

# THE SAINT

HIS CHARACTER  
HIS RELATION TO GOD  
TO HIS FELLOW-BELIEVERS  
AND TO THE WORLD

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## PREFACE

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The object in presenting this tract to the public is to endeavor to arrest the attention of all worthy people, and try to excite in them a closer inquiry into the subjects herein discussed. Diversity of sentiment, and through it the multiplicity of sects seems to be still on the increase, and it is but reasonable to direct attention to this divergency from Gospel teaching. I am well aware that popular sentiment in the religious world is not likely to be affected by my labors; but I trust that there are many scattered abroad in the land who are honestly seeking the light, and others who are trying to walk in it, and I rest in the hope that these may be benefitted by this effort to delineate the character and relation of the Christian. May it go out under God's blessing, and may it bear fruits worthy of his praise. I beseech all to read attentively and judge impartially.

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THE AUTHOR.

## **The Subjects in Christ's Kingdom Are Not of the World.**

Christ came to reconcile the world to God; to open a way to everlasting life; and to establish his kingdom in the hearts of those who are willing to receive him, and who collectively constitute his visible kingdom on earth. Christ said to Pilate, "My kingdom is not of this world," which proves that those constituting it are not of the world. That he was not of the world is evident from the disposition he manifested, which was in every way the opposite of human nature. He sought no honor and regarded not the person of man. "When he was reviled, he reviled not again; when he suffered, he threatened not." He showed no retaliatory spirit; for when he was crowned with thorns, was spit upon and mocked, he opened not his mouth, but bore all patiently. When he was crucified, he prayed his Father to forgive his persecutors. He was indifferent to the things of the world nor sought its comforts or its friendship; but testified against its evil works, by which he incurred the hatred of the worldly minded. He told his disciples

that they too would be hated and persecuted by the world, because of his doctrine, and the testimony they would bear to its truth; and because of their separation from the world and their witness against it. Had he been of the world he would not have testified against it, nor called his disciples out of it; and the world would have loved him, and sought his favor; if from no other motive, than his supernatural power.

As the Christian is not of the world, there must be marks to distinguish him from it; and these consist in the similarity of his nature with the nature of Christ, which he manifested while on earth. A few of these marks or characteristics may be learned by a comparison of the visible and the invisible kingdom of Christ. His invisible kingdom is spiritual, and its subjects are spirits; consequently those things which afford them enjoyment must necessarily be spiritual. So also is his visible kingdom spiritual; and hence its subjects are spiritual, as Paul characterizes them: "He that is spiritual judgeth," etc., "Ye which are spiritual restore," etc. Being spiritual, they must also be spiritually minded, showing a strong

contrast between them and the worldly, or carnally minded, as Paul clearly teaches, "To be carnally minded is death, but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This strong contrast clearly shows that true believers are not of the world, but of God through Christ; from whom they derive their spirituality, as a branch derives its nature and substance from the vine; consequently they possess his nature and disposition; and, like the angels, delight in spiritual and heavenly things, and not in material or worldly things.

Having risen with Christ to this newness of life, they set their affections on things above, and not on things on the earth, as Paul teaches: "For ye are dead" (that is, dead to sin, to self, to the world, and to every thing outside of Christ); "and, *your life* is hid with Christ in God;" that is hidden from the worldly minded, they being wholly unacquainted with it. And again, "When Christ, *who is our life*, shall appear, then shall ye also appear with him

in glory." Christ being the life of the saints, they will no more delight in the ways and things of the world than did its Author while on earth; and like him will not conform to the world in its pride and ostentation; nor seek its friendship and honor; neither will they aspire to exalted positions to gain the admiration of men; and these distinguishing features in Christians prove they are not of the world.

What do we discover in popular Christianity? We see the reverse. Their leaders, who claim they are appointed to preside over God's husbandry, are truly aspiring. They manifest much weakness in striving for more exalted positions, and seem to be gratified when saluted with the honorary titles of their profession. They also seek worldly esteem and gratification by mingling with the world socially, and making their presence agreeable by encouraging jovial conversations. They are present also at worldly gatherings, such as political meetings, conventions, parades, banquets, and on many other occasions; often in a conspicuous manner, to elicit the admiration of men, and to encourage advanced thought in public interests. In taking these

liberties they are not conforming to the image Christ presents in the Gospel, as already shown, but quite the reverse. All this displays the weakness of man, and proves the absence of the graces which should adorn every disciple of Christ. The teachers are to be "examples to the flock" in all meekness and modesty of deportment. It pains us to see these things, and we cannot help but deplore them, for we candidly believe that true Christianity is more hindered than helped by them, and that it brings the cause of Christ under reproach among many sober thinking people. Christ took no part whatever in worldly interests, but was wholly engaged in directing the attention of the people to their duties to God and to one another, and in exposing the popular errors prevalent at the time, by which the people were misled. He promulgated the Gospel, which demands a life that, if accepted and complied with, would bring heavenly conditions into this world. Proclaiming the Gospel in its purity, and exemplifying it in a godly walk, is the best work in which the people of God can engage; but the world will not hear their testimony; yet they will hear the popular re-

## 8 *Similarity of Teacher and His Flock.*

ligious leaders, for "they are of the world, and speak of the world, and the world heareth them," as John declares. He also says, "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

The practice of the religious leaders being as described, the lives of those led by them can be no better, which is apparent, for some are of a haughty spirit, and seek the highest honors in society, and are leaders in the fashionable world. Also in the political world some occupy the highest positions; and are interested in all manner of worldly associations, proving conclusively that they are of the world.

It is evident that the people of God are not of the world, but they are withal exposed to great danger; since they dwell in the flesh, in which, as Paul says, "dwelleth no good thing," and which exerts a powerful influence on the mind, inclining it to yield to its carnal tendencies. Hence it is necessary for them to be constantly guarded, and to practice self denial; which they cannot do successfully without having



a real abhorrence of sin; to which end they need the renewing and enlightening influence of the Holy Spirit, that the heart may be changed, sanctified and enlightened, that they may know the deformity of sin, realize its destructive power, and fearful consequences. Being thus enlightened, they will deny themselves of those things and acts, of whatever kind or character, prohibited by the Gospel.

The apostle enumerates the works of the flesh, in Gal. 5:19-21, and then says, "They which do such things shall not inherit the kingdom of God." Those gross sins are an abomination to the saints; but there are many other things, which by their indulgence exert a baneful influence on the divine life; such as light-minded conversation, jesting and foolish talking, which are not befitting, and which upright souls will avoid. Many members of the popular churches attend entertainments and places of amusement, such as balls and theatres, shows and races, social amusements and picnics, church fairs and festivals. Nearly all these they term innocent amusements, but they are of a character wholly unsuited to the spiritual mind.

We can at a glance see, in comparing these works of the flesh with the teachings of Christ and the Apostles, that Christians cannot delight in them, as the mind of the new creature is directly opposite to that of the old. The old creature or man was carnal, and delighted in the various practices mentioned, and in some or all had his gratification; but the new man possesses a new life, which is from heaven, and therefore he delights in heavenly things. There is nothing carnal or material as on earth; all is spiritual and the happiness and pleasure must be suited to the spiritual beings, inhabiting the spirit world. The body has its origin from the dust of the earth; but the soul emanates from God, and consequently is spiritual; and when delivered from the bondage of corruption, the body, it will be clothed upon with an incorruptible and spiritual body and be like the angels. No change will take place in its nature or disposition, taste or desires, when passing from the corruptible to the incorruptible body. That change is effected here when it becomes united with Christ. "If any man be in Christ he is a new creature; old

things are passed away; behold all things are become new." It is inconsistent to accept that worldly pastimes and amusements are suitable to the spiritual being; for if they were, then the bliss of heaven would be incomplete without them.

