those whom they go to hear preach should desire to unite with their church, they would re-baptize him. But why should they do so? Are those ministers whom they go to hear not called to preach? If they are called to preach, they are also authorized to administer baptism. Whence then have these men the scriptural authority to re-baptize any one who had been baptized by a minister of Christ? If they do not regard these men as ministers of Christ why do they hear them preach, contrary to Christ's teaching? We would ask the ministers of any of the plain denom-

inations, which of the many churches is the church of Christ? And if a troubled soul should come to you for counsel to find the way of life, and the church of Christ, to which of the many churches would you direct him? If you answer, to the church of which you are a minister, then by that act you would testify that you are a member and a minister of the church of Christ, besides which you can not consistently recognize another. Then how can you take the liberty to hear those ministers who are not members of the church of Christ? We maintain that the church of Christ is not a sect, but is the body of Christ, animated by His Spirit, and united in love. Therefore we assert that there is no middle ground and that our plain friends are necessitated to occupy one of two positions; either that there is one, united, visible church, of which Christ is the head; or that the church of Christ consists of the good in all the different denominations. Mark, if they accept the last proposition, then the test of a Christian is his good intentions, and his moral life. If they accept the first proposition, they are inconsistent in joining in worship with those of the other denominations. If they accept the last, they are inconsistent in holding closed communion. For these, and other inconsistencies, we refuse to hear the preachers of the plain denominations.

We are not insensible to the fact that in all the denominations, both plain and fashionable, there are many morally honest persons of amiable disposition, diligent in good works; such as clothing the naked, feeding the hungry, and receiving the stranger into their houses; and in a general way, laboring with their worldly means and their talent for the amelioration of their fellow creatures. We highly appreciate their moral worth and general kindness of disposition; but

neither of the above named virtues, nor all of them together, constitute a Christian. To be a Christian, is to love Christ, and obey Him; which if these kind friends would do, they would come out of the so-called churches, where Christ's commands are not obeyed, and separate from them.

It is claimed that not hearing the preachers is at variance with Paul's teaching. "Prove all things; hold fast that which is good." I Thess. 5:21. The conclusion is drawn from this text that it is not only a privilege, but a duty to hear the preachers who come in the name of Christ. The apostle's epistle was written to the church of Christ, and his counsel was that they should prove all things by the infallible standard, the revealed will of God. Their liberty and duty in the matter of proving was limited to the church, which was then one body, of one faith; for sectarianism was then unknown. They were not to go outside the church to prove the sentiments advanced by the world. The apostle to the Corinthians writes, "For what have I to do to judge them also that are without?" The sentiment of the apostle is that in the church there is liberty, and all the members are on an equality. They have the liberty to reveal their exercises, to make known their revelations; and notably, those in the ministry. But all members enjoy the privilege of proving all that is taught, either by the ministers, or by private members, and holding fast to that which is good; that is, such doctrine or interpretation as accords with the teachings of the New Testament, and with their experience. Thus they would be edified in their association with one another. The teaching of Paul is not directed to those churches which have already been proved and found wanting.

It is also asserted that the separation is in violation of our Lord's instruction as recorded in Matt. 7:1-5, "Judge not, that ye be not judged." It is worthy of notice how frequently allusion is made to this text. We have heard friends speak of the very disorderly conduct of some professors of religion, and comment freely upon it; but presently they remembered that it is written, "Judge not, that ye be not judged." From our youth we have frequently heard it remarked that it is wrong to judge. It will be observed that Christ taught, "beware of false prophets . . . ye shall know them by their fruits." In this text it is enjoined upon us to know false prophets. To know is to have a fixed opinion, which is attained by the judgment of the mind. An enlightened mind adopts the revealed will of God as the basis for its conclusions.

One of Christ's names is Counselor. All His counsels are consistent and in perfect agreement. There must then be a consistent way to reconcile those texts that at first sight appear to conflict. When He said, "judge not," He meant that His disciples and followers should not suspect each other's motives. The apostle teaches, "Why dost thou judge thy brother, or why dost thou set at naught thy brother?" Here He has reference to liberties taken that are not in themselves sinful, but offensive to fellow-believers. In such cases one should not judge another, so as to suspect his motives, since "charity thinketh no evil." One believer shall not judge another in things in themselves not sinful, even when the failing is through want of watchfulness, or thoughtfulness, or through lack of discretion. He shall not be judged and condemned as wicked at heart; for in the case of sinning through weakness, which is afterward repented of and acknowl-

edged, such failing shall be forgiven, the confession accepted, and the motive as to sincerity not judged. As we can not see into the heart, it is wrong to judge the motive of any one, where there are no manifest fruits of wickedness.

Judged by the Actions—But some might ask, is it ever right to judge? We answer thus: If a man steals, he is a thief, and not an honest, law-abiding citizen. Those who pronounce him a thief, speak truthfully; yet they judge him, but only according to his actions. The man who habitually gets drunk, is a drunkard. He is known to be such by his life; yet he is judged, but not by the judgment that Christ forbids. A citizen who transgresses any one of the laws of his country is not a loyal subject, and if any one transgresses the doctrine of Christ, while professing to be a Christian, he manifests his principles by his actions. He is judged by the word of the Lord, which declares, "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him"; and again, "by their fruits ye shall know them." If a professed Christian sues at the law in defense of his reputation or property, he transgresses the doctrine of Christ, and is already judged; and if the true followers of Christ testify that he is not a Christian, they simply proclaim what his fruits witness. Therefore, the separation is not in opposition to the command, "judge not." That command has reference to judging the motives; and does not forbid judgment based on the manifest acts of persons.

We will notice one more text that is adduced as evidence against the separation. "The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do, but do not ye after their works." Matt. 23:2, 3. It was the call-

ing and office of the scribes and Pharisees to read the law on the Sabbath. The scribes were also expositors of the law. It is evident, however, that those to whom Christ directed the Jews, did not pervert the law; or He could not have said, "they sit in Moses' seat." The reason why Christ directed His disciples and the people to the scribes and Pharisees, was because the law was still in force, for it was not yet fulfilled; and its typical sacrifices were not yet abolished; the veil of the temple was not yet rent, and the abiding reality had not yet come. But after Christ was offered once for all, and the demands of divine justice were satisfied, the victory won, and eternal life secured, the true tabernacle reared, and the spiritual worship restored, He did not direct His people to the scribes and Pharisees, but to those who were regenerated, and who were true worshipers of God. Under the Old Testament dispensation the Jews were directed to the teachers appointed under Moses, who taught obedience to the law and its ceremonies. The ceremonies and ordinances of the law were figurative and shadowy, and have ceased under the New Testament dispensation, in which there is the appointment of a ministry, who, as true shepherds, lead the flock upon the green pastures of the Gospel. They dispense the bread of life to hungry souls; they preach the everlasting Gospel of Christ—the unadulterated word of God—not for earthly reward, but from love. To such pastors and teachers, who are ambassadors in His stead, Christ directs the people and especially those who are willing to obey the truth and become His disciples. The new, spiritual dispensation has come. Its subjects are regenerated souls, living stones, spiritual worshipers. Such souls hunger and thirst after the bread and water of life. They desire teachers who are

full of the Holy Ghost, and who can direct them to the fountain of living water. True pastors and teachers are examples to the flock; they are vigilant, sober, of good behavior, patient, not covetous, apt to teach, and sound in doctrine. Such pastors and teachers Christ and His apostles ordained, and such the members will hear and obey; but they will refuse to join in the worship of those who are not in harmony with the eternal, unchanging word of God; and also refuse to hear all preachers who do not lead their flocks into the obedience of the Gospel.

We Must Be Consistent—To the great majority of professed Christians, the separation or not joining in worship with those not sound in faith and doctrine, is a strange and incomprehensible thing, and those who practice it are looked upon with disfavor. We are constrained to tell such of our friends, for whom we have the highest regard, that it ought not be necessary for us to state that the Christian dare not be influenced by selfish motives for if he would consent to “confer with flesh and blood,” he would in this, as in all things pertaining to the divine life, soon lose the aid and comfort of the Divine Presence. We all should know that carnal reason is the great enemy and destroyer of the true christian faith. We should also know that what seems right and proper to the natural, unconverted person, generally proves to be at variance with the spirit and teaching of the Gospel. Paul says, “The flesh lusteth against the Spirit, and the Spirit against the flesh,” and our Savior said to Nicodemus, “Ye must be born again.” It is the new man, the man renewed in his mind by the enlightening influence of the Holy Spirit, and thus freed from the carnal will, and dead to the world and worldly honors, that must test the con-

sistency or inconsistency of the doctrine of the separation. If what we have presented upon this subject is in accord with scriptural teaching, then we have no choice, but must accept it as a part of our duty, no matter how much the flesh may suffer, or how great a cross it may be to us. And we frankly admit that it is a cross to the flesh to lay off this testimony to all that we can not accept as orthodox, nor can we in any way encourage the prevailing views and practices of the many organizations professing to be worshipers of the true God; but we have the witness of the Spirit within us, supported by the sure testimony of the Word, that the only consistent and truly charitable course for us to pursue is to separate from them.

We insist as a duty that we direct to those things which tend to elevate and advance the soul's welfare, and that lead to the obedience of the Gospel. True love will not allow us to shirk any duty that we really owe to our fellow man, and surely one of our obligations is to point out whatever of error we see that has served as a base for false hope. We know full well that just here we are charged with selfishness, and even with a want of courtesy; but we trust that we know our hearts, and every one ought to accord us so much charity as to accept our word when we say that it affords no kind of earthly pleasure to be necessitated to do this service, and surely it does not bring us any worldly honor. But every faithful servant becomes inured to that inward strife, in which the whole armor of God must be brought into service to quell the uprisings of the carnal will, that the commandments of the Lord may prevail.

Believe and Obey—The prophets of old were commanded to cry aloud and spare not; and if they failed to declare the whole counsel of the Lord, then the blood

of the people was required at their hands. When the Lord spoke, it was not their office to question His word, but to obey it. So it has ever been that what the Lord speaks or commands is right, and what He forbids is wrong; and it is not for man to insinuate his views or preferences. So when the Lord commands, we must obey; and when He forbids, we must refrain. When Adam and Eve were forbidden to eat of the fruit of the tree of the knowledge of good and evil, it was not their office to question the propriety or impropriety of such a prohibition, nor its benefits, but to obey. So of Noah when instructed concerning the building of the ark, and the saving of a remnant of the human family, and of the land animals; his natural reason, if consented to, would have filled his mind with objections; but his only duty was to believe and obey. When we turn to the Lord calling Abraham out of his country from his kindred, and then promising him an innumerable posterity, for an evidence of which he had to wait beyond what is natural, and then commanding him to offer up as a burnt offering that only child of the promise, we have another example where faith and obedience remained alone as man's portion. Although the Lord promised Abraham that He would give the land of Canaan to him and his posterity, yet they must sojourn in a strange land over four centuries. Then when about to be delivered they were commanded to institute the Jewish Passover to save themselves from the destroying angel; and when on the banks of the Red Sea, and Pharaoh and his host within sight, they were commanded to "stand still and see the salvation of the Lord." They might have questioned the wisdom of any, or even all these providences, but the only part that they could do to please the Lord was to believe and obey. When

the tabernacle was reared, and the ceremonial law instituted, and sacrifices beyond number were required to be offered, often no doubt taxing heavily the means of those who offered them, and a large assembly of priests and Levites had to be supported by the industries of the rest, it was not their privilege to question the wisdom nor the propriety of any part of it, but simply to obey. When the man of God, by the word of the Lord, went out of Judah to Jeroboam at Bethel to cry against the altar, or idolatrous worship at that place, he was given this charge: "Eat no bread, nor drink water, nor turn again by the same way that thou camest"; but, being prevailed upon by a pretended prophet, violated his commission, and so perished. Here again we have the strongest proof that any one in the service of the Lord can make no compromises, nor in any way cavil at His commands, but must yield obedience, doubting nothing. Evidences without number could be produced from the Bible to prove that we can give no place to carnal reason, or to human wisdom, or popular opinion; but that we must lay aside our logic and our natural preferences, and accept unconditionally the word of the Lord as our only counsel.

