

The Way

MAT. 7:13-14

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What Way? How Do You Get Into It? How Do You Travel It?

In the thirty-fifth chapter of his prophecy, Isaiah foretells of a highway which shall be called, "The way of holiness;" no unclean one shall pass over it; it shall be for those who have been made clean; it shall be a very plain way, for "the wayfaring men, yea fools, shall not err therein." No lion, nothing that is fierce or ferocious, shall be found there; but the redeemed of the Lord shall walk there. The way leads from the bondage of sin, through the wilderness, to the celestial city, which lies beyond the river of death.

Jesus Christ came to open this way and to make it possible for men to travel it. He said: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." And he clearly shows that many miss this Way by giving heed to false prophets, who have the appearance of sheep, but are really wolves. The great crowd does not travel this Way; only those who have been made clean by the blood of Jesus walk therein. Those who are in it constitute the earthly subjects of Jesus the King, and hence this Way is the kingdom of heaven on earth—the church. Jesus taught his disciples to seek this Way, and to walk in it; and he promised them, if they would do so, God would supply them with food and raiment and

all things they might need. God is the Father of those in this Way; Jesus, the King of the Universe, their brother; and they are heirs of God, joint heirs with Christ.

Luke calls it "the Way" (Acts 9: 2), and shows that it was in existence when he wrote; Paul calls it "this Way" (Acts 22: 4), and shows that he was fighting those who were in it; Paul and Silas showed unto the people "the way of salvation;" Apollos was instructed in "the way of the Lord," but Priscilla and Aquila "expounded unto him the way of God more carefully;" some were hardened and disobedient, and spake evil of "the Way" before the multitude (Acts 19: 9); later on in that same city there arose no small stir about "the Way;" Felix was well informed concerning "the Way," though he did not travel it; Peter calls it "the way of truth," "the right way," "the way of righteousness;" and he says: "It were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them."

Now, this Way is the theme of our paper, and in putting the name at the head of it we have simply announced our subject. We want to call the attention of the people to the steps that lead to the "narrow gate;" then to the institution by which men pass into Christ, into the Way; then to the things that must be done, and to the things that must be left undone, that one may successfully travel the Way, and enter at last into the eternal city. It will not be difficult to do these things, for, as Isaiah teaches, the Way is plain; and wayfaring men—plain, unlettered people—shall not err therein.

To enter the Way one must confess with his mouth Jesus as Lord, and believe in his heart

that God has raised him from the dead. (Rom. 10: 9, 10.) When he has done these things, he is prepared to enter.³ Baptism is the institution by which a man thus prepared enters into Christ. The apostles and apostolic men baptized believers "into the name of the Father and of the Son and of the Holy Ghost" (Matt. 28: 19); Peter commanded the believing penitents on the day of Pentecost to be baptized "unto [Greek, "into"] the remission of sins" (Acts 2: 38); Paul inquired of disciples whom he found at Ephesus, "Into what then were ye baptized?" and when he learned they had been baptized into John's baptism, he taught them more fully about Jesus, and baptized them "into the name of the Lord Jesus" (Acts 19: 5.) At Rom. 6: 3, Paul teaches that all "who were baptized into Christ Jesus were baptized into his death;" at 1 Cor. 12: 13 he teaches that "in one Spirit were we all baptized into one body." At Gal. 3: 26, 27, he says, "For ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ;" and in verse 29, he adds: "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." The reader will notice that I quote from the Revised Version, as I generally do in preaching and writing. So ought all to do; for both as a translation, and as a representation of the words written by the apostles, it is far superior to the Common Version.

From these passages just quoted, it is made plain that those who are scripturally baptized are baptized into the name of the Father and of the Son and of the Holy Ghost, into the remission of sins, into the name of the Lord Jesus, into Christ Jesus, into the death of Christ, into the body of Christ, which is the church. But to be in Christ is to be in the Way. Christ says, "I am the way, and the truth, and the life;" and he adds: "No one cometh unto the Father, but by me." Of Christ it is said: God "gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) Hence if a man is saved out of the church, he is saved out of Christ; if he is in Christ, he is in the church. Numbers of times in the New Testament the church is referred to as his body. When one confesses Jesus as Lord, he acknowledges him as his Master, his owner; as the one who possesses him and has the right to dispose of him; as his sovereign, prince, chief; for this is the meaning of the Greek word rendered "Lord." As the head of the human body loves the body, thinks for it, cares for it,

and directs it, so does Christ the church; and as each member of the body submits implicitly to the head, so should each member of the church to Christ. He reigns in each member; and hence the church is his kingdom on earth. He is the one Master, the one Teacher of the body; and every Christian who submits to his authority and follows his teaching day by day is passing along the Way, and will surely enter at last into the everlasting kingdom. Every faithful, diligent Christian is developing in himself daily fortitude and courage, knowledge, self-control, patience, a devotion to the ordinances and appointments of God and an enjoyment in keeping them, brotherly kindness, and love. These graces are developed in us by the following means:

1. A regular, daily reading and meditating in the word of God; and in these readings no part of the word, Old Testament or New Testament, should be neglected. I never saw an eminently spiritually-minded man in my life, so far as I know, who was not a devout reader of both Testaments. This is the most important duty of life; and upon it, more than upon anything else we can do, depends our hope of final salvation. The Christian who neglects daily study of the word of God greatly endangers his soul's salvation. It is not enough simply to read it; one should pause at each verse or paragraph, and meditate upon the meaning of it; and many times will he feel constrained to glorify God for its rich promises, its blessed assurances.

2. Every Christian should have set times, not less than three or four of them each day, for secret prayer. It is a great help to read a portion of the word of God with care and meditation before each prayer, when it can be done. The prayer itself should be an earnest asking for the things you want, with a confident expectation of getting them, if it should be really good for you to have them; and it should be accompanied by heartfelt thanksgiving for blessings already received, and for the assurance that those you ask for will be received at the time and in the way it will be best for you to have them. Paul says: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." And David says: "Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us." But no man can have the faith that never fails to reach the considerate and loving attention of God who is not striving constantly to be loyal to Christ at all points. He who cherishes sin in

his heart (any sin), who does not rather fight it and strive to overcome it, cannot pray the prayer of faith. John says: "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight."

3. Now, if, in addition to doing these things as they ought to be done, one will attend the meetings of his congregation, every one of them, promptly, never staying away when under similar circumstances he would go to a sale, or a wedding, or to his business, or to anything else; if he will go to these meetings and strive to do his duty at every one of them; if he will also give liberally according to his ability to sustain the Lord's cause, and to care for the poor, the sick, and the aged, there is no doubt but that his mind will be renewed, and that a daily transformation will be taking place in him, making him daily more like Christ. God's way of saving men is to have them "conformed to the image of his Son." Unless one becomes like Christ, he cannot obtain an entrance into the everlasting kingdom of God. These means, if used with "all diligence," never fail to make one like Christ. Thus, men enter and travel the Way. J. A. H.

Introduction.

REASONS FOR PUBLISHING THE WAY.

"Why should you publish another paper?" "Are there not papers enough?" "What do you expect to accomplish that is not now being done, or that may not be done by the papers we have?" are questions that will doubtless arise in the minds of many when they first see the sheet for which I am now writing the introduction. It is right and just that they should be answered, inasmuch as we want the favor and coöperation of the people to whom this may come.

In the first place, The Way is devoted wholly to God. We expect to put nothing on its pages that will not tend to advance his cause. Every page and line of it is devoted to God. We expect to advertise nothing in it that would not be right and appropriate to advertise at the meeting of the church Sunday morning, nor will we charge a cent for those advertisements we do insert. Not that we think it wrong to advertise useful things in a paper, in which the truth of God is also taught, for we do not so think; it is right for the merchant who sells calico to preach the truth across his counter, for the man who works in his

field to instruct in the way of righteousness his fellow-laborers, for the Christian who publishes an advertising sheet to mix the gospel in among the advertisements—and the more gospel, the better; but we prefer this way; we believe it to be better for our purposes; and so we will advertise nothing except such things as we think will be helpful to men in entering into, or in traveling, the way. The sole end of the paper is to advance the cause of Christ—to help those out of Christ to enter the body, those in Christ to become more like their glorious Master. It is not our object to make money, but to glorify God. After the expenses of the paper are paid, every cent of the income from it shall be expended in advancing the Lord's cause. Of course we will pay the printer for his work; and we expect those who devote their time to it, and who are not able to give the time, to receive a living from it; but should there be an income beyond this not needed for extending the circulation of the paper or for increasing its usefulness, it will be devoted:

1. To helping young people, who need the help, to obtain educations that will fit them for greater usefulness in the world. In the selections of the ones to be helped preference will be given to those "of the household of faith."

2. To ministering to faithful men who are preaching the gospel in destitute fields at home and abroad.

3. To distributing Bibles, Testaments, books, tracts, and papers that are helpful in building up and extending the Master's kingdom.

4. To ministering to the wants of the poor.

There were more than a hundred applications to the Nashville Bible School last year for help by those who want to attend the school, but who are not able to come. Only a few of those applying could be received. We need more extensive grounds, a larger college building, and means to help those who are eager to come but cannot. Our rule has been, and is, to give tuition to those who cannot pay for it; but many cannot pay for their board. Some of these we have helped, also, in paying for their board; and some of those thus helped are among the most useful students that have ever gone out from the school. Some are returning, and others have returned, the money they received. We believe this school has already done a work for God that is inestimable. Many of its students have developed wonderfully in mind and spirit; they have led thousands to Christ; they have helped thousands to be better Christians; they have planted many

churches. But we rejoice in the thought that this is only the small beginning of a very great work; and we hope to see it doing a far greater work than it is now, and our constant prayer is: "O that thou wouldest bless us indeed, and enlarge our border, and that thine hand might be with us, and that thou wouldest keep us from evil, that it be not to our sorrow!" and we believe that God will grant us that which we request, even as he did unto Jabez.

We believe that The Way will be an instrument in the hand of God to help in this great work. It is his paper; every cent of the profits that may accrue shall go to his cause; and we commit ourselves and it in humble faith into his hands, praying him to accept this offering, and to use it and us so that we may accomplish the greatest possible good, and to bless us according to his infinite wisdom and goodness, his riches and power. The publishing of it has not been undertaken without much thought and many prayers; and we believe the favor of our Father rests upon us; and, if we remain true to him, our very great success is already assured.

OUR PLAN FOR PUBLISHING.

In the second place, we want to publish the paper in such a way and on such terms that it will soon be going into thousands of homes into which a paper advocating what we believe and teach does not now go. The influence of a paper regularly read in forming the opinions and beliefs and in molding the lives of men is wonderful. Most of the gold bugs, free silverites, populists, etc., of this country are what they are because their favorite paper advocates the doctrine they believe. I think my opinions on some of these matters were formed in this way; and if I had been reading a paper of the other side, I might have been now in sympathy with the other party. How important it is, then, that a paper advocating the truth of God should go into every home that will read it! But many people do not feel able to take one of the great weeklies; and many who would read it, if they had it, are not sufficiently interested in religious matters to take such a paper; many wives would read it whose husbands will not take it; and many a man who cares nothing about such things, if he were to read one issue, would become interested and read on. I have known cases like this. Now, to help all such people, the editor of The Way has determined to issue a monthly of such size that it can be easily sent by the subscribers into many homes. He is also determined to give his labors to this work and to devote all the profits

that may arise to the four objects already mentioned. The following schedule of rates will show how any Christian who wants to send a printed preacher into a number of homes every month may do so at a very little sacrifice; how churches may send a paper into every home in the church; and how our combined efforts may lead thousands to Christ, and build up many Christians in their most holy faith:

TERMS.

To one subscriber, per year.....\$ 50

CLUB RATES.

To three subscribers.....\$ 1 35
 To five subscribers..... 2 00
 To ten subscribers..... 3 50
 To twenty-five subscribers..... 8 25
 To fifty subscribers..... 16 00
 To one hundred subscribers..... 27 50
 To four hundred and fifty subscribers..... 100 00

One hundred dollars have been contributed and four hundred and fifty names selected to whom to send the paper. Now to every Christian who wants to help, we say: Select your names and send the money. And we would like to have the names of all those to whom this may come who would like to have the paper, but who are not able to take it; and of those to whom you would like to have it go, but who are not sufficiently interested to take it. We are as eager to get readers as we are to get hearers when we preach. When we preach we do not charge a price to be collected at the door, we do not take up a collection, we do not demand a salary, we do not ask how much the church or any one else will pay; we simply preach, and leave it to the Lord to stir up his people to give the cash; and though I have been going on this plan thirty years, I have no inclination to change it. It is good enough for me. I have received everything I have needed.

Why not preach with the pen in the same way? We believe the Lord will sustain us in our oral preaching because it is his work, because we do much good, because thus many are led to salvation; and we know he wants the people to be saved—wants it so very much that he gave his Son to die to make their salvation possible. Hence we would not think for a moment of making the prepayment of a stipulated amount of money a condition of our preaching to any man or body of men. Why, then, should we not proceed in the same way in preaching with the pen? And why should we not expect the same support in the work? And why should not Christians contribute to such a work generously and with the same regularity and persistence that they do

to oral preaching? We believe it is because they have not had the same opportunity and encouragement to do it, and we want to give them a chance. But, mark you, we are not trusting in the people, nor are we looking to them; in such matters it will not do to trust the best of men; we are depending wholly upon the Lord. We are praying to him to use us in this service so that we may do far more good than ever before; and if the work meets his approval, he will abundantly sustain it; and, by the grace of God, we expect our work to be approved by him.

OUR TEACHING.

In our work at the Bible School many lessons come before us that we would like to give to the public. We study diligently every point along the way, from the approach to the narrow gate to the entrance into the celestial city, according to our ability to do. Many times we have learned lessons of the greatest importance that would have been published abroad through the press had there been a paper for which we felt constrained to write. Few men work hard unless they are in a position where a sense of obligation or some external force constrains. Years ago I became an editorial contributor to the Gospel Advocate because I wanted to be placed where I would have to write; and I did write. I was traveling in evangelistic work in those days, and sometimes would stop at a hotel, while passing from place to place, and spend the day in finishing an article for the next issue. Whatever it may have been to other people, that work was very profitable to me; and I am not without assurance that it did some good to others. I have studied the Bible more within the last eight years than in all my life beside, I believe, and under much more favorable circumstances; and I ought to be able to do much more good with the pen now than then. We expect to secure help from learned and thoughtful brethren and to make our paper a preacher indeed, bearing its glorious message into many homes that religious papers rarely enter; and this is what we believe and will teach:

We believe the books of the Old Testament and New Testament are from God; that they contain the will of God to us; that they thoroughly furnish the man of God for every good work; that we should be guided by God without adding to, taking from, or changing his appointments; we believe that we should constantly study the life of Christ as it is revealed to us in the Bible, and daily strive to become more like him; that if any day passes without our becom-

ing more like Christ we have lost a day, and God is displeased with us, and, unless we repent and begin again to grow, we are in danger of the gehenna of fire; we believe if a man will study the Bible as he ought to study it, pray as he ought to pray, attend the meetings of the Lord's people, and try as he ought to try, he will become more like Jesus every day, though he may not be conscious of the change. The child is not conscious of the daily change that takes place in his physical and mental growth, but the healthy child grows every day; so ought the child of God to do.

We believe that every organization or society gotten up to do the work that God has committed to his church is an impediment to the cause of Christ; that it would be far better for the workers in it to do their work in and through the church as members of that body and of nothing else. Hence we are for the Bible as our only guidebook, and the church as our only society, first, last, and all the time. Christ is the head of this great body, the church; every Christian in the world is a member of it; the Holy Spirit dwells in it; and the Bible is the guide of it, the creed for it, its confession of faith, book of discipline. It is the most glorious institution on earth, infinitely above all others, and he who is a member of it needs only to do his full duty as a member in order to accomplish all that God wants him to do, and all that he can do for himself and his fellow-man. To build up the church of God is the highest and holiest work that man can do, and every energy of the Christian's soul ought to be devoted to it. In this paper we hope to magnify the church in the eyes of men and to dissuade them from belonging to, or expending their means through, any other society.

PROPHECIES OF FAILURE.

Many who have read thus far will prophesy a failure. Some such prophecies have already been made to me. But I have heard such things before. About twenty years ago I gave up my regular appointments to devote all my time to evangelistic work. I had been preaching monthly for four churches. One of them was perhaps the richest country church I ever saw. In Kentucky the country churches, as a rule, do not want protracted meetings in the winter or spring, and many people thought it was little short of lunacy for a young man with a wife and two children to give up a certainty for such a dismal prospect. But I knew I could do more good as an evangelist; that these fixed appointments were in my way; and I believed God

wanted me to evangelize. For a number of years I had been evangelizing in spite of these appointments, but it caused no little trouble and complaint, nor had I received anything of much consequence for the winter meetings. They had been conducted in log houses among a very poor people living in the mountains; none but the very poor had ever asked me to conduct a protracted meeting for them. During the four years that I had been devoting all the time to preaching I had not received as much as fifty dollars for protracted meeting work done during the winter and spring months of any year; perhaps not that much in all of these winter and spring months put together. But Jesus says: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." So, trusting to this word of God, and repeating it to myself many times, I went into the first meeting under the new order, in January, with a poor church from which, from a human point of view, I could not reasonably expect more than ten or twelve dollars for the month's work. During the meeting my cash supply ran down to five cents; but, to my amazement and delight, I went home with about eighty-five dollars in my pocket, most of which was contributed by brethren who came from a distance to attend the meeting, who were not solicited to give, and who did not know of my circumstances. I expected God to supply my wants, but I did not expect so much at that time. From that day to this hour it has been so; when the need has come, the money has also come. Paul says: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." During that meeting, my preaching reached only a few hundred people, but we expect this paper to reach many thousands; the Lord supported that, why should we not expect him to support this?

In like manner, when the Bible School opened without endowment fund or strong financial backing by men, failure was prophesied. When I entered the Bible School I had no money. Some brethren had rented the house and invited us to teach in it. Brother David Lipscomb and I began with six students, increased to nine before the day closed. Only two of these, I believe, ever paid any tuition. By January 1, 1892, a period of three months, we had enrolled twenty-two, but of these only five paid tuition. I could see my expenses would be unusually great for a while, as my family would have to be moved, furniture and supplies bought, and other ex-

penses, arising from moving three hundred miles and starting anew, would have to be met. Two brethren agreed they would see to it that I should receive one hundred dollars per month for teaching. One of them told me this some days, or weeks, after school opened. They did this for one year only. I preached also nearly every night for about four months, first at one place and then at another in the city. Brethren contributed to this work also, and thus my wants were fully supplied. During the second session of the school, a great convention of preachers was held in the city; and one of them, who was also one of the finest, most experienced, and most famous teachers of them all, called to see me. I was not at home, but he talked to my wife about the school, and when he learned we had no endowment fund, and did not want one, he said we would fail; that a school could not succeed on such principles. But, in spite of these forebodings, we have succeeded. The school has grown each year. The property held for the school is worth about twenty thousand dollars; but it is not large enough, and we have to rent more. We have an excellent faculty, a splendid body of students, have done a great work already, and have a boundless prospect before us for good, though we are still without an endowment fund, and continue to take students who cannot pay tuition just as readily as we do those who can and do pay. I am glad our work was not stopped by these prophets of evil, and I am sure it will never be while we trust God and work in faith for him. It is impossible for those who devote themselves and all they have to God, who read, meditate upon, and delight in his word day and night, and who work diligently where and in the way in which they believe they can do the most good for his cause, to fail; simply because our God is a Father infinite in goodness, wisdom, and power, and such a Father cannot but bless his faithful children and delight in their prosperity. David says: "Yea, let them say continually, The Lord be magnified, which hath pleasure in the prosperity of his servant." (Ps. 35: 27.) And Jesus, after telling his disciples not to lay up for themselves treasures upon earth that they may have food, raiment, and such things, adds: "For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." There is no reason why we should not believe, and, if we believe, we are sure to succeed. True

faith always produces a devoted life, and a devoted life always brings abundant success. On this basis, after much thought and prayer and guidance, as we believe, by the providence of God, our paper has been founded. It only remains for us to be true and faithful. The success of the enterprise will greatly strengthen the faith and hope of those who are engaged in it; it will take the truth of God where it does not now go; and, we trust, it will be the means of causing many to consecrate their lives more fully to the cause of Christ. We pray for the day to come when it shall go into the hands of every godly man and woman in all the land, that it may help us to live holier lives, and to be more closely united in faith, doctrine, and practice, that through us the greatest possible good may be done in the conversion of the world.

OUR RELATION TO OTHER PAPERS.

The Way is not intended nor expected to be a rival of any paper now in existence. On the other hand, we hope it will be a help to every one of them that is endeavoring to establish and extend among the people the apostolic doctrine and practice; to every one that believes the Word of God is a perfect guide to us in faith, doctrine, and practice. Wherever The Way goes, its influence will tend to increase the circulation of every gospel paper. For a long time I have been very much interested in, and greatly benefited by, the Gospel Advocate. It has been, and is, a tremendous power for good. Every friend of Christ ought to be glad to see its circulation extended and its power for good increased. A cutting down of its subscription list would be an injury to the cause of Christ. The Highland Preacher, a much younger paper, is already a mighty power for the right way.

For years I have not known so well the Christian Leader, the Octographic Review, and the Gospel Echo, but I learn they are still standing bravely for the "old paths, the good way," and we are for them. We can say in general terms we are for all who take the Bible as their only rule of faith and practice, and the church of God as their only society in the service of God, and who teach and act accordingly. These papers are published weekly; we expect to issue The Way monthly. The facts that it is not published weekly, that it is so cheap, and that it does not, nor intends ever, to publish much that the people want to know, which is given in these other papers, will prevent its being a rival to any of them. We bid them Godspeed, and hope to help them in the great work they have been do-

ing so faithfully; and we hope they will help us in the circulation of The Way. J. A. H.

How to Please God.

God has taught man how to walk to please him; but he, knowing the power and influence of example and also desiring to help man to be happy, has given to the world a life that pleased him to perfection. "And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him." (John 8: 29, R. V.) Here we learn that every act Jesus did was pleasing to his Father. "I do always [not sometimes] the things that are pleasing." This means that Jesus never had a thought, spoke a word, or did an act that he ought not; but it means more. He not only never did too much, but he never failed to say every word and do every act the Father desired. He did neither "too much" nor "too little," but just enough to please God every time.

Hence Jesus becomes our Pattern, or Example; in other words, God has taught by precept, and then clothed himself in human flesh and lived these precepts before man, that man might both hear and see how to please him. Jesus was called "Immanuel," meaning "God with us." Matt. 1: 23; (see also Heb. 1: 1-4.) Hence no one need be in doubt about what is pleasing to God; for "that was the true Light, which lighteth every man that cometh into the world." (John 1: 9.) Then my whole effort should be to follow the "Light." "Follow thou me." (John 21: 22.)

If, when we are surrounded by circumstances that seem to obscure the path of duty, we would ask, "What would Jesus do?" almost every time we could determine what he would do. When this is determined, we find what every Christian must do to please God. How many acts in each day of our lives would be changed if tested in the above manner! How many unkind words would never be spoken! How many rash judgments that make enemies and cause hearts to bleed would never be passed! How many poor homes to-day would be made glad and happy—yea, how many hearts would be made to rejoice in the Savior's love—if we were moved by the spirit of Jesus in giving the bread of life to a ruined world! How soon would such a course of action purify the church and make the world a temple of God's praise! Then, indeed, would lonely hearts be cheered, the solitary

places of earth be made glad, and the deserts made to rejoice and blossom as the rose.

JESUS IS OUR COPY.

One of the things that I used when I was but a boy in school was a copy book. At the top of each page of this book was a copy that I was to imitate. I was delighted with the work, and did my best. My teacher would caution me to keep my eyes on the copy; but, every line I wrote carried me farther away from it, until I was too far away to imitate it very much. So each line was less like the copy and more like my last line. When I reached the bottom of the page, my last line was very little akin to the copy at the top of the page. The fact is, I had lost sight of my copy, and was only copying the line above me. Hence, my first line was my best one; and the only reason of this was, I lost sight of my copy.