### **Can Take No Part in Government.**

Christians can take no part in governmental affairs; not only because they are not of the world, being chosen out of it, but because they are disqualified on account of their defenseless nature. The world consists of unconverted persons, many of whom have selfish, evil-disposed natures, making it necessary to use arbitrary measures to keep them under control, which Christians cannot do. The few impressive words which Christ addressed to his disciples are forcible: "Behold, I send you forth as sheep in the midst of wolves." The most limited understanding can comprehend the import of this most forcible representation of those in his kingdom, as well as many of those without; and if both are true to the character here given them, it is easy to see the impropriety of those repre-

sented by the defenseless sheep assuming authority over those whose nature is portrayed by the character of the wolf.

This expression of our Savior clearly illustrates the nature and disposition of the converted and the unconverted, and the relation they bear to each other. To represent the world by the nature of the wolf, may by some be resented; yet if we but take thought of the merciless and extensive persecutions waged through centuries by the enemies of God, the blind professors of Christianity, against the defenseless servants of God, we must conclude that our Savior's language was most appropriate.

On the other hand, the consistency of comparing the believers to sheep is evident from the many precepts given in the gospel of passiveness, which make it necessary for them to possess passive natures like the sheep, to be able to comply with them; and with their harmless dispositions they cannot resist the unconverted, which the gospel also forbids. Neither if their goods were taken, could they have the thief arrested and seek the recovery of them, for the gospel even forbids them to ask them again.

For these reasons Christians cannot hold office under the government, as arbitrary means are required in discharging the duties of such office; neither can they serve as jurors to pass judgment, nor sit as judges to pronounce the penalty of the law upon those who violate it; as these duties all point in the same direction, the execution of wrath, which is foreign to the Christian character.

On Pilate's inquiry of Christ, whether he was king of the Jews, he replied, "My kingdom is not of this world; if it were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Here we see that the kingdom he subsequently established was not based on the principles of resistance and retaliation, but quite the reverse, on the heaven-born principle of love.

The chief priests and the Pharisees plainly understood that Christ's teachings inculcated non-resistance; for after the unparalleled miracle of raising Lazarus, they became alarmed, and called a council and said, "What do we? for this man doeth

many miracles ; if we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." They concluded if he continued to perform such miracles, all men would believe on him, and consequently embrace his non-resistant doctrine ; and in case of a Roman invasion, there would be none to resist.

It is plain that to act consistently those who take part in government should help to defend it by assisting in the necessary exercise of power in protecting its citizens, by suppressing riots, putting down rebellion, and repelling invasion ; which cannot be done without employing arbitrary means ; and this the Christian, with his passive nature, cannot do ; as it would be a violation of the non-resistant principle underlying the gospel. Neither can he consistently engage in legislation, considering the relation he bears to the world. His home and his treasure are above ; his affections are fixed on things existing there ; he is living and walking in the spirit, and his desires are not fleshly and worldly, more than to provide properly for the wants of the body,

and for those of his household; and to do good to mankind, irrespective of persons; to shed a good influence by being blameless and harmless, without rebuke; and thus be a light to the world. Being thus minded, he is making effort to have his affections less attached to the world; and therefore does not have sufficient interest in its affairs to engage in legislation; and for this reason would be disqualified for that intense application of mind, which a faithful discharge of duty must necessarily involve, for the very nature of the work would draw the mind from the life hid in Christ, and thus rob him of his most precious treasure, and his chief enjoyment.

The corruptions existing in politics, and the dishonest and extreme measures resorted to for selfish ends, are so prevalent and patent to every one that a mere reference to them is sufficient to satisfy any reasonable mind that the Christian will keep aloof. If even it were consistent for him to acquaint himself with the doings of the prevailing parties, and to follow the discussions of the merits of their respective platforms, and of the qualifications of the candidates,

yet it would expose him to unfavorable influences, and so fill his mind, and occupy his leisure hours, that it must necessarily detract from the study of the Bible and the comfort of pious meditation. Much more inconsistent would it be for him to participate in the political campaigns and elections with their tricks and frauds, and defamations and scandals; and he would find as little consistency in participating in legislation. The same spirit that prompts men to resort to unfair means in the primaries and in the elections generally follows the successful candidate into the halls of legislation. Here are often urged selfish measures for personal advantages, and the good of the public is not always considered. But we are told that on account of all this evil, the Christian should feel all the more impressed with a sense of duty to his fellow-man and to his country, and help the honest against the dishonest element; and to effect this he should be willing to show his integrity by helping to enact and enforce just laws. They say, as Christians are the salt of the earth, and all know that salt is a preservative product, therefore, to be effect-



ive it must come in contact with and permeate the thing to be preserved; and to make the comparison good, they argue that the Christian must mingle with the world if he would do it good; and not be a recluse. While this seems plausible, like all carnal reasoning, yet it is very misleading, for we all know that many plain precepts in the scriptures and the general tenor of them stand against such arguments as well as the practice of the apostles and of those whose faith enabled them to endure the severest persecutions. We have already shown that the Christian is called to peace; and to be consistent, and to prove his allegiance, he must yie'd passive submission to the imposition of evil. Then where would be the propriety of him helping to elect men to office, and by that act delegate to them a power which the Gospel withholds from him? or how could he help to enact laws which he himself could not enforce?

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 a divider over you." Nor has he at any time delegated this power to his chil-

dren. God was the legislator for his people Israel, giving them a full code of moral and ecclesiastical laws. It was incumbent upon them to obey the moral law and observe the ecclesiastical, but in no way were they allowed to add to or detract from the import of either. The same may be said of the subjects in the new kingdom. God in his love and wisdom has given his children precepts and commandments for their observance, and their faithfulness is reckoned by their obedience to them. On the other hand, "The powers that be are ordained of God." His providence is over them, and he creates and destroys. But the kingdom of heaven, or the kingdom of God's dear Son, 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 kingdom duties in the other. This fact is clearly shown by our Savior's remark to Pilate, "My kingdom is not of this world." It does not consist of anything that pertains to the world, but is life and spirit, established in the hearts of the upright through faith in the great propitiatory sacrifice, coupled with obedience to

the word and commandments of God. Then it must be plain that 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. They are taught to lay up their treasures in heaven, that their thoughts may be there; and their relation to the world answering to that of strangers and pilgrims, they are encouraged that having food and raiment they should be therewith content.

It is considered by most professors of religion, that it is the duty of a Christian to sustain the government, even to the extent of going to the battlefield, especially if it is demanded; for they say, the gospel requires obedience to the powers that be. Paul is the only apostle that defines this obedience; and according to his definition this obedience does not conflict with the peaceable teachings of Christ; for he hinges this obedience wholly on doing good. In speaking of the wrong in resisting the power, or ordination of God, he says, "They that resist shall receive unto themselves damnation;" and further says, "wilt thou then not be afraid of the power? do that which is good,

and thou shalt have praise of the same." From this we infer, that the power demands nothing more than that we do good, for in doing good we will elicit its praise. He further says, "But if thou do that which is evil be afraid," which plainly shows that his charge of obedience only required them to do good, and had no reference to any military service which that power might demand; for in speaking further he says, "He is the minister of God; a revenger to execute wrath on him that doeth evil; wherefore ye must needs be subject not only for wrath, but also for conscience sake." This is equivalent to saying, be afraid of doing evil, not only for fear of offending the power, and thereby incurring its wrath, but also for conscience sake; for God will take cognizance of your evil doing, and you shall be brought under his judgment.

Paul further defines their duty to the government when he says, "For this cause pay ye tribute also." To pay tribute and taxes is right, and accords with Christ's instructions to the Jews, "Render to Cæsar the things that be Cæsar's." From this we learn that the tribute belonged to Cæsar, or

the government; and in this sense they would have committed evil, had they refused giving it to Cæsar; and they would have merited the wrath that the power would have executed upon them. The apostle goes on and further defines their duty to the power by saying, "Render therefore to all their dues, custom to whom custom; fear to whom fear; honor to whom honor;" and further says, "Owe no man anything but to love one another." This is divine counsel, and in full accord with all gospel teaching; and if he complies with it the Christian certainly can commit no act of violence upon any one; and will not be negligent of his moral obligations to his government, neither slow to pay his tribute.