Then we might ask, why should it be considered so very uncharitable, and such an uncalled for thing for those who try in their great weakness to walk in the fear and counsel of the Lord, to refuse to join in the worship of those who neglect or reject many of the plainest and most weighty parts of His word, and who do not esteem the service of the Lord as paramount to every earthly consideration. If we all can accept that it was wise and proper for the Lord to forbid His people to worship with their neighbors, or to admit them uncircumcised into their temple, why can we not see as well that all

unfaithful worship must be protested against and avoided as being equally wrong and hurtful? The Lord knows what is for our good, and how to provide; and we well know that the apostle says truly, "Evil communications corrupt good manners," and again, "A little leaven leaveneth the whole lump," for we have all witnessed that the Christian needs every help and encouragement, and must avoid everything that would tend to influence him unfavorably. If the apostle Paul saw proper to counsel us to "abstain from all appearance of evil," surely we should abstain from that which we know to be evil. The Lord speaks of Himself as a "jealous God"; jealous of His people, and jealous of their worship. He can not be honored by any service not strictly in accord with His word; nor will He countenance it; nor will He acknowledge those who do countenance it.

MARRIAGE

Marriage is a divine order, instituted in the garden of Eden, afterward sanctioned and encouraged under the Law, and directed and regulated under the Gospel. When God created man, He said it was not good for him to be alone. There was nothing in Paradise to make him unhappy; but there was something wanting to make happiness complete. God created him with affections and sympathies, but there was no object on which to bestow them. When woman was created and presented to man, the void in his heart was filled; and he received her in a rapture of joy and delight, as a being who would render his happiness complete. She was an object of such worth that Adam was moved to say, "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh"; and his expression, "This is now bone of my bones, and flesh of my flesh," signifies the intimate relation existing between man and wife, and no language has ever more clearly set forth this relationship.

Christ declares the union of man and woman as divine by saying, "What therefore God hath joined together, let not man put asunder." God implanted in them such affection and attachment as made them necessary to each other for complete happiness; and inasmuch as He blessed them, and said they should be fruitful and multiply and replenish the earth, it is evident that the expression of Adam just quoted had reference to their primeval state, and that he looked upon this institution as designed to be perpetuated; for he as yet knew of no other condition than the blessed and happy one in which they were. The declaration of

Adam remained true, even in man's fallen state; for notwithstanding all the changes that have taken place, men still leave their fathers and mothers and cleave unto their wives.

The marriage relation was designed by the Lord to render man completely happy; and the end was attained, because all God's means must be effectual. So long as man was in his primeval state he was supremely happy; but when he fell, all nature became changed, and the marriage relation greatly disturbed. The sympathy and affection between man and woman continued, and the desire for association and companionship remained; but as the divine love which had existed in the soul of man was displaced by self-love, the happiness of the marriage relation was marred in proportion to the latitude given that evil principle.

The devil is a destructive spirit, and if he had been permitted, would doubtless have destroyed the whole human family. For this purpose he infused the disturbing and destructive principle of self-love into the heart of man, when he obtained power over him; and by it would have effected his object, if God had not interposed an obstacle. God designed to restore man, and in consequence must preserve him from destruction; and to this end He impressed His law upon his heart. By His spirit he convicted him, and caused his conscience to accuse him, when he transgressed this law. But this could not destroy this self-love, nor could it restore the Spirit and love of God to the soul; therefore, it could not render man completely happy, nor restore him to the condition from which he had fallen. His comfort would depend upon his obedience to the

law, and his happiness upon his faith in the promised Redeemer. To those who sought to obey this law, the ordinance of marriage was one of the greatest natural sources of enjoyment; but to those who were not willing to obey it, but left the evil spirit of self-love rule, it only too often became a source of misery.

From the fall of man until the time of God's choosing Israel, and giving them the law engraven on tables of stone, with further precepts and statutes for the regulation of their conduct in life, we do not find that He gave any directions in regard to the relation existing between husband and wife; yet there is evidence that marriage was not contrary to His will, but that He frequently countenanced and encouraged it. And as man in the darkest ages of the world regarded the sanctity of marriage more perhaps than that of any other relation of life, it would seem that God exercised a special care and protection over it. There are instances mentioned in the Bible where during this time the marriage relation was particularly blessed; and there were no doubt many more which are not mentioned. These records which we have relate to persons who regarded the law of the Lord, but even among these we can perceive a gross lack of the principles which Christ instituted when He came to restore all things.

The Marriage Relation Under the Law—In giving the law to Israel, God did not change their spiritual relation to Him. In it He only gave them clearer perceptions of that which He had before impressed upon their minds. All the statutes and judgments contained in the law could not eradicate self-love from the heart, nor restore the lost Spirit and love of God. The Lord gave to Israel in the law commands and directions in regard to marriage and the duties of husbands and wives

and to the marriage relation in general which greatly improved the existing state, and modified many evils; but these could not restore marriage to its primitive purity, or its efficacy for happiness, since this was still a part of that age during which man was under the hardness of heart, and in which God gave commands corresponding to his capacity to fulfill. It was because of this hardness of heart that many of the commands that were given under the law are so very different from those given under the Gospel. The unconverted can not understand why they should differ. Man naturally does not comprehend the difference between the Old and the New Covenant—between the legal and the Gospel Dispensation. Thus it was with the Pharisees; they with the rest who did not believe, continued under bondage, and could not discern the spiritual things which He taught. So tempting Him, they asked Him this question, “Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery. His disciples say unto him, If

the case of the man be so with his wife, it is not good to marry." Matt. 19:3-10. The Pharisees evidently thought they could convict Christ in His reply to their question. If He would say it is lawful to put her away, they could charge Him with inconsistency, as He had before taught differently in His Sermon on the Mount. If He reiterated what He then taught, they would convict Him of contradicting Moses, the servant of God; but Infinite Wisdom silenced them.

When God instituted the marriage relation, there could be no desire for separation between husband and wife, because they were under the influence and guidance of the Divine Spirit. But by the fall man lost the love of God, and the love of self became the controlling power, and because of the effect of self-love and of the hardening tendency of sin, mankind in general would not let themselves be influenced by the law of God; hence discord and contentions resulted, and these were difficult of reconciliation because of the absence of the Spirit, therefore God gave permission, through Moses, to allow them to separate. How fittingly our Savior could say, "Moses, because of the hardness of your hearts, suffered you to put away your wives"; and the agitation caused in the minds of His disciples by their Master teaching against the common, and no doubt much abused privilege of divorce, and their remark, "If the case of a man be so with his wife, it is not good to marry," all grew out of the fact that they too enjoyed only to a limited degree the influence of the Spirit, and had but a faint conception of its power. Hence knowing the discord and confusion that often existed between husband and wife, they concluded if this tie is indissoluble, it were better not to marry than run the risk of being bound for life to dwell in discord.

God allowed the Jews to sever their marriage contracts for the same reason that He allowed them to exact justice, avenge injuries, and wage wars; simply because of their fallen condition, and the hardened state of their hearts. But now under the New Covenant, since the believer has received power by the Holy Spirit to overcome the deeds of the body, God requires him to subdue the evil tendencies of his nature, and instead of exacting justice, to return good for evil, and thereby manifest the divine nature of which he has been made partaker. For Christians to separate from their wives would be inconsistent with the nature they must possess; neither would they reflect that light to the world which they should reflect. The declaration of Christ concerning the indissolubility of marriage under the Gospel has reference to believers only. Unbelievers are under the law as they ever were, and gospel commands do not apply to them. The church has therefore never objected to the world exercising the right of divorce. God gave it to them, and never took it from them. Marriage was not made obligatory on any one under the law, hence it is not a moral duty; neither can it be classed under the head of natural necessities, such as eating, drinking and sleeping. We can not therefore better characterize it than to call it a natural ordinance. Paul says, "Marriage is honorable in all." Thus the testimony of Scripture is that God approves it, and has made it a blessing and comfort to mankind in general. To believers it is a special blessing, as those in that relation may be mutual helps, both in the natural and spiritual life.

But as Satan sought to corrupt all the blessings and favors which God bestowed upon mankind, and to render them a curse instead of a blessing, so he sought to

corrupt marriage, and succeeded in many instances in making the persons miserable instead of happy, because of their disregard of the Lord. Under the law there was provision made through the liberty of separation, whereby a god-fearing man or woman was protected from the evil influences of an ungodly husband or wife, when such influence was destructive to his or her godliness. Under the New Covenant to protect His children from this evil, and for their spiritual advantage, God provided that believers should not intermarry with unbelievers.

We find no written prohibition in the beginning, in regard to believers and unbelievers intermarrying, yet we have many examples recorded of the evil effects upon believers of such marriages. Of the first age of the world we read, "That the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose." These "sons of God" were the sons of the believers of that age, of the lineage of Seth, who was born in Abel's stead. The "daughters of men" were those of the lineage of Cain who were not believers. The evil influences of the daughters of men on the sons of God is specially mentioned by the inspired writer; and the effect was so demoralizing that God was necessitated to destroy them from the face of the earth by a flood of water.

Abraham, who was a believer especially faithful and honored of God, was sensible of this danger. God said of him, "For I know him that he will command his children and his household after him; and they shall keep the way of the Lord to do justice and judgment." Abraham doubtless questioned the propriety, and was apprehensive of the result of such marriages with un-

believers, which made him solicitous about his son Isaac. He therefore made his servant swear by the Lord, saying, "Thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell." God prospered the servant's effort, and Isaac was preserved from the evil influence of an unbelieving alliance. God's regard for this solicitude of Abraham, and his blessing and prospering his efforts for his son's good, is worthy of every faithful believer's notice; and is full of encouragement to every one who desires to walk in the footsteps of faithful Abraham.

Isaac and Rebekah were also solicitous about their sons' marriages. It was a grief to them when Esau took a wife of the daughters of Heth. Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" They sent Jacob away to take a wife from their kindred who were not so wholly sunken in idolatry. This occurred before God gave any law or command, of which we have knowledge, in relation to marriage; and shows how, even at that time, those felt who lived in the fear of God, and enjoyed His special favor.

Israel Not to Marry With Gentiles—In the law given afterwards to Moses, Deut. VII, the Lord gives plain commands in regard to Israel intermarrying with the idolatrous nations around them. He first directs them to destroy the inhabitants of the land of Canaan, and then says, "Neither shalt thou make marriages with them; thy daughter thou shalt not give to his son, nor his daughter, shalt thou take to thy son; for they will turn away thy son from following me." We have an example of the evil consequences of slighting this com-

mand and warning of God in the case of King Solomon, who had been so highly endowed and favored of God because he preferred wisdom to wealth and power, who loved the Lord, and to whom the Lord appeared twice, and who built and consecrated the famous temple which bore his name. It is written that he had his heart turned away from the true God, and was seduced into idolatry through his love for and intermarriage with many strange women of the nations concerning which the Lord said unto the children of Israel, "Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods." He built high places for all his wives' gods, and he himself went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. Here we have a sad proof of the instability of man—a fair example of his susceptibility to evil influences, and especially in the line we have under consideration. The Lord's care for His people is manifested in these commands and warnings, and experience proved the truth of His declarations. Then all unbelievers were considered idolaters, and they are really so still; and their influence is as pernicious now as it was then.

We have already said that what Christ teaches in regard to marriage is quite different from what Moses taught. But since Moses taught by divine instruction, the question might arise, Why did God at one time through Moses teach one thing, and at another time, under the New Dispensation, teach differently? The law and precepts which God gave to Israel were undoubtedly the best for them; and that which Christ gave under the Gospel is the best that could have been given to a gospel believer. This indicates a great change to be wrought in man by the power of regenera-

tion under the Gospel, since man's situation under the law was such that it was necessary for God to give a precept permitting him to put away his wife, while under the Gospel it is such as to forbid his doing so. The change which is effected by the new birth enables believers to be happy under an indissoluble union; since it enables them through the Spirit to mortify those evil tempers that are antagonistic to peace and love. The law could not give this Spirit and divine love; therefore they could not be happy under an indissoluble union.