Some who start out in the Christian life as much delighted and pleased as I was with my copy book, and with prospects just as bright, find that their first days in this life were their best days. They, too, have traveled away from their copy—Jesus. Their life to-day is only a copy of yesterday, instead of being an imitation of Jesus. Such a life is displeasing to God.

After I had used the above copy book some time, I was furnished with a "sliding copy book." Doubtless this is a book with which most of my readers are acquainted. On each page there was a copy that would slide from top to bottom; so when I had written a line I could slide my copy down, thus covering my line with all the errors I had made, and also keeping before my eyes a perfect copy. This is a complete copy book.

The plan is divine. God gave Jesus, "the first sliding copy." Every Christian is writing, and he knows not how to write except by divine aid. Each day is but a line written for eternity. Some of us have just begun the writing, and others have traveled down the page some distance. But where is Jesus, our copy? Have we left him at the top of the page, or are we living close to him?

Many of us are trying to live the Christian life without using the copy. So far we are from Jesus that our lives to-day are very little akin to his. Each day is but a repetition of the preceding day with new errors. Hence each day finds us farther away from Jesus. Steadily we are drifting away from the "Light." Soon nothing but darkness will surround us, and we will be forever lost. (See John 8: 12; 12: 35, 36.)

If I would please God, I must always keep before my eyes the life of Christ, and, like the student, strive all the time to make my life like his. If a single day passes in which I fail to become more like Jesus in my thoughts, feelings, and actions, I am displeasing to my Lord that day.

Merchants could not lie to their customers, with Jesus as a copy before their eyes; farmers could not deceitfully pack their fruit, vegetables, and other produce; traders and speculators would cease to lie in their business; in short, the whole business world would be made pure, with Jesus as the copy. Men who sit on the streets and talk all kinds of street language, telling jokes (?) and yarns to make others laugh, with Jesus as their copy would cease to thus employ their time, because many times these conversations would not be engaged in, were it not for the coloring given to them by the low, obscene thoughts and feelings aroused by them. This is all displeasing to God.

A Christian is clean (or pure) in heart and life. "Blessed are the pure in heart: for they shall see [enjoy] God." Just as the company of those who have trained their hearts to think on pure and holy things is repulsive to those who are impure in heart, so the presence of God is repulsive to all those who are not clean in heart and life. They cannot enjoy him. They seek other company. Light and darkness cannot mix. None of those who live impure lives here will ever "see" God hereafter. Hence Solomon says: "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.) All those who engage in such conversations as mentioned above have impure hearts. "For out of the abundance of the heart the mouth speaketh." (Matt. 12: 34.) We need not argue that we have a pure heart while our lips speak impure language. "The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 35-37, R. V.)

Then, let each one who may chance to read this article, with the writer, humbly strive to be more pleasing to our Father than he has ever been; let this new year be more pleasing than any of our former life in the vineyard of our Master by a closer walk with him.

J. N. ARMSTRONG.

A Bible Reading on Giving.

The topic class of the Bible School recently had for the subject of the day: "The Bible Doctrine of Giving." We will endeavor to reproduce the lesson here as an example of what we do in that class, and of what will appear from time to time in *The Way*. It seems especially appropriate to begin with this lesson, as the editor's work is a gift to those who read *The Way*, and its chief aim is to cause its readers to give themselves and all that they have more completely to the Lord. / As we read the rich promises of God to those who give, nothing but a lack of faith will prevent us from becoming more generous and whole-hearted in his service.

1. Abraham paid tithes to Melchisedec. "And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, which hath delivered thine enemies into thy hand. And he [Abram] gave him a tenth of all." (Gen. 14: 19, 20, R. V.; read the entire chapter, and also Heb. 7: 1-10.) From this we learn the custom of paying tithes was at least four hundred years older than the law of Moses. It was incorporated in that law, but was recognized as a righteous thing to do for hundreds of years before. The Arabs, the Greeks, the inhabitants of Sicily, and those of the Roman province of Asia, the Carthaginians, Phoenicians, and many other ancient nations, especially those of the East, paid tithes. Among the Mohammedan States it is practiced to this day. Many Christians regularly give the full tenth of their incomes to the Lord; some of them, much more than this. The law of Moses required a tenth to be given to the Levites; and, as it appears, a second tenth was to be expended at Jerusalem at the annual feasts for feeding the poor. If every member of the church of God would give one-tenth of his entire income to the Lord, what an abundance we would have for attending to our poor and for spreading the gospel!

Abraham's giving did not impoverish him; he grew richer and richer; and no man of his day was so highly honored and blessed by the Lord.

2. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto

thee." (Gen. 28: 20-22.) When Jacob made this vow he was going from his father's house, with no property but the staff in his hand; when he returned twenty (or forty) years later he was rich in wives, children, herds, flocks, and servants—so rich that he considered it a little thing to make his brother a present of five hundred and eighty animals, including goats, sheep, camels, kine, and asses. He did not lose anything by giving a tenth.

3. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy vats shall overflow with new wine." (Prov. 3: 9, 10.) Here is a positive promise that if a man will honor the Lord in giving, as he ought to do, he shall be blessed with an abundance—a promise that all believers in the Bible are assured was most fully kept in Old Testament times; but many are not so fully assured that it holds good now, and hence they are afraid to give. Many Christians, according to their own confessions, give but trifling sums for the support of the religion of Christ, not as much as they spend for coffee, or tobacco, or for some secret society, or for a pleasure trip to Niagara; some will spend more for a piano for their children than they will give in five years for the cause of Christ. Surely they do not believe the promise holds good now; but we will see about that when we come to the quotations from the New Testament.

4. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Prov. 11: 24, 25, R. V.) It pays to please God. He who is generous and liberal in ministering to others, who does to others as he would have them do to him, pleases the Father, and the Father will not fail to bless him most abundantly here and hereafter.

Jesus says: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 29, 30, R. V.) So Jesus spoke then, and he changes not; he is "the same yesterday and to-day, yea and forever;" and he who does not believe it is as much of an infidel, it seems to me, as he who does not believe: "He that believeth

and is baptized shall be saved." Every word of God is true—one as true as another; every promise of God is good, and any one of them is just as certain to be fulfilled as any other one, when the conditions have been complied with. When one takes God at his word, and acts on his promises; when he is liberal and grows in liberality, the fulfillment of the promises greatly strengthens his faith till he can say in full assurance, by faith: I know that God "is, and that he is a rewarder of them that seek after him." Such faith becomes like knowledge, and is called knowledge in the Bible.

5. "He that hath pity upon the poor lendeth unto the Lord, and his good deed will he pay him again." (Prov. 19: 17, R. V.) Sam. Jones, I believe it was, who, in commenting upon this passage, said: "If you like the security, come down with the cash." If a man gives to the poor in the name of the Lord, he lends to the Lord; and who can believe that with such a loan in his possession the Lord would let that man suffer from want? Even a kind, just man would promptly pay a debt, if he could, if he were to see the lender pressed hard for the money. Especially would he be prompt in returning it, if it had been loaned to him in sympathy when he himself was in sore straits. If men are thoughtful and generous in such things, is not God infinitely more so? Many a man has refrained from giving to the poor when they needed help badly, or from contributing to the Lord's cause when a fine opportunity for doing good thereby presented itself, because he was afraid he would come to want if he should spend his money in that way. What a mistake! That is the very way to lay up money so as to be sure to have it at hand ready for use when you really need it. It is right to be wise and discreet in giving, but be sure to give.

6. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matt. 7: 7-12, R. V.) It is sometimes said that

Jesus does not argue; that he simply states his case on his own authority without giving reasons to convince the understanding of his hearer. But notice how fine and strong the argument is here, and how logical the conclusion. Men who are weak, sinful, and selfish give good things to their children, when they ask for them; how much more, then, will the infinitely good, strong, wise, and unselfish Heavenly Father give good things to his children? It is only necessary that they should ask him in faith, with a confidence and affection similar to that which they feel to their earthly fathers. A kind, earthly father will withhold no good thing from his affectionate, obedient child that he can in righteousness give to him; so the Heavenly Father withholds no good thing from them that walk uprightly. Notice also how clearly the conclusion follows from this argument. Inasmuch as God's child can get what he needs, when he needs it, by asking for it, he can afford to give freely to others that need; so Jesus says, in the conclusion of this paragraph: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." And this is what it is to love your neighbor as yourself. Do you believe what Jesus says here, my brother? If you do, you will act upon it; if you do not act upon it, you do not believe it.

7. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Luke 6: 38, R. V.) Here the Savior teaches not only that we should give, but that we should give abundantly; for even as we give to others, so also will men give to us; God will see to it that it shall be so; he gives to us through men. Many a man is poor and has a hard time, and devotes nearly all of his time and thought to making a living, and makes a poor one at that, simply because he is close and niggardly and fearful. If he would take God at his word and begin at once, with a cheerful heart, to give a liberal per cent of his income to the Lord's cause, his affairs would brighten up at once. Do you doubt it? Then do you not doubt the word of Jesus Christ? And what will become of you if you live and die doubting Christ? The beautiful story of the Shunammite woman (see 2 Kings 4: 8-37; 8: 1-6) illustrates how God deals with the generous-hearted who do good to his servants. This woman saw that Elisha was a man of God, and, at her suggestion, she and her husband built a room for

him "on the wall" and furnished it, that he might turn in at any time as he passed to and fro. As a result of her kindness, God gave her a son, and when her property had been lost to her and her son by their long absence on account of a famine, it was all returned to her again, with all the fruits of it from the time of her departure till she returned. This is not an exception; it is simply an illustration of the rule.

8. "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written, He hath scattered abroad, he hath given to the poor; his righteousness abideth forever. And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." (2 Cor. 9: 6-11, R. V.) Let us notice carefully the lessons to be drawn from this passage. Paul was exhorting the Corinthians, as he had before taught them, and the disciples of Macedonia and Galatia, to give to the poor saints in Judea. The land of Palestine was greatly troubled at this time. The troubles that culminated in the destruction of Jerusalem, and in the awful miseries that afflicted the Jewish people at that time, were already distressing the people; business was interrupted, agriculture interfered with, and the Hebrew Christians were poor and poorly prepared to stand the famine.

In exhorting the Gentile Christians to contribute to their wants, Paul teaches the following lessons:

(a) Giving in God's service is not squandering the means for your own support in old age or sickness; it is rather a sowing from which you may expect to reap a big harvest, when the need comes, if you have sown liberally.

(b) If a man gives little, he will receive little; if he gives much, he will receive much.

(c) Each one should give cheerfully as he chooses to give, and not at the dictation of another; for God loves a cheerful giver.

(d) God is not only able to supply you abundantly with all that you need, but, when you do liberally and cheerfully give in his service, he will supply and multiply your seed for sowing,

and he will increase the fruits of your righteousness, so that you shall be enriched in everything, and your liberality shall cause many thanksgivings to go up to God.

My brother, do you believe this doctrine? Then you will give liberally, and, as your faith grows, you will give more and more. You will not long be content with giving a tenth; soon you will give fifteen cents on the dollar—then twenty, twenty-five, thirty, thirty-three and one-third, thirty-five, and so on; for you will find that the more you give, the more you will have to give, and the more good you can do, and the more the name of God will be glorified in you. As Solomon says: "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

9. "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear: what shall man do unto me? Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and forever." (Heb. 13: 5-8, R. V.) This is a good passage and one that we need to meditate much upon. "Be ye free from the love of money." As an illustration of what it is to love money to the very greatest degree, consider the following incident: While waiting at a railway station, a few nights ago, I overheard a man say to another: "My greatest pleasure is in making money; and my next greatest pleasure is in keeping it." What a worshiper of Mammon! With him money was far above every other God. Never before had I heard a man so openly and boldly announce himself a money worshiper, an idolater, an utterly selfish man. Perhaps there are not many as bad as he proclaimed himself to be; but there are many people who love money, who hoard it, who are misers without knowing it. Many others are selfish and spend money rather for their own pleasures than for the cause of Christ. The miser takes pleasure in making money and in keeping it; even self-denial and pain become pleasures to him when they enable him to make and keep money. The Christian should take pleasure in making money by honorable diligence that he may spend it for Christ; self-denial and pain should give him pleasure when he realizes that thereby he is advancing the cause of Christ. As the chief pleasure of

the ardent Mammon worshiper is to make and keep money, so the chief pleasure of the child of God should be to advance the cause of his Master in every way that he can. With him the all-important thing should be the service of Christ, the glorification of his name, the extension of his kingdom, the salvation of his people; this devotion should be so far first in his heart that all other interests are as nothing in comparison with it. God help us to be real Christians.

This passage teaches that the Christian need not concern himself about how he will come out, if he is thus free from the love of money, and content with such things as he has, for the apostle reminds us that God has said: "I will in no wise fail thee, neither will I in any wise forsake thee." And Jesus, long before this letter to the Hebrews was written, had said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you;" and the Master was talking about our temporal needs—food, raiment, and such things—when he said it. Then the apostle exhorts these Hebrew Christians to remember the ancient worthies who had the rule over them, and who spoke unto them the word of God; and he tells them to consider their lives, to observe how they terminated, and to imitate their faith. He wants us to consider Abraham, Moses, Joshua, Samuel, David, Jeremiah, Daniel, and the great host of heroes of the former days, and to live lives of faith and self-denial like they did. Are you afraid to do it? Do you fear that such a life would not turn out so well for you? Then he reminds you that Christ has not changed; he is the same being they served—just as strong, just as wise and good and loving, just as considerate of his servants as he ever was. "Jesus Christ is the same yesterday and to-day, yea and forever." He just as positively tells us under the new covenant that he will give us temporal blessings as he spoke it to them under the old covenant; his assurances that he will hear and answer prayers now are just as full and complete as they were then. All that is lacking is that we should believe now as those grand servants of God believed then, and the blessings will be poured out upon us in abundance.

I have quoted, in this article, as I do generally, from the Revised Version. If you will compare the quotations with the same passages in the Common Version, you will see how much stronger and clearer some of them are in the Revision.

J. A. H.

Your time is your capital; do not waste it.

The Secret of Purity of Life.

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Luke 6: 45.) "For as he thinketh in his heart, so is he." (Prov. 23: 7.)

The heart is a casket of gems, or a vial of poison crystals. The scientific heart is not here meant, for the scientific heart, pure and simple, does nothing but pump the blood through arteries, veins, and capillaries to all parts of the body, building up the wasting tissue and carrying away the decaying matter. This heart is the center of the physical being, and the blood is the life. The center of the spiritual being is the soul, or mind, the intellect, sensibilities, and will; or the rational, emotional, and ethical nature—the heart.

While the heart, or mind, may exist apart from brain tissue, its manifestations while man dwells in the "darksome temple of mortal clay" indicate that the head is its dwelling place. All the manifestations of the heart may be classed under the three heads already given. Not that there are three little apartments separate and distinct, each containing a power; but the words "intellect," "sensibilities," and "will" are used to represent the threefold way in which the heart acts. The whole heart thinks, the whole heart loves, the whole heart wills, or else we have a sluggish, indifferent, yielding sort of man. His thought is sluggish, his affections indifferent, and his will yields easily to the will of another. When the whole heart is active in its different capacities the result is vigorous thought, ardent love, and decisive volition.

"The thought is father to the deed," for thought influences the affections and the will, prompting to action; hence as a man thinks, so is he. If his thoughts are evil "out of the evil treasure of his heart" he "bringeth forth that which is evil." There cannot be purity of life while there is impurity of thought. A corrupt tree does not bring forth good fruit. The evil thought may, at first, be very indistinct, scarcely noticed; but ere long it takes hold upon the heart, and with wicked suggestion, almost fascinating in form, soon gains recognition, to the exclusion of noble thoughts. The evil thought coils its slimy form about the affections of the heart, throws its saliva over the will, and finally envelops it, securing a place in the life of the individ-

ual—becomes an act of unrighteousness. Every sort of crime thus enters into the life of man. "Lust, when it hath conceived, bringeth forth sin." "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." (Matt. 15: 19, 20.) But one is not guiltless when he merely retains the thought of evil without committing the very act. Evil thinking is sin. God looks on the heart, his word is "a discerner of the thoughts and intents of the heart," and guilt is fixed when lust conceives. An illustration of the principle was given and applied by the great Teacher. It is: "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Now "a good man out of the good treasure of his heart bringeth forth that which is good." A pure life follows pure thinking. Without pure thought there cannot be pure living. Evil thoughts may be harbored and hid from observation for a while, but eventually they will show in acts. Often we are astonished at the sudden change in a man whose life has been an example worthy of imitation. He ceases to give heed to the ordinances of the Lord, avoids contact with the pure among whom he had stood as a shining light, and evades all reference to his past or present life; he seeks evil and pursues it; he allowed evil to dwell in his heart till it demanded expression in his life, and he became the slave of his own evil thoughts. This is a most pitiable condition, yet it is a necessary one. So sure as evil, however vapory it may be, is allowed to lurk in the bottom of the heart, it will arise to the top and solidify in acts ultimately. The only safety is in crushing all impure thoughts and resisting every impulse to evil. However, it is not enough that the heart be purged of all evil. Soil cleared of trees and briars, if left unplanted and uncultivated, will bring forth a dozen bushes where one tree was and briars in abundance. The demon of evil thought, if cast out, will seek to reënter, with other and more wicked thoughts, if, on returning, the heart is found empty, even though it be swept and garnished. The heart is a very productive soil. If good seed is not put into it, the rank growth of the natural man will spring up in luxuriance. The tendency of the heart seems to be naturally to evil. (Gen. 6: 5; Jer. 17: 9.) "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." (James 1: 21, R. V.) In the

place of the rejected evil there must be implanted pure thoughts, elevating thoughts, God's thoughts, for his thoughts are as high above human thoughts as the heavens are above the earth. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12: 2.) "Let the word of Christ dwell in you richly in all wisdom," etc. (Col. 3: 16.) "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8, R. V.) And remember that it is not the truth that a man possesses simply, but the truth that possesses the man, that becomes character. Associate with the pure, shun the impure, pray often and regularly, and you will grow and your life will be fruitful. Some seem to think no harm will come as a result of reading a bad or trashy book. This is a mistake. Books are very intimate companions and wield a most wonderful influence. A thought read takes as deep hold upon the mind as a thought received in any other way. Girls and boys, and even men and women, read books full of words of burning passion and blackest lust, which, if uttered in their presence, would cause their faces to be covered with blushes of shame, or arouse them to indignation. The most prolific instigators of crime to-day are the authors of vile literature filled with thoughts on evil deeds and expressions suggestive of evil. These thoughts, like weeds in a well-cultivated garden, take root readily and grow rapidly, and can scarce be removed permanently, even by the most vigorous measures. Therefore, "keep thy heart with all diligence; for out of it are the issues of life."

Paris, Texas.

WM. J. BISHOP.

Bible School Notes.

The Nashville Bible School is not a theological school in the ordinary acceptance of that term. Its work is not limited to teaching theology, or the Bible. It teaches English, Latin, Greek, French, German, mathematics, natural and physical sciences, philosophy, logic, rhetoric, and so on; vocal music; music on the piano, guitar, and so on; penmanship, book-keeping, shorthand, typewriting, and art. It is called "Bible School" because every student

is required to take at least one Bible class, and to recite at least one lesson daily in the Bible. Very few of the students devote all of their time to the Bible, though some take two or more daily Bible studies. The object of the institution is to give to its students the learning that can be obtained at the first-class educational institutions of the country, and at the same time to give them as thorough a drill in the Bible as the time will admit of. Learning to one who has only intellectual and physical training and development is a tremendous power for evil, and is liable to do great harm, both to its possessor and to others. The gentleness, sympathy, self-control, selflessness, wisdom, and moderation that can be obtained in no other way than by a proper study of the word of God are absolutely necessary to a well-developed, well-rounded life. He who has not these is not what he ought to be, cannot do what he ought to do, nor can he enjoy in this life the happiness that God would have every man enjoy. With this biblical instruction we think the school is almost infinitely superior to what it would be without it. Its refining, civilizing, purifying, and Christianizing influences upon both teachers and students are very manifest. Some people seem to think there is a magical influence in having the Bible near; such a man carries one in his vest pocket, or in a trunk, and would not fail to have a large one in his house; he kisses it when he makes oath, and considers it a profanation to mark or soil its pages; but it does not seem to occur to him that it would benefit him to study it; indeed, he does not think he could understand it if he were to study it. With him it is a book to conjure with, not to get wisdom and joy and peace from. Even many Christians—it appears to me, a large majority of them—think the Bible is good for showing one how to obtain a happy home in the world to come, indeed, but by no means accept the idea that it is designed to fill their lives and homes here with prosperity, peace, and joy. I know nothing more complimentary to the skill and persistence of the devil in misleading men, even Christian men, to their temporal and perhaps eternal injury, than the very great, if not almost universal, success he has had in persuading them it will do no good, while they are in this world, to study the Bible. For I know I am safely within the bounds of wisdom and moderation when I say that if there were no other life, if death were the end of all things to us, the Bible would be worth more than all the other books in the world put together for fitting us to make our lives suc-

cessful and happy. God's wisdom is better than the wisdom of all the world just as truly for this life as it is for that which is to come.

Of the students of the school about one-third expect to devote their lives to the ministry of the word, and about one-third of them are young ladies; of the remainder, a number are not members of the church; this is true also of some of the young ladies. We hope, however, that most, if not all, of them will be Christians before the session closes. Sixteen Canadians are attending the classes of the school this year. There is also a greater number of students than usual from the Northern States.

Brethren W. H. Dodd and Dr. S. T. Morehead are now conducting a suspender factory, in which fourteen young men find employment. This enterprise was started expressly for the purpose of enabling poor young men to attend the school. Last year, the first year of the work, the hands employed were few, and the sale of the goods slow; but this year, after employing every man they have room for, they cannot supply the demand. They claim to make for the money charged the best and prettiest goods on the market. Next year they expect to have larger buildings, and to give employment to a much larger force. The Bible School has no financial interest in this enterprise except that it enables students to attend the school who otherwise could not come. Every box of suspenders sold helps some young man toward securing an education. The first complaint has yet to be made by any purchaser of the goods, I am told, though many most flattering letters have been received concerning them. I hope to see the day when this business will give employment to hundreds of our students. I have written this without the request or knowledge of Brethren Dodd and Morehead because of the good I believe they are doing, and in the hope of helping them to increase their field of usefulness. We hope that other enterprises will be started around us for the same purpose.

From its beginning the Bible School has freely received students who could not pay tuition, with the understanding that they should pay, without interest, if they ever become able to do so. A number who availed themselves of this offer have paid up in full; others are paying. Some of the best and most successful men who

have gone out from the school could not have come had it not been for this arrangement. One of these, in a recent letter containing a payment on tuition, says, if he lives, he will pay it all, as he is setting apart a per cent of his income for this purpose. When students obtain instruction in this way we do not consider them indebted to the school till they are able to pay. If they are never able to pay, they never owe anything but love; but when they become able to pay, the amount is due. We do not charge interest, because we do not think we ought to take usury from a poor Christian. We do not make a difference between minister's sons and others, as some institutions do, because we think they ought to pay for what they receive just as others do, if they are able, and, if they are not, they are received without tuition as others are.

NOTE.—The editorial "we" is used in these columns when the editor represents not only himself, but others who are associated with him and are helping him in the work. At other times he uses the pronoun in the singular.

Advertisements.

As has been said, we do not expect to advertise anything in The Way that it would not be proper to mention in a sermon Lord's day morning. Hence we will advertise only such books, papers, and enterprises as are especially designed for advancing the interests of the Master's kingdom in the world; and it seems manifestly right to help cheerfully and freely every such endeavor as much as we can. So, we will charge nothing for what advertising we do. We will try to remember that this paper belongs wholly to the Lord, that every line of it is devoted wholly to the interests of his kingdom, and we will therefore endeavor according to the power that is in us to give freely all the aid and encouragement we can to every person and everything that is consecrated to, and fitted to aid, the extension of the church of God throughout the world.