When Paul penned the 13th chapter of Romans, the Roman nation and all the surrounding nations were submerged in gross idolatry, worshiping a multiplicity of imaginary deities, and many of these were made of deceased heroes who were exalted to that dignity for the mischief they had done while on earth. Much of their worship was attended with cruel rites and the grossest obscenities, all of which was a great abomi-

nation to God; nevertheless, Paul taught respect and urged civil obedience to such ungodly powers. Though kings and rulers may be proud and ambitious; living in splendor and luxury; having hundreds of thousands of men under arms ready for deadly war; showing their jealous and sanguinary dispositions, yet Paul's teaching of obedience to such powers in the manner described fully accords with gospel light; then who would assume that the Christian can be identified with such worldly conditions, directly at variance with Christ's pacific and loving doctrines?

From the preceding exposition it is plain that the claim made by modern professors of Christianity, that it is a Christian's duty to go to war, and to commit acts of violence upon others, when the government demands it, cannot be supported by the 13th chap. of Romans, nor by any other portion of the New Testament.

It may be argued that all Christians are not lamb-like, and do not reflect the import of those scriptures that bear that tenor. To this I would say, none possess this disposition in their unconverted state, and some

may never so fully overcome their depraved nature as to shine as lights ; yet if they have the unction of the Holy Spirit, they will not wilfully do wrong, but strive to walk uprightly, and through the Spirit try 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 ; and if any of her members wilfully transgress, unless they speedily and heartily repent and make satisfactory reparation for their sins, they, by their act sever the tie of Christian fellowship, and are no longer a part of the body.

We cannot accept that it is only a matter of opinion as to 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 deter-

mined by the wisdom of man as acquired in theological seminaries, or otherwise, but by a renewed and spiritual enlightened mind working in harmony with the plain teaching of the scriptures.

If any should make the discovery that the Gospel requires its subjects to be patient under 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 standing outside of its promises. Hence the difference between a truly enlightened, 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 moralist has his reward in the life of self, built up and bolstered by the confidence of those not more enlightened than himself, and by his own self-complacency.



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 even if this treasure is contained in a vessel of little honor—a hard nature—yet 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 embellish the character. If this could not be so, then only those who are favored by nature with an amiable and loving disposition, who 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 compass is to the

mariner, an enlightened conscience is to the Christian, and if he would have a safe voyage he must see that it acts in harmony with the whole counsel of God's word, and must follow its bearings. What the Gospel teaches he must accept as right, and obey it; and what it forbids, as wrong, and avoid it. It is not his province to question the propriety or impropriety of any of its teachings, but accept it as divine wisdom. Hence when we speak in this little work of the character of the Christian, we are endeavoring to get that character from the actual convictions and experiences of a regenerated soul acting in concert with God's will as revealed in his word, for it is the criterion by which we test our faith.

Then what folly for any one to presume that they 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 to 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 is too strong

to be serviceable to our liberal views, and retain only the beatitudes and the comforting promises. Officers of the government and members of associations must comply with all the conditions and requirements controlling them, and they can retain their positions and membership only by so doing ; yet how remarkable that as the creatures of God, and members of Adam's fallen race, 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 as they like, and yet 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 such wilful and wicked disregard of God and his word, but no more faithful are those worshipers who disregard or wilfully set aside the plain

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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; and how can we obey unless we possess the Spirit that revealed them. There is a good influence tending to man's salvation, the work of grace in the heart which 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, and to this every child of God consents. The Gospel is a kind message from heaven, and reveals the heavenly manna; but it is with us now as it was with the Israelites in the wilderness. So long as they were faithful they received the manna with thankfulness, and it was relished; but as soon as they began to murmur in their hearts, they began to loathe it. God's children will ever be found in harmony with the precepts of the Gospel; and when any begin to make com-

promises between its teachings and carnal reason or popular opinions they begin to forsake the fountain of living waters, and "hew out for themselves cisterns, broken cisterns that can hold no water."

We have said that the life in the soul and the word must harmonize. This we test in this way. Christ taught, "Resist not evil;" "Whosoever shall smite thee on thy right cheek, turn to him the other also;" "If any man will sue thee at the law and take away thy coat, let him have thy cloak also;" "Whosoever shall compel thee to go a mile, go with him twain." Here we have an example, first, of gross personal indignity; next, the deprivation of our actual necessities; and lastly, compulsory service; all to be submitted to and borne in meekness. He also taught that after thus being patient under injuries, they should further, in imitation of their Master, practice these injunctions: "Love your enemies;" "Do good to them that hate you;" and "Pray for them that despitefully use you and persecute you that ye *may be* the *children* of your Father which is in Heaven." And the Apostle teaches, "If thine enemy hunger feed him,

if he thirst give him drink." "Recompense to no man evil for evil;" "Avenge not yourselves, but rather give place unto wrath;" "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 apostles and all the faithful disciples of Christ exemplified in their lives all these, and every other precept found in the New Testament; and so will all God's people through all the ages of the world; not from fear but through the love of God in their hearts. But when we hear men caviling at these teachings, and asserting that they are not practical in this age, but belong to the 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.

## **Beneficiary Organizations.**

The enlightened nations of the world have a care for those who are afflicted in mind and body, for the aged and helpless, the fallen, the outcast. Individual efforts and organizations provide homes and helps, and the benevolences provided reach out to meet the varied wants of suffering humanity. Associations are formed for mutual benefit and advantage in business affairs, in social amusements, for researches and investigations 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 are also many beneficiary organizations designed to confer advantages upon their members by rendering aid during sickness and death. The benefits conferred at such times supply their wants, and often without this help they could not provide for themselves. It is admitted that such aids are useful and needed in the world to ameliorate the afflictions common to man-

kind. To care for the sick and bury the dead is commendable. To supply such natural wants is a worthy work. On account of their benevolence, these associations are regarded favorably, and looked upon by many persons as carrying out the spirit of gospel teaching and in consequence their work is accepted by such as a Christian work, and therefore pleasing to God and a fulfillment of his will. We have no criticism to pass upon their design or their work, but because of this misconception we have been prompted to refer to them.

We are constrained to say that these associations are based upon the same principle that all worldly institutions are. The requirements for membership do not rise above the moral life, and unfortunately generally exclude the physically weak and helpless. The good they have in view is the earthly comfort and welfare of their members. It does not comprehend the spiritual duty to God and to one another as taught in the Scriptures, for which reason we say they belong to the world, without detracting from the merit due them for the benefit they confer.



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 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 as soon as any fail to pay from any cause they become non-beneficiary, however destitute they may be.

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 present age.

The economy of the world is based upon justice, and this is the standard in the varied

relations of business and other functions. It is also the principle of the governments of the world. It requires protection for the good, punishment for the transgressor, and provides for the litigation of disputed questions. As we recognize this as necessary and right, and that no other basis could be established for the worldly government, so we also hold that the institutions and organizations which are created by the government, or which are regulated and conducted upon the same principles, are also in agreement with the economy of the world and belong to the world.

The Church of Christ is not in agreement with worldly principles. 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 all earthly standards. "Except a man be born again he cannot see the Kingdom of God."

To be born anew is to become a partaker

of the divine nature. The fruit of this new life is in harmony with its Author. "That which is born of the Spirit is Spirit." Where this spiritual life is wanting, the church of Christ cannot exist. As the church is composed of individuals, so each member must be born anew, and by this new birth becomes separated from the life that is in the world.

Because of the separation which exists between Christ and the world, and therefore between those who are one with Him, namely his church, and the world, Christians can have no part with organizations which are in agreement with the spirit of the world, and regulated by the same principles that regulate and control worldly affairs. They have no common interest, and there can be no affinity. As Jesus was not of the world, so he did not attempt to teach the world how to regulate its affairs. He left the world with the teaching which had preceded his coming into it, 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 his

blessed gospel message. He gave no counsel for the regulation or control of worldly institutions of any kind or character. So those who hear his invitation and heed it, come out of the world, and leave it with all its institutions to be governed and regulated by those who are in accord with it. They do not oppose nor interfere with its institutions, but simply stand aloof from them, because they recognize that such belong to a kingdom different from that into which Christ calls his followers.