The difference between man's relation to God under the law, and under the Gospel, and the incapacity of those under the law to fulfill gospel duties, are apparent in the difference in the language the inspired writers use in speaking of marriage in the Old Testament, when man was under the hardness of heart, and in the New Testament when they refer to regenerated souls under the influence of the Holy Spirit. The expression of Adam in Gen. 2, that his wife was "bone of his bones and flesh of his flesh," and that "a man shall cleave unto his wife and they shall be one flesh," fittingly represents that relation when man was in his primitive purity, and in possession of the Spirit and love of God; and as Christ's mission on earth was to restore the lost love and image to the soul, how could He consistently teach otherwise than that which is in harmony with the primitive conditions in the marriage relation? But from the fall of man to the coming of Christ, no similar idea concerning marriage is expressed. Neither is there anything said of its being an indissoluble union. In the New Testament this intimacy of relation is used to enforce the duty of one believer to the other. If the condition that makes this intimate relation possible has force under the Gospel, would it not also have had force

under the law, if the same condition had then existed? But man from the time of the transgression until the time of his restoration in Christ was not able to form such a union as the Gospel contemplates between two believers.

When God instituted the marriage covenant it was designed to be an abiding covenant of union, as there was no intimation on his part of its severance until after man's heart had become hardened. In his primitive state he was capable of an indissoluble union; but the loss of the Holy Spirit, with the subsequent infusion of the discordant spirit of self-love, incapacitated him for such union. But the restoration through Christ by which the believer is again brought under the influence of the Holy Spirit and his heart imbued with the heavenly graces of love, peace and unity, re-capacitates him for such a union as was instituted in the garden of Eden. Believers under the Gospel have by one Spirit been baptized into one body, and they become of one heart and of one soul. Hence when Christ taught concerning the marriage relation, He spoke of it as it was in Eden, and expressed an intimacy of union not known under the law. Believers under the law were never brought into such a relation to one another, which makes it very apparent why their marriage relation was not an indissoluble one, as it is under the Gospel. The marriage bond between believers under the Gospel can not be severed unless their union with Christ is first severed. This union with Christ was first formed, and so long as it is preserved there is obedience to His word, and they are guided by His spirit, and as a fruit, the outward or natural union will be preserved. Christ says those that love Him will keep His commandments. Obedience is the effect of His love; and this makes the union

secure. Believers are joined together by the Lord, but we never read of such a condition under the Mosaic dispensation; and although we are assured by Bible testimony that marriages were sometimes by divine appointment, yet they were not united in the same sense as Gospel believers are.

A Believer Can Marry Only in the Lord—It should be evident to every one that a Gospel believer can not be joined in marriage to an unbeliever. The principle does not exist in the unbelieving one which is essential to such a union as the Gospel contemplates. Believers are joined in marriage in the Lord. Unbelievers can not be joined in the Lord, because they do not live in the Lord. The same reason which God assigns for forbidding the children of Israel to take the daughters of the gentiles in marriage, would forbid the Gospel believer to take an unbelieving man or woman for a wedded companion. The knowledge of his own weakness, and the danger of being drawn away from the Lord by such an alliance would forbid his entertaining such a desire; for he should have evidence within himself that the Holy Spirit would not direct to such a union, neither could the Lord join such together, nor could they be made one flesh in an indissoluble union.

The position that a believer in Christ can not be united in marriage with an unbeliever, or one who does not live a christian life, is disputed by most professors of religion. Paul writes, I Cor. 7:39, that a widow is at liberty to marry whom she will, "only in the Lord"; that is, only to a believer. Paul's epistle was written to the church, and the instruction given was for Christians. If a widow can be married "in the Lord" to an unbeliever, then the apostles' words have no meaning, as she

can not in any case marry otherwise than in the Lord. This must be recognized as a positive and binding command to all believers, which the faithful will ever regard. In the ninth chapter of the same epistle Paul alludes to some question that had been addressed to him, and answers it by asking of those who examined him, "Have we not power to lead about a sister, a wife, as well as other apostles?" He here mentions his liberty, and the privilege which brethren and the apostles enjoyed, that of leading about a sister, a wife. If his liberty had been to lead about any woman he might choose as a wife, he would not have used the word sister. He recognized the liberty of "the other apostles, and the brethren of the Lord and Cephas," but limited it to a sister.

It should be borne in mind that all positive commands in the Gospel, and every ordinance and service rest on some principle, which the Spirit impresses on believers. Hence we regard the danger and inconsistency of marriage between a believer and an unbeliever as serious; and as a violation of gospel principles, which no true believer can regard lightly. In forming a marriage union, the spirit of God, which guides and directs all His children, inclines them to seek believers for companions, that they may be a help and comfort to each other in their spiritual life and duties, as well as in natural affairs. True believers regard their spiritual interests above any carnal or worldly consideration; and they will shun everything that might be detrimental to the divine life. They naturally seek each other's society, and shun whatever tends to weaken their love and affection for spiritual exercises. In all their dealings and social intercourse they show a preference for believers; and surely in so important a matter as the

choice of one whom they take into the intimate relation of wife or husband.

The words of the apostle are few and plain, "only in the Lord," but agree fully with the whole tenor of the Gospel. Notwithstanding the powerful and convincing influence of the Spirit in a believer, still Satan through the flesh is also powerful; and might in some cases get the ascendancy, and prompt to a disregard of the teaching of the Spirit, were it not for this positive command of the apostle clearly binding the believer's liberty in marriage. In the same connection he wrote of believing husbands having unbelieving wives, and believing wives having unbelieving husbands. He doubtless wrote this to relieve the minds of believers who were thus situated, and might be troubled about the lawfulness of their marriage. It is evident that he refers to such as had married in unbelief, one of whom afterward became converted, while the other remained in the carnal state. In this case he says the believing one shall not seek to be loosed, if the unbelieving one be pleased to continue in the union. But if the unbelieving one separates himself, the believer is not under bonds. Nevertheless the believer is still the husband or wife of the other, unless the other falls into fornication a crime which the Savior says gives liberty to dissolve the marriage tie.

The question arising, whether it was lawful to live with an unbelieving wife or husband goes far to prove the position above maintained. If they had not regarded the marriage with an unbeliever unlawful, they would not have been disturbed by their situation, and this circumstance is positive evidence that they did not regard such marriage allowable. It is then very clear that neither the spirit nor the letter of the Gospel gives

liberty to a believer to marry an unbeliever; and, if it does not do so, no one professing to be a believer can enter into such a union without falling from grace.

With regard to marriage as a natural covenant, entered into between a brother and a sister in Christ, as a mutual help and comfort to each other, both in the spiritual and natural life, we regard it as regulated by the spirit and letter of the Gospel, as these regulate all the duties of believers. The Scriptures teach that every man has his proper gift. Some have power over their own will; and such being constituted to be contented and happy in the unmarried state may generally prefer to remain in that state; while those who are differently constituted and who would incline to the married relation will not allow it to be any hindrance to their relation or interest in Christ.

Marriage is the most weighty and important of all earthly engagements into which a person can enter. Every sincere soul will be seriously exercised in contemplation of it, and be moved to entreat the Lord to guard him from all improper influences, lest he might be swayed by carnal or selfish considerations, and enter into an engagement that might be injurious to his spiritual welfare.

Although we do not hold that God has decreed, foreordained, or particularly appointed that every certain man and woman, who would marry in the Lord, should be the husband or wife of a particular person, yet we believe that such as live in the fear of God, and in resignation to His will, if their affections and confidence are mutually drawn together, have their union appointed and consummated by Him. Those who marry in the Lord were, before their espousal to each other, made one in Christ by regeneration, and were

brought under those obligations to each other which the Gospel prescribes as the duty of believers. They were brother and sister in Christ before their marriage; and their entrance into the marriage relation does not change this previous relation, nor relieve them of any duty or responsibility which that relation prescribes, but rather makes those duties more special, and offers new motives for a faithful discharge of them.

Paul wrote, Rom. VII, "Ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." As this union or marriage with Christ does not only precede, but is paramount to the natural union of the marriage relation, it is not affected by the natural compact; and their duty to Him being above any duty they owe to each other, so long as they remain faithful to Christ they will not violate the duties of the marriage relation. As the love of God, which is the bond of union in the first covenant or marriage with Christ, had joined the hearts of the man and woman in spiritual union before their marriage, so it must be an ever-abiding principle to preserve them in that relation; and their highest duty and interest consists in their inviolable faithfulness to God, and to the troth they have plighted to Him.

Marriage being a natural relation, imposes many natural duties; and as believers are not generally of one mind in these, and the Spirit does not make them so, Divine Wisdom has given such directions in the Gospel to govern them under all circumstances, that if faithful to them, no strife nor disagreement can take place to mar their happiness. Both Paul and Peter command believers to submit themselves to one another in the fear of the Lord. This applies to believers in general,

and so includes the husband and wife, but has reference to the social relations; for in the spiritual life the Spirit will unite them. The younger are admonished to submit to the elder, and the members of the church in general to those who have the rule over them; and all are admonished to submit to every ordinance of man for the Lord's sake. The spirit of Christ is a submissive spirit; and where all are under its influence, this submission is so graceful and gentle as scarcely to be perceived. But as Satan is very crafty, and can transform himself into an angel of light, the wisdom of God has graciously indicated where the first duty of submission rests, the younger to the elder, and the church to those who have the rule over it.

There is very little said in the Gospel about special duties between husband and wife. Love and submission are the principles which are to govern them; and here the wisdom of God has also indicated upon whom rests the first duty of submission. Paul writes, "As the church is subject unto Christ, so let the wives be to their own husbands in every thing." In the general charge of submission which the apostle gives to all believers, the husband as well as the wife is included. All submission is not to be on the side of the wife; but when they can not see things in the same light, it becomes the duty of the wife to submit. If both are in the Lord, this should never be a hardship to the wife; because Paul writes, "Husbands love your wives, even as Christ also loved the church, and gave himself for it." And he further adds, "So ought men to love their wives as their own bodies, and nourish and cherish them, as the Lord does the church." The church has never felt it a hardship to submit to Christ, but regards it as a duty and pleasure. Neither can it be a hardship for the wife

to submit to a loving husband. If the husband exacts more of his wife than love would dictate, or the wife refuses proper submission, they violate the principle which the Holy Spirit has prescribed for their government. Under such circumstances it becomes their duty, as brother and sister in Christ, under their espousals to Him, to labor mutually in gospel order to bring the erring one to a sense of neglect of duty, and to repentance and submission to the Lord. The happiness of believers in the marriage relation, therefore, depends upon their faithfulness to their espousals with Christ; and where unhappiness exists between them, there must be a departure of one or both from their duties to God.

Such a thing as believers not agreeing is a reproach to the Church of Christ; and this is especially true of married believers. As love is the principle by which Christ governs His kingdom, there need be very few special commands, or directions. Love never offends, but always does that which is right and good. Wherever disquietude, confusion or discord arises, it is evident that this heavenly influence has suffered some violence. There is no condition in life subject to more anxieties, perplexities, vexations and annoyances than may arise in the marriage relation; and none calls more loudly for the exercise of the divine virtues of gentleness, meekness, longsuffering, patience and fortitude. Faithfulness to God, and obedience to the promptings of the Spirit which beget these virtues, are what we seek to impress as our duty to God on all believers, and not less on husbands and wives.

THE MILLENNIUM

The doctrine of the Millennium seems to be interwoven with the history of the prevailing church since the latter part of the first century. The theories concerning it were modified from time to time through changing circumstances which seemed to affect the prospects for the future. It is said to have originated with the Messianic expectations of the Jews, which led them to indulge in extensive and extravagant apocalyptic publications. The Jews and the Christians had their anticipations in a measure in common. All the hopes of the Jews for deliverance from the heathen powers had centered in the promised Messiah; and the Christians, especially during the cruel persecutions, were as hopeful of His speedy return to overcome all oppositions to the peace and extension of His kingdom.

At the time of Origen, Augustine and Jerome the doctrine so generally prevailed that they opposed it as a Jewish dogma that could not be supported by a fair and rational interpretation of the letter of the Scriptures, and altogether discountenanced by the spirit of them. It is said that this opposition, with the more freedom enjoyed during the reign of Constantine and some of his successors, and other conditions and circumstances, gradually led to a loss of interest in the doctrine in a general way until within the last century, during which time it was much revived.

There were circumstances with the church in the first centuries which contributed very much to the spread and influence of the millennial doctrine. The doctrine of Christ when preached in its purity exposed the wickedness and idolatry of both Jews and Gentiles alike.