If it is again asked how we expect to maintain the paper if we make no charges for the advertisements in it, we reply we are relying upon such words of Jesus as these: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Luke 6: 38, R. V.) To some extent we have

acted on this precept for many years, and its teachings have been always fully verified in our experience; we believe Christians ought to grow in this grace of giving as they should do in other things; and we are sure the more we abound in this, the more abundantly will God supply unto us not only what we need for ourselves, but a far more abundant supply with which to minister to the wants of others, to their salvation, and to the glorification of the name of Christ, and of his church. This doctrine is strongly and beautifully set forth in these words to the liberal and cheerful giver: "He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you." (2 Cor. 9: 10-14, R. V.) And then Paul seems to remember, with overpowering gratitude, the wonderful gift of God, Jesus Christ, and the salvation that comes to both Jew and Gentile through him, and he cries from the depths of his grateful heart: "Thanks be to God for his unspeakable gift." How small do our gifts seem, even the greatest of them, when we compare them with this "unspeakable gift!"

Moral Philosophy.

In a recent issue of the Christian-Evangelist, J. W. Lowber speaks some wise words on the study of this subject—words which are worthy of thoughtful consideration by all who wish to develop themselves properly, or who have the education of others committed to their care. He says:

"The happiness of man depends upon a complete enjoyment of all his powers and susceptibilities. God constituted man for enjoyment, and he only fails in happiness by perverting the faculties God has given him. The faculties of the mind must be studied in their proper order, and each one must occupy its legitimate position in administering to the wants of man.

The great mistakes in life are caused by the unnatural and uneven development of the body and the mind. The work of moral philosophy is to see that the affections and will are properly cultured as well as the intellectual faculties of the human mind. It is a fact that some of the best scholars in the land are infidels. This is largely caused by a neglect in moral education. The sensibilities and will become subordinate to the intellect, and frequently very intellectual persons are dissipated and immoral. We need a more thorough course in our high schools and colleges in the department of moral philosophy. The following are doubtless the principal reasons why moral culture is so much neglected: (1) Man appears to value intellectual more than moral worth. When the world reaches the highest state of culture, this evidently will not be the case; but the fact cannot be doubted at present. The great masters in science and literature are more admired at present than are such moral heroes as was the celebrated Howard, who spent his life in visiting the houses of woe. The time will come when Penn, Wilberforce, and Wesley will be more admired than Cæsar, Napoleon, or Frederick the Great. Mere intellectual superiority is no more to be compared to moral virtue than are the transient meteors to the great orb of day. (2) Moral culture is frequently neglected because persons think that intellectual culture comprehends everything. To the philosophic Christian the study of nature in all its laws and adaptations suggests the wisdom and beneficence of the Creator. But the man of the world who ignores the Bible and studies only nature is in great danger of making a god out of blind force and insensate matter. The Bible is the important book to study in the department of ethics, and in connection with the great volume of nature. (3) Many claim that morals and religion should be taught by parents and ministers, and not be included in our college courses. In that they are certainly wrong, for the highest part of our nature should be the most important in the highest departments of study. The highest part of our nature can be educated in the college course without the necessity of teaching sectarianism. The immoral habits frequently acquired by students at college are indeed fearful. In some cases the college course really does more harm than good."

For the development of the higher intellectual and spiritual parts of man, the Bible is unquestionably far better fitted than any other book. Its poetry is finer, its philosophy more profound,

its wisdom infinitely superior to that which can be found elsewhere. Brother Lowber thinks "some text-books which comprehend more Bible truth should be written." I think he is mistaken in supposing this would be a suitable remedy for the evil. The Bible itself should be the chief text-book in every school. From the time a student takes his first lesson in the primer till he secures his "A.M.," "Ph.D.," "LL.D.," or whatever he may attain to before he ceases to recite to a teacher, he should be required to study and recite a lesson from the Bible daily; and when he quits the schoolroom, he should take this text-book with him, whatever his calling may be, to work at it harder than ever before. Eve ate of the tree of the knowledge of good and evil that she might "be as God, knowing good and evil;" for she "saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise;" and she did very foolishly. But God has given to us the tree of true knowledge; it is good for food, a delight to the eyes, and very much to be desired to make one wise; it is the Bible, the book of God. He who properly uses it daily becomes more like God in wisdom and greatness, goodness and power. The Bible School was founded with the idea that the Bible should be the chief text-book. The book of God first, the books of men afterwards.

J. A. H.

When I began to get the matter ready for this the first issue of our paper, I had no money to expend in publishing it—none. One of the few parties to whom I talked about it was a sister in the church who had as little as I. She became very much interested in it, and thought it the very thing to do, and was anxious to help in any way in which she could. When the manuscript was nearly ready for the printer, she came to me in a high good humor and showed me a check, the amount of a little legacy she had just received. She said: "I want to give you one hundred dollars of this for The Way." That was nearly one-third of the whole amount. Up to that time I had received only seven dollars for the paper. That lady's gift was not "the widow's mite," but it was about one-third of it; for she gave about one-third of all she had. With my help she has selected 450 names to which to send the paper.

Address Nashville Bible School, Nashville, Tenn., for a complete catalogue of that institution.

The Way

MAT. 7:13-14

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A Change of Plan Forced.

When we determined to publish The Way, our idea was to send it to the people, who would receive and read it, free of charge. We believed the Lord would put it into the hearts of his people to contribute the money necessary to publish it and send it to as many as would read it. The matter for the first issue was written with this idea in mind; the whole was put in type, and, with a proof sheet of the first page, the editor went round to the post office to enter it as second-class matter. There he learned it could not be received as second-class matter unless it had a fixed subscription-price (and that not merely a nominal one) and a *bona fide* subscription list; otherwise, it would have to go as third-class matter. As second-class, the postage on the first issue of 3,400 copies would be something less than three dollars; as third-class, sent

to 3,400 subscribers, it would be thirty-four dollars. If we should reach a circulation of ten or twelve thousand, the postage at third rate would be more than the cost of paper and printing; at second rate it would be about seven dollars. Moreover, the labor of putting a stamp on each paper, which would have to be done if it went at third rate, would be no small job. After reflecting over the matter, it seemed plain that the result we desired to accomplish—namely, the advancement of the cause of Christ—could be effected just as well by the following plan:

1. By the editor giving his time and work to the paper. He has no desire to lay up money; at least, as often as the desire arises within him, he tries to choke it to death. He believes Jesus meant exactly what he said when he taught his disciples on the mountain, saying, "Lay not up for yourselves treasures upon earth;" and he thinks the reasons and arguments with which the Master enforced his injunction then are just as strong and valid now. Paul seemed to think it was so in his last days, for he writes to Timothy: "Godliness with contentment is great gain; for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content." To the Hebrews he says: "Be . . . content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." It seemed plain that if the editor would give his time and work, he could more freely and cheerfully urge the brethren to help in circulating it; if he desired them to give, he should by all means begin the work by giving himself. Then, if the work be of God, the Father will not fail to supply the workers with all necessary things; if it be not of

God, the sooner it is starved to death, the better.

2. By arranging a graded schedule of club rates. It was expected the paper would be sustained by contributions from the brethren under the first plan, and this arrangement would simply be the carrying out of that idea in a more definite and practical way. Each contributor could look at the rates and tell to how many people his contribution would send the paper. He could select the people and send in their names, or he could depend on us to find the names for him. A church would know just how much to contribute in order to send a copy to every family represented in it. By examining the club rates, it will be seen that the larger the number of names paid for, the less the price of the paper per copy. The largest club pays only a small fraction over twenty-two cents per copy. A thousand subscribers at that rate would not nearly pay the printer for his work, but two thousand would more than do it.

3. As the editor and publisher does not take anything from the paper for his work, it is proper that the contributors should know what will become of the profits, if any should arise. As was stated in the first issue, they will be devoted to helping young people, who need the help, to obtain educations that will fit them for greater usefulness in the church; to helping faithful men who are preaching the gospel in destitute fields at home and abroad; to distributing good books, papers, tracts, etc.; to ministering to the poor. We want the paper to be indeed God's paper, and any money that it may make to be expended for his cause just as he would have it done; but money will not be expended for these purposes while there is need for it in improving the paper or for increasing its circulation.

When this change of plan was forced upon us, the first issue was in type, the printer was in a great hurry—a rush of business was pressing him, the type was on the stones in his way—and so, with as little change as possible (only a column or two being rewritten, without any explanation of the altered programme), the first edition was sent forth.

And it was very kindly received. In another place in this issue we tell you some of the many nice things that have been said to us about it. Occasionally a brother, in speaking to us about it, calls it "your paper;" but it is not our paper, and we do not like to think of it in that way. It is our Father's paper, and we would like to

see all of his children interested in it. It is not a newspaper, and until it is enlarged it will not have room for many contributions; but we expect to have in each issue several articles from earnest, thoughtful brethren, each one of which, to the appreciative reader, we hope will be worth very much more than the price of the paper.

J. A. H.

By Grace Through Faith.

"Man is justified by faith apart from works of law." (Rom. 3: 28.) The Revised Version is quoted and a marginal reading preferred. The writer of this believes that the justified are justified by grace through faith apart from works of law; that they are not, in God's sight, justified by deeds of law—of any law, ancient or modern, human or divine; and that this is a "wholesome doctrine and very full of comfort." Yet he is far from believing the doctrine of justification by faith only that is commonly taught in this country; and as the matter is one of infinite importance, as one cannot enter the way of life but by grace through faith, and as he cannot remain therein unless he abides in the grace of God through faith, it is right and appropriate that The Way should discuss it thus early in its career. The subject of justification is very plain when looked at from the proper point of view with unprejudiced eyes; yet there is not another, perhaps, upon which the great body of the Protestant world is so far wrong. The Roman Catholic doctrine of works of merit has caused the religious pendulum among the Protestants to swing to the opposite extreme of justification by faith only. The doctrine of God is very different from both of these extremes. Let us turn our attention to it for a little while.

To be justified by deeds of law, as any one can see who will think about it a little, is to live a life of freedom from the violation of law. If one once breaks the law, he can never be justified by the deeds of that law in time or in eternity. He who has kept the law is justified by the deeds of the law, and he alone. Christ did this: he kept law, human and divine; he violated no righteous law of man, no law of God; hence he was, and is, justified by deeds of law. Had he failed in a single instance, he would have been a sinner like the others of us, and could neither have saved himself nor any one else.

When a man has violated law, his only chance for justification is by grace. If he can obtain

the favor (grace) of the ruler, and thus obtain his forgiveness, he stands justified in his sight; and the ruler himself is the only one who has the right to lay down the terms on which he will forgive. Complying with these terms does not justify, does not make right the broken law; it simply puts one where the ruler will forgive. Now observe that every Gentile has broken the law written in his mind and heart; that every Jew has broken, and does repeatedly break, the law of Moses; that every Christian has broken, and does break, the law of Christ; and it follows that there is no hope that any of us can ever be justified by deeds of law. The Christian is just as far from it as any one else. Indeed, to him alone, of all the law-condemned souls, has the Lord presented in all its fullness and beauty and blessing the great system of salvation by grace through faith. This opportunity of salvation is open to all, but it can be properly appreciated only by those who have accepted it and are daily enjoying its benefits.

Paul says God set forth Christ to be "a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing . . . of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." The voluntary death of the sinless Christ on the cross made it possible for God to be just in justifying all those who take him as their Lord, believing that God has raised him from the dead. Without such a sacrifice God could not have justly forgiven sin, for the Holy Spirit says, "Apart from the shedding of blood there is no remission;" and, again, "It is impossible that the blood of bulls and goats should take away sins."

Then, after the sacrifice had been made, it was necessary that the faith and devotion of the people should be given to Christ in order that God might be just and justify them; for it would be manifestly unjust to justify those who would repudiate this sacrifice, after it had been made, and treat with indifference or contempt the blood of the Son of God. Hence the people must be won to Christ to be saved; and the mightiest powers that have ever been brought to bear upon men to draw them to Jesus are the love made known in his death and the power set forth in his resurrection. Jesus foresaw this when he said: "And I, if I be lifted up from the earth, will draw all men unto myself." The

cross of Christ is the power of God to draw men to Jesus.

Paul says: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved." In answer to the jailer's question, "What must I do to be saved?" Paul and Silas answered: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." The Master himself, in his conversation with Nicodemus, said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

So God can be just and justify him who believes in Jesus, but he cannot justly save any one else. This faith, too, must be a real faith, not a dead counterfeit. It must be a faith that has steps to it, a faith that walks. In the letter to the Romans (4: 12), Abraham is said to be "the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision." Abraham's faith had steps to it, and the believer of to-day walks in the steps of his faith. When God told Abraham to do anything, his rule was to go about it at once, and do it. A most wonderful illustration of this is found in his offering Isaac. He would not tolerate doubt, nor yield to love or fear; but with all energy, wisdom, and caution, he moved forward to do what God said do. His faith caused him to step in the way of God; and so does every true believer. His obedience develops, strengthens, and perfects his faith. "Thou seest that faith wrought with his works, and by works was faith made perfect: and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God." Here we have action and reaction: faith moves one to act, and the action intensifies and perfects the faith. A man is not a believer in the approved sense, the full sense of that word, till his faith has moved him to act. Abraham's faith moved him to act; he offered up Isaac, and then God said: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." It was his obedient faith that pleased God. Paul (Gal. 5: 6) teaches that "faith working through love" avails. Faith that does not obey, does no

good, reaches no blessing, and is called by the Holy Spirit "barren" and "dead." In James (2: 17-20, R. V.), we have these words: "Even so faith, if it have not works, is dead in itself."

But wilt thou know, O vain man, that faith apart from works is barren? So faith only is a dead, barren thing that is a curse, rather than a blessing. James says of Abraham, "that faith wrought with his works, and by works was faith made perfect." John says (12: 42, 43): "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God." A careful study of all that the word of the Lord has said on this subject shows that in no dispensation has God granted to any man any blessing, on account of his faith, till that faith has expressed itself in action. Always and everywhere it is faith working that avails; and faith apart from works is always barren.

BY FAITH WE BECOME CHRISTIANS.

Every sane man out of Christ is under the condemnation of law. Only infants, idiots, and those in Christ are justified in his sight; all others are lost. Christ came to seek and to save the lost. Those in Christ constitute the elect, his people, his church. To become a member of his church, or kingdom, is to be saved, to become one of the elect. Hence the importance of the question: How do we become elect, Christians, saved, members of the church of God? The answer is not hard to find. Jesus says, "He that believeth and is baptized shall be saved" (Mark 16: 16); and, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3: 5). When the people at Jerusalem heard the story of the resurrection and believed (Acts 2: 1-42), when they were pricked in their heart with grief and fear from having killed the Son of God, they cried out in their anguish: "Brethren, what shall we do?" And when Peter told them what to do, to repent and be baptized, those that received his word obeyed; and it is said: "The Lord added to them day by day those that were being saved." Thus we learn that by believing and being baptized men were saved, and, as they were saved, God added them to the church.

But what are people to believe to be saved? Paul answers: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth

unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 9, 10.) The fact to be believed is that God raised Jesus from the dead. The resurrected Christ is the foundation on which the church of God is built. When Peter said to Jesus, "Thou art the Christ, the Son of the living God," Jesus, in his answer, said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." If, when Jesus went into Hades, his body being laid in the grave, Satan could have kept him there, the gates of Hades would have prevailed against the rock, and against the building of the church thereupon: but the gates did not prevail; his soul was not left in Hades, nor did his body see corruption; and the church of God stands to-day on the fact that God raised Jesus from the dead. Take away the belief of that fact from the hearts of Christians, and the mighty structure would fall with a crash to the ground.

Another question that needs to be answered is: "What is it to confess Jesus as Lord?" There is no set form of words given in the Scriptures by which this is to be done. Verse 37 of the eighth chapter of Acts has been conceded to be an interpolation, for many years, and is omitted from the Revised Version. When a man, in any form of words, expresses the resolve to follow Jesus, he confesses him as Lord; when one refuses to do anything because Jesus does not want him to do it, he confesses him as Lord. When Peter told the people that God had made that same Jesus whom they had crucified "both Lord and Christ," and then commanded them to repent, and be baptized in his name, every honest man that came to him and asked to be baptized, in making that request, confessed Jesus as Lord; when the eunuch said to Philip, "Behold, here is water; what doth hinder me to be baptized?" he confessed Jesus as Lord, and there is no evidence that he made the confession in any other form of words at that time. To confess Jesus as Lord is to acknowledge him as your Master; it is to make known the fact that you take him as your Ruler and Guide; and this confession is not valid unless it is based on the faith that God raised him from the dead. It should be added also, perhaps, that the confession is manifestly worthless, if it is a lie—that is, if the one confessing does not intend to take Jesus as his Master, his Ruler and Guide. The man who in truth makes this confession is a penitent indeed; he has changed his mind (and this is what the word "repent" means); he has deter-

mined to turn away from his sins, and to follow Jesus; and to him baptism is the Heaven-given ceremony by which he is initiated into Christ, by which he is married to Christ, and becomes a part of his body, the church. It is an act of faith designed to perfect it and to enable it to reach the blessing. It is not a work by which we merit salvation, by which we can patch up and make good the laws we have broken, and thus be innocent before God; but it is a work of God by submitting to which we express and perfect our faith, and thus place ourselves where we can receive the forgiving mercy of God. The Holy Spirit said of the Pharisees and lawyers who refused to be baptized by John, that they "rejected for themselves the counsel of God, being not baptized of him." (Luke 7:30.) How much more do we do so when we reject the baptism of Jesus! Remember, the Scriptures teach that we are baptized "into Christ," "into his death" (Rom. 6:3); "into the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19), "unto the remission of . . . sins" (Acts 2:38), "into the name of the Lord Jesus" (Acts 19:5), "into one body" (1 Cor. 12:13). As the marriage ceremony is essential to marriage, and you are not married without it, so baptism is essential to becoming a member of the church of Christ, and one cannot enter without submitting to it.

BY FAITH WE CONTINUE CHRISTIANS.

Of Christians, Paul says: "We walk by faith, not by sight." As it is impossible to become Christians without faith, so we must constantly exercise and develop our faith, if we would abide in Christ. It is right to teach faith, repentance, confession, and baptism to the man of the world, for without them he cannot be saved; but it appears to me that many stop when they thus pass through the gate, and enter the Way, under the vain delusion that their work is done, and an entrance into the everlasting kingdom is fully secured. Vain delusion, indeed! True Christians walk daily by faith, and to be careless about it is to endanger one's soul. It is faith that causes some people to be at every service of the church. The word of the Lord tells us to forsake not "the assembling of ourselves together," and those who believe indeed, you may expect to find at every meeting of the church; it is certain that no trivial matter will keep them away.

The Holy Spirit says, "Let the word of Christ dwell in you richly in all wisdom;" and he that believes it meditates in the law of the

Lord daily; he studies it and becomes fuller of it continually; it becomes more and more a delight to him, and exerts constantly a transforming power over his life. The church member who does not read, study, and meditate in the word of God does not believe this command; he may have a dead faith in it, but that kind of faith is worth no more in the church than it is out of it.

Christ tells us to partake of the Lord's Supper in memory of him, and the apostles and early Christians did it on the first day of the week. If you believe him, you will do so, too.

Jesus says, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again;" and, if you believe him, you will give, and you will be more and more eager to give, and the more you give the more you will have to give, and you will often say to yourself, in the words of Jesus, "It is more blessed to give than to receive;" but if you do not believe him, you will probably say, "He was talking to the apostles alone," and that "the age of miracles has passed."

The Lord teaches us to pray; and if we believe him, we will pray. His most devout and successful servants had regular hours of prayer. Daniel prayed three times a day; and surely it is a great shame that a Christian—one who lives in the light and blessedness of the church of Christ, for whom Christ has lived his life of love and self-sacrifice, and for whom he has shed his blood—surely it is a very great shame that such a one should be less devout than any Jew that ever lived before the Master's coming. Daniel prayed before his open window, looking toward Jerusalem; but Jesus tells us to enter into a secret place and pray to our Father who is in secret. Do you believe him, my brother? Then you do it; if you do not, your faith is a dead faith, and you are not following your Master. It is a great and blessed thing to walk by faith. The man that does it prospers, and all that he does prospers; the very things that are evils and afflictions to other men bring blessings to him. Let us pray each day: Lord, help us this day to be more like Jesus than ever before.

J. A. H.

"The fear of the wicked, it shall come upon him: and the desire of the righteous shall be granted." (Prov. 10:24.)

The Way of the Lord.

Paul makes some very clear statements in regard to faith. Indeed, they are so explicit that "wayfaring men, though fools," could not possibly err, if their purpose is to see, to know the Way, and to walk therein. "Faith is the substance of things hoped for" (Heb. 11: 1)—that is, faith is the ground or confidence of things hoped for. Then no mortal has a single real hope of a promise God has made of good to us here, or in the world to come, that is not based on faith. It is a matter of supreme importance that we know how to become possessed of faith. Paul does not leave us in any doubt or uncertainty in regard to this. In Rom. 10: 17, he tells us how it comes: "So then faith cometh by hearing, and hearing by the word of God." He who hears the word of God hears the teaching of the Holy Spirit, the lawgiver. He who accepts the word of God is in possession of God's power or means of producing faith. Those who act upon the teaching of the Holy Spirit do what God's word says—walk in the Way. Man is so constituted that he must walk by faith, if he walks at all. Nature and the gospel speak the same language on this subject: "He that believeth not shall perish." "By faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. 11: 4.) Since faith cometh by hearing the word of God, we conclude that Abel did what God said, while Cain did not. The doing what the word of God directed made his sacrifice more excellent than that of Cain. "By faith Enoch was translated that he should not see death." (Heb. 11: 5.) Doing as God directed, Enoch walked by faith. In so doing he pleased God, as Paul states in the latter part of Heb. 11: 5: "For before his translation he had this testimony, that he pleased God." We please God by faith; hence, in hearing and doing the word of God we please God, and in no other way can it be done. Those who thus learn and obey the word of God are traveling in the Way, the highway, over which the unclean cannot pass. He "that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 3.) Faith is the substance of that hope; therefore, in going by faith, by the word of God, we are cleansed, are fit subjects for the high and holy Way. How grateful to the Heavenly Father we should be that "his divine power hath given unto us all things that pertain unto life and godliness" (2 Pet. 1: 3); that "all scripture given by inspiration of God"

(2 Tim. 3: 16) is so profitable that we are furnished to all good works!

"By grace are ye saved." (Eph. 2: 8.) The Way that should be there, must be the way of grace. The Lord told Paul: "My grace is sufficient for thee." (2 Cor. 12: 9.) Are we left to guess as to how and when we reach and enjoy this grace? "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5: 1, 2.) Paul here shows that we reach the grace of God by faith, have access into it by faith. Then we need not look for any other means of coming into the grace of God save by faith. Since faith cometh by hearing the word of God, can we but conclude that those who enter and enjoy this grace do so by the word of God—that is, they are led by God's word? Again: "Therefore it is of faith, that it might be by grace." (Rom. 4: 16.) This shows that it can be reached in no other way: Every soul that enjoys the grace of God is traveling over the holy Way, having entered into it by faith, by God's word. This being true, every soul who is traveling over the "narrow way that leadeth unto life" entered upon it in the same way—by hearing and obeying the commands given by God's word. All, therefore, who are pleasing God are believing and practicing the same things, are of "the same mind and . . . the same judgment." (1 Cor. 1: 10.)

People who walk by faith talk by faith; hence, speak the same things. The things "that pertain unto life and godliness" are given unto us "through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1: 3.)