The children of God in their church relations are bound together by a stronger bond than that of any worldly organization. Its principle is the "love of God in the soul," 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, created by the warming influences of divine love, so strong as those in the Church of Christ, whose members would, if necessity required, endure privation for one another? Who would render aid more cheerfully than they? They would not let a single member suffer for lack of

the necessities of life, but would divide the last loaf with a hungry brother.

The beneficiary society in its work cares for its own members upon a business basis, while the Christian is directed by the purest charity in supplying the natural want, and also in fulfilling the highest measure of love by laboring for the spiritual welfare of others. It must be admitted that the church as an organization or body of believers, acting in harmony with divine teaching, will supply every want in the help and support it is taught to give to the needs of its own people. The measure of this duty will be the manifestation of true love and effort for their welfare, which leaves no room for the organization of a society based upon any other principle. The duty of the Christian to mankind includes all men, without distinction as to race, nationality or social condition. It recognizes the brotherhood of man, and that to love thy neighbor is to love all men; hence the world is his opportunity for charity.

## **The Unity of the Church.**

Having briefly shown the relation Christians bear to the world, and to government, I will endeavor to show the relation they bear to God, and to one another.

Christ compares himself to the vine, and his disciples to its branches, saying, "I am the vine, ye are the branches." I. Cor. 12: 12, 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." And in the 27th verse he says, "Ye are the body of Christ and members in particular." Every one knows how closely our members are united in our bodies; and if the members of Christ's church are his body, how close the union. In Eph. 5:30, Paul writes, "We are members of his body, of his flesh and of his bones." And in 4th Chap. 15, 16, "Who is the Head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of

the body unto the edifying of itself in love." Here the apostle took special pains to express in forcible words this spiritual unity. He also writes to the Corinthians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" and to the Ephesians, "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; in whom ye also are builded together for an habitation of God through the Spirit." These scriptures refer directly to the temple of Solomon, which was a clear type or representation of the church, and the stones in the walls were typical of the members in the spiritual temple or church, whom Peter denominates lively stones, saying, "Ye also as lively stones are built up a spiritual house," or temple. The stones in the literal temple were dressed into proper shape, so as to fit together, as stated in I. Kings. "And the house when it was in building, was built of stones made ready before they were brought thither; so that there was neither hammer nor ax, nor any

tool of iron heard in the house, while it was in building." This comparison of the church with the temple shows how the lively or living stones are fitted, through the vivifying power of the Holy Spirit, so as to be joined together so closely that no breach or schism can exist.

This is fully confirmed in Christ's high priestly prayer recorded in Jno. 17, in behalf of his apostles and those who believe their word: "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; I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." The apostle John expresses the same in saying, "He that dwelleth in love, dwelleth in God and God in him." No closer union can be conceived than that expressed in these passages, which is the soul united with the Deity. This union is effected by the Spirit, according to the language of Paul, "By one Spirit are we all baptized into one body;" and also, "Christ is the head of the body"—the



church ; thus making a complete union between Christ and its members ; from whom they receive their spiritual life, like the branches derive their vitality from the vine.

It should be needless to refer to any other scripture to prove they are one ; for beyond a doubt, Christ meant what he uttered in his prayer ; and 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 was under the most impressive circumstances that he offered this prayer, not long before his agony in the garden of Gethsemane, and shortly before his crucifixion ; and there is no doubt of its propriety and that it was heard ; for on the occasion of raising Lazarus he prayed, "Father, I thank thee that thou hast heard me ; for I know that thou hearest me always." He did not simply pray that they might be one, but that they might be made perfect in one. This positive language ought to be so impressed on the mind of everyone, that none might pass over it lightly ; for it was uttered in solemn prayer by the Son of God ; and was answered on the day of Pentecost by the

outpouring of the Holy Spirit upon the apostles, and upon the thousands who believed their word and received grace; "and the multitude of them that believed were of one heart and of one soul."

The apostle John wrote to his brethren, "Ye have an unction from the Holy One, and ye know all things;" (that is, all things necessary to salvation.) "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." He further writes, "The anointing ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him," I. John 2:27.

Paul in writing about the new covenant, quoting from Jeremiah, says, "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts; and they shall not teach every man his brother, saying, know the Lord, for they shall know me from the least to the greatest." Heb. 8:10, 11. And

in II. Cor. 3:3, "Forasmuch as ye are declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart." These Scriptures plainly show that a new law is written in the hearts of believers, the effect of which can be seen in the consecrated lives they lead. They also prove that the anointing, or Holy Spirit, is in all believers; and endows them with wisdom and understanding, by which they get a clear insight of the word, and become acquainted with the relation they bear to God and to one another; and with the duties and obligations enjoined upon them.

Some may say, if this be so, then why is it necessary to have a ministry to preside over the church? It is because the members are not equally endowed; neither is it necessary that they should be; for being the household of God, as already shown, their interests are mutual, and in a spiritual sense they have all things in common. One may not possess sufficient knowledge to conduct the affairs of the household, but that end may be attained by each one contributing

his knowledge for the general good. All having such a deep interest in each other's welfare, they are ever ready to minister to one another in giving good counsel, or a word of caution, or even in administering reproof when necessary; as all are fallible and liable to lose sight of the weightiness of their calling, and fail in one way or another, and thus all can be preserved, whether they have much or little talent.

Those brethren are chosen to the ministry who give evidence of wisdom and understanding, and thus better able to define the word, and to present in an impressive manner the duties and obligations resting on the members, so they may not forget to discharge them. Also to adjust, without respect of persons, difficulties that may arise among them through human fallibility and the suggestions of Satan.

It is one of the most important duties of the ministry to preach the Gospel to all men. Because of sin man is naturally averse to those things which make for peace, and on that account needs to be urged to the work; and even after becoming willing to yield himself to God, he finds himself wanting

help in many ways, and it is but one of the many blessings of the Lord that he has in mercy provided the church with a ministry, who are appointed to feed and protect his flock.

The minds of the members through the anointing are made susceptible of imbibing the truths of the Gospel as taught by the ministry, in conversation and from the pulpit and they are therefore willing to be led and controlled by them. The labors of the ministry must necessarily tend to the edification of the body or church, and to bring the members into the unity of the faith, through a knowledge of the Son of God, whose power they acknowledge as the means by which this great work is accomplished.

To add still other proof that believers are united in sentiment, I will quote from I. Cor. 1:10: "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 in the same judgment." This leaves no room for caviling; for when all speak the

same thing, in matters pertaining to the faith, and are perfectly joined together in the same mind and in the same judgment, it leaves no room for divisions. Paul's language to his Corinthian brethren is not mandatory, yet he makes a powerful appeal in the name of the Lord Jesus Christ; showing that he was decidedly in earnest, and meant all that he said. Had it not been possible for believers to be so closely united in sentiment, he would not have made the appeal.

There are other passages of Scripture, as well as types to which we might refer to confirm the view that the members in the church of Christ are inseparably united as a body, and that body with Christ; but if these that I have quoted will not convince the skeptical, it will be needless to quote more. Ought we not all be impressed with the weighty import of these Scriptures, which so forcibly and plainly define the relation of the believer; and ought it not bow down even the most faithful when they meditate upon them? Wherein do the defenders of the popular sentiment of a church divided into sects find comfort in

these scriptures? Must we not all accept the language of the apostle Peter as very appropriate here? "What manner of persons ought ye to be in all holy conversation and godliness."

Having shown the unity existing between Christ and the members of his church, and the close relation and fellowship of the members one to another, also the unanimity of gospel sentiment existing among them, I will proceed to prove that

### **Christ Has But One Visible Body or Church.**

Jesus spake, "Other sheep (Gentiles) 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." This agrees with what Paul wrote to the Ephesians: "But now in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both (Jews and Gentiles) *one*, and hath broken down the middle wall of partition between us, to make in himself of twain *one* new man; and that he might reconcile both unto God in *one* body by the cross." Paul also wrote to the

brethren, "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; and all are in the singular number. Christ said to Peter, "On this rock I will build my church." Paul in Colossians wrote, "He (Christ) is the head of the body"—the church. To the Ephesians he wrote, "Christ loved the church;" also, "That he may present it to himself a glorious church," not churches.