This exposed the church to the terrors of the enraged populace, and to the hatred and persecution of the Pagan powers. Under these unhappy conditions they would naturally draw a strong import from those Scriptures that encourage the hope of a speedy deliverance. Then, too, the language of the Gospel concerning the end encouraged and seemed to support their expectations of a speedy return of Christ: "The end of all things is at hand." "We which remain shall be caught up." "Behold, I come quickly." "The time is at hand." "Things which must shortly come to pass"; as also did the prediction of our Lord concerning the destruction of Jerusalem.

The book of Revelation abounds in symbols, which form the language that is common to prophecy. It is descriptive of the great conflict between the kingdom of Christ and that of antichrist, and represents it as continuing down to the end of time. It is full of warnings against apostasy, and of promises for fortitude and integrity, and in many ways is valuable to the church. Although attended with difficulties and mysteries not fully understood, yet it serves us well when we can apply it as an incentive to faithful obedience to gospel teaching. It is most serviceable when we appropriate (as we can with profit) the conditions of what is termed the millennial reign to believers individually, as having its beginning with the mystical union of the soul with Christ, and ending with their days here.

If Christ out of kind regard and concern for the instruction of His people has condescended to reveal the destiny of the nations and of His church through this book, it ought to be accepted with gratitude and with due consideration. But we should not condemn nor ignore what we do not understand, neither should

we indulge in any conjectures, much less accept an interpretation of any part of it that can not be supported by plain gospel teaching.

Millenarians differ as to whether Christ will reign spiritually or personally; and those who insist on a personal reign, differ as to whether He will descend at the beginning or at the close of the thousand years. Those who hold to a spiritual reign insist that the idea of a resurrection of the saints and a personal reign of Christ is all wrong, unreasonable and improbable, having no foundation in the Scriptures; but they insist that there will be general freedom from temptation leading to universal peace, and great joy and power in the Spirit, through which there will be great spiritual attainments, agreement in doctrine and worship; and some even conjecture that there will be a common acceptance of Christ by the Jews, Pagans and Mohammedans; and finally, after the time of severe trial by Satan's release, Christ will descend to judgment.

Those who defend a literal resurrection of the saints to join with Christ in a personal reign, also have many theories; among which are that after the destruction of those who oppose Christ's dominion, and after the great purification by fire, a new heaven and a new earth will succeed, (before which it was not a fit abode for Christ, or suited to His reign,) when He will descend to reign personally a thousand years, after which Satan will be loosed, the wicked dead will be raised, and these with Satan's hosts will make up the army of Gog and Magog; and after their defeat follows the judgment. Others are content to have Christ descend amidst the depths of apostasy and sin; for they say by a wave of the consecrating hand of the Great High Priest all will be sanctified to His purpose; and that righteousness will

prevail generally, and where it will not, those who oppose will be destroyed. The governments are to be humane and just, and even the wild beasts are to become tame or be exterminated. Some of these believe that the apostasy during the last efforts of antichrist will be so great that myriads will go to make up the hosts of Satan. Some insist on the restoration of the Jews, by which they will be led to universally accept Christ, and that Christianity will prevail over all religions.

Some Look for Another Opportunity—Some maintain that all who are living at the appearing of Christ, and all who died since the creation of the world, who refused the offer of mercy during life, will have an opportunity during the millennial reign for repentance and salvation. The claim recognizes the resurrection of all the dead at Christ's coming. The dead and the living who received Christ prior to His coming will be recognized at His appearing as His bride, at which time the marriage shall take place.

How remarkable do some of these things appear, when we consider that there is nothing intimated in the whole Apocalypse of Christ's descent to the earth at the beginning of what is called the Millennium; nothing of a personal reign; nothing of a literal assembling of the Jews in Palestine; nothing of the rebuilding of their temple, for John says, "I saw no temple"; nothing of the renovation of the earth by fire, or of its lavish productions; neither anything of the general prevalence of piety. The diversity of opinion is great, and this in itself, is sufficient evidence that there is either a lack of reliable testimony to support and confirm, and a strong disposition to theorize, or both. Our object is to show by scripture testimony the errors that generally prevail on the subject, and to insist on giving more diligent

heed to the great work of redemption, as based upon the atonement, on which all our hopes of salvation must forever depend.

The doctrine of the literalists, or those who maintain that the saints will be resurrected to reign with Christ, is based principally on three passages in the New Testament. The first is I Thess. 4:15-17, where the apostle asserts that "The dead in Christ shall rise first." Here they claim a distinction is made between the "dead in Christ" and the rest of mankind. But the distinction is made between two classes of Christians, the dead and the living. The apostle asserts that the living shall have no advantage, shall not precede their brethren who are dead. As he is writing only about the saints, and makes no reference to the rest of mankind, it is plain that the resurrection of the rest of mankind would be implied as taking place at the same time.

The second is I Cor. 15:22-24: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God." Here it is claimed that the resurrection shall be in order: first, Christ; second, His people; and third, all others; and as there will be a long period of time between the resurrection of Christ and that of His people, so there may be also between that of His people and the rest of mankind. Here we find the apostle has reference again to believers only, and is answering those who doubted or denied the resurrection; and again no reference is made to the rest of the dead, as the one sufficiently involves the other.

"The end" referred to has reference to the completion of the great work of redemption, when Christ's

great mediatorial work will be accomplished, and the last enemy destroyed, which is death. "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." We have no intimation in either of these Scriptures of anything that would serve as a basis for a millennial reign of Christ with His resurrected saints for any definite or indefinite length of time, although the apostle has given very plainly the successive stages of the closing scenes and events of that notable day of the Lord.

The third Scripture is Rev. 20:1-6. The things here recorded that prove most serviceable to them are the thousand years during which Satan is to be bound and the saints are to reign with Christ, and particularly what is recorded in the fifth verse: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." A strictly literal application of this is made to establish two bodily resurrections, the one at Christ's appearing, and the other at the end of the thousand years.

We think they are greatly at fault who use this chapter to establish two bodily resurrections as a basis for the millennial theory. This is in direct conflict with the testimony of Christ when He says, "The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation." John 5:28, 29. And again, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on

his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:31-41. In both these quotations Christ declares as plainly as language can express it, that all the dead, both saints and sinners, will arise and appear before Him at the same time, and shall at the same time be rewarded, every one as his works shall be. The teaching of the apostles is in agreement with it, for in their writings we find nothing that does not harmonize with what Christ taught on this subject.

The apostle John writes, "I saw the dead, small and great stand before God." "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." Rev. 20:12, 13. And Paul writes, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Rom. 14:11, 12. "For we must all appear before the judgment seat of Christ." II Cor. 5:10. These Scriptures assuredly do not convey the idea of a partial or divided resurrection; neither can we glean the faintest idea from them that there had been a resurrection of any part of the dead before. Neither that any had received their reward or sentence before; and yet if those souls which John saw were resurrected they must have received their glorified bodies and been assigned to their exalted station. These Scriptures tell of Christ's coming to judge the world, but nothing of His reigning here; and they show very plainly that all shall appear and be judged at the same time. New

Testament teaching defines but one resurrection of the body, and plainly proves that no reign of a thousand years can intervene between the resurrection of the saints and that of the sinners.

The Binding of Satan—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent; which is the Devil, and Satan, and bound him a thousand years." It is said that "The language of symbols is the vehicle of prophecy," and it applies well to the Revelation, and especially to this binding; and for this and other reasons it should be plain to every one that it should not be used literally, neither should a detached interpretation be placed on it. It has an important connection with the rest of the prophecy, and much depends upon it for the defense of the doctrine of the peaceable reign of the Millennium.

Whether the angel is Christ, or a celestial being vested with His power, or a visible expression of the powers of His gospel, we can not say; but all the intercourse between heaven and earth is through the mediation of Christ; and every successful effort against the kingdom of Satan upon earth must be understood as being effected through the power and virtue of the great atonement, and by the power of the Gospel. The key is a symbol of power; and as it is used to lock and unlock, it has a two-fold import, that of binding and unbinding. In chapter 9:2, it was used to open, but here to bind. The key, the chain and the pit are symbols of suppression in the binding of Satan, which we must regard as a figurative action, having somewhat of a spiritual import. It is one of the important things

that goes to form the scenery in the remarkable visions recorded; but it is variously understood. Some apply it literally, others figuratively, and still others spiritually.

This binding is to prevent his deceiving the nations, but in what it consists no one has been able to show, though many have been the attempts to do so. But we can not accept it as a literal or personal binding. When Christ prevailed over Satan in the atonement, and divested him of his armor, He did it by the excellency of the power of His Spirit. He challenged the evil spirits, and they obeyed; He summoned back the departed soul, and it complied; He burst the bars of death, and the grave had to yield up its treasures. Besides, Satan is a spirit, and effects his work through spiritual agencies. But as Adam's fallen race are his subjects, and man's spiritual and eternal ruin his design, and as the kingdom of Christ is the special object of his wrath, the binding may be a curtailing of his power among the nations, for the greater glory and liberty of Christ's kingdom. Some claim that this has been effected by the binding of Paganism, and by the removing of the persecuting tendency of false religion sheltered under corrupt governments, which have been the great persecuting agencies of Satan against the defenseless Christians, and that by these means Christ's church has been brought out from under the severe intolerance and cruel persecutions into comparative freedom in most countries.

But if Satan has been shorn of much of his power in the nations, he has not lost his hold on the individuals who compose them. We have strong evidences that he has only changed his wiles somewhat. Then he

destroyed the body in hopes of destroying the soul with it. Now he has transformed himself into an angel of light to spread deception and has divided Christianity, and is willing that the body may have all the comforts and pleasures of an earthly paradise, if in the end he can but claim the soul.

This binding of Satan is construed by many, even of eminent ability, into such a deprivation of power as will afford the church an almost entire freedom from temptation. The improbability of this is evident from the fact that he was granted full liberty to tempt and deceive our first parents when in a state of innocency, and from his having liberty to continue his work through all succeeding generations. The Lord could have placed man in the creation above Satan's power, but in His wisdom He did not do so, nor have we any encouragement to believe that He ever will while man is in a state of mortality.

That a state of sinlessness, or even comparative freedom from temptation to sin, should be expected during the time of this binding could only be established by an almost total perversion of all New Testament teaching; and it would of necessity require a revoking of the sentence upon Adam and Eve, and a removal of the consequent effect of the fall. This is nowhere promised, nor even intimated in any of God's revelations to man. It can not be shown by what is past or present, nor by the word of God, not even by the book of Revelation, that there will be any change as to the character of man as he comes into the world; for the race is fallen, and he is inclined to act out his fallen nature.

Christ's Coming—Christ taught that as it was in the days of Noah, and in the days of Lot, so shall it be at

His coming, and He asks, "When the Son of man cometh, shall he find faith on the earth?" Peter wrote, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." II Pet. 3:4. Paul wrote, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, despisers of those that are good, lovers of pleasures more than lovers of God." II Tim. 3:1-4. These Scriptures present a sad condition, and this at the time of Christ's second advent. They are indeed a sad commentary on the results of that Millennium so gloriously defined by many. It will not do to apply these conditions to His supposed coming previous to the Millennium, for there is but one coming supported by the Scriptures, and that to judge the world.

The promises of the Gospel are nearly all framed to a condition of suffering, temptation and affliction on the part of those to whom they are addressed. Those that endure unto the end have the promise, which implies a warfare; and the apostle even enumerates the weapons of it. The hatred, the trials and sufferings that Christ and His apostles assured all the faithful as their lot in life are not limited to any period of time, nor even an intimation of any abatement. They, and His faithful servants whose souls John saw, endured the great tribulations, and we are encouraged to look to them and imitate their example. They have hallowed the way, and it remains for us to walk in it.

And besides, would not freedom from temptation detract from the merit of obedience? Is not true piety estimated by the opposition it overcomes, or at least by the effort with God's grace to overcome? It was for a purpose that those souls were honored by a mention of what they had endured and overcome. The most prosperous and glorious times in the history of the church have always been when great oppositions were met and surmounted. On the other hand, would it be possible for any one to attain to a full knowledge of self, and of the high-priestly service of Christ without a conflict with Satan in a warfare against sin? Yet such exemption is conjectured to be the lot of those who are expected to live in the millennial reign, and who accept Christ; for according to the prevailing sentiment there will at that time be nothing so popular in the world as Christianity. It is pictured in the brightest light, both as to the pleasures of the soul, and those of the body. According to this theory there will be no cross to bear then; and Gethsemane and Calvary will not then be reflected through the lives of those who endured the "fight of affliction," for they will greatly lose their interest, because of the absence of those things which made them a necessity. Nothing magnifies the atonement so much as a knowledge of God's righteousness as revealed in His law, and a consciousness of our depraved humanity. But of these things there will be but little known during the time of the supposed Millennium, if man proves wise in the things which he has written.