In order to walk by faith, we must know the word of God. We can know it only by careful, prayerful study. Every day should find us searching the Book to find some duty that pleases the Father. No one can expect to travel the Way, to walk by faith, to live in the grace of God, to please God, who does not know the word of God. It is the only means we have of knowing that we are infallibly safe. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4: 12.) "Discerner" here is a critic, a decider, a judge, of the thoughts and intentions of the heart. The word of God, then, is absolu

necessary to a pure life, a pure heart, without which no man can see God. It tells one what he must do to become a child of God, how to conduct himself after he enters the family, the body of Christ, the church of the living God, the pillar and ground of the truth; the body over which Jesus is head—the will power—and all his faithful followers do the bidding of his will. “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.” (Matt. 7: 24.) Jesus says but few will find the narrow Way—not because of its darkness, not because of any difficulty in learning it, not because of any trouble in finding it, “for he that seeketh shall find,” but because of a lack of effort upon the part of the people to search for the Way, that they may walk therein. Nothing is wrong with the Way, but we find something very materially wrong with the people. God has a way of making people righteous, and he who fails to find this way cannot hope to become righteous. “They being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God” (Rom. 10: 3)—that is, they were ignorant of God’s way of making people righteous, and, going about to establish their own way of making people righteous, failed to submit to God’s way, consequently failed to become righteous.

This brings up another thought in regard to faith. Suppose one is honest about what he does, sincere, conscientious; is it possible for him to go wrong? “Whatsoever is not of faith is sin.” (Rom. 14: 23.) Paul seems here not to take any account of honesty or the motive, so much as the doing by faith, by God’s word. Of course honesty, sincerity of purpose, purity of motive, is certainly necessary to acceptable obedience; but we must honestly, conscientiously, do the will of God. The individual who does something as an act of worship, unauthorized by the Book of God, does not act by faith, therefore sins. We must distinguish between faith and what seems to one unskilled in the word of God to be right. My ideas, my conclusions not based upon the teaching of the Holy Spirit, should not be called faith. What seemeth to me to be right, if not taught by the word of the Lord, must not be called faith. If it could be called faith at all, it is man’s faith, therefore vain. “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Prov. 14: 12.) There is

but one right way; that is the way of faith, the way of holiness, the way that pleases God, the way of the stream of life “in whose calm depths the beautiful and pure alone are mirrored,” the way over which the unclean cannot pass, the way taught in God’s book. “The way of a fool is right in his own eyes: but he that hearkeneth unto counsel, is wise.” (Prov. 12: 15.) Let us not be fools, but wise, redeeming the time. (Eph. 5: 15, 16.) The wicked must forsake his way, and the unrighteous man his thoughts, and return unto the Lord, and he will have mercy upon him. (Isa. 55: 7.) Man must go God’s way or the broad way. “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.” (Isa. 55: 8.) Such expressions as “my faith,” “your faith,” etc., are misleading and calculated to do much harm. “Every one must formulate a faith of his own, and go by that faith,” is regarded as a very wholesome thought, and quite comforting to one who does not study the Bible, but still has a desire to enjoy the blessings of God to the faithful. The thought is out of harmony with the Holy Spirit’s words: “It is not in man that walketh to direct his steps.” (Jer. 10: 23.)

I conclude that it is not in the wisdom of man to formulate a plan by which he can prepare himself for the “association of angels and the spirits of the just made perfect.” I am sure he can devise no way of serving God that will please God; hence every effort he makes toward helping himself by his wisdom only carries him away from his God. Man tried this to the utmost of his ability long, long ago, and made a most signal failure. It seems that all should be satisfied with the failure. “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (1 Cor. 1: 21)—that is, preaching the gospel, the power of God to salvation, the word which is preached by the gospel. The faith by which man is to live in the highway of faith and holiness has been formulated. We must accept it as it is in the Book, without any additions or subtractions. “Ye should contend earnestly for the faith which was once delivered unto the saints.” (Jude 3.) In the line of duty marked out in the word of God there is safety. Let us study to know our duty, and be careful to put forth every effort to discharge it.

Of all the creeds that men have made,
Or laws that they have giv’n,
There is not one but casts a shade
And blinds the road to heav’n.

Let all the men of earth combine
To make one little book;
O Lord, when once compared with thine,
How mean their writings look!

W. ANDERSON.

What They Say About It.

Many encouraging words have been received for *The Way* from some that we believe to be among the faithful ones of our Father's sons and daughters. Here are some of them:

W. H. Carter, in the *Highland Preacher*, says: "Vol. I., No. 1, of *The Way*, a sixteen-page monthly, edited and published by J. A. Harding, Bible School, Nashville, Tenn., has reached our table. The paper is neatly printed, pages about eight by ten inches, and is filled with reading matter of the most elevating character. The paper is 'devoted wholly to God.' Price, single subscription, fifty cents per year. We wish it a life of happiness, prosperity, and laden with good works."

J. W. Shepherd says: "On arriving at Louisville yesterday, Brother Kurfees gave me a copy of *The Way*. I read it through last night after getting on the train, and am delighted with its contents. So far as its appearance is concerned, I regard it as the ideal of neatness; then the size type is such as is easily read."

One of the mothers in Israel writes: "I received the copy of *The Way*, read it with great interest, and am much pleased with it. I enjoy reading everything that is put in print from your pen. Especially am I glad that you have undertaken this piece of work, and I know I shall hail with delight the coming of every number of *The Way*."

J. O. Blaine says: "I am more than delighted with *The Way*. It not only breathes a spirit of loyalty to the Master, but that it is 'strong in faith, giving glory to God,' is seen on every page. How I would love to see it in the home of every saint and sinner in the land!" And he is helping very effectually to put it into the homes of saints and sinners, as is also the sister who was quoted just before.

A brother writes: "I am expecting to get up a club of one hundred for *The Way*; I have forty names now."

Another brother says: "I intend to devote one-tenth of my income, for one year at least, to the circulation of *The Way*; and, judging from last year's income, that will be, I suppose, not less than one hundred and fifty dollars."

W. L. Butler says: "The roll of copies of

The Way came last evening. I have read it through, every word, and some of it more than once, and aloud in the family. It is a very instructive paper in its first edition, and exhibits high and worthy aims. I am much pleased with it. Will take pleasure in giving out the copies sent me to those I think will be interested in it and be profited by it. Thanks for sending them."

L. J. Jackson writes: "I am well pleased with *The Way*, both as to appearance and character of reading matter. The masses need clear, simple, concise, pure, gospel reading matter. Your paper supplies such a demand. I do believe the Lord will sustain you in its publication, and I also pray that it may be a mighty power for good in the land."

I heard incidentally of a man whom I had never seen, and of whom I had never heard before, who read the first number of *The Way*, and then said in a letter to a friend: "I intend to work and pray for *The Way*." I have heard nothing that pleased me more. "The supplication of a righteous man availeth much in its working." And I hope that thousands of God's children will work and pray for it, that it may be what God would have it be, and that it may accomplish what he would have it accomplish.

Brother Bishop tells me of a brother who, after finishing the "Bible Reading on Giving," said: "Well, that is fine, sure; I like it." And he at once proved his sincerity by subscribing for the paper.

But room fails to tell the many nice things that have been said of *The Way*.

My First Acquaintance With the Bible School, and Its Influence on My Life.

In the summer of 1893 I was teaching a public school in Crockett County, Tenn., making preparations to enter the University of Kentucky, the advantages of which I had longed to enjoy. During this summer Brother J. H. Morton held a meeting for my home congregation, and he learned while with us that I was purposing to enter school. So he said to me: "Why don't you go to the Bible School?" I replied: "I want something besides the Bible."

At this time the school had never been advertised; no catalogue had yet been issued. I knew there was such a thing as the Bible School, but I knew nothing of its work and mission. I was of the opinion, however, as many are this

day, that it was a school for preachers, and that only Bible work was done; so I did not think it would satisfy my wants.

Brother Morton believed the regular college curriculum was taught, in addition to the Bible work, and advised me to write to the superintendent. So I did. In my letter I told what I wanted, and Brother Harding, in reply, said that I could pursue any course in the Bible School that I could in any other school. He explained to me that the work and mission of the school was to give a thorough education in the regular college curriculum, and, in addition, a daily study in the Book of God.

This study of the word of God every day struck me with peculiar force. At that time I had been teaching some in the public schools for three years. In all my teaching I saw the great need of teaching daily the Bible in our schools. I never taught a school that I did not have a strong desire to teach daily every child under me the Bible. I could not see then, neither can I see now, any wisdom in teaching children books and failing to teach them the chief of books. The greatest minds of all ages have considered the Bible the greatest book in the world.

Notwithstanding this admitted fact, parents will make all kinds of sacrifices to keep their children in schools where they only acquire a knowledge of grammar, arithmetic, languages, sciences, etc. They feel that their children are almost ruined when deprived of this privilege. They will give up comforts—yea, necessities—of life to reach this end. Yet all these sacrifices are made that the child may gain a knowledge of books without a respectable notice of the greatest book in the world. Where is wisdom in such a course? "It is excluded. By what law?" By the law of righteousness? Nay, but by the law of sin. By such a course the child is trained from the beginning to neglect the greatest book, and the only book ever written to make him happy. The Bible is the principal book; therefore, with all the books thy child may get, let him get the Bible. Fathers, do not impress upon your children by your treatment of the Bible that it is of little importance among books.

Most schools consider (judged by their actions) that the Bible is of little importance in comparison with other books. The Bible School was introduced to me as a school that placed the Bible first in importance by requiring every student in school to study it daily. I thought this was placing the Bible about where it belonged. It was the only school

I knew of that practically believed it to be the greatest book ever written. There has never been a day, so far as I know, since the school was organized, that any student would not have been excluded as quickly for refusing to recite daily in the Bible as he would be for persisting in drunkenness.

These facts greatly ingratiated the school with me. So from this time my mind was fully made up to enter it; and as soon as the school I was teaching closed (which was about the middle of October), I took the train for Nashville.

I had never been to a city, but I thought it would never do for the people to find out that it was my first trip; so I decided I must look very wise and say just as little as possible.

I reached the city about seven o'clock A.M. I had only one address, that of the Gospel Advocate; so my first trip was to the Advocate office.

When I reached the depot, everything seemed to be in a whirl. People were rushing here and there, and no one seemed to know where he was going. I made my way to the sitting room, that I might have a quiet place to think; for I presumed that no one was occupying it at that time, as I had seen everybody going *somewhere*; but when I reached here, my opportunity for good, quiet thinking was very poor, since everybody seemed to have come in from his walk. All this time I was trying to appear as if I were from New York. How far I missed this the reader will never know, unless he judges from what followed.

From the depot there was a door opening to the street car line, and I noticed a car standing on the track. So I decided I would take this car, but I was in no hurry about getting on, as they had not even hitched the horses to it. However, I did walk out to the car, and was waiting for them to "hitch up." In a few minutes a man passed through the car and turned a brake, and off darted the car, leaving me standing on the pavement. When I came to myself (which was not over half an hour), I sauntered down the pavement, trying to look as if I did not aim to take that car, anyway. Soon I discovered the car had returned, and I made for it without waiting this time for them to "hitch up." Soon I was gliding through the city at what seemed to me lightning speed.

When I reached the Advocate office, I inquired for Brother Harding, and Brother Ed McQuiddy, I believe it was, told me how to find

the school. Following his directions, I took a car and soon found myself at the Bible School.

MY FIRST DAY AT THE SCHOOL.

It was about eight o'clock A.M. when I arrived at the chapel hall. The school was engaging in the regular chapel service.

After this service Brother Harding introduced himself and the school to me. The school was made up of about thirty young men. Then I was conducted to the dormitory, where I was shown a room which was to be "my room;" but I had little desire to claim it, for it was almost naked. It was the worst room in the building, save one which was its mate.

This was the first year the school had been on these grounds. The dormitory had not been repaired, and there was but little money to furnish the rooms. The only school building at that time was a little one-story frame of two rooms. It was not equal to many schoolhouses used by district schools through our country.

To say I was disappointed, discouraged, and homesick, does not half express it. You can have a faint picture of my disappointment when I tell you of my anticipations.

Since it was Nashville, I expected to find a beautiful college building, all fitted and equipped for work, with at least a hundred students (I would not have been surprised had I found two hundred), and a corresponding dormitory, with its cozy little rooms neatly furnished. When I looked at my picture, and then at the reality, I felt that I had come to the wrong place; but I was here, and must try it awhile; so I was enrolled and began work.

I saw a very thorough work was being done. This pleased me. I was hunting for a school that would make me work. Every lesson I recited convinced me I had found just such a school. More and more I was pleased. It was soon proven to me that it did not take a building to make a school, but that a teacher pushing his students and inspiring them to do all the work possible was a school, though the work be done under a shade tree or a tent.

I do not doubt that the Bible School has been a better school than it would have been had it had all I anticipated when I left my home to enter it. God has said: "No good thing will he withhold from them that walk uprightly." (Ps. 84: 11.)

If ever a school was organized and taught for God, it is this school. If it had not been a school for God, it would have died long ago. If in any year during its past history the teachers had

considered their financial interest (as men consider their financial interest), the school would have died. More, if the teachers had abandoned the work because they were not getting a living out of it, the school would not have existed another day. Then why does this school continue and increase year by year? The same teachers continue to-day that began it, and other teachers have been added as there was need; and not one has ever quit that gave as his reason for quitting that there was too little money. While the income through the school has been less than the daily wants of the teachers, yet God in his mercy and goodness has not failed to supply every need, and nobody can grumble who is grateful for the goodness of God. Hence it is very evident that the teachers of this school have not taught for money, and there is no honor save the honor that comes from God. So, then, it is God's school, and he will not withhold anything from it that is good.

The very things that discouraged me when I came were in reality the things needed to make self-sacrificing men. Under the influence of these things and the sacrificing spirit of the teachers, have gone out some of the most self-sacrificing men I have ever known. The very thing that we need sometimes to develop us for greater usefulness in this life and to fit us for heaven is need. The poverty of Lazarus was no doubt his great stepping-stone to eternal life.

I rejoice now, and look back with pleasure to "my room," almost naked—a room at which most college boys would have laughed.

Brother Bishop, of Paris, Texas, was my roommate part of the time. I am sure he, too, looks back with pleasure to it. Brothers H. C. Wiley and D. W. Cook were also my roommates. They, too, no doubt, remember with pleasure the many times we would make big fires and sit hovering over them, with our overcoats about us, to keep warm, and even then our backs were cold from a breeze that crept in through the cracks and crevices of the windows and doors. These men are all self-sacrificing to-day.

ITS INFLUENCE ON MY LIFE .

When I entered the school in 1893, I had been a member of the church of God about six years. I knew but little about the Bible, and had never studied it as a whole. What little studying I had done was by topics, which is a very poor way to study the Bible. I doubt if a man would ever become very spiritually-minded by studying it merely topically. The Bible is one story, written to develop men of faith; and in no way, pos-

sibly, can this end be reached so well as by a prayerful study of the whole book. He who slights portions of the Bible is cheating himself and hindering God from doing the greatest possible work in his heart and life. He cripples God by failing to use all the means he has given to man to fit him for greater usefulness in his church. Sometimes God cannot use a man for some noble purpose because he has not fitted himself for it. The very reason he used Judas to betray the Savior was that he was fitted for the work. God must use you in the place for which you have prepared yourself. Sometimes he has to use men to sweep and make fires because they have fitted themselves for no other work. It is a nice thing to sweep and make fires, and very necessary to the prosperity of God's people. If you ever get so "large" you do not take a delight in such work, you are "too large" to enter heaven; you will never go in. While all this is true, there is something the matter with a man when God, Jesus, and the Spirit take him into their school to train, and, after a trial of about twenty years, he is fitted for nothing but making fires.

When I entered the school my conceptions of the Christian life were very poor. I did not know what it meant to be a Christian, though I had been called one about six years. I thought if a man was a member of the church of God, attended the church meetings (especially the Lord's day meetings), read his Bible, prayed, and gave of his means (if he could spare anything after supplying his own wants) to the support of God's truth, he was a very good Christian. Now I believe a man can do all these things and be living a miserably poor life in the church. If I were to live the life I lived before I knew the school, I would expect God to curse me here and damn me forever hereafter. I was living for myself; I thought more about myself than I did about any one else, more about *my* interest and *my* wants. Self took nearly all my time in thoughts, words, and deeds. I was constantly studying about self, as to how I would supply his wants to-day, and how I might provide for his future comfort and ease. I knew nothing of that life of trust that casts all care upon God. That life of self-denial and sacrifice for others, I had not begun. In short, I had never learned how to be happy. I did not know then, as I do now, that, to be happy, I must live for others.

I did not know that I was selfish; no one ever told me I was, and no one, that I know of, ever

considered me so; yet I was selfish. I was living with loved ones at home, usually going when and where I pleased. I thought I could have a "good, easy time" during the long winter nights, reading, roasting potatoes, and popping corn. The biggest care I had was how to make a living for self. I seldom thought of brethren who had forsaken home, loved ones, and all congenial companionship, and gone unto the heathen to elevate them and save their souls. I did not help them in the work by helping to feed them in the field, or their loved ones left at home. In fact, I did not think much about it. How selfish must be such a life in the sight of our Savior (whom we profess to follow), who lived wholly for others! Every thought he ever had seemed to be about others and for others. There are hundreds of churches in Tennessee living just such a life as I have described. By their selfishness they are keeping the bread of life from starving men and women; yet Jesus gave his whole life for them.

How can a follower of Jesus continue in selfishness? How can a church of Christ be selfish? Friend, what did you do in the year 1898, outside of feeding and clothing yourself and family? "Well," you reply, "I helped to bear the burden of our home congregation, and we had preaching once every month, too." But was it not selfishness that caused you to keep all the preaching at home, while there are poor souls in twenty miles of you who never heard of Jesus or the way of salvation? I know a church fifty years old that has had preaching monthly by the very best talent as far back as I can remember. They have fed and clothed themselves, and this is nearly all they have done. I can ride seventeen miles in one direction from this church before finding another congregation of God's people. Is not this selfishness? Is Christ pleased with such a church? "Nay, verily."

I used to believe firmly that, in addition to supplying my daily wants, I must strive to save some money for "rainy days." I thought a man who did not lay up some money as he went along was a very poor manager. However, I was not cursed with the love of money, as some men are. My education up to 1893 was sought that I might not be a "hewer of wood and a drawer of water." I expected to do good; but I wanted some big, easy place that would pay me well and give me honor, and at the same time enable me to do much good. Thus my very motives were selfish.

Most boys begin, continue, and complete their education with selfish ends in view. Most parents teach their children to educate themselves that they may have an easy time, make money, and be honored by men. By the time the child is able to leave home, he is well trained for a selfish life. He prepares his lessons day by day led by selfish motives; he educates himself for self. This is all wrong. This is educating the child to be unlike Christ. If Christ had sought for an easy place, he would never have found the cross. All parents should inspire their children to educate themselves that they may do more for God in the world.

Let this be the motive that leads your child to his zenith of development. It will make him happy. Since 1893 I have been taught this lesson of happiness. Now I strive to work for God; I endeavor to do everything as unto Christ. When I teach Greek or Latin, I do it for God. If I were going to farm again, I would farm for God, and not for self. I instruct my classes to get their lessons for God.

When students work for God, they do not slight their work. I have just closed an examination of my beginning Greek class of six young men, and the lowest grade made in the examination was 98.6, and the highest, 99.9. This was an examination on the Greek verb. Each young man was doubtless writing from four to six hours on this work.

If I had a man plowing for me, and he was a Christian, I would teach him to plow for God. Paul told servants to work as unto Christ, and not unto men. (See Eph. 6: 5-8.)

Finally, the school has been an instrument in God's hand in teaching me the life of faith, self-denial, and self-sacrifice—the happy life, the only successful life. It remains with me as to whether I live what I have learned. God knows my life; he is my judge.

Through the school I have been given the higher conceptions of life. The six years I have been with the school have been by far the happiest years of my life. Every year its blessings are multiplied unto me. The closer we walk with God, the greater will be his blessings.

Will you now take another peep at the little room in which I lived my first year in the school? As you look, I would place beside it a nice little cottage of four cozy rooms, in which I live, with the best wife on earth to comfort, cheer, and bless me; to watch me when I leave, and look with longing eyes for my return. To God I give all the glory.

When I view the blessings of God upon me, I feel like crying out, as David did: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103: 1, 2.)

J. N. ARMSTRONG.

Into What are We Baptized?

Under this heading, in the Gospel Advocate of November 10, 1898, I wrote an article especially for the purpose of presenting a question to the reimmersists with a view to having them consider anew their doctrine and practice at this point; for I am as certain as can be that both are built upon the sand—that they magnify and pervert one doctrine of scripture and undervalue others, and that in so doing they are in danger of building up another sect, which will be just as sectarian as any of them. The characteristic of the sectarian is to see one thing and to magnify it till other things of as great, and possibly of much greater, value seem as nothing; and the brethren who hold that immersion is not valid baptism, unless the one baptized understands at the time that he is being baptized for the remission of his sins, are in danger, very great danger, of building a sect in this way, if they have not already done so. My article has been replied to by Brethren J. W. Jackson and J. D. Tant, in the Firm Foundation. I appreciate the kindly spirit in which they write, and am sure that much good will come from the re-investigation of this very practical subject, about which so many earnest, honest men differ. In many localities there is no other question the settlement of which is of such vital importance to the welfare of the church of God. But some tell us it will never be settled; like the questions of justification, action of baptism, work of the Spirit, possibility of apostasy, etc., there will be advocates favoring both sides of it till Jesus comes again. This may be true, but the honest-hearted, single-eyed servants of Christ who are engaged in the discussion, or who read it, cannot but be drawn nearer together. The man with the single eye (Matt. 6: 22) has a wonderful ability to recognize the truth when he sees it. It may be there are many such men in the dark on this question, and for them we can well afford to write, for one of them is worth ten thousand of the evil-eyed. For the benefit of the readers of The Way, we give here my first article, with Brother Jackson's reply and my rejoinder.

HARDING'S FIRST ARTICLE.

Paul asked "certain disciples" whom he found at Ephesus, "Into what then were ye baptized?" and when they told him, "Into John's baptism," he re-immersed them, baptizing them "into the name of the Lord Jesus." That raises the question, Into what are we baptized? for from this record in the nineteenth chapter of Acts it appears that if we are baptized into the right thing, our baptism is valid; but if not, it is of no avail.

The following passages, quoted from the Revised Version, show that we are baptized into a number of things, and not into one only, as some seem to imagine: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into [eis] the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28: 18-20.) This is the greatest document ever published in the world; it is the new covenant, and from it the entire New Testament is developed. The apostles were under obligation to do all of their preaching, baptizing, and teaching according to its instructions. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto [eis, into] the remission of your sins; and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) "And when they heard this, they were baptized into [eis] the name of the Lord Jesus." (Acts 19: 5.) "Or are ye ignorant that all we who were baptized into [eis] Christ Jesus were baptized into his death?" (Rom. 6: 3.) "For in one Spirit were we all baptized into [eis] one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. 12: 13.) "For as many of you as were baptized into [eis] Christ did put on Christ."

From these passages we learn that we are baptized—

1. Eis the name of the Father and of the Son and of the Holy Ghost.
2. Eis the remission of sins.
3. Eis the name of the Lord Jesus.
4. Eis Christ.
5. Eis the death of Christ.
6. Eis the body of Christ, the church.

The Greek preposition "eis" is translated "into" at every one of these places, except Acts 2: 38, where it is softened to "unto," which means "to." I see no reason why the word should not be translated here as strongly as in the other places. The meaning of the passage is the same, whichever rendering we take; but the "into" is a more vigorous expression of it.

Now I have a question for those brethren who maintain that a baptism is not valid unless the one baptized understands, at the time, that he is baptized into, or for the purpose of securing, the remission of sins. It is this: Why, then, is not the baptism invalid if he does not also understand the relationship expressed by the "eis" in each of the other passages? Is it more important that one should understand that he is baptized into the remission of sins than that he is baptized into the name of the Father and of the Son and of the Holy Ghost? Is it more important than that he should understand that he is baptized into the name of Christ, or into Christ, or into the death of Christ, or into the body of Christ, which is the church? If it is more important that one should understand the relationship expressed by "eis" in one of these places than in any other one or all of the others, how is he to learn it? If God were to say that to understand the force of this preposition in one of the passages is essential to the validity of the ordinance, but that in the other cases it is not so necessary, I, if left to my judgment, would say the com-

mission is the important passage; but our Common Version, by translating "eis" "in" at that place, has misled the great body of Christians, both preachers and converts, as to its meaning. Not one in one hundred of them, it can be safely affirmed, did, or does now, understand the force of "eis" at that place; and many of them do not understand the phrases, "into Christ," "into the name of the Lord," "into the death of Christ," or "into the body of Christ." Yet I have not heard any one affirm that this great multitude is therefore unbaptized and out of Christ. With what show of reason or consistency, then, can we affirm that those who, when immersed, do not understand "eis the remission of sins" are therefore unbaptized and out of Christ?