These plain and significant Scriptures should make it clear that there is but one visible, undivided church. But in the face of all this, which we have directly from the lips of Jesus Christ himself, and from the inspired pen of the apostle Paul, it is strange that modern professors of Christianity can be so insensible as to pay no attention to these plain passages; and dare to claim that the church of Christ consists of the good in all the different denominations, notwithstanding they differ so widely in their religious sentiments. Some believe in adult baptism only, others in infant bap-



tism; 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 hold the seventh day of the week to be the true Sabbath, others the first; some advocate non-resistance, but the great majority do not; some believe in the freedom of the will, others do not; some believe in predestination, others do not; some believe in the pre-existence of Christ, others believe differently; some believe in the natural conception of Christ, the major part reject it. This great diversity of opinion has been the source of endless discussion and division; and is brought about by a foreign influence—the spirit of Anti-christ—and not by the Holy Spirit.

How can they be good in the gospel sense, who are so diverse in their views, and who maintain that the good in all the churches constitute the true church of Christ. No doubt they claim that the great majority are good. To accept this view we would have to conclude that the church of Christ is a divided church; which I have clearly shown from the language of Christ

and his inspired apostles that it cannot be. This view then must be unscriptural, and hence heretical. These divisions are also of a very serious character; and are carried so far as to oblige the different parties to build separate houses for worship, and have separate schools in which to educate their ministry in their respective creeds.

Paul in writing to his Corinthian brethren reproved them on account of the divisions which existed among them, "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 to-day; 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 can be good in a gospel sense who supports it.

These divisions among the churches are of a more serious character than were those in the Corinthian church ; for they involve the doctrine of Christ, while theirs merely consisted in a preference of men, and not in diversity of religious views. No doubt both Paul and Apollos taught the same doctrine, as Paul wrote, "He that planteth and he that watereth are one;" that is, one in faith and in doctrine. Some perhaps preferred Paul on account of his superior knowledge ; others Apollos, because he was eloquent and mightily in the scriptures. It was said, Paul's "bodily presence was weak and his speech contemptible;" and on this account perhaps some looked on him less favorably ; nevertheless, their preference, together with some other things tended to division ; and consequently the influence was carnal.

The divisions existing among the churches result from a different cause ; for example, the adherents of Wesley do not follow him on account of the superior gifts he possessed, but on account of the views he promulgated. The same with the followers of Luther, Calvin and others. These men taught different views on different points

of doctrine; so much so that the adherents of Luther cannot 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 soul's 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; and consequently the popular opinion that the good in these divided churches constitute the invisible church of Christ is unscriptural.

I presume no one will deny the existence of a visible church; but 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, 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 are not members of the body or church of Christ; for all true and upright Christians have been baptized by one Spirit into one body, which is the visible church, when organized, as I have abundantly shown.

As to an invisible church, we have proof that there is one consisting of the angels in heaven, of which Christ is also the head, as Peter wrote, "Angels and authorities and powers are made subject to Him." Since the visible kingdom and church are the

same, we may infer that the invisible kingdom and church are also the same; for the relation between Christ and the citizens of his invisible kingdom is the same as between him and the members of the visible church, as both acknowledge his supremacy, and are alike subject to him. We conclude that God receives worship from the inhabitants of heaven, as we read in Rev. 7:11, "And all the angels stood round about the throne, and fell before the throne on their faces and worshiped God;" and in chap. 11:16, "The elders which sat before God, fell on their faces, and worshiped God." We also read in chap. 11:1, "And there was given me a reed; and the angel stood saying, Rise, measure the temple of God, and them that worship therein;" and in chap. 14:17, "And another angel came out of the temple which is in heaven."

These passages show that there is a temple in heaven, and that the angels are worshipers, and stand in the same relation to God as his worshipers do on earth, and constitute the invisible church, which is united with the visible church through the spirit. In God's appointed time these will

mingle as one, as Paul testified to the Ephesians, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." It is evident from the apostle's language that the gathering has not yet taken place, as it is yet future, and seems to refer to the times Peter mentioned in Acts, when speaking of Christ's ascension, saying, "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" which will take place at Christ's future coming, when the saints shall be made like the angels, and enjoy their society forever.

As to an invisible church existing, as supposed by professors of Christianity almost universally, consisting of departed saints, who have entered into heaven, and there constitute the church triumphant; there must be a wrong impression, for there are plain passages of scripture that prove the contrary. Christ said to his disciples for their encouragement, "I go to prepare a place for you; and if I go and prepare a

## 56 *The State of The Departed Saint.*

place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Now if they went to heaven immediately after death, he would not need to come and receive them, as they would already be with him. Christ also said, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." How shall they come forth out of their graves if they are in heaven.

Paul in Thessalonians writes, "But I would not have you to be ignorant brethern concerning them which are asleep, that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also that sleep in Jesus, will God bring with him." How can God bring them with him when they are already with him? He further says, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them that are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ



shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." How can this be if all who have died are already with him enjoying his presence?

Paul wrote to the Corinthians, "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, so in Christ shall all be made alive." How can they be made alive if they are living and dwelling with him? He also wrote, "It is sown a natural body, it is raised a spiritual body." If the soul goes immediately to heaven after the death of the body as some say, then it becomes clothed with a spiritual body before the resurrection. The invitation Christ will extend to those placed at his right hand at his second coming, "Come, ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world," could not consistently be extended to them, if they had been admitted into it immediately after death. Christ also said, "They shall see the Son of man coming in the clouds of heaven with power and great glory; and he shall

## 58 *When Does He Obtain His Reward?*

send his angels, and they shall gather together his elect from the four winds of heaven." This does not refer to those only who are alive and remain, but to those also who are dead, as they together are to be caught up in the clouds, showing that none previous to this time were admitted into heaven. Neither can the saints dwell in heaven and be sleeping in their graves at the same time.

The saints on earth constitute the church of the first born written in heaven, that is, the church of the only begotten of the Father, the first born from the dead, whose names are recorded in heaven, as the children and heirs of God; but will not receive the inheritance until Christ comes and sends his angels to gather them from the four winds of heaven. Therefore, we are impressed that those who hold the opposite view are laboring under a great error. They seem to persist in their opinions 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 different churches are mem-

bers 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. We cannot with enlightened reason accept that anything so disunited can still be so united as to be one soul and one body, as the church must be; and we fear that the Lord will not accept it, if we believe that his word is truth, and that it will be the test of our faith. For my part I would prefer building upon a more sure foundation.

### **The Church Must be Kept Pure.**

Paul writes in Eph. 5:25, 26, 27, "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, 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."

## 60 *Spots and Wrinkles Must be Removed.*

The word here is compared to water ; and the expression, "by the word," indicates the means employed. The body or church is exposed to defiling influences, and its members being naturally inclined to sin, if not on their guard, will yield too much to these sinful inclinations, and thus become defiled ; and if not awakened to a sense of their danger, may lapse into a cold state, and become careless in their walk, and at last become spots in the church. In yielding too much to self, difficulties may arise between or among members, causing unpleasant feelings, often followed by a loss of confidence, thus creating dangerous wrinkles ; and unless these spots are removed, and the wrinkles made smooth, they would prove destructive to the divine life in the church ; for Paul says, "A little leaven leaveneth the whole lump ;" and when the whole lump or church becomes leavened, death will ensue and the candlestick be removed.

The ministry presiding over the church are placed there as overseers of the flock, who watch for souls, as they that must give an account. In accepting the calling they assume a great responsibility, and promise

that no personal or worldly consideration shall prevent them from performing the duties this obligation enjoins upon them, in preaching the word, maintaining order, peace and union among the members, without respect of persons. Hence they must be vigilant that nothing escapes their attention that would tend to make trouble; and when anything of this character appears, they must immediately take steps to check and correct it, that peace and confidence may not be disturbed. These labors are not confined to the ministry; it is also the duty of the lay members to have a constant care for one another, and to be ever ready to do their duty in minor matters that unfavorably affect them, in order to preserve peace and purity in the church; but the labor performed by either the ministry or lay members must be done in love and in strict accordance with the word.