But the binding represented by what John saw and revealed reflects back most expressively to the binding of Satan by Christ in the atonement; for it should be apparent that without that binding the other would not have been effected. "God was in Christ reconciling the

world to himself"; but to effect this He had first to deliver it from the dominion of Satan. Christ said, "No man can enter into a strong man's house and spoil his goods except he will first bind the strong man; and then he will spoil his house." To this end the Son of God assumed humanity, and in it suffered the penalty of the violation of God's holy law, healed the breach made by transgression, and thus defeated and bound the great adversary upon the very field of his triumph over the innocence of Eden. By His vicarious sacrifice, and His victory over death and the grave, He "took the armor from the strong man armed," and bound him against any possibility of ever overcoming those who take refuge to God through Christ.

Paul says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14. "Blotting out the hand-writing of ordinances that was against us . . . nailing it to his cross." Col. 2:14. "He led captivity captive, and gave gifts unto men." Eph. 4:8. Thus He opened the prison doors that were closed against the hopes of both the living and the dead, and set the captives free. His invitation to all is, "Come unto me all ye that labor and are heavy laden, and I will give you rest"; and His promise to His church is, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." "Lo, I am with you alway, even unto the end of the world." Thus we find the fullest assurance in the invitation; and in the promises, ample protection guaranteed to the faithful against Satan and all his hosts.

To give more force to their arguments in support of a millennial binding of Satan, some assert that there is no evidence of his being bound now, as the world is full of wickedness, and his kingdom appears strong, and there is a general tendency with man to yield to him and become captive at his will. Such has been man's reputation since the fall, and we have every reason to believe that it will be so to the end of time. Yet Satan with all his craft and power can not keep an awakened, seeking soul from coming to Christ; neither can he move that soul from his hold on Christ. On the other hand the Scriptures give no assurance that Satan shall be bound for, and shall not deceive, those who choose to serve him. If after being warned, and called of God, and promised deliverance by Him, such still continue in sin, they prove themselves Satan's willing subjects.

The Deliverance From Spiritual Bondage—When slavery existed in the southern states, the slaves were held in bondage by virtue of the laws of those states; but when the government declared them free, those laws were annulled, and their masters lost the power to hold them in bondage. It now became optional with the slaves to accept liberty or to remain in servitude. Those that remained did so from choice, and were themselves responsible. So it was with the spiritual bondage under which the whole human family was brought by the transgression of our first parents. By yielding obedience to the suggestions of the devil, they became his servants, and were held as transgressors of God's holy and just law until Christ came and fulfilled that law for man, proclaimed liberty to all of Adam's fallen race, and set the captives free. Those who accept this proffered mercy are no longer fettered by a broken law, but can now through the blessings of Christ obtain

power to become the sons of God. But those who prefer the service of Satan remain in bondage, not because of Adam's transgression, but because of their love of sin.

Lest we fail to have a due appreciation of that binding of Satan by Christ through the atonement, and let our hopes turn too much to that binding that is to characterize the supposed Millennium, we would again try to emphasize the importance of giving it full consideration. It was by it that salvation was wrought and liberty proclaimed, and through the efficacy and eternal benefits of it that those souls witnessed by John, attained to their glorious estate; and it is the binding upon which rest all our hopes for eternity. What the binding seen by John was, or is to be, should concern us but little when weighed against the inestimable benefits of that binding through the atonement. God gave promise of it in Eden, repeated it to Moses, reiterated it through the prophets, heralded its dawn through the angels, and consummated it through His Son. Let us learn to appreciate and magnify it, for those who secure its blessings need not be troubled as to what will be revealed by the other binding; while those who fail in this, will not be made secure by the other.

The Thousand Years Are Figurative—It is accepted that the primitive reason for making the victorious era of the church to be a thousand years is derived from the Mosaic account of the creation. The Jews and Judaic Christians interpreted literally the fourth verse of the ninetieth Psalm, and supposed that a day with the Lord was equal to a thousand years. Hence the six days of the creation were understood to indicate that the earth would pass through six thousand years of labor and suffering, to be followed by a seventh—a thousand

years of rest and peace. More modern theories divide the periods thus: two thousand years void of the law; two thousand years under the law; two thousand years under the Gospel, and one thousand years under the personal reign of Christ. The expressed period of one thousand years in Rev. 20 went perhaps further than the other to establish this point. But we are fully persuaded that it should not be used literally, as it very generally is. As it forms a part of a prophecy it may as consistently be used prophetically, that is, a day for a year, which would make it represent 360,000 years. But as this is not likely the design, although as justifiable and as proper perhaps to use it this way as to use it literally, we incline to the figurative use of it, by which it represents an indefinite period of time. Then too, as much of the book of Revelation is figurative, it seems most appropriate that this should be used as such.

Another reason why it should be used figuratively is because it is said to have been a mystic number with the Jews, and is so used in their writings. One of their sayings was, "The days of the Messiah are a thousand years." There was a tradition that "the righteous which God shall raise from the dead shall not return to the dust for the space of a thousand years, in which God shall renew the world." Even the Greeks and the Romans used the term, a thousand years, in reference to the state of the dead, as found in their writings. It is not known with whom it originated, and further it should not be forgotten that the early Christians were mostly Jews by birth, schooled in the peculiarities of the Mosaic economy, and, like Paul, were "exceedingly zealous of the traditions of the fathers." Hence it was but natural for them, not only to respect the traditions, but even to use the idioms of their language, and to

harmonize in a measure the prophetic announcements of the New Testament with the views inherited from Jewish sources. All these things together weaken the expression as to its numerical import.

"After that he must be loosed a little season," "and shall go out to deceive the nations." The form of expression, "must be loosed," is similar to "things which must shortly come to pass," and no doubt is so stated because it is one of the expressed purposes of the Divine Mind. Christ said, "Thus it must be," and "The Scriptures must be fulfilled." That is, it was ordained that He should suffer, it was a part of the great plan of redemption, was spoken in prophecy, and could not fail. So the loosing of Satan has a divine purpose, it has been spoken, and must have a fulfillment. Just what it signifies, or why he should be loosed to go out to deceive the nations, we are not told, but it concerns us all. We have reason to believe that in the time marked by the "little season," he will have no more power than he had before, but the language plainly indicates that he is to have more freedom, or perhaps more favorable opportunities, than during the time of the thousand years. Man's dereliction of duty to God, and love of self and sin will make Satan's opportunity. It seems that this will be his great final effort against the kingdom of Christ, and that his work is to be effected by deception. Scripture testimony proves that the world at that time will be in a state of gross wickedness, and under a great delusion, and that the true worshipers will not be numerous. But no doubt Satan will further deceive both the world and those who profess but do not possess Christ, and will succeed in bringing His cross into further disrepute. Even the faithful will be more exposed because of the great prevalence of sin and

deception; and those who do not stand in the power of Christ, and are not disposed to "watch and pray," and not willing to "endure the cross and despise the shame" will be in great danger of falling away.

Some one conjectures that Satan may introduce some new religion, or lead the present worship into a more worldly, cold and dead formalism. From the evidences before us he has already succeeded well in both of these. He has wrought a great work in dividing Christianity into a multiplicity of sects; and, notwithstanding the fact that New Testament teaching recognizes but one united body, he still has succeeded in carrying his deceptions so far that it is generally believed that these are but so many branches that constitute the church of Christ. He has also induced many to believe that the church may walk with the world in its vanities, fashions and pleasures, filling every office and position under the "powers that be," and that it may even reject the non-worldly, self-denying, cross-bearing doctrine of Christ, and yet find a comfort in the promises of His Gospel. How significant are the words of Christ: "If therefore the light that is in thee be darkness, how great is that darkness."

Paul's warning to all, and for all time is, "Let him that thinketh he standeth take heed lest he fall"; and Peter writes, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" This language impresses us that even the most faithful are at all times much exposed to deception; yet men are as little inclined now to heed the warnings of heaven as they were in the days of the prophets.

"I saw thrones, and they sat upon them, and judgment was given unto them." Thrones are emblems of authority and of dominion. The apostle's language,

"and they sat upon them," proves them to have been occupied when he saw them; but he does not say by whom. Some suppose these to be the thrones of the nations involved in the prophecies of this book, and that they were occupied by their rulers. However, they can not indicate earthly thrones occupied by Christians, as some would have it, for the kingdoms of this world possess the earthly thrones. But as they were seen and spoken of in connection with the souls, they are properly connected with them, and they may very fittingly be expressive of the blessings and honor to be conferred upon them as a reward for their faithfulness. At least they may have been presented to give force to the expression made in reference to the souls, that "they lived and reigned with Christ a thousand years."

The thrones are only symbols, and their chief significance is embraced in this life; and as they are not natural thrones, dispensing natural benefits or judgments, so we must consider them as having a spiritual import. They evidently refer to, and are of similar import with what Christ spoke to His disciples: "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28); and, "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:30. We find a spiritual fulfillment of this in the work of the apostles and their co-laborers. They went out under a high commission, and their calling as witnesses of the life, the miracles, the teaching, death and resurrection of Christ, and as the heralds of the Gospel of His kingdom, both by their preaching and by their epistles, was indeed an exalted one, and well expressed by thrones. And by their lives, and by their labors and their death, they judged all who rejected the offer of

mercy and free salvation, and none so deserving of being named as Israel.

The thrones may also serve as a figure of the exalted position to which believers are called in this world. As spiritual kings they sit upon spiritual thrones; that is, their hearts and minds are lifted up from earth to Christ, their Lord; for with Him are their treasures and their affections; and thus they live and reign with Christ, though still in the body. They are also called "a royal priesthood, a holy nation, a peculiar people."

Paul says, "Do ye not know that the saints shall judge the world?" True believers judge the world in spirit by their faith and love of Jesus, which the world despises; by their acceptance of Gospel teaching, which it rejects; and by the witness of their lives to the truth and power of the Word; even as Noah condemned the world when he believed God, and testified to the truth of His word in preparing the ark. The three Hebrew children judged Nebuchadnezzar and those who obeyed him, when through fidelity to God they transgressed his decree by refusing to fall down and worship his golden image, and suffered themselves to be cast into the fiery furnace. Daniel brought judgment to King Darius and his accusers when he refused to obey his decree and suffered himself to be cast into the den of lions. So every child of God who is willing to suffer all things for the testimony of Jesus, and who walks in the power and light of His spirit, pronounces spiritual judgment upon the disobedient world; and these things shall be a testimony against the unfaithful in the day of judgment.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and

which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads." He does not say that he saw the saints, but their souls; nor does he say that they lived again upon the earth, and reigned personally with Christ. If he saw only the souls, they must not have been embodied. This testimony will go very far to exclude the idea of a bodily resurrection prior to the thousand-year reign as claimed. And if there were not such a bodily resurrection of those souls, then there would be no propriety in maintaining that there will be a personal reign of Christ upon earth. But some say that the soul is invisible, and so John must have seen them embodied. God can make anything visible, yet none of the objects which John enumerates in his vision were seen by his natural sight. Paul says of his being caught up to the third heaven, "Whether in the body, or whether out of the body, I can not tell." The same conditions apply to John, who when these things were revealed, was under the influence of a prophetic ecstasy, when the external senses are in a state of suspense, and only the mental perceptions are active, and the visions are portrayed to the mind through the mental faculties. But the real difficulty with those who insist on a literal resurrection of the saints is not in making the souls visible to John, but the fact that he has reference to something quite different from what is generally understood of the resurrection; for when it is referred to in the Bible it always means a reappearance for judgment.

The theory of a literal resurrection of the saints to reign with Christ for a thousand years can receive no support from John's witnessing the souls of the saints. He expressly says, as if to guard the point from all danger of a literal construction, that he saw the souls,

and that he saw them in a state of active existence. He says nothing of their being raised up from their graves, nor even of their having spiritual bodies. If he had seen the saints, he would not have said that he saw their souls. He enumerates what he saw, and among the rest were these souls.