A man once went out of the darkness of a cold, bleak night into a house, hoping to find warmth, light, and rest. To his great delight, he found not only these, but friends, food, one of the best of beds, and an abounding hospitality. So if a man is baptized that he may enter into Christ, or into his body, the church, or into his death, or into his name, or into the name of the Father and of the Son and of the Holy Ghost, or into the remission of sins, or to be saved, he obeys for a good and scriptural reason; and, in passing into one of these states, he passes into all of them.

JACKSON'S FIRST REPLY.

We are always glad of an opportunity for testing the solidity of the foundation upon which we stand—not that there is in our minds the least doubt as to its strength, but that others may see how firm and solid it is and have their faith confirmed and their zeal renewed.

Brothers Harding and Lipscomb both admit that the principle for which we contend is scriptural—viz., that in order to acceptable obedience one must understand the end, purpose, or design of the act commanded. From the beginning of this controversy their objections have been along the line pursued in the above article. Baptism, they say, has several designs; why, then, should we insist on understanding any particular one more than another? and why not insist on understanding all of these designs? We have patiently answered these objections time and again, and now propose to make the matter so clear that even Brother Harding will see it.

But first as to his indorsement of the principle above mentioned. Some years ago Brother Harding said: "A man may believe, repent, confess, and be baptized, with a loyal heart, a loving devotion, and as firm a determination to follow Christ as a man ever had, and yet not understand the design of baptism." ("Harding and McGary Debate," page 2.) In that same discussion he also said "he was willing to deny that it is absolutely necessary to understand the design of baptism in order to make the baptism valid." (Page 13.) These statements are not in accord with the above article, though I think the two may be reconciled. For fear, however, of placing a wrong construction upon the matter, I will examine what he says above and let him do the reconciling.

In referring to the rebaptism of the twelve, in Acts 19, he says: "It appears that if we are baptized into the right thing, our baptism is valid; but if not, it is of no avail." If this statement does not make the validity of baptism depend upon the end or design, that into which one is baptized, I confess my inability to understand the force of words. The "right thing," according to his quotations, is any one of six "things" into which, if one is baptized, his baptism is valid. These six things, according to Brother Harding, are really one thing; so that if a party is baptized into any one of them, he is in all of them. In his illustration the house represents "the right thing." The man went into the house expecting to

find "warmth, light, and rest." That he found more in the house than he expected does not alter the fact that he had a motive in entering, and that he understood and expected to obtain "warmth, light, and rest" by entering the house. We conclude, therefore, that the party baptized *eis* (into) any one of the six things Brother Harding mentions expected to find or receive some promise or blessing. If he did not, then the illustration is out of joint.

If the man was baptized "*eis* the name of the Lord Jesus," or "*eis* Christ," or "*eis* the death of Christ," or "*eis* the body of Christ," or "*eis* the name of the Father and of the Son and of the Holy Ghost," expecting to receive some blessing or promise, I ask Brother Harding to tell us what it was. What is it that man seeks for, expects, and hopes to obtain by being baptized into (*eis*) any one of the above "things?" Did he just stumble into the house accidentally? No; he was cold and weary, and wanted warmth and light and rest, and entered the house for that purpose. Just so the sinner who seeks Christ is expecting the remission of sins. Sin is the burden from which he wants to be relieved, and he goes to Christ expecting the promise, the remission of sins. The sectarian world does not have this expectation. They claim that they have remission of sins, and do not have to enter the "house" in order to get "warmth and light and rest." All that is found in the house—warmth, light, rest, friends, hospitality—they claim to have outside of "the house," and in another thing. They have not entered "the right thing," and their baptism, the entering act, is simply a counterfeit. But let us now attend to Brother Harding's question: "Why, then, is not the baptism invalid if he does not also understand the relationship expressed by the '*eis*' in each of the other passages?" I answer: 1. Because, according to Brother Harding's own showing, there is but *one* thing to enter, and any one of his six things, or all of them taken together, constitute only "the right thing" to enter. 2. The chief end, purpose, aim, or design of entering *eis* (into) any one of the six things he enumerates is the *remission of sins*. If not, the party is not a proper subject for baptism. I agree most heartily with Brother Harding in this statement in his debate with Moody: "And I do not hesitate to affirm that when his candidate for baptism rejoices in the belief that his sins are forgiven, the rejoicing is there as his consciousness testifies, but it is a rejoicing based upon the belief of that which is false. Man must obey the 'form of doctrine' before he is forgiven. (See Rom. 6: 17, 18.) Faith perfected by works reaches the blessing." ("Harding-Moody Debate," page 40.) If faith reaches the remission of sins, it reaches all the others. 3. Brother Harding, as a teacher in Israel and president of a Bible college, certainly understands the necessity of "rightly dividing the word of truth." In doing this we must ascertain what the apostles were commanded to preach to the world. This is easily done. They were to preach "the gospel" (Mark 16: 15, 16), preach "repentance and remission of sins" in the name of Jesus (Luke 24: 47). Why were they to preach these things? In order that men might believe. "Faith cometh by hearing" (Rom. 10: 17); and "it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1: 21.) Now, Brother Harding, tell us which one of the six things you enumerate above was preached to the world. If you say that the apostles went out and preached that man should be baptized *eis* any one of the six, or all of them, give us the scriptural proof; and if the apostles preached to the world that men should be baptized "*eis* Christ," or "*eis* the name of the Lord Jesus," tell us what motive, end, or design did they preach to be obtained by such baptism. Men believe

that which is preached, and the faithful gospel preacher will preach repentance and remission of sins, just as did the apostle Peter, (Acts 2: 38.) Those who believe this preaching and are baptized are certainly baptized "into the right thing." Then, following the command given to the apostles, the baptized are taught the responsibilities devolving upon them in their new life.

But, to conclude for the present, faith is of no avail until it acts, and the faith that saves is one that includes both repentance and baptism. This faith comes by hearing, so that if you preach to the world that baptism is "because of remission," some will believe it; if you preach that baptism is "into Christ," or "into the one body," etc., some will believe your preaching. If you preach just as did the apostles, "Repent, and be baptized . . . for the remission of sins," you will "please God," and those who believe your preaching will have the right faith—that is, a faith that looks forward to the blessing or promise, remission of sins—and such faith will take them into "the right thing," the remission of sins. Brother Harding, can a man be baptized into the "right thing" believing that which is false? In other words, can one be baptized into Christ who believes that he has already received the remission of sins?

HARDING'S SECOND ARTICLE.

The reader now sees that Brother Jackson frankly admits it is not necessary to understand the relationship expressed by "*eis*" (into) in five of these passages, but he still earnestly contends that it is necessary to understand it in the sixth—viz.: "Be baptized *eis* the remission of sins." Remission of sins, he thinks, is the big thing to enter, entering which one enters all the others. The meaning of "*eis*," must be understood when it stands between baptism and remission, or the baptism is not valid; but when it stands between baptism and the name of the Father and of the Son and of the Holy Ghost, it is not necessary that it should be understood. Why? Is remission of sins bigger than the name of the Father and of the Son and of the Holy Ghost? When a woman is married into the name of a man, she becomes a part of him, and is entitled to an interest in every good thing he has; and baptism is the consummation of the marriage by which we become sons of God, the bride of Jesus Christ, partakers of the Holy Spirit, heirs of God, joint heirs with Christ. Remission of sins is a negative thing. If a man sins against you, and you forgive him, you simply put him back where he was before the crime; you do not prosecute and punish him for it. If God were to stop with the remission of sins, give us that and nothing more, it would be a great thing indeed to escape the damnation of hell, but I doubt if the life to which we would be left would be worth living. It is because God gives us so much more than remission of sins that the remission is of so much value; and all of this "so much more" is included in being baptized into the name of the Father and of the Son and of the Holy Ghost. I ask again: Which is bigger, remission or the name of these three divine beings? I do not believe that any intelligent Christian will say that he believes more is signified in the phrase, "remission of sins," than in the other, "the name of the Father and of the Son and of the Holy Ghost."

Again, I find that we are baptized *eis* Christ, *eis* the death of Christ; and I ask Brother Jackson if one must understand at the time of his baptism that he is being baptized into Christ, into his death, and understand clearly the meaning and force of "into" in these connections; and his answer, plainly implied in the article under review, is: No, it is not necessary to understand the word "*eis*" here, but one must understand it when we are said to be baptized *eis* remission of sins; and if he does not so understand,

the baptism is worthless, completely worthless. Why? How does Brother Jackson know that it must be understood in the one passage, but not in the other? Is remission of sins bigger or more important than Christ and the death of Christ? Christ is not in remission; remission is in Christ. Paul says, "In whom [Christ] we have our redemption through his blood, the forgiveness of our trespasses" (Eph. 1: 7); yet I have never heard of any man's baptism being called in question on the ground that while he was baptized for the remission of sins, he did not understand that he was being baptized into Christ, into his death. It is certain that many of the ardent adherents of the Firm Foundation did not understand, when they were baptized, the meaning of the words, "baptized into Christ," "baptized into his death," and many of them do not understand them yet. Indeed, to judge Brother Jackson by his own article, he does not understand them himself. Listen to these words of his: "If the man was baptized 'eis the name of the Lord Jesus,' or 'eis Christ,' or 'eis the death of Christ,' or 'eis the body of Christ,' or 'eis the name of the Father and of the Son and of the Holy Ghost,' expecting to receive some blessing or promise, I ask Brother Harding to tell us what it was. What is it that man seeks for, expects, and hopes to obtain by being baptized into (eis) any one of the above things?" He then answers his own question thus: "The sinner who seeks Christ is expecting the remission of sins. Sin is the burden from which he wants to be relieved, and he goes to Christ expecting the promise, the remission of sins." It does not seem to occur to him that a man could have any other good reason for being baptized. With him remission of sins is the design of baptism. Baptism is certainly a prerequisite to remission, but in the very passage upon which he most confidently relies (Acts 2: 38) remission is not represented as the design of baptism, and a correct rendering of the passage clearly shows it is not. One of the ends to be obtained it is, but not the end. Remember, in the very best translations of the New Testament ever made, the expression, "baptism for remission of sins," does not occur. The passage reads thus in the Revised Version: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." Remember, the word "unto" means "to," and that the Greek for it is "eis," which means "into." If some one were to tell you to walk into the house and you should receive your dinner, would any mortal man suppose that "into the house" was the design of the walking? Would the house be the blessing you would walk for? Certainly not. Well, when God tells you to be baptized into the remission of your sins, and ye shall receive the gift of the Holy Ghost, why do you call remission the blessing we are baptized to get, the design of baptism? Remission of sins is not the blessing at all; it is a state into which we must come that we may receive all of his "precious and exceeding great promises." At Acts 2: 38 the people were told to be baptized into the remission of sins that they might receive the gift of the Holy Ghost. Peter had just explained to the people that the Holy Ghost had been given to him and to his associates, that Joel's prophecy was being fulfilled, the Lord's promise was now being given, and that the wonderful things which they then saw and heard were the results of his presence. The people believed it, the Holy Ghost was present doing marvelous things before them; they were cut to the heart with a sense of guilt, and cried out: "Brethren, what shall we do?" Peter told them to repent, and be baptized into the remission of sins, and you shall receive the gift of the Holy Ghost. "For," says he, "to you is

the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." A few days before that Christ had called the Holy Ghost "the promise of the Father;" he had told the apostles to go to Jerusalem and wait for it; and now they had received it. Thus he speaks about it to the convicted multitude; they, too, might receive it.

By comparing Peter's instructions to the people on Pentecost with those given in his second sermon, this lesson is emphasized, and that for which people are to be baptized is made to stand out in a very clear light.

In order that we may see this plainly, we print the instructions on the two occasions side by side, numbering those that correspond with the same figures. The quotations are made, as usual, from the Revised Version:

ACTS 2: 38.

1. Repent ye,
2. and be baptized every one of you in the name of Jesus Christ,
3. unto the remission of your sins;
4. and ye shall receive the gift of the Holy Ghost.

ACTS 3: 19, 20.

1. Repent ye therefore,
2. and turn again,
3. that your sins may be blotted out,
4. that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus.

Bear in mind that we have in these two places the same man, addressing the same class of people, under the same commission, for the same purpose; and it follows that he gives them the same instructions in telling them what to do. These two passages throw much light on each other. In the first, he says, "Repent;" in the second, he says, "Repent." In the first, he says, "Be baptized in the name of Jesus Christ;" in the second, he says, "Turn again," showing that baptism is the turning act. In the first, he says, "Unto the remission of your sins;" in the second, "That your sins may be blotted out," showing clearly that baptism looks forward to remission that it brings us to a place in which our sins are blotted out. In the first, he says, "And ye shall receive the gift of the Holy Ghost;" in the second, "That so there may come seasons of refreshing from the presence of the Lord," showing that the gift of the Holy Ghost is the presence of the Lord, and that seasons of refreshing come from that presence. The Holy Spirit is now the representative of God and of Christ on the earth; in him God and Christ dwell in the church, in the Christian. Jesus says: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.) But how do God and Christ make their abode with those who keep Christ's word? In Ephesians (2: 21, 22) the question is clearly answered. There Christians are represented as growing "into a holy temple in the Lord;" and to the Ephesians, Paul says: "In whom ye also are builded together for a habitation of God in the Spirit." In I Corinthians (3: 16) he says: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

These passages taken together make it plain that the followers of the Lord are baptized into the remission of sins, in order that God and Christ may come to them and abide with them (which they do in the person of the Spirit, their representative), that seasons of refreshing may come from this presence, and that God may send the Christ unto them again. Verily, the design of baptism is a much greater thing than I once thought it was. The passage has been obscured by rendering "eis" "for." Had it been translated "into" from the beginning, the doctrine of reimmersion as taught by the Firm Foundation

would never have been thought of; nor would I, or any one else, have been affirming that remission of sins is *the* design of baptism. It would be just as scriptural to say the name of the Father and of the Son and of the Holy Ghost is *the* design of baptism, or that Christ is *the* design of baptism, or that the death of Christ is *the* design of baptism, or that the body of Christ is *the* design of baptism; for we are said to be baptized into (eis) all of these, the relationship being expressed in all the passages by the same word.

But Brother Jackson reminds me that I said, in the debate with Brother McGary: "A man may believe, repent, confess, and be baptized, with a loyal heart, a loving devotion, and as firm a determination to follow Christ as a man ever had, and yet not understand the design of baptism." Yes, indeed, and I repeat it now with emphasis; for I know a good deal more of the design of baptism now than I did when I began to write this article. I doubt if any man, from the day that Christ was baptized to this hour, understood fully the design of baptism when he was baptized. Thirty-five years ago, if a man had asked me, "Do you fully understand the design of baptism?" without hesitation or doubt, I, a lad of fifteen, would have replied, no doubt: "Yes, sir; I do fully understand it." To-night I cannot be so positive, though I know very much more about it now than I did then. A little learning makes us wondrous wise; more learning, much more, makes us realize, in some degree at least, how little we know.

Did you not say in that debate, you ask, you were "willing to deny that it is absolutely necessary to understand the design of baptism in order to make the baptism valid?" Yes, I said that, and I repeat it now. A man must be baptized for a scriptural reason, or his baptism is worthless; but it does not follow that he must understand all of the ends to be accomplished by it, and it takes all of them to make up the design of baptism.

In referring to the baptism of the twelve at Ephesus (Acts 19: 1-7), did you not say: "It appears that if we are baptized into the right thing, our baptism is valid; but if not, it is of no avail?" Yes, I said that, and it is true; the case referred to plainly shows it is true. Those twelve men were baptized "into [for in the Common Version] the remission of sins;" yet their baptism did not avail, because they had not been baptized "into the name of the Lord Jesus." They did not believe in the resurrected Christ; they were not baptized into his body, the church. Since the resurrection of Jesus no baptism is valid unless the one baptized believes God has raised Jesus from the dead, and confesses him as his Lord.

By the way, Baptists are baptized in order to get into the church; they call it the Baptist Church, but every one of them believes it to be the church of Christ; they claim it was planted in the days of Jesus and has been in existence to this day. They call it by the wrong name, and have other erroneous notions about it, but their aim and desire is to enter the church, the body of Christ. They are baptized with this end in view, believing God has raised Jesus from the dead, and acknowledging him as their Lord; and every honest one among them was scripturally baptized. I am sorry they are not as correct at all other points as they are at this one. They are wrong in believing they are forgiven before they enter the church, and in a number of other very important matters. The church of God, the body of Christ, is the house we must enter in order to receive remission and all other blessings that are in Christ Jesus.

In conclusion, let me answer Brother Jackson's question: "Can a man be baptized into the 'right thing' believing that which is false?" Yes; every man that has been baptized, from Pentecost till now,

believed things that were false at the time of his baptism. The apostles, who did the preaching on that notable day, believed the Gentiles were reprobrates to whom the gospel would never be preached to their salvation, for eight or ten years after that; and, what is more to the point, I, and Brother Jackson perhaps, and certainly the great majority of all the people who have been baptized by the disciples of Christ in the English-speaking world, for three hundred years at least, have been baptized believing that they were baptized in the name of the Father and of the Son and of the Holy Ghost; when, in fact, they were baptized *into* the name of these three adorable beings—a very different thing. To be consistent, Brother Jackson ought to go about striving to persuade all to be reimmersed who did not understand that "eis." To be right, he ought to quit insisting on reimmersing those who did not understand the "eis" in Acts 2: 38, for it is certainly no more important there than in the other place. It is far better to be right than to be consistent. J. A. H.

George Muller.

This man, founder and conductor of the great orphan houses at Bristol, England, was certainly one of the most wonderful men of the nineteenth century—a grave, calm, dignified man, one who would attract attention on many accounts, but who was especially remarkable from his great faith in, and loyalty to, the word of God. He believed that the God of Abraham still listens to the prayers of his children; that he still delights in answering their petitions; and his life is the most notable illustration of the fact that his faith was well founded that modern history furnishes, so far as my knowledge goes. He built vast houses—houses large enough to accommodate, in all, more than two thousand orphans, with their teachers and matrons—by asking God for means to do it. He followed the divine rule, which says: "By prayer and supplication with thanksgiving let your requests be made known unto God." He did not at any time, directly or indirectly, ask any man for a cent. He died, at ninety-two years of age, last year; and though he had been expending for some time about two hundred thousand dollars yearly for the cause of Christ, when he died he left an estate valued at about eight hundred dollars. He had but little when he began his great undertakings, and he had but little when God called him hence. The vast sums which he had received in answer to prayer were expended honestly in his Master's service. He was a wise and faithful steward; and now that these earthly possessions have failed him, no doubt a great host of friends have received him "unto the eternal tabernacles." He was faithful in the unrighteous mammon, and God will commit to him the true riches. So, I think, you will believe if you will read his life. It is published by the Fleming H. Revell Company, and sells for seventy-five cents. It can be ordered through the editor of this paper. He was not faultless in his doctrine—that is, in the theoretical parts of it—but it is astonishing how he entered and traveled the Way in his practice, coming as he did out of such thick sectarian fogs, and how well he learned and practiced some lessons that few people, even in the most enlightened communities, ever learn.

"Biographies and Sermons," the new book edited and published by F. D. Srygley, is a most excellent work. To many a man, no doubt, it will prove to be worth far more than its weight in gold.

The Way

MAT. 7:13-14

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The reader will see, if he has noticed the "Terms," that The Way and the Gospel Advo-

cate are sent for \$1.60. They can be ordered through either office. By this arrangement you get both the weekly and the monthly journal for a little more than the price of the weekly. When one who takes both of them renews for one, by sending \$1.60 he can send the other to some one who ought to have it. We have some conception at least of the enormous power exerted by the press in forming the opinions, causing the beliefs, and molding the characters of men; and therefore we want to put good, sound, gospel reading into as many families as possible. The Advocate, we believe, for more than thirty years has done more for the cause of Christ than any other paper in existence. In the years that are to come we hope The Way will help it in the great work, and that both of them may constantly grow in goodness, wisdom, and power. There are quite a number of other papers, not so old as the Advocate, that are earnestly contending for the word of God as an all-sufficient guide for our work and worship in his service, that accept the Bible as their only rule of conduct, and the church as their only society in doing the work of their Master; and we pray for the success of every one of them. God grant they may also grow in goodness, wisdom, and power; that their borders may be enlarged, and that the hand of the Lord may be with them. We should cultivate love for each other and for the truth. We hope to arrange for club rates with a number of these, and to be instrumental in enlarg-

ing their circulations. Instead of being a rival, we hope to be a blessing to each of them, and to be blessed by them. It is shameful for strifes and jealousies to exist among the followers of the Lord. When they do arise, they grow out of the selfishness of men, not out of devotion to the cause.

The attention of the reader is especially called to the excellence of the articles of our contributors in this issue. Every one of them is fine. Any one of them is worth to the thoughtful, appreciative reader far more than the price of the paper for a year. By the way, people sometimes say when asked to subscribe for a paper, "I am now taking one paper at two dollars per year, and I don't feel able to take another; I doubt if we are able to sustain so many papers;" while, at the very time the brother is saying this, he is paying from six to twelve dollars per year for a political daily, twenty-five dollars per year for tobacco, twenty dollars for ammunition for sporting, and lots more for pleasure trips, fishing excursions, etc. In order to make our "calling and election sure" for the eternal kingdom we need all the instruction, exhortation, persuasion, and admonition we can get; and what is so helpful for these things as a pure, clean, strong religious paper? That is just what we hope each issue of *The Way* will be. Instead of an expense, we believe *The Way* will be a financial benefit to any man who reads it.

The following extracts from the *Christian-Evangelist* are good; and when the editors and writers of that paper get a little fuller of that spirit of trust, they will have no further use for missionary societies, endeavor societies, or any other such affairs. It is just as reasonable to trust God's organization, the church, as it is to trust him with your personal welfare, but not more so. Here are the extracts:

"Jesus told us when he was here what was the greatest commandment, but he never indicated, we believe, which was the hardest to keep. Different persons would no doubt answer this question differently. Some think to love one's ene-

mies is the hardest requirement of the New Testament. It is not so for us. The teaching of Jesus, 'Take therefore no thought for the morrow,' and the same teaching by the apostles, and especially by Peter, who says, 'Casting all your anxiety upon him [God], because he careth for you,' is a requirement which we have found far more difficult to comply with than to love our enemies. We believe our experience in this respect is not an exceptional one. How many faces there are which show plainly enough the marks of care and anxiety! But this is not the will of God concerning us. He has distinctly enjoined upon us to lay our burdens upon him, that we may go forward with unburdened hearts to our daily tasks; or, as Paul puts it: 'In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.' But how few of us, comparatively, are able to do this! We would like to do it, but how to do it—that is the difficulty."

"The beauty of childhood lies not only in its innocence, but in its trustfulness. How free from care and anxiety it is! Its parents may be poor, but it has no anxious care as to what it shall eat or drink or wear. It believes in its parents, and fully trusts them, and goes about its play with a happy heart. How sad it would make a father or mother to find their little four-year-old child, with wrinkled brow and care-drawn face, worrying itself about what will become of the family in the future, and seeking to solve some of the domestic problems for which it is entirely incapable! Yet this is just what many of us are doing. We wrestle with problems that God has not called upon us to solve. We want to see out into the future for ourselves and our loved ones and know how it will be with them; but it has pleased God kindly to veil the future from us, and we must 'walk by faith, not by sight.' O for a faith that can trust God in the dark and sing songs of hope in the night of our sorrow!"