Christ commanded in Math. 18, "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou has 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 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." We notice in this command how explicit our Savior was in stating how it should be observed for the benefit of the trespassing brother so as to gain him. The first step in observing the command is, "Go, and tell him his fault between thee and him alone." But doing so is contrary to human 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 it to others. To take this course would place both to 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 as a flint 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."

In Gal. 6:1, Paul instructed his brethren, saying, "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." From these instructions it is plain that a brother overtaken in a fault dare not be neglected; for he may be exposed to danger by it; and the act, if committed before the world, would not reflect a good light, and if not corrected, would bring reproach upon the church, and also affect the members unfavorably. But they whose duty it is to restore him must be spiritual, that is they must possess the meek, humble and spiritual nature of Christ, otherwise they could not restore such an one in the spirit of meekness.

The success of the labor depends much on the state of mind in which the brother goes. 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. Upon reflection his mind may react, and most likely follow its natural bent in a close and selfish criticism of the interview, and result in a wounded feeling to view the other one as a severe brother. Thus instead of strengthening those tender ties of affection that bind together the hearts of the believers, they would be weakened, leaving a cold and distant feeling which might require time and labor to overcome.

Were he first to consider himself, as Paul teaches, by reflecting on his own fallibility, manifested in his repeated missteps and daily shortcomings, in thought, word and deed; and consider the patience, long suffering and mercy, which God is daily extending towards him, it would strongly tend to modify his feelings. and create sympathy, kindness and forbearance toward his offending brother, and an anxious desire for his restoration, lest he perish. In such a frame of mind, he would approach him carefully, and address him in a meek and gentle way, which would tend to make a favorable impression, and quite likely awaken a regret within him for having committed the trespass, followed by an acknowledgment of his



fault and a petition for pardon, in true sincerity of heart. Thus the brother would be cleansed from his defilement, and mutual love and confidence would be fully restored ; effected wholly by a strict adherence to the word through the healing influence of divine love.

But in case the offending brother will not hear, then the next step must be taken. The offended brother must "take with him one or two more, that in the mouth of two or three witnesses every word may be established." But, feeling a deep interest in his brother's spiritual well-being, he will in selecting these brethren exercise care and select such as are possessed of good judgment and proper talent for such labor, and with them will labor carefully to make the brother sensible of his wrong, and try to impress him with the serious consequences if he persists in justifying himself, and refuses to make reparation. If they succeed in enlightening him, that he gets a clear sight of his wrong-dong, and humbles himself, acknowledges his fault, and begs for pardon, this is all the offended brother would seek, and from his heart should will-

ingly and cheerfully forgive him, and extend confidence. This would end the matter, and peace and confidence would be restored, the offending member would be cleansed, and with feelings of gratitude would thank his brethren for dealing so kindly and considerately with him.

But if the offender should neglect to hear the brethren, disregard their kind efforts to enlighten him, reject their counsel and advice, and manifest tempted feelings towards them, then the brother would have to tell it to the church, or to the ministry who represent the church. If the offender would appear before the ministry, and listen to their counsel and advice, and submit by frankly acknowledging the charge preferred against him, the wrong he did in disregarding the brethren's counsel, and in manifesting unpleasant feelings towards them, and would ask for pardon, then unitedly all would forgive him and receive him in confidence; and thus peace and quiet would be restored, and the church would remain unblemished.

If he should not hear the church, nor submit to its counsel, the witnesses would

testify to his unwillingness to listen to their admonition, or to regard their advice, and that he manifested an unchristian temper, this, with the refusal to hear the church, would be sufficient proof that he had lost the love of God, and that the inner life was wanting, and consequently, had become a *spot* in the church. If permitted to remain he would be detrimental to the purity, peace and sanctified condition of the church. Therefore, for the sake of the preservation of the church, and as a rebuke and correction, he would have to be separated from it; and according to the command must be held as the Jews held the heathen and publicans. This would be to keep no company with him, as Peter remarked 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;" and as Paul wrote in II.Thes. 3:14, "If any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed."

It is necessary to withdraw from such an one, whose heart is leavened with evil

feelings, and generally with unkindness towards all that labored with him ; for had he access to the members, and free intercourse with them, he would in all probability disturb the peace and tranquillity of the church. In withdrawing from him, as Paul instructs in the same epistle, chap. 3:6, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," he would have no opportunity to leaven the members, for in being left alone to his own reflection, it might create a reaction in his feelings, and awaken a sense of shame within him for his unbrotherly conduct, and thus be brought to repentance and to an acknowledgment of his fault, which would lead to his restoration.

From the foregoing it is plain that Christ designed his church shall be holy and without blemish ; for he has given her an unerring rule, which if implicitly followed, will work out the happy end of promoting peace and purity in the church.

The offender persisting in his course and refusing to hear the church gives sufficient cause for his separation from it, and for

being held as an heathen man and a publican; but it may be said, the command applies to the offended brother only, and not to the church. From the wording we might infer that to be the import; but we can not evade the conclusion that Christ meant that the church should put him under the *ban*; for the very next remark he made was, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven," which no doubt has direct reference to the offending brother.

The object of banning, aside from keeping the church undefiled and blameless, is to reclaim or restore those who have fallen, as has been shown; and which the apostle makes very clear in I. Cor. 5:5, in the case of the fornicator whom the Corinthians 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." It must be the design of Christ that the church shall hold him as a heathen man and a publican; for in telling it to the church, the members all become fully acquainted

with his unwillingness to hear the church ; and all having the same love for him, and consequently the same desire for his restoration, would, with the offended member, feel to avoid or shun him for the purpose of restoring him. This certainly would be more effectual in gaining that end, than if only that brother were to avoid him, which would be out of order and would lead to confusion.

The reader may think I have overdrawn the subject, and that we would have to possess angelic natures to comply with this command, as I have explained. This is true, Christians have no other, as I have shown in the preceding pages ; only the angels are not encompassed with sinful humanity as we are, and for this very reason Christ gave the command ; but did not particularize as I have done, in showing the care that must be taken, and the disposition we must possess in observing it. This he left to be imparted by the holy anointing, which every child of God must possess, and which the apostles received on the day of Pentecost, as had been promised them, and which fully qualified them, not only to keep the

commandments, but also to give proper instructions how they should be kept. But with those members who are found guilty of committing gross sins, such as fornication, adultery, drunkenness, etc., it is not necessary to labor, as they are spiritually dead, and must be separated from the body. For them to remain would be contaminating, as other members might become infected with the deadly virus of their crimes, and endanger 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 not keep company with them, not even to eat, lest they leaven the body, and not be 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, etc., 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 worldly fornicators and one that is called a brother, he would have had no need of writing anything about his communing; as after separation he 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, the same as the Jews who refused to eat with heathens and publicans.

The apostle Paul wrote to Titus, "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." With such but little labor is needed, more than to admonish them as stated. Generally they are persons wise in their own conceit; and having proud hearts, they delight in making a display of their knowledge by advancing their per-



verted opinions of the doctrine of Christ. To some members, not so enlightened, their views may appear reasonable, and they may in a measure accept them; while others may look upon them unfavorably. This would naturally lead to disputations, dissensions and divisions. If the heretic or the author of discord, after the first and second admonition, will not desist and accept the pure doctrine of Christ, he must be dealt with as Paul directed his Roman brethren: "Mark them who cause divisions and offenses contrary to the doctrine of Christ and avoid them." This class must especially be avoided, for the spirit which actuates them is very destructive.

I have shown from numerous passages taken from the Gospel, that it was Christ's design that his church should be without spot or wrinkle; for he has given instructions, and his inspired apostle also how those whom he has chosen to preside over it are to proceed in bringing about that desirable end.

To make the matter more comprehensible and impressive, I 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," etc. "Mark them who cause divisions and offenses," etc., and "avoid them." "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." "*Withdraw* yourselves from every brother that walketh disorderly." "If any man obey not our word by this epistle, note that man and have no *company* with him." "A man that is an heretic reject." Here are quotations from six passages; three of which are alike, not to *keep company*; one is *avoid*; another is *withdraw*; and the last is *reject*.