It is said that the word in the original, here translated souls, has no doubtful meaning, and can not by any possible construction be made to mean the bodies of the saints; and that the language does not express the doctrine of the resurrection. And besides this, if the "first resurrection" is to signify a bodily resurrection in glorified bodies, why should the assurance be given that "on such the second death hath no power"? It would not only be needless, but strange that such an assertion should be made. Neither is there anything intimated here nor anywhere in the Gospel, to support the idea that Christ is to reign personally with His saints, as always held by the Jews for their Messiah. His kingdom is not an earthly one; but it is "righteousness, peace and joy in the Holy Ghost." It is a spiritual kingdom set up in the hearts of His people. His is a priesthood forever after the order of Melchisedec.

The design of the Holy Spirit in presenting the remarkable vision of these souls was evidently in a great measure at least for the benefit of those who should indeed be called to suffer, that they might be armed beforehand for the trying conflict, by having their minds reconciled to the prospect of suffering. In looking forward to the fiery trial of their faith it was well that they could read their reward in the blessed estate of these souls. We believe that every child of God is encouraged by the fortitude and patience of those who suffered death "for the witness of Jesus"; and he

is animated to a more zealous, self-denying and self-sacrificing effort, and to a fuller consecration of mind, soul and body to the service of God and the advancement of His kingdom. What lover of truth has not been inspired by the example of Daniel, and the three Hebrew children, and the whole army of martyrs, and put to shame because of his own "light affliction."

If in the early centuries some in the faith, because of attending circumstances, did adopt a more literal interpretation of what John saw, yet they did not base their hope of salvation on it. No doubt they were animated by their expectations, and in their great sufferings it gave firmness to their resolutions, and strength to their endurance. And need we wonder that they yearned for universal peace, and indulged in the fond hope of a personal divine rule upon earth?

For to those saints to witness Jesus and testify to the word of God, was to confess Christ and proclaim Him the true Messiah, and the only true object of adoration; to promulgate His Gospel, with its self-denying precepts; to teach of His death and resurrection, and that He was the only hope for the sinner. This condemned idolatry, which at that time prevailed in every nation upon the earth, and exposed it as a great work of the dragon. We have a striking example of the effects of all this in the labors of Paul and his companions with the worshipers of Diana, as recorded in Acts 19:24-41.

The Beast and His Image—Men have differed much in their interpretation of the beast and his image; but whatever they may signify, they are the creatures of the dragon, and an embodiment of his wicked devisings against the kingdom of Christ. The dragon gave the beast his power, and his seat, and great authority. Rev.

13:2. Idolatry has ever been the great and debasing work of the dragon, set up to oppose the true worship; and unfortunately it has never been confined to paganism. It assumes many forms, and much of it is still found among those professing Christianity. Luther and Carlstadt had their controversies about some of its belongings, the images of the saints, and other appendages of the Roman church; but these things still continue as they were then. The tendency to idolatry in some form, or rather the disposition to worship the creature rather than the Creator, has always been strong in man. It is said that "every heart has idols of its own." Besides the many idols among the gentiles, some of which were notorious, the images of powerful sovereigns were set up for adoration; and the chief objects of popular worship among the more enlightened heathen nations were deified human beings. All these were but so many images of the beast.

As to the "mark" of the beast, history informs us that it was the custom with many of the heathen to put a mark of the idol they worshiped on some visible part of their bodies. A mark in the right hand was a token of earnest devotion, and in the forehead, of public profession of the worship. It is also stated that when Titus enrolled the Roman nation, he caused them to receive a mark of citizenship, which was a token of fidelity to the government. While these things belonged to that age, and are now a thing of the past, the mark of the beast still survives, and that not only with the heathen, but also with the christian nations. His mark in the hand, which may be concealed from others, answers well to our secret sins; and his mark upon the forehead, to our open sins. All sin is a mark of the beast, and nothing will remove it but the blood of Jesus.

Those saints that John refers to had no mark, neither will the redeemed of the Lord at any time have. They can not have the mark of the beast, and still have a hope in Christ. They dare not be leavened with any of his service.

“And they lived and reigned with Christ a thousand years”; and again he says, “but they shall be priests of God and of Christ, and shall reign with him a thousand years.” The living and reigning very evidently refer to the church upon earth, and have their fulfillment in the spiritual life. The penitent sinner that comes to Christ begins to live that life as soon as he accepts Christ as his righteousness, and is clothed upon by the virtue of His atonement. Those saints that John here refers to had not ceased to live that life though they had died a natural death. Jesus said to Martha, “Thy brother shall rise again.” Martha said, “I know that he shall rise again in the resurrection at the last day.” Jesus replied, “I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” Here Martha has reference to the resurrection of the body, and speaks of but one resurrection, for she knew of no other but the resurrection at the last day, though she was a disciple of her Lord. His reply refers to the literal and to the spiritual resurrection, and asserts that He is the author of both, and the source of all life. What He says about living has reference to the spiritual life begotten in the souls of believers, and evidently is the same as the living and reigning expressed by John.

Christ said, “Behold the kingdom of God is within you.” “I will come in to him and will sup with him, and he with me.” The apostle says, “If we suffer we

shall also reign with him." "And he hath made us kings and priests unto God and his Father." All this further demonstrates the life and estate of the saints, and as that life is spiritual, so also must the reigning be. They may be called priests because they minister in the holy service of God, and offer up to Him acceptable sacrifices, as Paul plainly teaches, "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Every upright, faithful soul that confesses Christ, and testifies by his life that he is begotten of the Father through the efficacy of the atonement, and thereby witnesses to the truth of His word, helps to maintain His kingdom, and thus lives and reigns with Christ in the spirit.

"But the rest of the dead lived not again until the thousand years were finished." Reference had just been made to those who died in Jesus, and who are of His kingdom, and who were "living and reigning"; and now the rest of the dead are referred to, and it impresses us that these were not of His kingdom, as they were not to live and reign as did the others. As there are but two kingdoms, that of Christ and that of antichrist, and but two classes of subjects, each kingdom having its own, these must belong to the kingdom of antichrist. The other lived and reigned, these did neither. According to the language of the Gospel, the saint never dies, though his body returns to dust, and the sinner never lives, neither in this world, nor in the world to come. So we may say that the rest of the dead never lived in the sense in which living is affirmed of the souls of the saints. It would seem that as the saints are to be understood as living, so the others must be understood as being dead. Living was used in refer-

ence to the one, and the negative form was used in reference to the other.

The First Resurrection is Spiritual—But the expression, “lived not again until the thousand years were finished,” does not necessarily prove that they will live after that time; in Bible language adverbs denoting a termination of time are often used to signify perpetuity, as in Isaiah 22:14, “Surely this iniquity shall not be purged from you till ye die,” meaning it shall not be purged at all. “Samuel came no more to see Saul until the day of his death.” I Sam. 15:35. “Michal had no child unto the day of her death.” II Sam. 6:23. “For until the law, sin was in the world,” Romans 5:13, and will be to the end of all time. From this it would be evident that it was designed to contrast those not living with the living; that is, while the saints are “living and reigning with Christ” in the spirit, those out of Christ do not live at all in the spirit—are spiritually dead. This is evident also from the language of the apostle in reference to those out of Christ: “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” Here all out of Christ are considered as dead, and the awakening and arising have altogether a spiritual import.

“This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.” As in all New Testament teaching there is but one resurrection of the body referred to, and that at the time of the judgment, and as what John writes about the first resurrection does not apply to that resurrection, so it evidently must be that this first resurrection is a spiritual one. It does not apply to the rest of the dead, but to the souls of the saints, and as we have before shown that they were not

embodied, so it must revert back to some previous condition or experience of those souls. As the earth is to be the place of the fulfillment of the major part of the prophecies in Revelation, and of this part in particular, so we are impressed that we are to look for this first or spiritual resurrection in the life of the saints while upon earth. We find it abundantly defined and supported by New Testament teaching. Jesus said to Martha, "He that believeth in me, though he were dead, yet shall he live"; and to the Jews, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Paul said, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." This is the first resurrection, that is, the resurrection from spiritual death to spiritual life. It is the time of our conversion, when we die unto sin, are buried in the death of Christ, and raised again to walk in newness of life—raised up from dead works to serve the living God. This is when we receive Christ by faith, and is the time of our marriage with the Lamb. Christ says, "He that heareth my word, shall not come into condemnation; but is passed from death unto life." It is properly called the first resurrection, as it precedes the resurrection of the body. There is nothing besides this spiritual awakening through faith in the atonement, and obedience to gospel teaching, that is referred to in the Scriptures to which the term, "the first resurrection," can properly be applied.

The saints whose souls were seen did realize while upon earth a resurrection in the spirit, a resurrection

from a spiritual death, having been "dead in trespasses and sin," and upon this rested all their hope of futurity. It was by the power of that resurrection that they were enabled to maintain their faith and endure their afflictions; and by it they attained their great reward, the estate of the "blessed and holy." These things being so, should it not impress us very seriously that whatever besides, if anything, might be involved in this expression of the "first resurrection," the important matter with us, and with all future generations, is to have the assurance of the Word of God that we attain the spiritual resurrection in this life, that we may be entitled to the blessings promised in the life beyond. Otherwise we will fail and be of that number that "lived not again," and will fall under the power of the "second death."

In the writings of Menno Simon there is an article on "The Spiritual Resurrection," from which we will make a few extracts: The Scriptures point out to us two resurrections: namely, a bodily resurrection from the dead at the last day, and a spiritual resurrection from sin and death, to a new life and a change of heart. That a man should die spiritually unto sin, be spiritually buried and rise again to a life of righteousness in God, is plainly taught in various parts of the Scriptures. Before a resurrection from the dead can take place, the death of the body is necessary. Likewise, in a spiritual sense, there can be no resurrection from sin and death unless we in this body of sin sensibly endure sorrowfulness of heart, remorse and a sincere repentance on account of sin, and the old man mortified and buried. Thus we have to die with Christ unto sin, if we would be made alive with Him; for none can rejoice with Christ unless he first suffer with Him; for this is a sure

word. Paul says, "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." II Tim. 2:11. This resurrection includes the new creature, the spiritual birth and sanctification, without which none shall see the Lord. This Paul testifies in a few words, saying, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Again, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." This is the first resurrection; for, if we have been planted together in the likeness of his death, (that is, through mortifying the sinful nature of earthly Adam, with all his members or wicked lusts) we shall be also in the likeness of his resurrection; and know that our old man is crucified with him, that the sinful body is destroyed. The truly regenerated are they who died with Christ unto sin, and have truly risen; they are the new born to whom the power is given to become the sons of God; were redeemed out of all nations, and have on the wedding garments against the marriage of the Lamb. These are the spiritual bride of Christ, His holy church, His spiritual body, flesh of His flesh, and bone of His bones. They have come to the heavenly Jerusalem, the city of the living God, which came down from heaven.

The Marriage of the Lamb—It has been stated that some maintain that the marriage of the Lamb will take place when the saints are resurrected at the beginning of the Millennium. We would invite attention to the following considerations: There is only one ground of righteousness for fallen man, and that is "Christ and him crucified." But before the spiritual union between Christ and the soul can take place, there must be a new

creation, as Christ said, "Ye must be born again." When anyone sincerely repents of sin, forsakes it, and embraces Christ by faith as dying upon the cross for sinners, he attains the righteousness of faith. He is cleansed from all his sins, his heart is purified by faith, his soul is sanctified by the Holy Spirit, and he is clothed with the merits of Christ. "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." I Cor. 6:11. Even the prophet Isaiah foretold the blessings in store for such souls, who constitute the church or bride of Christ. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of his salvation; he hath covered me with the robe of righteousness." We are fully persuaded by many scriptural testimonies that when souls are thus sanctified and justified, and clothed with the garments of salvation, they become of that number who have "made themselves ready for the marriage of the Lamb," and that all this preparation must take place in this life under the power and light of the Holy Spirit.