I would like to have twenty or more copies of the January issue of *The Way*. If you have one, please send it. Will pay for them.

Reflections.

SUGGESTED BY TESTIMONY FROM AN UNEXPECTED SOURCE.

For many years I have been fully persuaded that missionary societies, other than the churches of Christ, are impediments to the spread of the gospel, and that they are founded upon selfishness and unbelief. To my mind it is certain that if Christians would put money into the treasury of the Lord on each Lord's day as they ought to do, and as they are abundantly able to do, there would be an abundance for carrying on the work of the Lord at home and abroad; and if preachers (and every Christian, male or female, old or young, ought to be a public or private preacher) would work as they ought to work at whatever their hands find to do, and study as they ought to study, and preach as they ought to preach, God himself would see to it that their wants should be supplied, and that they should be cared for, guided, and blessed in every way. He has promised it in language as strong as human speech affords.

It is because people are unwilling to work, contribute, and trust as they ought to that they organize societies to do through many the work of a few. Two or three or more churches support one evangelist; whereas, if they did their duty, they would support from one to ten evangelists each. The Jews supported one tribe out of the twelve, that it might devote itself wholly to religious work; Christians ought to do as much for Christianity as the Jews did for Judaism, and more, too. The Jews put one-tenth of their incomes into the Lord's treasury (when they did their duty), besides other liberal givings; but many Christians prefer to put much less than a tenth into a missionary society. For many years I have been sure that this way of doing would have a tendency to dry up the fountains of liberality and of spirituality as well, and recently I have seen proof of this in most unexpected quarters, for it is furnished by the leading society papers of the "Christian Church." The Christian Standard of February 18 represents the churches of the six States of Ohio, Iowa, Indiana, Illinois, Kentucky, and Missouri by six circles, each partly black and partly white. The white part represents the churches of the State that contribute to the foreign society; the black part, the noncontributing churches. Ohio leads the list in showing the white; it has 559 churches, and 285 (more than half) contribute; Iowa comes next, with 537 churches, of which

nearly one-half (229) contribute; then comes Indiana, with 786 churches, of which 284 contribute, a few more than one-third; Illinois is next, with 790 churches, of which 284 contribute, a slightly smaller per cent than in Indiana; then comes Kentucky, of whose 825 churches only 210 contribute, about one-fourth; Missouri comes last, of whose 1,452 churches only 307 (a little more than one-fifth) contribute.

Now if you will examine these figures, you will see that the greater the number of churches in a State, the smaller the per cent of them that gives to the foreign society; the smaller the number of churches, the greater the per cent of them that gives to the foreign society—that is, the more they give to the society, the less they do at home; and the less they give to the society, the more they do at home. Ohio has 559 churches; Missouri, 1,452. In the former one-half contribute; in the latter, one-fifth. Ohio is good at raising collections for the Foreign Missionary Society, but she has not distinguished herself by establishing churches in her own borders. It seems that a little contribution to a society eases the conscience, and is given instead of whole-hearted, consecrated, personal work in the building up of Christ's kingdom.

Take another illustration: The Christian-Evangelist of the preceding week gave a diagram showing what the Methodists, Presbyterians, Baptists, Congregationalists, and Christian Churches gave last year for foreign missions—through the societies, of course. The figures, in round numbers, are as follows:

Methodists (North)	\$946,400
Presbyterians	835,500
Baptists	782,400
Congregationalists	687,200
Christian Church	130,900

Here we see that the people who take the Bible alone as their rule of faith and practice, who refuse to wear any but the scriptural names, and whose congregations are by far the most apostolic in doctrine and practice, give very much less in proportion to their ability than any of the others; though the last government census shows their rate of increase is two or three times greater than any of the others. Here it is again: The more they give to the society, the less they do themselves. The more a church is devoted to and magnifies human societies, the less it cares for God and his word. This is shown to be true not only by the figures of these papers, but it is confirmed by all of my observation and experience, it is in harmony with sound reason, and

it is established by the word of God. The apostolic age was by far the most successful evangelistic period in the history of the church, and during that period there were no missionary societies known but the churches of the living God.

Not all who work through these human societies are selfish and unbelieving; many have not thought much along these lines, many are influenced by their environments, many are drifting with the current; but the societies exist only because people are not willing to give, and to trust, and to magnify the church of God as they ought to.

"But," I am told, "if people would trust God indeed, and magnify his church, and give into its treasury as they should, the millennium would speedily come; but they will not do it, and we must do something; so we organize the societies."

Wise and great indeed are these modern society people! God planted societies in the world, his churches, which worked splendidly for the conversion of men in the apostolic age, and did wonders for their enlightenment and civilization; but these divinely-organized institutions are out of date, or worn out, or have lost their power in some way, for they will not work now in the light and learning of the last days of this wonderful nineteenth century; so these modern wiseacres have rushed to the rescue of the Lord, and have planted societies that will work. What God failed to do they would have us think they have accomplished. I never hear a man or woman, in defense of the societies, say, "The churches could do it if they would, but they will not work, and so we must have the societies," that I do not wonder, "Are you as infidel at heart as your words would imply, or are you simply thoughtless?" and I am comforted in the thought that many who so talk are only thoughtless. They do not realize that their words imply they are wiser than God, that they can succeed where he failed. Saul, the king, thought to improve upon God's plan, so did Nadab and Abihu, and the fierceness of God's wrath toward them should teach us a lesson. Uzza thought that, owing to a sudden emergency, the interests of the Lord's cause demanded that he should deviate from the Lord's law, and his fate should be a warning to every presumptuous soul who is tempted to believe that he can serve God in a better way than God has given him, than the apostles of Jesus, who were guided into all truth by the Holy Spirit, discovered.

Under the old covenant God said to the people: "Ye shall not add unto the word which I

command you, neither shall ye diminish from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4: 2.) "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" (Deut. 5: 29.) "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Deut. 12: 32.) "Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1: 7, 8.) "So the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." (Josh. 21: 43-45.) And Joshua said: "And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof." (Josh. 23: 14.)

So the Lord taught under the old covenant; now hear him under the new covenant, the one under which we live: "Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock." (Matt. 7: 24.) "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of th^so

prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.)

From these passages we learn it is all important that we should recognize the wisdom of God and his ability to guide. Worms of the dust indeed do we recognize ourselves to be when we compare our poor parts with his infinite powers.

But it is not true that the churches of God do not work, that other societies do better work. The very suggestion of such a thing is an insult to the Almighty, and has the stamp of falsehood on its face. Who does not know that mortals cannot do better work than the Eternal, that man cannot act more wisely than God?

In the last issue of the *Missionary Voice*, a paper published by the Foreign Christian Missionary Society, it is said: "In the China Inland Mission about 100 missionaries support themselves, or are supported by friends." Here are about one hundred missionaries who have no need for any society but God's churches. They go out trusting in God. How are they supported? The following clipping from the same paper suggests the answer:

"A lady in this country, who is living in a very simple home, and is doing her own housework, is providing the whole support of two missionaries in Ceylon.

"A poor servant girl in Edinburgh, by interesting the servants in other homes round about, collects every year fifty dollars for the support of a native worker in India.

"A lady said: 'I am able to serve the Lord twenty-four hours a day.' When asked how, she replied: 'I try to serve him twelve hours while I am awake; and when I go to sleep at night, I have a missionary in China whom I am supporting, and she serves him the other twelve.' In this way she was living the life of the angels, for we are told they serve him day and night.

"Ten years ago a student volunteer spoke to a group of young ladies. They were contributing only \$25 a year to this work; but when they saw that they could support that student volunteer in the foreign field, the \$25 increased to \$250, and very soon the \$250 increased to \$500; and for ten years that church has been supporting this volunteer in the mission field."

In the same paper it is said that "John G. Paton contributed \$70,000, the profits from his biography;" and that "William Carey, during his missionary career, contributed more than \$230,000 in money to the missionary work in India." We know that God gave his Son, that Jesus gave his life, that the apostles caught this

spirit of giving, and gave themselves wholly to the work of saving men, and so ought we. Is it not so? Ought not every Christian to live to save people? Can he follow Christ and become more and more like Jesus every day without it? Is not that the very meaning of the word "Christian?" Did not Jesus say: "It is more blessed to give than to receive?" Are you, my brother, giving as you ought to give? Are you giving enough to make you like Jesus? Can you be saved in the world to come without becoming like Jesus, without having his spirit, without following him? Certainly not. Every day that a Christian lives he should strive hard to be more pleasing to God that day than ever before, to act as nearly like Jesus would do if he were in his place as possible; and the more one does this, the more is his life filled with gladness. Solomon says, "To the man that pleaseth him God giveth wisdom, and knowledge, and joy;" and Paul tells us, "The fruit of the Spirit is love, joy, peace," etc.; and so it is. The way of duty is the way of peace, gladness, and joy. The more one is consecrated to God, the more completely he lives for him, and devotes himself and all that he has daily to his service, the fuller is his life of peace, the freer from corroding cares. One learns then the meaning of Peter's words, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you;" and such a Christian turns over to the Lord the things that otherwise would fill him with unrest, fear, and grief; and with joyful heart he looks forward hopefully to see how beautifully his Father will bring him through them all, and he does not look in vain. It was this whole-hearted consecration that enabled Paul and Silas, while lying with bloody backs and feet fast in the stocks in a foreign prison, to sing praises. They were full of a glad hope that overcame all adverse surroundings, and they did not hope in vain. In a little while the glad fruition came, and they were free, glorying in the goodness and power of their God. If we are not as richly blessed as they were, it is not because our God has changed; it is simply because we are not as consecrated as they were. If we would work and sacrifice and trust as they did, he would be as prompt and as rich in his blessings to us as he was to them; and we would have no more need for a missionary society, an endeavor society, a creed, confession of faith, book of discipline, corresponding secretary, or financial evangelist than they had. We would be so full of faith in God it would not occur to

us that we could improve upon his way of doing things; so eager to sacrifice and give we would not think for a moment of organizing a society to do what we could easily and gladly do ourselves.

J. A. H.

The Growth in Christ.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2: 2.)

In this scripture we learn that when people begin the Christian life they are babes, and that they must grow. The Bible is full of this idea of growth. God never chose any man because of what he was when chosen, but because of what he might become by development. The apostle Paul was perhaps the greatest persecutor of the church when God chose him. There was in him, however, such "material" that growth and development made him possibly the greatest hero of the Bible, save Jesus, our Lord; hence he was chosen of God.

Man, as Jesus finds him, could not enjoy heaven were he there. He needs, and must have, a growth in Christ to fit him for heaven. The higher the growth and development, the greater will be his enjoyment. When man was pure, God dwelt with him; but when he corrupted himself and defiled the earth, God ceased to "walk with man." Hence the mission of the Bible is to fit man and make him a companion of God and to purify the earth and make it a fit habitation for him.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Here is a rebuke to the Corinthians for not having grown. They were yet babes. Brethren, are we yet babes? If Paul were to write another letter, would he not call us babes? "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." This is a rebuke to the Hebrew brethren because they had not all (men and women) become teachers. God expects every member of his church to be a teacher. From the scriptures I have given it is clear that God expects his children to grow every day; and not only does he expect it, but he is displeased with every one who does not. Woe be to that man with whom God is displeased; for as every Israelite with whom God was displeased died in the wilderness, so you will die in hell forever if you die with the displeasure of God resting upon you! Always dying, and yet never dead! A

serious thought for men to contemplate who are incurring daily God's pleasure or displeasure.

Then, as we must grow or be lost, my purpose in this article is to tell how this growth may be accomplished. All life began by a miracle; but after the beginning, God sustains life by his laws. Since God puts forth his power to continue life through laws, every living thing must act in harmony with these laws or die.

God has ordained that by eating food life is to be continued. Every plant and animal that fails to comply with this law of God dies. Since plants were made, all that have lived at all have lived by eating food. A large portion of those buds that begin to grow in spring perish sooner or later for the want of food. The more thrifty buds take to themselves the nourishment of the stem, and thus starve the weaker buds. Whenever a plant ceases to drink in and assimilate food from the earth and air, it dies. This is true from the simplest of vegetable life up to the highest animal man. It is God's law, and death awaits everything that violates it. This is not only God's law in the vegetable and animal kingdoms, but it is his law in the spiritual kingdom as well. As the natural kingdom had its miraculous beginning, so the spiritual kingdom had its miraculous age, its beginning; but spiritual life is now continued (as is natural life) by law. God stores away food for the plant in the earth and air. Thus the earth and air are God's storehouses for the plant; but the plant must enter these houses and eat, or die. God has a "storehouse in which he has stored all food necessary to sustain spiritual life; but, like the plant, we must enter the house, eat, and be filled, or die.

Paul commended the Ephesian elders "to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20: 32.) Peter says: "Desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2: 2.) James (1: 21) says: "Receive with meekness the ingrafted word, which is able to save your souls." Again, Peter says God has "given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1: 3.) From these scriptures we learn:

1. The word of God is given to build us up.
2. By the milk of the word we grow.
3. By the ingrafted word we are saved.
4. Through the knowledge of Christ "all things that pertain unto life and godliness" are given.

Therefore we conclude the word of God (the Bible) is the storehouse in which God has stored all food for "life and godliness." Hence, Paul says: "Let the word of Christ dwell in you richly in all wisdom."

Parents may as well expect their children to become strong men and women physically without daily food as to expect themselves to become strong men and women in Christ without eating (imbibing and assimilating) the word of God every day. One is as impossible as the other. Therefore no one can expect to grow in Christ who does not study regularly the word of God.

I have already quoted passages that place God's displeasure upon all of his children who fail to grow and develop. So if you are not regularly studying (eating) the word of God, you may be assured that you can grow no more than can your child who does not eat. You would become alarmed if your child should cease to eat, and would immediately investigate the cause, knowing he would surely die if left alone. No more will this little one die without food than you will die spiritually without a regular study of God's book. When I say "study," I do not mean "read" (call the words only); I mean to imbibe and assimilate the thoughts and ideas couched in the words. When people eat food, they do it that the bread and meat may become a part of them; otherwise there is no object in eating. So in studying the Bible, if the thoughts of God do not become a part of my heart and mind, there is nothing gained by reading. As well read some other book. By constantly studying the Bible, I drink into my mind God's very inclinations, desires, and purposes—in short, his very nature—and thus I become more like him continually.

James says: "Receive with meekness the ingrafted word." These are significant words. We take a crab tree root and ingraft into it a part of another tree; these two flow together, and the fruit of the tree thus made will be like the fruit of the tree from which the cutting was taken. Thus by studying God's word I am ingrafting God into myself. Day by day God is emptying himself into me. By this process we see things as he sees them, we think as he thinks, our intentions and purposes are changed into the very purposes of God. Day by day we are transformed into his likeness. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12: 2.) By a diligent study of the word of God our whole natures are changed.

No two days find us the same creatures. We may not be able to see the change from one day to another, but it is there. The farmer goes into his field and looks at his corn, but he cannot see that it has grown any since yesterday; yet who doubts that it has? I think I have heard my father say that hogs fatten two pounds per day after we cease to notice a change. So in the Christian life the silent, constant growth goes on with all who regularly study God's book; and it is certain that it goes on with no one else.

Now each one who reads this article knows whether or not he is a student of the book of God. If not, you cannot grow, and God's displeasure rests upon you. You are certain to be lost if you continue your course. Many parents who read this would say the teacher is no account who allows students to attend his school and study their lessons no more than they (the parents) study the Bible. Now, my brother, deep down in your heart, do you expect God to save you on such work as this? He will never do it. He will save faithful men and women only. You cannot obey God without constantly studying his book. If you think you can, study these scriptures: Col. 3: 16; James 1: 21; 2 Tim. 2: 15; 1 Pet. 2: 2; Heb. 5: 12. If you have not time to study the Bible, you will certainly be lost. Many make this excuse, but it is one God will not accept. You say: "I cannot understand the Bible, and this is why I do not study it." If this is true, then, you, for one, are safe without a Bible; but the very people who say this are those of whom it is not true, and who are going to be lost on this plea. Now, honestly, did you ever study diligently for one day the word of God? Did you ever study it prayerfully for one hour each day for a week, month, or a year? Would your boy ever have understood the rule for long division had he been no more interested in it or studied it no more than you have the Bible?

May God use this article to wake up every one who may read it to a regular study of the Book of books, that he may be saved.

J. N. ARMSTRONG.

The tract on "Valid Baptism," by Brothers McGary and Burnett is very readable, provided one does not object to spice, vinegar, and red pepper in his literary diet. It will benefit any one interested in the subject if he will carefully read it, and weigh the scriptures and the arguments. Truth is what we ought to seek, and if one is hunting for it on this subject with supreme, unbiased devotion, this tract will give him light. It is published by the Gospel Advocate Publishing Co.

J. A. H.

Covetousness:

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 15.)

This admonition is from our blessed Lord, and was given in response to a request made by one of his disciples regarding the division of an earthly inheritance. Now the possession of worldly goods is not wrong, provided the proper use is made of them; but when the things of this life claim the affections of our hearts and we look to and lean upon them, then do they become an idol and we idolaters. What God gives us should be used for the promotion of his glory and the redemption of the world. I have no fault to find with the world God has made, but at times censure myself for the use I make of it. God has restrained his people in the use of the world by the following limitation: "And they that use this world, as not abusing it: for the fashion of this world passeth away." (1 Cor. 7: 31.) Do not abuse your privileges with the things of time, but use them as stepping-stones to a world brighter and better than this.

There are several things suggested by the subject of covetousness which we will do well to consider seriously. I call attention, first, to the prevalence of this sin. It is perhaps one of the most common and widespread of all sins. 1. We find it flourishing in the hearts of nonprofessors of religion; but this is no ground for surprise, because they are of the world, and hence worldly. The world will love its own and seek its own. 2. We see it manifested in the church among the professed followers of the Master. During the personal ministry of Jesus this spirit was at work in the temple, which was the house of God. With righteous indignation he drove out the "money changers" and overthrew their tables. (John 2: 14-16.) In every age of the world there have been "money changers" masquerading in the garb of religion, desecrating the temple of God by their grasping greed for gain, robbing the innocent and ignorant, whose cries have already entered into the ears of the Lord of the Sabbath, whose avenging hand will in due time mete out to them justice. This spirit of covetousness is widespread indeed. How few are free from its withering, blighting curse! Many are saturated with this sin who are termed "pillars of the church." Many times it lurks in the heart under assumed names, stealing the strength of the "inner man" from the service of God. To be plainer, if possible,

we are unconsciously covetous. We reconcile the matter with the thought that it is only "laying up for Sallie and the children," or preparing for "a rainy day." Under these pretensions the energies of mind and body are bent on the acquisition of wealth. In the text we are admonished against it, and brought to face the truth that life does not consist in the possession of material things, but in the true riches—faith, hope, and love, with their attendant blessings.

In the further consideration of the subject let us inquire: What is the root of covetousness? When the thing is sifted to the bottom, it will be found to be infidelity, an unwillingness to trust in the promises and providence of God. Such passages as the following furnish no rest to the soul: "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." (Heb. 13: 5, R. V.) What treasures of soul food are stored away in these precious words! What a mine of wealth to him who believes! No wakeful ear to hear the howlings of gaunt wolf, no sleepless eye to see famine stalking through the land, shaking dry bones; but, with these words of promise safely lodged in the loving, trustful heart, the ear hears the bursting of buds and the eye beholds the fields waving with the golden fruitage of the soil, proclaiming, "Seed to the sower, and bread to the eater!" "I will in no wise fail thee, neither will I in any wise forsake thee." Blessed words! Glorious words! Again: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6: 26.) Ye who bear my image and call me Father, will I, whose storehouse is the universe, let you starve? No, no! How much more will he care for his children than for soulless birds! "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Ps. 37: 3.) "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." (Verse 5.)

But enough. Time would fail me to tell of all such rich and precious promises given to nerve us for the battles of life.

Pursuing the work, we inquire, in the third place: What is its influence upon character? 1. It is degrading, in that it destroys the nobler sensibilities of our being; it dwarfs the soul, causing it to crystallize around one single aim—viz., get gain, get gain. Such a soul has but one ambition, but one goal to reach, and that is wealth. It starves and dies for the want of the bread of

life and the water of life. 2. It dries up the fountains of liberality. The covetous man never has anything to give. He is always "hard run." He stays away from church because he might be called upon to bear part of the financial burden. He takes no interest in the improvement of public enterprises for fear it will cost him something. 3. It destroys all feeling of sympathy for the needy and suffering. The weeping widow and wailing orphan pass by unheeded. O how deaf is such an ear to the cries of want and distress! 4. It leads to dishonesty and falsehood. It will cause a man to cheat and swindle in a trade, and then lie about it. What prompted Achan to take the forbidden spoils of Jericho? He said: "I coveted them." (Josh. 7: 21.) What made Gehazi, the servant of Elisha, run after Naaman for the silver with a lie in his mouth? Covetousness. Why did Ananias and Sapphira keep back part of the price of the land? The love of money. What makes you go to church with a pocketful of money and put only a nickel in the contribution? Covetousness.

In conclusion, let us notice the nature of this sin. 1. It is insatiable. It is never full, but always holding out a beggar's hand. The more it gets, the more it wants. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity." (Eccles. 5: 10.) As oil poured upon angry flames only increases their terror, so does additional wealth bring a desire for more. The covetous man is never satisfied with what he has. His motto is: "Just a little more." If he had ever dollar in the world but one, he would chase that until it rolled into his greedy hand. Every natural appetite can be satisfied and at rest when it hath once obtained the thing desired. Hunger, thirst, and sleep are all natural wants, and become satisfied; but covetousness is a depraved appetite, which is nothing less than a diseased mind. If you are covetous and are aware of it, you will find, upon a careful examination, that you possess an unsound mind. You see visions and dream dreams of want and desolation extending to the third and fourth generations of your unfortunate offspring.

Secondly and lastly, covetousness is deceptive in its nature. There are some diseases of the flesh which are very subtle in their nature. You have it and do not know it. So it is many times with men and women regarding this soul-destroying sin called covetousness. They have the disease, and seem not to be aware of its dreadful work going on in their hearts, breaking down

and rooting up the foundation for true joy and hope of everlasting life. O Lord, help us all to examine our hearts; and if we find this rank and poisonous plant growing therein, may we have the courage to eliminate it. "Beware of covetousness." F. W. SMITH.

Those Who Walk in the Way.

The first issue of the paper called *The Way*, which I have carefully examined, is filled with good things. It has suggested to me a line of thought which I choose to write out under the heading placed at the beginning of this article. There is much in a name. I like the name, "The Way." It is an eminently proper name for a paper. John the Baptist said he was "the voice of one crying in the wilderness." Every preacher, every child of God, should be a "voice" crying out for God and calling the people to repentance. In all a religious paper has to say it should stand pre-eminently for "the way," "the way of God," "the way of salvation." Its mission should be to lead men into this way, and in a very important sense it should itself be "the way."

Have you ever thought of how much the Lord has said of "the way" and of those who walk in it? It would require a very long article to even quote the passages that speak directly of "the way," that tell us of its beauty and holiness, that single it out and distinguish it pre-eminently above all other ways as indeed and in truth "the way," and, finally, that tell of the peace and happiness of those who walk in this way and of the blessed home to which it ultimately leads? Let us consider—

1. How inspired men refer to "the way." A careful induction of a few passages cannot fail to impress and strengthen the devout heart. For instance: (1) They call it "the way of peace." When the Son of God was born, it was said of him that he should "shine upon them that sit in darkness and in the shadow of death; to guide our feet into the way of peace." (Luke 1: 79, R. V.) (2) It is called the "straitened way." "For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 14, R. V.) (3) It is called "the way of holiness." "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein." (Isa. 35: 8, R. V.) (4) It is called "a new and living way." "By the way which he dedicated for us, a new

and living way, through the veil, that is to say, his flesh." (Heb. 10: 20, R. V.) (5) By way of pre-eminence they simply call it "the way." Saul "went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem." (Acts 9: 1, 2, R. V.) "But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus." (Acts 19: 9, R. V.) "And about that time there arose no small stir concerning the Way." (Acts 19: 23, R. V.) "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets." (Acts 24: 14, R. V.) "The Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing." (Heb. 9: 8, R. V.) (6) It is called "the way of salvation." "These men are servants of the Most High God, which proclaim unto you the way of salvation." (Acts 16: 17, R. V.) (7) It is called "the way of God." "But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully." (Acts 18: 26, R. V.)