I am safe in saying that the sentiment expressed in these terms is the same, and the proof is positive 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.

But in looking over the divided condition of those who claim to be members of the church of Christ, we find these specific commands almost entirely discarded; which

would indicate that the principle underlying them, which is the love of God, must be wanting. The apostle John wrote, "By this we know that we love the children of God, when we love God and keep his commandments; for this is the love of God, that we 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 an eternal separation from God, and being cast into outer darkness.

Hence this deep solicitude; for it is the same love and concern that prompted the Son of God to forsake for a season the glory of heaven and the society of angels, to come on earth and suffer shame and re-

proach from his creatures, and to suffer them to nail him to the cross to die a cruel and shameful death. This love must and will move us to employ every means within our power to prevent a member from falling; and these means are the commandments given in the word, as I have explained. But after all these have been employed unavailingly, then this same love will prompt all the members to employ the last expedient, that of withdrawing from such who will not hear or obey, that they may be led to reflection and get a sight of the shame they have brought upon themselves, and which may be a means whereby they can be restored.

But popular Christianity in its divided condition cannot comply with the specific commands which require separation and avoidance of those members who give way and lose the love of God; for should even one denomination separate such an one, and he be avoided by its members; we know that the members of other denominations would not avoid him, but much more likely would receive him as a member, were he to make application. So instead of being sep-

arated and avoided, he would still continue to be a member of the church, and be considered a brother according to the popular idea. Hence the impossibility of the commands being observed in the so-termed Christian denominations now existing; who nevertheless claim that the good amongst them are brethren and sisters in Christ.

Aside from the leavening influences, as expressed by the words of the Apostle, "Evil communications corrupt good manners," there are other reasons for separating disorderly members from the church. The church of Christ is composed of the followers of Christ—those who in the integrity of their hearts, and in the fear of God, though perhaps in great weakness, walk in his steps. They are willing to forsake all and follow where he leads. They strive with his help to mortify the deeds of the body and to cultivate a heavenly frame of mind. This is effected by the regenerating influences of the Holy Spirit, and is termed conversion. Such have the Spirit of Christ, and the apostle says, "If any man have *not* the Spirit of Christ, he is none of his." Then all will accept that the unre-

generated are out of Christ, and consequently can be no part of the church. The apostle teaches that the believer is a member of the body of Christ—the church—of which Christ is the head; but the sinner can form no part of that body, for he is dead while he lives. The church is an asylum; and God never designed that the uncircumcised of heart should be admitted there; but plainly directs that when any such are revealed among his children, they shall be put away.

The ordinances were never designed for, and cannot consistently be observed by unconverted persons. As a carnal, unenlightened man cannot receive the things of the Spirit, so neither can he consistently receive water baptism. The design of the emblems in the sacrament is to commemorate the sufferings and death of Christ; but those only can consistently partake of them who stand in the power of his death—those who have been cleansed from their sins by the blood of Christ. So with the kiss of peace. It sets forth that bond of Christian fellowship which is present only where there is that perfect union of souls,

blended in the harmonious workings of divine love. None of this can have an existence in an unregenerated heart ; and for such to participate in the ordinances has no significance ; and is a perversion of their design ; and has no promise but that of condemnation. The Christian walks in the light, and all out of Christ walk in darkness ; and the apostle says, that light and darkness can have no communion. This is as true of spiritual light as of the natural light. He also asks, "What fellowship hath Christ and Belial?" Certainly none ; as theirs are two opposing kingdoms, supported by two opposing principles. Then how could he who is a subject of the kingdom of the world be a subject of the kingdom of heaven? Christ taught that we cannot serve two masters ; for we will either love the one, and hate the other ; or else we will hold to the one, and despise the other.

True, the apostle says that God grafted the wild olive branch, the converted gentiles, on the good olive root ; but only through the efficacy of his grace, making such worthy through regeneration, which

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makes them like unto the root. And as all sinners are as the heathen in the Gospel sense, so none can be admitted into the body of Christ but by the same means. Hence those who fall from grace, and relapse into a carnal state, become dead members, and their separation from the body of Christ is as necessary for the maintenance of the spiritual health of the body, as is the amputation of a diseased member for the preservation of the life of the natural body.

The apostle also says, "The carnal mind is enmity against God, for it is not subject to the law of God; neither indeed can be." Then why retain such in the church and thereby comfort them in a false hope? If sin is of the nature of leaven, why leaven the whole body by fellowship with such? Carnal reason, voiced by popular religion, asserts that if we put such away from the church, we put them beyond the reach of its good influences, and that they may fall still lower; and that such may have near friends who are active members, whose feelings also may be hurt by the separation. To this I would answer, "There is no re-



spect of persons with God," nor will there be in his church; for under the law, the one that witnessed, or the nearest kin, was required to cast the first stone at those who lapsed into idolatry; and the apostle commands, "Deliver such over to Satan for the destruction of the flesh, that the spirit may be saved." There is nothing remaining for such but to "remember from whence they are fallen, and to repent and do the first works."

And as soon as the church begins to disregard these important commands of our Savior, given to maintain the peace and purity of the church, and neglects to labor to observe the same, she thereby gives unmistakable evidence of a decline. For no church or body of worshipers can maintain their integrity without obeying all the commandments. Offenses will come, even to the best disposed; and they cannot with impunity be neglected. The faithful observance of these commandments is a most profitable and instructive exercise, and nothing tends more to strengthen the bonds of love and fellowship; while the neglect of them can not otherwise than tend to de-

cline. Our Lord said, "If a man love me he will keep my words;" and again, "If thou wilt enter into life, keep the commandments." But what can be said in defense of those who disregard these plain instructions of our Savior, and who offer as an apology for their unfaithfulness a misinterpretation of the parable of the sower of the tares? Our Savior declared that the field is the world, but these would have us believe that the field is the *church in the world*, and that both the good and the bad are to be left there to grow up together to be separated only on the day of judgment.

These commands and perhaps many other of the self-denying precepts of our Lord; such persons endeavor to apply to the time of the peaceable reign of Christ—what is generally accepted as the millennial period. This seems to us very weak and inconsistent. That peaceable reign must be experienced at heart by every child of God; and it rests upon him to show to the world, not only by a profession of the lips, but by his life, that every spiritual injunction is not only practicable, but altogether applicable to the life in the soul, and in harmony with

it. Because it is not convenient for the popular sects to "follow the Lamb whithersoever he goeth," and knowing as they well do that they cannot comfort many of their members with the promises of God's word, because of their carnal lives, they cast about for some plausible application of those Scriptures that stand against them; and either wholly discard them or shamefully pervert them. Far better that we be honest in our application of the word, and beware that we neither add to nor detract from the things written therein, lest we fail of the promises and reap the judgments.

## **True Worship.**

We will first consider in what the worship of God consists. A certain writer says, "It consists in paying due respect, veneration and homage to the Deity under a sense of obligation; and this respect is shown and testified by external acts; as prayers, thanksgivings," etc.

It is quite necessary to inquire into the character of this sense of obligation which a worshiper must possess, in order to determine whether he is a true worshiper or not. Christ said to the Samaritan woman, "The hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth." It is necessary to get a definite idea of truth, as Christ meant to teach it. In his prayer to the father he said, "Thy word is truth;" he also said "I have given the words which thou gavest me." He gave them the Father's words in communicating to them the doctrine which he received from him; and therefore his doctrine, or the word of God, is truth. It gives a plain description of the indwelling life, and its characteristics; or, which is the same, Christ in the heart. He said, "I am

the way, the truth and the life;" consequently having Christ within, the Christian possesses the spirit and the truth, and is therefore a true worshiper. Before conversion, he was, by the awakening and enlightening power of the word and Spirit, convicted of sin, and to him was portrayed the fearful judgment consequent upon its indulgence. This brought fear and terror to his mind, with a prayerful desire for pardon and deliverance from its fearful consequences. His heart was cleansed from its pollution through the blood of Christ; who changed and sanctified it by his spirit, and filled it with peace and comfort. This wonderful miracle of grace wrought within him, and the manifestation of his love, in adopting him as a child and making him a joint heir with his Son, gives him a realizing sense of his obligation to God. Because of all this his heart is filled with gratitude and love to God, and, therefore, he cannot refrain from praising and adoring his holy name. He now is moved by a sense of this obligation, and the love he now has for the truth, to obey the Gospel in all its requirements, which is in harmony with his changed nature.