At the great outpouring of the Holy Spirit on Pentecost, when Peter spoke with great power, and multitudes were moved to conviction and repentance, and freely accepted Christ and suffered themselves to be brought under the influence of the Spirit, they became the first fruits of redemption, the first spiritual children of the Father, constituting the kingdom of heaven upon earth, and the church or bride of Christ. Through this mystical union of their souls with Christ they became "flesh of his flesh and bone of his bones"; and as Paul says in reference to the relation of the

church to Christ, they became "the body of Christ and members in particular."

As the marriage covenant is the most intimate and most responsible relation in the social life, the apostle uses it as a figure of the union of the church with Christ. In Rom. 7:4, he says, "Ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." This marriage with Christ embodies the same idea of life and fruits that is implied in the vine and its branches. Christ said, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit." John 15:4-5.

In Eph. 5:22-33, Paul writes upon the marriage relation of believers, and in the 32d verse he says, "This is a great mystery; but I speak concerning Christ and the church." This "great mystery" is the mystical union of the church with Christ, which the apostle symbolizes by the covenant of marriage as instituted in Eden, and restored to its primitive purity through the regeneration. This is the marriage of the Lamb that has been taking place since Pentecost, and will continue as long as there are spiritually enlightened, regenerated souls coming to Christ. What more than this, if anything, may be involved in the marriage of the Lamb which the apostle refers to in Rev. 19:7-9, we do not know; but this one thing is important, that all who seek redemption should be impressed that unless they, in this life, "are married to him who is raised from the dead, and bring forth fruit unto God," they will never

be of that number who "are called unto the marriage supper of the Lamb" referred to by John.

The prophecies that define the character of the subjects of Christ's kingdom are quoted to establish the millennial period of the church. Even men of eminence apply them so literally that they assume to assert that the wild beasts will lose their fierceness and become tame. Among these are the following prophecies of Isaiah: "And he shall judge among the nations, and shall rebuke many people and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:4. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:6-9.

The fulfillment of these, as well as many other prophecies that foretell the restoration and conversion of the Jews, and the apparent universal spread of Christianity, and the consequent peace on earth and good will to men, is to be sought in the "last days," in the Gospel Dispensation. They evidently began to be fulfilled on the day of Pentecost when three thousand people were converted and became of one heart and of one soul, and were characterized by unity in faith, doctrine and life, and by their earnestness for their salvation and that of

others. The calling of the Gentiles, the great success of the apostles in the promulgation of truth, and the zeal of their converts fittingly fulfilled the prediction of the prophet: "And many people shall go and say, come ye and let us go up to the mountain of the Lord." All who embraced the proffered salvation through faith in Christ were led by one Spirit, and baptized by one Spirit into one body. Having the Spirit of Christ, they did not resist evil, and by virtue of the holiness of that Spirit, they separated from all sin; so will all who faithfully accept and obey the Gospel of Christ.

Christ Destroyed the Work of the Devil—It is admitted by all serious professors of the christian religion that if sin had not entered the world and hardened the heart, darkened the understanding, paralyzed the soul, and supplanted the love of God by the love of self, there would be no war, no litigation, and no divisions. It is also recognized that Christ destroyed the work of the devil, and gives all who receive Him power to become sons of God; and if sons of God, then they are partakers of the divine nature, which is love. All those who received this power during the apostolic age were united in faith and doctrine. They were defenseless, and therefore neither contended at law, nor took any part in the government. During that time many were endowed with miraculous gifts, which were not continued beyond the apostolic age; but the divine Spirit which actuated them was the same in nature and principle as that possessed by believers now. The divine life, which is love, has not changed. If Christians in the apostolic age were united and were non-combatant, they have been so ever since, and never can be otherwise.

Commentators assent that, "If all men were Christians, there could be no war." It is however equally

evident that as long as all men are not Christians, there will be war; for the selfish nature of man will give occasion for strife. According to the present economy of this world, the wolf and the lamb will not dwell together, and the leopard and the kid will not lie down together. This is figurative language, symbolizing the change wrought in man by regeneration, and the harmony consequent upon it. The unregenerate nations will not beat their swords into ploughshares, and their spears into pruninghooks. But those persons who heed the calls of grace, forsake their sinful life, receive the grace of our Lord Jesus, and forsake the world, will "beat their swords into ploughshares," etc.; that is, those talents or endowments of God which through sin had been instruments of violence and unrighteousness, are through grace made "instruments of righteousness unto God." These are figuratively "the earth that shall be full of the knowledge of the Lord, as the waters cover the sea"; that is, those earthly hearts will be thus changed. That the present state of popular Christianity does not reflect the true import of those prophecies that tell of the peaceable kingdom of Christ is no proof that they did not have their fulfillment at Pentecost; but rather give proof that they are not the true antitype; neither does it disprove the fact that they are continually being fulfilled in God's true and faithful worshipers wherever they are found.

As further evidence that those prophecies should not be explained literally and applied naturally, we quote the language of the apostle James, Acts 15:16, 17, who quoted from the ninth chapter of the prophet Amos: "After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof; and I will set it up, that

the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." But the prophecy continues, foretelling the marvelous prosperity of the Jews in language like this: "The ploughman shall overtake the reaper; and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt"; and then tells of their restoration to their land and their perpetual possession of it. After Paul and Barnabas had made known the glad tidings of the free acceptance of the Gospel by large numbers of the Gentiles, and their hopeful conversion, James quoted the prophecy above given as being then fulfilled, not literally but spiritually, in the conversion of the multitudes of the Gentiles as well as Jews. But despite this fact it is generally held as unfulfilled in the main part, and used as a basis for the doctrine of the restoration of the Jews to their land.

The tabernacle was built magnificently according to the instructions given Moses, that it might in some measure be suitable to the dignity of the Great King for whose dwelling it was designed as Ruler of His people; and that it might fittingly typify those spiritual and eternal blessings which would be manifested in the fulness of time. Later it was superseded by the temple of Solomon, which was built after the pattern shown to his father David. But "the tabernacle of David," which the prophet Amos said that God was to raise, is the Church of Christ, which is heir of the promise made to David. Through the death and resurrection of Christ, the seed of David, the whole temple service, which was but typical of the atonement, was abrogated, and soon the temple itself was utterly destroyed. This was by divine appointment, for Christ the great Anti-

type had reared the true tabernacle of God in the hearts of the converted multitudes, both of Jews and Gentiles, who as living stones became the spiritual tabernacle to offer up spiritual sacrifices to God. Hence we insist that the prophecy of Amos is to be understood spiritually, and as having its fulfillment in the great work of the atonement, and in the promulgation and acceptance of the Gospel.

Although Israel were God's chosen people among the nations, and enjoyed the special blessings, yet the many and extensive prophecies concerning their restoration and the rebuilding of their great city and temple were evidently never designed to be understood literally; neither will God any longer recognize him as a true Israelite who is one only by birth. Paul says, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh." His kingdom being spiritual, the great promises in those prophecies have been spiritually fulfilled; and God has gathered into His tabernacle every Jew from every nation upon earth, who has become willing to accept Christ, and will continue so to gather until the end of time.

The prophet Ezekiel in the eleventh chapter tells by what means this gathering and returning is to be effected: "I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh." Again in the thirty-fifth chapter of Isaiah we have a beautiful representation of the means provided for the redeemed of the Lord—"the way of holiness"—a common way upon which all God's chosen people from every tribe and every nation must return from the dominion of Satan to the kingdom of Christ.

The true Israel of God is known by no nationality, neither does God under the New Covenant extend more favor to the Jew than to the Gentile, for Peter said to Cornelius, "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." And Paul says, "He is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us . . . to make in himself of twain one new man, (regenerated people) so making peace that he might reconcile both unto God, in one body by the cross, having slain the enmity thereby; . . . for through him we both have access by one Spirit unto the Father." Eph. 2:14-18.

If the Lord proved to Peter that He is no respecter of persons, how can we say that He is a respecter of nations? His ways are equal, for He is just, then how can He consistently show partiality for the Jews? Though it is true that in the great work of preparation, during the public ministry of Christ, He especially favored them, for He said to the Syrophenician woman, "I am not sent but unto the lost sheep of the house of Israel"; and unto the twelve when He sent them, "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"; yet we find in the apostolic commission that He commands them, "Go ye therefore and teach all nations." Salvation was first offered to Israel, for to them were committed the oracles of God, and they were the only proper witnesses of the fulfillment of God's broken law; but after the great vicarious offering, the Pagan and the Jew stood upon a common plane in the work of salvation, and we assuredly believe that they will continue so to the end of

time. Hence we can not accept a literal application of those prophecies that assure the restoration of Israel, neither that the "tabernacle of David" is to be a material one, neither a natural land that the Jews are to inherit, but a spiritual inheritance for those who will return to Christ, a peace that is above all understanding, an incorruptible crown of glory that fadeth not away, the land of eternal rest.

We are fully persuaded that the personal reign of Christ upon earth is altogether improbable, and nowhere supported by the Gospel. Christ told His disciples, "If I go not hence the Comforter will not come; but if I depart, I will send him unto you." That Comforter, the Holy Spirit, was sent in great power on Pentecost; and He is still with the children of men, filling the place of the personal presence of Christ. This is by divine appointment, and the power and light of the Spirit have been sufficient to lead every sincere seeker to Christ, and keep him there, without the personal presence of Christ; and we find nothing in New Testament teaching to show that He will not so continue until Christ comes to judgment. Peter speaking of the resurrection and ascension of Christ said, "Whom the heaven must receive until the times of restitution of all things"—until the great work of redemption is fully completed. Paul says, "He sat down on the right hand of the Majesty on high," and "He ever liveth to make intercession for us." He is our Advocate with the Father, and all scriptural testimony affirms that He will continue in that office until the time of His coming to judge the world, when there will be a full restitution of all things; for "Then cometh the end, when he shall have delivered up the kingdom to God."

Millennium Dates From Pentecost—We are not encouraged to accept a spiritual millennial reign, distinct from the rest of the gospel era, in the sense in which it is popularly defined; but we maintain that Christ has so reigned by His Spirit in the hearts of His children since Pentecost, and will continue to do so until the great work of redemption shall be completed; and that as far as the Spirit of Christ extends, so far will the spirit of peace prevail; and whether it be an individual soul who has the “kingdom of Christ within him,” thus making him the “temple of God,” or whether it be a community of such souls, they constitute the peaceable reign or kingdom of Christ upon earth. To become a part of this kingdom, that he may “live and reign with Christ,” is the striving of every awakened soul, and the ground of his hope for a peaceful eternity.

We have before referred to those who maintain, and with a great deal of assurance, that there will be at Christ’s second advent a general resurrection of the dead, and another offer of free salvation to all who died without a hope in Christ. They claim that those who accept Christ will be judged by being put on probation, in which if they prove faithful, they will be blessed, but if unfaithful, they will be destroyed. They maintain that a judgment implies a trial and a sentence. While it does imply these, it is not true that it implies a probation. Paul taught that “It is appointed unto men once to die, but after this the judgment”; but intimates nothing of a second probation. When Christ spoke of His second coming He connected it with the judgment, as in Matt. 25:31-46. He tells of His coming in glory and sitting upon the throne of His glory, of His gathering all the nations before Him and of His separating them, and then, after pronouncing His blessing upon

those on His right hand, that He will say to those on His left, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This is judgment indeed and sentence pronounced, but no probation involved. Again when Christ spoke of the resurrection, He also connected it with the judgment, but we fail to find in it any intimation of a period of probation. He said, "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The doctrine of a second probation does not coincide with the design and plain import of the history or parable of the rich man and Lazarus, as given in the words of our Savior in Luke 16:19-31.

There is But One Time of Probation—The whole tenor of gospel teaching enforces the fact that it is the will of God that man shall in this life seek salvation. It is written, "Behold, this is the accepted time, behold this is the day of salvation"; and we have the fullest assurance that probation will end with the present life. We are also taught that there is a full record of this life, and that the sentence will be fixed, or the blessing awarded, according to that record. John writes, "The dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:12-15. This we believe to be the plain import of the teaching of Christ and His apostles touching this life, the resurrection and the judgment, and that it was so interpreted by the faithful in every age, and assuredly by those who endured the "great trial of affliction." Those who

teach otherwise assume a great responsibility, as it is a subject fraught with serious consequences. As things now are, the cross of Christ and the self-denying principles of His gospel are quite enough neglected and despised, even by many who confess His name; but if men become persuaded in their minds that there will be another opportunity of securing salvation under more favorable conditions, they will become still more indifferent, and but few indeed will honor Christ in this life, and none we fear would be disposed to endure great tribulation to win the martyr's crown.