This list of passages could be extended, but these are sufficient to show in what exalted terms inspired men spoke of the Way and the great importance they attached to entering and walking in this Way. According to their clear and solemn deliverance on the subject, there is no other way that leads to God. It is important, then, to enter this Way and to stay in it all the journey through.

2. What those do who are in the Way. This is a most interesting phase of the subject. I do not speak of those who simply profess in a formal and indifferent way to be in the Way, but of those, and those only, who are really in it—those who are walking in it and working in it, and who are seeking thereby to glorify God. What do they do? (1) They worship. God is the object of their worship, and him only they serve. They assemble on the first day of the week. With the New Testament before them, which is the record of their Master's will, they seek to worship simply "as it is written." They, therefore, read, exhort, pray, sing, eat the Lord's Supper, and contribute into the treasury of the Lord. They do all of this joyously and gladly. They "rejoice evermore." The sun of redeem-

ing love beams from their countenances. They love the Lord supremely and their neighbors as themselves. They are not carried away with the world's ways, but are "filled with the Spirit." They seek constantly to do the things that please God. (2) They work. In this, in connection with their weekly worship, their true character is seen to shine out, and it presents a happy contrast with the cold and sordid spirit that controls those who are in the broad way. They strive to carry the gospel to those who have it not. This is one of their chief joys. The earnestness which cries out, "Woe is unto me, if I preach not the gospel!" is characteristic of all of them. Any one among them who can proclaim the glad tidings with his own mouth does it. He does not wait for opportunities to come to him; he seeks opportunities. His commission is: "Go." He goes to the nearest door that is open for the gospel, and enters it with the bread of life for hungry and perishing souls within. If it be one who cannot proclaim the gospel with his own mouth, he labors at honest toil, that he may have the means to sustain those who can preach. He remembers the admonition: "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6: 6, R. V.) If among those who are in the Way some are poor, aged, afflicted, or in any way distressed, the others gladly minister to them. No one has anything that is too good to give to another that needs it. It is the happiest fellowship on earth. There is nothing that even approaches it among all the fraternities of men. They have all things in common, remembering that "the earth is the Lord's, and the fullness thereof." (3) They trust. What a blessed thought this is! There was nothing in the first issue of *The Way* that impressed me more than the unreserved and hearty commitment of itself to the position of unceasing trust in God. How beautiful this doctrine is! But few, comparatively, have ever attained to the high degree of contentment and satisfaction which God permits to every one of his children. No child of God that will always be faithful, unselfish, devoted, and true to God will ever lack for anything that is really needed. Blessed be his holy name! "Not a sparrow falls to the ground without his notice." "Ye are of more value than many sparrows."

Have you ever noticed how happy and contented the birds of heaven are? "Your Heavenly Father feedeth them." And the lilies—how exquisitely beautiful are the robes they wear! "They toil not, neither do they spin: yet . . . even Solomon in all his glory was not ar-

rayed like one of these." Then the beautiful lesson: "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Most assuredly he will. Do not doubt it. His word cannot fail. Let all his blessed, blood-bought children remember that the Almighty hand which holds the planets in their courses is the hand of their Father. He who could use the ravens to feed his hungry prophet can, and will, respond in some way to every legitimate want of his children. This divine guarantee is far greater in value than all the banks in all the world.

My earnest prayer to God is that the clean and attractive paper that wears this significant name may be instrumental in the Lord's hands in leading its readers to come fully into this beautiful life of worship, work, and trust.

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M. C. KURFEES.

Great Consolation.

The "needle in the haystack" is hard to find, and sometimes we cannot, even with the most diligent search, get hold of it. Our senses are so weak, our perceptions so limited! God sees and knows all things. From his all-searching eye is nothing hidden. To his sight lie open the depths of darkness. The expanse of infinite space, the court of heaven, the abyss of hell unfold no mystery to God. Among men it is possible that

Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air;

but God knows the jewel of the unfathomed deep, and sees each lovely flower in its sweetness. This is the first step in learning the knowledge of God, the fundamental doctrine upon which all other teaching is based, without which we cannot please him, which at one flash opens before us a reflection of his power, his will, his love. Listen: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.) We get here an idea of God's power. Before we can believe that he is a rewarder of all that diligently seek him we must believe that he knows and is able to point out from among the vast multitudes, the great ocean of evil men, the humble heart that longs and seeks for him, and that he is able abundantly to reward. Just as the evil doer is unable to escape that clear-seeing eye and

no mountain or hill or rock can hide him from the face of him that sitteth upon the throne, so also he whose soul longs for the Lord, as the "hart panteth for cooling streams," is seen and known of God. He may be in India, in Japan, in the dark, unknown regions of Africa—no matter; God knows where he is, and will bring him to his light and grace. He may be in the civilized whirl of our cities, honestly groping for the light of truth amid the tangled, confusing, sophistical—yea, contradictory—teaching of modern religionists, yet the Lord will show him light.

Once in the world's history an utterly corrupt race peopled the earth. Among all the living but one man existed whose heart was loyal to God. In his wrath God swept the whole mass into destruction because of their total depravity; but his avenging hand did not touch Noah and his household, for he is the "rewarder of them that diligently seek him."

The Lord is no respecter of persons, but he looketh on the heart. He is a respecter of hearts, of characters. Amid the drift and the pebbles of idolatrous Chaldea he found a diamond of true worth, a man whose heart was open toward the true God of heaven and earth. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," said God to him. The Lord was not mistaken in his man. Abraham went. He stopped not to negotiate, to bring up "if's" and "but's," to ask why and wherefore; but "by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Such was Abraham's faith. Thus did he show that he was really seeking for God and the reward which God had promised him. God pledged himself to him: "I am thy shield, and thy exceeding great reward;" and when "he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee."

A poor little shepherd boy, the least in his father's house, humbly and patiently watched his father's flock day by day. Wealth was not his, or great opportunities, or the ambition to aspire to the great things of earth; but he had what was more than riches or talents: in him was a heart to seek after God and to please him. He was a man after God's own heart, and the mighty hand of God raised him up above his humble state, above his brethren, above all his people, upon the throne of Israel; and the nations of the world

in wonder beheld the power and glory of the great king of the chosen people, King David.

Have you read of Isaac, of Jacob, of Joseph, of Daniel, and of the prophets? Those things were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. Now, as ever, in regard to all men, God's will concerning us is that we should seek him. For this were we created and placed upon the face of the earth: "That they [we] should seek the Lord, if haply they [we] might feel after him, and find him, though he be not far from every one of us" (Acts 17: 27), and that we should believe and obey him. An open, plain way lies before the sinner, a clear road before the Christian. The Lord is not far away, and has shown his love to us in the promise of his reward. As Creator and Sovereign of the world, he might exact obedience on grounds of his rights over us without reward. But not so. His laws and commandments are not arbitrary loads he has devised to burden us, but their great object and design is to give us the inheritance and enjoyment of blessings bountiful.

Look at the sunshine that lighted up Abraham's pathway! Upon that man God shed forth in showers all that the heart of man could desire—yea, far abundantly above that it is able to ask or think—health and happiness and length of days, herds and flocks and cattle and silver and gold, riches great and exceeding, a name that shall never perish, a Father's love, and the promise of that Seed who in his time opened a new and living way unto the "city which hath foundations, whose builder and maker is God." Blessing, prosperity, hope, happiness here and beyond—the very things men so vainly strive after—are freely given to him who seeks the Lord; for his name is Unchangeable, the I Am—not I was thus and so yesterday, I will be thus and so to-morrow, but I Am—self-existing, unchangeable. What he has done for those that have gone before he will do for us if we seek him.

"Seek, and ye shall find." By faith in the Lord Jesus Christ we find God; by the Son we have access to the Father; and that same undying love which shone upon Abraham, Isaac, and Jacob, upon David and Daniel, shall smile upon us; and at last we shall meet with them in the presence of God, in the holy city, whither Jesus, a forerunner, is for us entered, a high priest forever after the order of Melchisedec.

One more thought from this passage, and this forms the great consolation. When the wise men of the earth and the learned go astray from

the truth and by sophistry make their false teachings plausible and pervert many, be not shaken in the faith or fear; set your heart after God, and seek diligently for him; behold him reflected in his word; cleanse out of your heart every side issue, and seek for God. Earth and hell cannot cheat you out of your reward; lying wonders cannot deceive you. When life looks dreary and misfortunes befall, settle it in your heart that you seek after God, and all shall be well, for "all things work together for good to them that love God." If you have stumbled in his sight and sinned against him that did so much for you, even then you may return and seek him if you wait not till it is too late. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55: 6, 7.)

In all conditions—sickness or health, in riches or poverty; yea, in the hour of death—it is a sweet source of comfort that God is a "rewarder of them that diligently seek him."

ROBERT H. BOLL.

Heaven is a Prepared Place for a Prepared People.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3.)

Here we learn that Jesus is preparing a place for his people; that he is coming again; that he is coming to receive his people home; and that we will be where he is. Too many people have an idea that they can drift along with the current of the tide, and on their deathbeds prepare to meet God and to enter heaven. They fail to realize that destiny grows out of character, and that the same kind of characters we carry out of this world we carry into the world to come. Unless we love the service of God and the association of God's people in this world, we will never be permitted to engage in the service of God or be with God's people in the future world. Heaven is a prepared place; this life is the only time in which the preparation can be made, and God's church is the only place where the preparation can be made. In this life we only love associations congenial to our nature, and the same will be true in the future life. The Bible

clearly carries out the idea that, to a great extent, we will have the same disposition in the future world that we cultivate in this one. The rich man (Luke 16: 19-31) had the same selfish disposition in hell that he had when he refused to give Lazarus "the crumbs that fell from his table," for we find that he wants Abraham to send Lazarus back to his "father's house" to persuade his "five brethren" to "repent" and avoid "that place of torment," and his selfishness kept him from being interested in any one but his "father's house."

Let us briefly from God's word learn something of the grandeur and glory of that "prepared place" and "what it will be to be there:" "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Pet. 3: 13, 14.) We not only learn from this that we are to look for "new heavens," but we also learn something of the kind of characters we are to be to get there. Now let us get a full description of the "celestial city." Heaven is not a mystical, mystified something, but is a real place, and is to be a real home for a real people. Everything will be more real and lifelike there than it is in this world. I will quote extensively from Rev. 21, and would be glad if the readers would read that entire chapter before finishing this article.

John was permitted by inspiration to behold the city as it will be when Christ comes to reward his servants. Peter says: "We . . . look for new heavens." John says: "I saw a new heaven and a new earth." Christ said he went away "to prepare a place for you." John said: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Here we learn of the prepared place. "A bride adorned for her husband" makes the very best possible preparation; so heaven is prepared as a bride. We also learn from this description something of the blessings in store for the faithful: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." O, who is it that does not want to be there? Again, Christ told John: "These words are true and faithful." We also

learn from this description that we shall be given "of the fountain of the water of life freely," and that "he that overcometh shall inherit all things." We also learn that the wicked shall have "their part in the lake which burneth with fire and brimstone: which is the second death." This "second death" is not a death of the body, but an "eternal separation from God."

By reading Rev. 21 you will get a better description of heaven than you have ever read of the city of Nashville or the city of New York. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it."

Reader, are you living so as to insure you a happy entrance into the prepared place, or are you living a life of selfishness and neglect? "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Let us now learn who the prepared people are and in what the preparation consists. Jesus says: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." (John 12: 26.) Here we learn that we must "follow Christ" to "serve him." To follow Christ is to be led by his teaching and live the life of sacrifice and self-denial that he left us an example of. He "went about doing good." (Acts 10: 38.) We must go and "do likewise." We must also deny ourselves of a good many worldly things, or we can never follow Christ; and if we fail to follow him in this life, we will fail to be with him in the life to come.

John, in Revelation, describes the kind of persons that are permitted to enter heaven: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7: 14.) Again, in further describing that great company, he says: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." (Rev. 14: 4, 5.) We learn from the above that we must have our robes washed in the blood of

Christ, or we cannot enter into heaven. Now what is it to have our robes washed in the blood of Christ? It is evidently reaching remission of sins and entering into a life of purity.

In speaking of Christ, Paul says: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1: 7.) "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1: 13, 14.) From this we learn that we reach remission of sins through the blood of Christ, and that we must be "in Christ" to reach that blood. Then how do we get into Christ? "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) Baptism, to a proper subject, is the crowning act by which we enter into Christ. Ananias was sent to Saul of Tarsus to tell him what he "must do." When he came to Saul, he found him a praying, penitent believer, and said unto him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) When, as penitent believers, proper subjects, we are baptized into Christ, our sins are washed away in the blood of Christ. But after our sins are washed away in the blood of Christ, through the weakness of the flesh we will make mistakes. Then how are we to keep cleansed? "But if we walk in the light, as he [Christ] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) The "cleansing" is to be kept up as long as the "walking" lasts, and the "walking" is living the Christian life, and will continue as long as this life lasts; so there will never be a day of our lives but we shall need the cleansing power of the blood of Christ, and that power will be applied when we confess our wrongs to God and ask him to forgive us. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2: 1.)

We want to see more about how these "cleansed" persons are to live. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2: 11, 12.) "Ungodliness" is anything that is

out of harmony with the character and will of God; "worldly lusts" are the natural ambition and desires of the flesh, those prompted by some principle no purer than the things of the world. To "deny" them is to refuse to be influenced by them; to live "soberly" is to be "self-controlled;" to live "righteously" is to live "right;" and to live "godly" is to live in harmony with the character and will of God. Thus we see in this scripture that there is a duty we owe to ourselves, to each other, and to our God.

From the early part of this chapter we learn that the "aged men [are to] be sober [self-controlled], grave, temperate," etc.; also that the "aged women . . . be in behavior as becometh holiness," and that they are to be "teachers of good things," and especially that they are to "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." I want to make an earnest appeal to the older sisters who may read this. When you have seen young married people who were not living as they should, have you gone, with your Bible in hand, and taught these young women the duty they owe to God, their children, their homes, their husbands, and themselves? If not, will you not engage in this great work the next opportunity you have?

In this same chapter "young men" are exhorted to be "sober-minded;" in fact, we learn from the word of God everything that God wants us to do to be prepared for the prepared place.

Now, who is it that Christ will not receive when he comes? "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1: 7-9.) Reader, have you obeyed this gospel? If not, why not?

Let us now see who it is that Christ will receive when he comes. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9: 28.) "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body." (Eph. 5: 23.) The "body" is the "church," and that is what Christ

proposes to save when he comes. Are you a faithful member of this body? "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 10, 11.)

May God help us all to live in that way that will be pleasing to him and that will ever cause us to be humble instruments in his hands for doing good, and that when Jesus comes again we may hear the welcome plaudit: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.)

L. S. WHITE.

The Inspiration of Faith.

"And this is the victory that overcometh the world, even our faith." (1 John 5: 4.)

The word "world" in this passage signifies the evil forces which are striving to overthrow the kingdom of God. The conquerors alluded to in the text are the children of God, who are seeking to maintain the cause of righteousness. Hence there are two opposing influences at work among the inhabitants of this world, each striving for the supremacy. This conflict is of long standing. Since Adam was driven from Eden the war has been waging, and will continue until Christ's enemies become his footstool. While Christ was on earth, he was the representative of God in this contest; but since his coronation at the right hand of the Father, he seeks to uphold the claims of truth and right through his church. So the disciples of Christ are, in a sense, the representatives of Christ in this world. On one side are the hosts of Satan, while on the other side are the valiant soldiers of Christ, fighting for the glory of God and the salvation of sinners. Between the child of God and the shining crown of everlasting life is a battle to fight and a victory to win. There is but one thing which will enable him or her to triumph and stand as victor in the last day, and that is faith. It is strong trust that inspires the heart and nerves the soul for the conflicts of life; hence the inspiration of faith is a theme of vast importance and worthy of our most serious consideration. Let us, therefore, note what faith does.

1. It inspires boldness in Christian service. There are many examples in the word of God exemplifying this fact. The truly faithful fear no being in the universe but God. Perfect faith

produces perfect love, which, we are told, casts out all fear. (1 John 4: 18.)

Threatenings of punishment for righteousness' sake is no cause for alarm to the child of God; yea, actual scourgings will not drive him who believes from the service of God. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20: 22-24.) These words manifest a courage born of reliance upon God, which enabled the apostle to face any and all dangers, in order that he might accomplish the will of his Heavenly Father. Thirty-nine stripes at a time by his own countrymen, and "stripes above measure" by the Romans, could not stay his onward progress in the service of his Master. Yea, "bonds and imprisonments" were powerless to turn him back, and even with chains clanking about him he preached the glorious gospel and begat some in his bonds. (Philem. 10.) No wonder this man exclaims as he sees the end approaching: "For I am now ready to be offered, and the time of my departure is at hand." (2 Tim. 4: 6.) Do you ask what it was that inspired Paul to undergo all the hardships and persecutions which crowded into his eventful life? If so, hear him give to the world the secret of his mighty power: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1: 12.) What a sublime faith! What a bold and fearless spirit! Another example of the boldness of faith is seen in Peter and John. As a result of the healing of the lame man they were warned by the enemies of the cross after this manner: "And they called them, and commanded them not to speak at all, nor teach in the name of Jesus." (Acts 4: 18.) To these threats the servants of God replied as follows: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Verses 19, 20.) That is the spirit which should possess every soul with a message from God to this lost and ruined world. Let no one, through fear of persecutions and the loss of popularity with the world, fail to declare the whole counsel of God.

Such a course may lead over rough and rugged paths and place under the head a thorny pillow on this side of the dark, deep, rolling river; but, thank God, it will bring to him who thus lives a crown of glory and golden-paved streets upon which to walk with the redeemed.

The Holy Spirit records many examples illustrating courage born of faith. (See Heb. 11: 32-38.) Again, a soul inspired by faith is willing to undertake any work, however difficult it may be, if only in the interest of God's kingdom. True faith engaged in the work of the Lord does not even dream of failure and defeat, but beholds every step crowned with success. Men engaged in secular callings for the benefit of self alone may be filled with doubts and misgivings, but not so with the child of God. His assets are faith in God and willing hands to work. With these he is prepared to brave every storm, climb every hill, and laugh in the face of every semblance of defeat. He takes refuge in strong towers like these: "And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper." (Ps. 1: 3, R. V.) "The Lord is on my side; I will not fear: what can man do unto me?" (Ps. 118: 6, R. V.) "If God be for us, who can be against us?" (Rom. 8: 31.) Only one thing is to be determined—viz., Is this work approved of God? If so, drive ahead, and he will take care of the consequences. Many times servants of God have undertaken work in which they hoped to spread the truth and build up righteousness in the land with prophecies of failure on every hand which never came to pass. Why? Because the work was God's and the soul had a mind to do it.

2. Spiritual strength, which enables the child of God to endure the disappointments and sorrows incident to this life, comes through the inspiration of faith. The devouring flames may sweep from over your head the kindly roof that has sheltered you and yours from the wintry winds and drenching rains, leaving you homeless wanderers; those whom you have regarded as friends may turn "the cold shoulder" and say evil of you; death will come along and snatch from your tender embrace a loved one, causing your heartstrings to break. What will bring the strength necessary to bear up under all this? Hear Job, who lost all his property and children, say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1: 21.) Inquire of David, whose closest friend and chief counselor turned from him to assist

Absalom in his wicked rebellion, and hear him exclaim: "Thou preparest a table before me in the presence of mine enemies." (Ps. 23: 5.) Listen to the comforting words of Paul: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. 4: 14.) Underneath all of this great spiritual strength is faith in the true and living God. "Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6: 10.)

3. The beautiful virtue called patience, and one which is so essential to success in the service of God, is a fruit of faith. It is a belief in the precious promises of God that enables us to bear up under the afflictions which come to one and all. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12: 6.) The vigor of youth is likely to fade and leave us but shadows of our former selves. What is to sustain us and bring the sweet spirit of resignation? Is it not faith in promises like these? "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4: 17.) "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8: 18.)

Many things arise by which the patience of God's children is tried. Their plans are frustrated, and an unlooked-for set of circumstances confronts them which seem to foretell evil. Patience is needed to put forth her hand and calm the troubled waters. From whence shall it come? Ah, here is the present Help in time of need: "All things work together for good to them that love God." (Rom. 8: 28.) Let us all strive to be men and women of faith, that we may be good soldiers of Jesus Christ. "And this is the victory that overcometh the world, even our faith." F. W. SMITH.

Arthur J. Shaw
In a private letter, Brother William J. Bishop, of Paris, Texas, referring to the article on the Bible School, says: "Especially did I enjoy Brother Armstrong's reminiscences. I well remember those days, and always with pleasure. They were the happiest days of my life—days, when each day was provided for as it came, when I never had a cent ahead, when I went to school in the forenoon, worked in a printing office in the afternoon, and studied at night. Those days were when I pledged my life to work in Japan. The Lord took me up and blessed me with many days in the grandest school on earth. How grateful I feel to him for the influence the school has had on my life. I feel like writing an article on the same subject Brother Armstrong wrote on. I remember Brother Jesse Sewell said to me: 'I would not take anything in the world for the influence the Bible School has had on my life.' Many feel just as we do."

The Way

MAT. 7:13-14

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Enmity Against God.

R. H. BOLL.

Is it possible? Weak creatures, depending on him for all they possess and enjoy—life, health, strength, talents, as the kind Father gives to them—and then enemies of God! “Backbiters, haters of God, spiteful, proud,” says Paul, in giving the category of men’s sins. Who are the “haters of God?” Says a sinner: “I know I don’t care for religion, and I get drunk whenever I please, and curse around sometimes, and don’t care a cent if I do; but it never entered my head to hate God.”

Ah, but when the Book speaks of faith, hope, or love, or hatred, it is something more substantial than men commonly think. It is not faith to sit down and imagine you believe a certain thing, but it is actual obedience rendered accord-

ing to God’s word. It is not hope to shut your eyes and dream of future glories, but “every one that hath this hope purifieth himself.” You don’t hope to find a treasure till you begin to dig for it. Love, too, is something more than an effervescence of feeling or a little palpitation of the heart, for, “This is the love of God, that we keep his commandments.” Then to hate God is not to indulge in spiteful feelings against him. It would be hard to see how any man could do that. It depends on who your general is and under what flag you are marching. There is a death struggle between God and the world, between the power of darkness and the banner of light, and there is no middle ground.

“He that is not with me is against me.” Now to which side do you belong? If you are not a soldier of Christ, you are a soldier of the devil, and every day you are firing shells at the throne of heaven as big as your caliber will allow.

Every man has his influence. Either you are a Christian or searching for the way of salvation, or you are bombarding the cross of Christ, an enemy to God.

But in the depth of man’s iniquity, God, the God whom he hates and fights, pities him. Amid the battle against principalities and powers—lo!—a white flag is run up on Calvary. It says, “Peace on earth, good will toward men,” and it means negotiation. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow.” Terms, unconditional surrender. As some one has said: “Stack your gun at the foot of the cross, and lay down the old cartridge box, and up with those hands, and say: ‘Lord, I’m a surrendered rebel, and with thy help I will never be another shot at the cross while the world

stands.' " The Bible puts it this way: " Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The fight is unequal. " Shall a man strive against his Maker?" To him belongeth all power and wisdom and wealth. A word from God's lips can hurl the whole sinful world into misery and destruction. You are in his hands, so consider and be wise. " Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Yes, the wages of sin is death, and there is no escape. " Be sure your sin will find you out."

But Christ's ambassador comes even pleading, beseeching sinners, in Christ's stead: " Be ye reconciled to God." These are the instructions Christ gave him: " Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Faith, repentance, baptism, remission of sins. Then you are God's altogether, body and spirit and soul, and pocketbook included; God's servant, God's soldier, predestined to conquest and glory as long as you will track along behind your General.