And since by this remarkable change he has received a renewed and sanctified heart, he now delights in the law of God, and earnestly desires to do good ; but in making the effort he finds evil is present, and instead of the good he would do he may find himself doing the evil he would not ; which keeps him to a degree in captivity to the law of sin, which is in his members, and with Paul he must often exclaim, "O wretched man that I am ! who shall deliver me from the body of this death ?" Being thus seriously exercised, he realizes the need of grace to help in these times of need, and is thereby moved to earnest prayer for mercy and pardon for his daily failings, caused by human frailty ; and for strength to crucify the flesh with its lusts and affections, that he may walk more worthily. This experience lies more in the motions than in the commission of sin.

Thus we see that the true worshiper must in his devotions mingle supplication with his offering of praise and thanksgiving ; not only for mercy and pardon of his past failings, but for grace to be made worthy to

receive the manifold blessings God bestows upon him. By these exercises he continues wakeful, and is filled with feelings of gratitude to God, for enabling him to endure with patience and resignation the manifold temptations wherewith he is tried; and thus becomes qualified and fitted to be a true and faithful worshiper.

In Christ's conversation with the woman of Samaria, she remarked, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus said unto her, "Ye worship ye know not what; we know what we worship; for salvation is of the Jews." Here we can see the great deception, in which people can find much comfort in the belief that they are worshiping the true God, when in reality they are worshiping as did the Samaritans. From her remarks we conclude that the Samaritan woman sincerely believed that the Samaritans worshiped God; as they had the law of Moses, also a temple, and priests to conduct the worship; and having been reared under this religious influence they likely were impressed that theirs was the true

worship, and that it was acceptable to God. But Christ's remark, "Ye know not what ye worship," proves that she was laboring under a great error, for if the Samaritans sincerely believed that they were worshipping God, and yet did not know what they were worshipping, they certainly did not honor God by their service, because they were destitute of all that makes worship acceptable to God.

It may be asked, why was not their worship acceptable? Because God did not institute nor command it; therefore it was performed contrary to his holy will, and hence was an abomination to him. The possibility of being deceived is so great that no one can escape the danger without the divine guidance and a strict adherence to the word of God. This requires a change of heart; for without it any service would be only formal; and any formal or legal worship gives no promise to its votaries, however zealous they may be.

Observation shows there are many worshipers of God, who give no evidence of having any sense of obligation to him. Outwardly they show great zeal in their wor-



ship; though they pay very little attention to the word, save that embraced in the keeping of the ordinances, which requires but little self-denial. They show no scruples in violating the plain commands of the Gospel, such as, "Swear not at all;" "Love your enemies;" "Resist not evil;" "If any man sue thee at the law, and take away thy coat, let him have thy cloak also." They also engage in litigation and war, which are practices incompatible with the plain teachings of Christ and the Apostles. They also love the world and its friendship, which, James says, is enmity with God. They also live in conformity to the world, and indulge in things which are intended only to give gratification to the carnal mind, which is directly contrary to the whole tenor of the Gospel and to many of its plainest precepts.

Persons leading lives directly contrary to the doctrine of Christ are unacquainted with the true God; which is made plain by John the apostle, who says, "He that loveth not, knoweth not God;" and by the saying of Christ, "If a man love me he will keep my words;" also to that of the inspired apostle

John, "This is the love of God that we keep his commandments." According to these passages, it is plain that worshipers who do not keep the commandments, do not love God, and hence do not know him. This being true, they are not worshiping God, who lead lives as above described; which our Savior in his gospel expressly forbids.

Such worshipers have many commendable things with which they comfort themselves, and they rest in the hope that God looks upon them approvingly on this account. Among these are works of charity and benevolence, such as the erection of asylums, hospitals and homes for the helpless and unfortunate, the nursing of the sick and wounded, and the feeding of the starving millions. All this and more is claimed by many to be the fruit of practical Christianity; and they point with pride to the moralizing and civilizing effect of their church work, which may measurably be true, but all this and even more in the line of works, devoid of the spirit, will not make a Christian; for the skeptic may be a model of tender sympathy, and a pattern in the social life, and engage most heartily in

all these most noble works, and at the same time reject God and the Bible. For Paul says in I. Cor. 13:3, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Therefore erecting and supporting such institutions, and all works of charity and philanthropy, and all penance, and the sacrifice of possessions, position, and even life would avail nothing if done for the purpose of pleasing God, and securing his favor. If done in a legal spirit, and not prompted by the love of God shed abroad in the heart, coupled with a willingness and desire to obey his commandments, it would be a delusion, and the comfort from it would be false.

It is plain that such worshipers are destitute of the Spirit, and unacquainted with truth; for the truth or word expressly forbids indulgence in carnal enjoyment; such as a love of the world and its friendship; besides many other things which I have enumerated, showing that the gospel of Christ—to them is not the power of God unto salvation. Therefore they do not worship God in spirit and in truth; and conse-

quently their worship can render him no honor. Hence the true worshipers can take no part with it; not any more than the Jews could take part with heathen idolatry; for were they to do so, it would be contrary to the word of God; the apostle says, "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. 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 as the true worshipers constitute this temple in which God is dwelling, they therefore cannot be in agreement with such foreign worship.

### **Conclusion.**

In presenting the views expressed in the preceding pages, I trust I am actuated by pure motives, and a sincere desire to promote the honor and glory of God, and the spiritual welfare of my fellow beings; sincerely believing I have advanced nothing but what fully accords with the unadulterated doctrine of Jesus Christ. I have not

based my conclusion upon my own opinions, but have supported them by such portions of Scripture, recorded in the New Testament, which convey no double meaning; therefore I have no misgiving in offering them to the kind reader. I sincerely desire that he may with an unprejudiced mind compare them with the word; and if he finds agreement, be willing to accept them, and put them into practice, however distasteful they may be to the flesh; for no one can comply with them without bringing the flesh under the cross.

To many no doubt these views will appear impracticable, and unsuited to the present age, and therefore they will reject them: but it must be remembered that the word, or plan of salvation, is unchangeable, that nothing dare be added to it nor anything taken from it, as declared in Revelation. The nature and character of Christ's kingdom will never change, as it is based on principles co-existent with God, and was planned before the foundation of the world; hence the nature and character of its subjects, which adapts them to the kingdom, will also never change.

I have reflected somewhat on the denominational churches, but I trust not out of a partisan feeling, or a feeling of disrespect to the persons composing them; for I am personally acquainted with many of them, and admire their fine moral character. According to the word, I know that neither morality, nor good works, nor the observance of ordinances will avail before God, except as a fruit of saving faith; and if these things thus result then all other fruits will follow, such as I have pointed out in giving a description of the nature and disposition of the saints. Therefore love has constrained me for the guidance of those persons who are deeply concerned about their salvation, to point out the danger of being misled by the fatal errors existing in the popular churches.

I feel to add some words for my beloved fellow believers. I would encourage you to peruse carefully the preceding pages; believing it will be helpful to keep in view how the true believers are constituted; and where and on what their affections are centered; the love, confidence and deep concern they have for one another; and the

union and fellowship existing amongst them. Without these qualities our religion is vain; and the line of separation from the world, and from false worship and the distinction between the true and the false worshipers is lost. It is all-important that in these things we examine ourselves closely, for if we do not, we will not know whether we are in Christ or without; and consequently will be groping in darkness, and unless awakened and enlightened will inevitably perish.

Praying God, in his infinite grace, to bless in behalf of my dear fellow beings, this effort in his service, near the end of my earthly labors, I send forth this message in his name unto a dying world.

THE AUTHOR.