Some at least of the advocates of the Millennium consent that the life that the redeemed of the Lord shall live during the Millennium will be the same that Christians have lived since Pentecost, and will continue to live until the end of time. This cannot be otherwise, as there is but one divine agency with the children of men, that of the Holy Spirit, and its influence must ever be the same in every age, and with every nation, and that throughout the entire gospel era. But furthermore we believe that the spiritual worshipers in all the world are under one economy, and that the life of the Christians while upon earth is the same in spirit as the life that the angels have in heaven. If that life does not now bring peace to the soul and peace with all men—does not bring a full fruition of gospel benefits to the regenerated—what encouragement have we from the word of God to believe that at any future time in the gospel era it shall do more? We can say with the fullest assurance that during the dark ages, and amidst the fiery trials of persecution, and the severest tests of faith and endurance, that the kingdom of Christ prevailed, and that it prevailed as a kingdom of peace in the peaceable and defenseless lives of His people, and

why should it not now? These things being so, would it not be more commendable, and tend more to the advancement of gospel interests, and be more consistent, if instead of theorizing upon millennial prospects, all Christendom would employ their energies in an endeavor to establish that peaceable kingdom now among those who confess Christ, and not consent to the great delusion that such conditions are not applicable now, but will have their fulfillment in a Millennium, the success of which is to depend upon an absolute binding of Satan and the personal presence of Christ?

Have not our millennial friends reason to fear that it may be with them as it has been with the Jews, who were anxiously looking and waiting for Christ's coming; and yet as a nation rejected Him because His kingdom did not suit them? They fell into the fatal error of interpreting the prophecies literally, and of expecting temporal advantages, and failed to discover the spiritual and eternal good offered them. They are still to this day waiting His coming to establish a kingdom in accord with their views, ignorant of the fact that His kingdom has been established and continues to exist in the hearts of all the redeemed of the Lord. Thus they failed of the promise, and utterly failed of realizing even the least of their many Messianic hopes of national exaltation, but instead utterly perished as a nation, lost their inheritance, and were scattered among their enemies.

We see the same delusion repeating itself today. Popular Christianity turns away from the cross-bearing, self-denying, defenseless and non-worldly doctrine of Christ, the same as did the Jews in the time of the Messiah. They interpret many of the prophecies literally, and make a natural application of them to establish

their views concerning the restoration and conversion of the Jews, the universal triumph of Christianity, and the establishment of universal peace. Seeking a kingdom that has honor in the world, and being strangers to the peace of the gospel of Christ, they fail to recognize the kingdom of heaven, and the fulfillment of the many prophecies relating to it. They look away from the spiritual reign of Christ in the hearts of His people, failing to see in it a fulfillment of what is looked for in the millennial reign. Unwilling in themselves to yield to that potent influence by which it is wrought, we have reason to fear that they will fail, not only to witness a consummation of their millennial prospects, but to realize an interest in the resurrection of the just.

BENEFICIARY ORGANIZATIONS

The enlightened nations of the world have a care for the afflicted in body and mind, for the aged and helpless, the fallen and the outcast. Individual efforts and organizations provide homes and helps, and the benevolences provided reach out to meet the wants of suffering humanity. Associations are formed for mutual benefit and advantage in business affairs, in social amusements, for research and investigation in the sciences, and in every avenue of human effort and interest. These associations may be helpful naturally and morally, making better men and women, more faithful in the duties of life, and may lift them to a higher plane than they would attain without these aids.

There is a multiplicity of societies or fraternal organizations involving the beneficiary idea, many of which are known as secret societies. The design of all these is to serve some benevolent or reformatory purpose, to furnish aid, and help to lessen the afflictions common to mankind. Some also include an insurance feature in their work. Some give benefits in sickness, others in death, but many in both. The benefits given and services rendered at such times to the members of these societies are helpful in supplying their needs, and often without this help they could not provide for themselves. The membership is made up of church members and non-church members, of those who accept, and of those who reject divine revelation. The requirements do not rise above the moral life. Notwithstanding their secrecy, and the binding oaths and ceremonies of the initiations, ministers of the Gospel and leaders in

the churches are affiliated with them; and they are even credited with being an helpmate to the church.

It has been expressed that there is more love in the secret order than in the church. The idea is that it has more care for its sick and afflicted than the church has; and on that account many persons regard these organizations as carrying out the spirit of gospel teaching, and their work is accepted by such as a christian work, pleasing to God and a fulfillment of His will. It is this misconception of the divine will, which leads people to such works of benevolence, instead of directing them to a full submission of mind and heart to God, that prompts us to refer to these associations and their work. We desire to invite attention to the higher calling of those who hear Christ and follow Him in His teaching.

As a rule beneficiary societies confine their benefits to their members only. Each member makes an equal weekly or monthly payment, and in case of sickness or death the same benefits are paid to the rich as are paid to the poor members. They have a basis for their financial work similar to that of life and accident insurance; and as all bear alike the charges, so all share alike the advantages, thus making it a mutual benefit, not a charity; for when the dues are not paid, they become non-beneficiary, however destitute they may be. Even though some of these associations at times extend help to such as could not claim it by right, but are favored because of special relation to the order, still it is the principle of the beneficiary work to limit its help to its own membership. It does not reach out after the destitute and afflicted who can not help bear the financial burdens of the order, and policy generally dictates the exclusion of such.

Whether the primary object is to care for the wants of the sick, as is done by beneficiary societies, or whether on a more philanthropic basis to elevate mankind, to increase the fund of general knowledge, to raise the standard of morals, or to bring in a higher culture, they are all in agreement with the economy of the world. As no institution rises higher than the source from which it emanates, so all these varied efforts are limited to the degree of civilization and enlightenment attained by the age in which they exist.

As institutions in the world we have no criticism to pass upon their design or their work, but when they are accepted and regarded as a fulfillment of the christian work, or as representing the highest and best form of Christianity in the world, we are constrained to say that they are based upon the same principle that all worldly institutions are. What they have in view is the earthly comfort and welfare of their members. But this does not comprehend the spiritual duty to God and to one another as taught in the Scriptures. Therefore, without detracting any from the merit due them for the benefits they confer, they must be classed with the world; because all organizations which are regulated by the principles of the world are in accord with the economy of the world, and so belong to the world.

Jesus Christ was not in accord with the world, nor will His Church, which is one with Him, be found in accord with it. Therefore, Christians can have no part nor fellowship with organizations which are in harmony with the spirit of the world, and are regulated by the same principles that regulate and control worldly affairs. They have no common interest, and there can be no affinity. This necessarily brings a separation from the world to all who hear Christ and submit to the guidance

of His grace and Spirit. This was manifested in His life and teaching; for as He was not of the world, so He did not attempt to teach it how to regulate its affairs. He left it with the teaching which had preceded His coming into the world, and addressed Himself to the individual whom He desired to awaken to a realization of his spiritual needs in order that he might "flee from the wrath to come" and find comfort in the blessed gospel message.

Moses gave to Israel, from Mount Sinai, the law which reflects the purity of God, and is a revelation of His righteousness. He also gave a civil law to Israel based upon justice and equity and upon the principle of this law human government rests. It demands protection for the good, punishment for the transgressor, and provides for the litigation of disputed questions. We recognize this as necessary, and that no other basis could be established for worldly governments, and for all institutions created by them. The more closely they are patterned after the spirit of the civil law of Israel the more just and equitable, and the better they will be. This gave to the world all that it could comprehend, and under it, man could be morally good, just, upright and faithful in the relations of this life, and develop a high civilization. The Mosaic teaching, however, could not develop the spiritual life. That requires a regeneration. Hence Christ gave no counsel for the regulation or control of worldly institutions of any kind or character. So those who hear His invitation and accept it, come out of the world, and leave it with all its affairs, its governments and institutions, to be directed and regulated by such as are in accord with it. They do not oppose nor interfere with its affairs, but simply stand aloof from them, recognizing that such belong to a kingdom of a

different nature and character from that into which Christ calls His followers.

Jesus calls His followers out of the world. The service He requires of them demands a renunciation of the world. "Ye are not of the world, even as I am not of the world." The standard as revealed in the New Testament teaching, and exemplified in the life of Jesus, is an illustration of the economy of heaven. It rises above earthly standards. "Except a man be born again, he can not see the kingdom of God." The new birth is a "renewal in knowledge after the image of him that created him." "That which is born of the Spirit is spirit." A spiritual birth begets a spiritual life. This spiritual life was necessary to the establishment of the Church of Christ upon earth. This life does not come from the church, but the church results from the restoration of this life to man. As the church is composed of individuals, so each member must be born anew, and thereby becomes a partaker of the spiritual life. Without this life the church of Christ can not exist. As this life comes through faith in Christ, so its fruit will be in harmony with His teaching, and in accord with the will of God.

As Jesus Christ is the foundation of His Church, "the gates of hell shall not prevail against it." It is possessed of the greatest power in the world, the power of divine love—the true charity that gains the victory. "For whatsoever is born of God overcometh the world." This love will ever work for the upbuilding of the inner life, and for the mastery over sin. Its service will be to support the weak, warn the unruly, and counsel those who err in order that all may remain in obedience to the divine unction, and escape from the snares of the world and the corruption of fallen nature. Thus the

church is a home for the children of God, a refuge from the world and its influences.

Christians in their church relation are bound together by a stronger bond than that of any worldly organization. The "love of God in the soul" is the principle upon which it rests, and its effect is to unite all who possess it by enduring ties. Where can there be found a society whose members are united by ties of affection, and permeated by the warming influences of divine love, so strong as the church of Christ, whose members will endure privation for one another? Who would render aid more cheerfully than they? for they would not knowingly let a member suffer for lack of the necessities of life, and would divide the last loaf with a hungry brother? "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."

The church as a congregation of believers, in whose hearts there dwells the spirit of unselfish love, and who walk in harmony with the precepts of Jesus, will have a care for one another. Though there be infirmities and failures, yet love will not cease its work until it masters the evil and restores the bond of confidence. Hence in the helpfulness that springs from a discharge of the duty one believer owes to another, we find revealed in Matt. 18:15-17, the great benefit of the church relation, and the source of its power to live in peace and union. Such a relationship carries with it unity of mind and purpose, and a sympathy that enters into the daily life, with its trials and temptations, its sorrows and afflictions, supplying the natural wants, and giving spiritual aid

and comfort; thus being a benefit both naturally and spiritually.

Jesus said to His disciples, "This is my commandment that ye love one another as I have loved you." If the churches taught and lived the spirit of true love in obedience to this injunction, would there be occasion for any member to unite with a beneficiary or secret society to make provision for time of sickness or affliction? Would they not care for their needy and afflicted; clothing the naked, feeding the hungry, and ministering to the weak and burdened?

May we not then ask, do the churches offer an asylum for sin-burdened souls? Are they a refuge from the snares and spirit of worldliness? Do they separate from the pomp, pride and glory of this world? Do they not generally live in accord with the customs and practices of the moral world and move in the same sphere; in idle conversation, mirth and foolishness; in worldly adornment, show and parade; at the theatre, the ball room and the card table; in strife, litigation and war; in political intrigue, in speculative enterprise; and, in short, in the political and social world of today?

To such as regard the help of the fraternal societies as a discharge of the Christian duty, or who find comfort in the work under the impression that faithfulness in those duties will be a fulfillment of the requirement "to love our neighbor," as taught in the Gospel, we invite attention to this consideration: These obligations devolve upon the membership only so long as they mutually discharge the same duties to each other, make the same payments and render the same services, even though the ability to do so with some may be extremely limited; and if they lapse in their duty then the help ceases. But in the church of Christ we will find that

“to love our neighbor” comprehends the apostle’s injunction, “Owe no man anything but to love one another,” that is, not only to do good to those that do good to us, but, after a faithful discharge of duty to realize that there still remains a perpetual obligation to love; and that this reaches out even to those that hate us and do us evil.

The beneficiary society in its work cares for its own members upon a business basis, but the Christian is directed by true charity in supplying the natural wants, and in fulfilling the highest measure of love by laboring for the spiritual welfare of everyone, without distinction as to race or nationality, to social or physical conditions.

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