There is another phase to the matter. It is hard to believe, but nevertheless true, that some of the Lord's own ranks whom he had bought with his blood have turned against their kind Master and have renewed hostilities against him. Not they who stumbled in their efforts to follow him—no, they rose again, and are happy on the way—but it is the man that betrayed the cause of Christ into the hands of the world and compromised with the enemy. Go to the fashionable churches and you will understand it. Can you see much difference between the member there and a polite worldling? Can you distinguish their " services " from those of Babylon? Their preachers have become lecturers on politics and sciences and poetry; their meeting-houses are become music halls and theaters; even the worship of God, which he designed to his honor, and by which he was to be pleased, has been perverted into public entertainment under the pretense of making the service attractive to the world. Pulpits which Christ

could not fill because he wore no broadcloth coat and silk cravat, nor Paul because he spoke not according to the latest rules of elocution and rhetoric, and because he determined to know nothing but Christ, and him crucified, and that gospel, which, if man or angel change, will bring God's anathemas on his head; pews, the rent for which the poor brother cannot pay; stained glass and silver and Brussels carpets and lofty spires, and ice cream suppers and festivals and amusements, and gilding and glory and splendor—there is the picture. " Know ye not," says James (4: 4), " that the friendship of the world is enmity with God?"

Enemies against God? Yes; right back again in hostile ranks, as at first, and worse, too.

But before the world will fall in love with the true service of God will the rocks totter and crumble into dust, will mountains fall and the seas run dry: God's word itself must fail first. But listen to John, " Marvel not if the world hate you;" and to Paul, " Be not conformed to this world;" and to Christ, " If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." This becomes very plain as we proceed. The world loves its own, not Christians. Christ and the world are opposed. " For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father." (1 John 2: 16.) " Whosoever therefore will be a friend of the world is the enemy of God." (James 4: 4.)

We are the light of the world, to be sure. The world must be saved by the instrumentality of the children of God; but this must be done by the teaching of the truth; the preaching of Christ, and him crucified; the gospel, God's power unto salvation; and, lastly, by letting our light so shine that men may see our good works, and glorify (not us) our Father which is in heaven—not by amusing and entertaining the world and being fashionable, or by catering to the lust of the flesh, and the lust of the eye, and the pride of life.

Here is a mark, a plain six hundred and three-score and six, by which we may know the beast. It is popularity. The broad way is popular; it must of necessity be so, because the multitudes travel it. The narrow way, the way of life, is not popular, for few there be that find it. Christ walked it, prepared it, blazed it out for us. He humbled himself and became obedient unto death. The world hated him, ridiculed him,

and persecuted him. He that followeth him shall not walk in darkness, but shall have the light of life; but all who live godly in Christ Jesus shall suffer persuction. (2 Tim. 3: 12.) Think of it—all of them!

Have you suffered any persecution for your religion, brother, or do you even belong to the world-pleasing worshipers? Pick up while it is day the shield of faith, wear the breastplate of righteousness, and wield hard and heavy the sword of the Spirit with faithful strokes against principalities and powers and the rulers of darkness and spiritual wickedness in high places, and persecutions will come—yes, and reward, too, a hundredfold in this world, and in the world to come, eternal life.

Like Christ.

WILLIAM ANDERSON.

To be a child of God, an heir of God, a joint heir with the Lord Jesus Christ, is a position men and women are permitted to occupy in this world; but the honor is not as highly appreciated as it should be by many. To be taken up by the gospel of Christ, from the walks of sin, degradation, misery, woe, and ruin—yea, from death, with all the appurtenances thereunto belonging—and placed upon the Rock, upon the high and holy Way that carries nothing unclean, is a position, an honor, that cannot be too highly appreciated. No doubt the apostle was thinking of the great change wrought by obedience to the gospel, the obedience of faith, when he said: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John 3: 1.) Paul was sent by Christ to the Gentiles "to turn them from darkness to light, and from the power of Satan unto God." (Acts 26: 18.) The individual who has not been translated from the kingdom of darkness into the kingdom of God's dear Son (Col. 1: 13) is blind, is out of the grace of God, by which alone he can be saved. To one occupying this lofty position "all things are become new," he is "a new creature," from him "old things are passed away." (2 Cor. 5: 17.) No wonder Paul suggests by the Holy Spirit the propriety of walking worthy of the vocation to which we are called. (Eph. 4: 1.) Paul exhorted the church at Ephesus to "be strong in the Lord, and in the power of his might." (Eph. 6: 10.) It is, therefore, the privilege, the happiness, and the glory of the followers of Christ to be men in the Lord—to be free men, too—and to stand fast in and enjoy the glorious liberty

of sons and heirs of God, which is the grand and high aim of all the children of God. To see Christians enjoy their privilege and to see sinners brought from darkness to light are the two great objects for which the Lord's true servants desire to live, to labor, and, if need be, to suffer reproach. The heir of God in this high and holy Way, in the grace of God walking by faith, which comes by hearing the word of God, has indeed great cause to rejoice with joy unspeakable. Being guided by the Scriptures, that so thoroughly furnish to all good works, he is guided by the Holy Spirit, because the Scriptures are given by inspiration of the Spirit. He alone can exhibit the fruits of the Spirit in his every action. Indeed, he who is continuing steadfastly in the apostles' doctrine is continually manifesting the fruits of the Spirit. We see love, joy, peace, long-suffering, gentleness, goodness, backed up by faith, which Paul says constitute the fruits of the Spirit, together with meekness and temperance. (Gal. 5: 22, 23.) Against such there is no law. What a glorious character! Any decree, human or divine, can only work good to such. Paul's soul was no doubt filled with the grandeur of the wonderful love, the joy of the wonderful peace, enjoyed by those who walk in the glorious light of God, when he said: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28.) The due appreciation of this great love of this high state inspires us, as it were, with the desire "to live soberly, righteously, and godly in this present world," with the zeal to "press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 14.)

"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2: 5.) Each can worship for himself. By virtue of his being a child of God, he can, without any further qualification save the knowledge of his duty, offer spiritual sacrifices acceptable to God. Not only so, but he is both a king and priest unto God. (Rev. 5: 10.) He is well and truly qualified, ordained and equipped, authorized and required to do with his might whatever he finds recorded by the Holy Spirit in the Scriptures of truth. Having learned that the whole duty of man is to "fear God, and keep his commandments." (Eccles. 12: 13), you search the Scriptures daily, praying "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1: 17-20); "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. 3: 17-19.) This knowledge is better than all acquisitions. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." (Prov. 3: 13-18.) The holy men of God who "spake as they were moved by the Holy Ghost" give the great lessons for our study, prayerful study, without which no one can know the Lord, whom to know is life eternal. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.) "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1: 3.) We have all things graciously furnished us for knowing the right way of the Lord and walking therein. An earnest desire for the sincere milk of the word, that we may grow, is essential to the growth in grace and the knowledge of the truth that is required of God's people now, and that is predicated of the faithful in the days of the apostles. We are forced to the conclusion, therefore, that those who properly appreciate the high and holy relationship they sustain to the Father and the Lord Jesus Christ, and their attitude to the world as well, cannot, dare not, do or say things that are calculated to bring reproach upon the name of Christ.

There is yet a grander thought advanced by the apostle than that of being sons of God: "It

doth not yet appear what we shall be." (1 John 3: 2.) It is glorious, wonderful, that man should be lifted from the great wickedness, pollution, degradation—from the broad way that leads to death, to eternal banishment from the presence of the Lord and the glory of his power—into "the glorious liberty of the children of God," into the society and fellowship of "the saints, and of the household of God," builded "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" still, there is something grander in store in the mansions which Jesus has gone to prepare. It is enough for us to "know that we shall be like him," that "we shall see him as he is." The brilliancy of the glory to be revealed in the beyond is too great to be seen by human vision, hence indescribable to mortals in the present state. Saul and his companions were so blinded they fell to the earth when Jesus of Nazareth appeared to them. Notwithstanding "seasons of rejoicing from the presence of the Lord" is the common heritage of God's faithful children here, and they have great cause to be happy and to enjoy their "work of faith and labor of love," there is great comfort and encouragement in the thought, "It is better further on." Who is to be like him (Jesus) on the other side? Necessarily those who are most like him here. To be like him is the work, the only work, of his servants here. To talk like him, walk like him, do like him, always, everywhere, is the one supreme duty resting upon every member of his body. His life must be copied into our own in order that our lives may be "hid with Christ in God." "I do always those things that please him," says Jesus. (John 8: 29.) Perhaps the most prominent trait in his character is that he never consulted his own good, pleasure, happiness, but was continually looking after the good of others. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 3: 9.) He set the example; we must follow his steps, singing,

More and more like Jesus,

as we journey. His chief happiness consisted in the thought that he was helping those who could not help themselves. He did not help those from whom he could expect a reward, for they were not to be found. The great joy that was before him was no doubt the lifting up of man from his ruined state, making him a joint heir with himself to the universe. We must, therefore, be constantly walking in his footsteps, laboring for the good, the upbuilding, of others.

This is the road to happiness, the only road to success. By imitating his life work here, we travel the high Way, follow his footsteps "that make the pathway glow" to the honest seeker for the old paths. "I am the way, the truth, and the life," says Jesus. (John 14: 6.) Jesus Christ was the righteousness of God; he always did right, never did wrong. His work here was to fulfill righteousness, to live the life ordained of God to make people righteous. While I cannot live the pure, faultless, spotless life he lived, I can always be found trying, prayerfully, earnestly laboring to attain unto the perfection he exhibited. I am encouraged by the promise that he will help my infirmities, will succor me. How thankful we should be that Jesus passed through the flesh, learned all of its weaknesses! We are "saved by his life" (Rom. 5: 10)—that is, we follow Christ, live his life, become like him here, and will then be like him over there, and see him as he is. Paul expresses the idea thus: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

O for this love let rocks and hills
Their lasting silence break!
And all harmonious human tongues
The Savior's praises speak.

A Plea For Union.

J. N. ARMSTRONG.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.) "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 20, 21.)

Adam Clarke, who was possibly the greatest commentator of the Methodist Episcopal Church, says: "This prayer extends itself through all ages and takes in every soul that believes in the Lord Jesus Christ. This prayer was literally answered to the first believers, who were all of one heart and one soul. (Acts 4: 42.)"

Talmage says: "Jesus measures this Christian unity by the standard of the divine nature, 'one as we are one.' . . . The Father and Son are one in feeling, action, counsel, name. Therefore the prayer means that Christians are to be one in the same sense—that is, one in feeling, action, counsel, name. . . . Therefore

nothing but a return of all those who love the Savior to the naked teachings of the Bible, as the Father and Son avowed those teachings, can ever result in Christian unity."

So let no one imagine that the popular "union meetings" of to-day meet the requirements of this prayer. Such unity is a pretense, a deception, a sham. The peculiar doctrine of each church is held to as distinctly as ever. Were the Baptists to hold communion service in such a meeting, they would admit no one as worthy to eat but a Baptist. The Methodists would think them narrow-minded, selfish, and illiberal. Were a mother to present her babe for "baptism," the Baptists would "hands off" till the whole thing was over, and to themselves would talk about the unscriptural practice of the Methodists. Who would dare to call this the union for which our Lord prayed? Talmage says such a thought is "offensive." No, this is not union. They only agree to suppress their differences till the meeting is over. "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." (1 Cor. 1: 10.)

Jesus sent preachers in the beginning to preach the truth to a dying world. These preachers spoke the "same thing" and were "perfectly joined together in the same mind and in the same judgment." A difference in their teaching seemed to almost alarm them, and they were never satisfied till it was settled. A difference once arose in their teaching on circumcision; but it seems that everything stopped, the preachers went to Jerusalem and reasoned together until this difference was settled. (Read Acts 15.) They were indeed one, even as the Father and Son are one.

If all preachers to-day would confine themselves to "the naked teachings" of the Bible, all would be one, as in the apostolic age. There would be one church, and the members of this church would be known as Christians, disciples, etc. Let us now try this principle.

Faith is the foundation stone of Christ's system; it leads to every act of acceptable obedience to God; but even on this vital subject the religious world is divided. Some think faith is unnecessary to salvation; others believe no one can be saved without it. Who is right? Let "the naked teachings" settle it. "He that believeth not shall be damned." (Mark 16: 16.) "If ye believe not that I am he, ye shall die in your sins." (John 8: 24.) Therefore all who be-

lieve Jesus teach and believe that man is lost forever without faith in Christ, no matter how moral and honest he may be. There is no hope for the unbeliever.

Since every one must believe or be lost, I inquire: How does faith come? To this question, too, I hear different answers. So "to the law and to the testimony" let us go, for we are seeking "the unity of the Spirit in the bond of peace." (Eph. 4: 3.) Hear the Holy Spirit: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 30, 31.) "Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17: 20.) It is just as plain as can be that the Bible teaches that one becomes a believer by hearing God's word. There has never been a believer found where the Bible has not gone. As well expect wheat to grow where no wheat has been sown as to expect believers where the word, which is the seed of the kingdom, has not been planted. Both are impossible.

When one believes with the whole heart "that Jesus is the Christ, the Son of God," he is prepared for baptism. This faith, of course, means faith that begets love so strong for Christ that the one believing will forsake every friend, even his mother, if need be, to follow Christ. Nothing else is faith in an acceptable sense in the word of God. Without such faith baptism is unscriptural. In apostolic times the taught, "he that believeth," and "they that gladly received his word," were baptized. No one was ever authorized by Heaven to baptize any other character. There would never be another case of "infant baptism," were preachers to confine themselves to what "is written." If you want union, lay aside everything but what you can read from the Spirit of God, and we are united at once. It is not difficult to get those who want union to unite; but men prefer divisions, strife, and contention to the peace, joy, and comfort which comes from union.

Possibly no other subject ever created so much disturbance in the religious world as baptism, and yet the "naked teaching of the Bible" will settle every controversy about it. The word "baptize" which we have in our Bible is a Greek term anglicized, not translated. If the Greek word "baptizo" had been translated, in-

stead of "baptize" we would have "dip," "plunge," "immerse," or some equivalent to these. No scholar can translate this word by anything else than something equivalent to these words. The professor of Church History in the University of Athens, Greece (a learned Greek), says: "The word 'baptizo' in the Greek language never has the meaning of 'to sprinkle' or 'to pour,' but invariably that of 'to dip.'" Although this is true, let us admit for a moment that we do not know what the Spirit meant when he said, "Be baptized;" yet we do know that he demands baptism, and we also know that inspired men did baptize, and, of course, they knew the meaning of this word. Since this is true, if we can find out what they did when they did this thing that they called "baptizing," we will know what we must do to obey Christ in this matter.

So I inquire: What did our Lord do to be baptized? 1. He came to the Jordan "to be baptized of him [John]." (Matt. 3: 13.) 2. He was baptized "in Jordan." (Mark 1: 9.) 3. He came straightway "up out of the water." (Mark 1: 10.)

Now, reader, can we unite on this example of our Lord? Do you believe Jesus did unnecessary things to be baptized? Did you do in your baptism all that Jesus did when he was baptized? If not, are you not afraid to go to judgment having done less in this matter than Jesus did, since he says: "Follow thou me?"

In Acts 8 we have an account of the eunuch's baptism. (Read the whole chapter.) 1. "They came unto a certain water." 2. "They went down both into the water." 3. "He baptized him." 4. They came up "out of the water." There is nothing that requires these steps but immersion. Then Paul completes the whole matter by saying: "Therefore we are buried with him by baptism into death." (Rom. 6: 4.)

With these inspired statements before us, no one can go to the judgment and claim he did not know what to do to be baptized. Here is union ground, and we only have to take the "naked teachings of the Bible" to stand on it. Says one: "I know these facts are clear; but since there is so little importance attached to baptism in the plan of salvation, I see no use in disputing so much over it." Stop, my friend, and let me ask you a question: Who taught you there was little importance attached to baptism in the plan of salvation? There is not an intimation of this kind in the Bible, but, on the other hand, there are passages that make it exceedingly important. Listen at Jesus, our Savior: "He that believeth

and is baptized shall be saved." (Mark 16: 16.) Here Jesus places baptism between "he that believeth" and salvation. Does Jesus make baptism important? How any one can get to the promise of Jesus, which is salvation, without baptism, I cannot see. "Repent, and be baptized every one of you in the name of Jesus Christ for [into] the remission of sins." (Acts 2: 38.) Here the Spirit of God gave to baptism a very great importance, placing it between repentance and remission of sins. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Here Jesus places two things between every man and woman in the world and the kingdom of God, and says emphatically they cannot enter it without them. These two things are the water and the Spirit. If the birth of water here does not mean water baptism, there is not a man living that can tell what it means. The Catholic Church baptizes infants because of this passage, believing that the babe that dies without baptism has not been born of water and can never enter the kingdom of God. All disciplines and creeds that I ever examined quote this passage under the subject of water baptism. Now, reader, compare this passage with the others I have quoted, and see the importance given to baptism by the Holy Spirit. I never expect to see any responsible man, woman, or child go into the kingdom of God without the birth of water and of the Spirit. Jesus said without it you "cannot enter into the kingdom of God." I believe him. Remember, Jesus places water, in this passage, between you and the kingdom.

The "naked teachings" will bring us together on the importance of baptism. Union is sweet, and it costs nothing but our opinions. How many who read this article are willing to give up "think so's" and "maybe's" for the naked teaching of the word? This, and this alone, will bring the union for which Christ prayed.

Into What are We Baptized?

JACKSON'S SECOND REPLY.

Under this heading Brother J. A. Harding wrote an article which we published and replied to in the Firm Foundation of December 13, 1898. Brother Harding republishes the two articles in his paper, The Way, and gives a second article, which we publish. In some prefatory remarks he says he is "as certain as can be" that our "doctrine and practice" are "built upon the sand," and that we "are in great danger of building up another sect" by contending that "immersion is not valid baptism unless the one baptized understands at the time that he is being baptized for the remission of sins."

If Brother Harding's two articles are a true index

to the state of his mind, I feel sure that those who read them carefully will decide that his *certainty* is a variable quantity, possessed with but one positive sign, the defense of a sect—the Baptist Church. I hope, though, that this investigation may be productive of good by stirring up the pure-minded to greater diligence in studying the word of God, and thus increase in knowledge of the truth and grow stronger in determination to adhere to it, not only in theory, but in our practice.

Brother Harding's closing statement is a "hard saying." He says: "It is far better to be right than to be consistent." Whether he aims to contrast the consistency of my practice with his "right" teaching or seeks to lay a foundation for the justification of the inconsistent statements in his articles, his saying is neither "right" nor "consistent," for it is impossible to be "right" without being at the same time "consistent." Consistency is an essential element of being right; so that if this quality is lacking in either doctrine or practice, or in both of them, it is evidence that the party is not "right." Jesus taught this lesson. He said: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." (John 10: 37, 38.) Jesus here submits his claim of being right to the test of consistency between the works of the Father and his practice. We must submit to the same test. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3: 17.) If what we do in word or deed is not consistent with the things taught and commanded in the name of the Lord Jesus, we cannot be "right;" if we are "right" in what we do in word or deed, we will be "consistent." One charge Jesus made against the Pharisees was inconsistency. They did not practice what they preached. "They say, and do not." (Matt. 23: 3.) Their teaching was both right and consistent; but their practice, not being consistent with their teaching, was wrong, and they were disapproved by the Lord.

Brother Harding and I both claim to have the truth; both earnestly desire to see the truth triumph over error; and both hope, some day, to hear the approving welcome of our Lord and Master: "Well done, good and faithful servant." But, with all this, we must submit to the test that Jesus did, hence should diligently improve the opportunities afforded us of correcting whatever may be found in our doctrine and practice that is not consistent with the things taught and commanded in the name of the Lord Jesus.

Before examining Brother Harding's course of reasoning, I notice one or two mistakes he has made as to my position. He says:

"The reader now sees that Brother Jackson frankly admits it is not necessary to understand the relationship expressed by 'eis' (into) in five of these passages, but he still earnestly contends that it is necessary to understand it in the sixth—viz., 'Be baptized eis the remission of sins.'"

There is no such admission in my article, either expressed or implied. I here give his question and my answer from my first article:

"Why, then, is not the baptism invalid if he does not also understand the relationship expressed by the 'eis' in each of the other passages? I answer: 1. Because, according to Brother Harding's own showing, there is but *one* thing to enter, and any one of his six things, or all of them taken together, constitute only 'the right thing' to enter. 2. The chief end, purpose, aim, or design of entering eis (into) any one of the six things he enumerates is the *remis-*

tion of sins. If not, the party is not a proper subject for baptism."

In addition to this, please note that Brother Harding said in his first article: "If we are baptized into the right thing, our baptism is valid." He also said of the six things into which we are baptized, one of them being "remission of sins:" "In passing into one of these states, he passes into all of them." It necessarily follows, then, according to Brother Harding's own statements, that when one is baptized eis (into) remission of sins his baptism is valid, and he does not have to also understand anything else in order to validate it. How can a valid baptism be made more valid?

In another paragraph Brother Harding says:

"I ask Brother Jackson if one must understand at the time of his baptism that he is being baptized into Christ, into his death, and understand clearly the meaning and force of 'into' in these connections; and his answer, plainly implied in the article under review, is: No, it is not necessary to understand the word 'eis' here, but one must understand it when we are said to be baptized eis remission of sins; and if he does not so understand, the baptism is worthless, completely worthless."

Brother Harding did not ask this question in his first article, but a different one. My answer to his other question is given above. His method of implying an answer to the question he now asks is too Baptist to stand the test of truth. Baptists validate their baptism by implying that God has answered their prayers and saved them, and Brother Harding knows that this implication is simply the fruit of Baptist imagination. Just so with the implied answer attributed to me: it is the product of Brother Harding's own mind. But I will now give an express answer to the question. Faith comes by hearing the word of God. (Rom. 10: 17.) It is produced by preaching. (1 Cor. 1: 21.) Faith and understanding go hand in hand; they are inseparable. Men believe that which is preached. Now, I preach the gospel of Christ that men may believe it, and in my preaching and writing I do not use the Greek, but use plain and simple English; and in all my experience I have never found any one to whom it was necessary to explain the meaning of "into" except some who had been theologically "doctored." Hence, in preaching that one must be baptized into Christ, or into his death, or into the name of the Father and of the Son and of the Holy Spirit, I always give the *why*. I teach people what is *in* these "states," and I believe I generally succeed in making intelligent people understand the scriptural end, purpose, or aim of being baptized into any one of these states.

If I understand Brother Harding, he does not deny that when one is baptized, understanding that baptism is eis (for, or into) remission of sins, it is valid baptism. To show I am correct in so understanding him, I quote from him:

"We go into the water because he tells us to do it; and if we expect to find pardon in the water, it is because the Lord so teaches us. Is there anything wrong in obeying Jesus, trusting in him for a blessing; and when we thus obtain a blessing, do we not get it by faith? Certainly we do." (Moody-Harding Debate, p. 43.)

On page 44, same debate, he gives H. T. Anderson's translation of Acts 2: 38 thus: "Repent and be baptized each one of you in the name of Jesus Christ, as the scapegoat of your sins; or that he may take away your sins; or for taking away your sins." He then adds: "That suits me first-rate. I was baptized in the name of Jesus Christ that he might take away my sins. Can my opponent say as much?"

His opponent was Mr. Moody, a Baptist, who could not "say as much," and who went into the water be-

lieving the very opposite of what the brother says above; yet his baptism is just as scriptural as Brother Harding's. Do you believe it? I do not.

If the Lord teaches, as Brother Harding affirms, that we go into the water expecting pardon, it is right for us to so teach, and it is neither right nor consistent for Brother Harding to object to it; but he does object to it, and now affirms that baptism is valid even though it lacks the very element which he says the Lord teaches. How dare any man say that we can omit that which the Lord teaches and obtain his blessing, whether we expect it or not? This, it seems to me, is Brother Harding's attitude; for though he affirms, as above quoted, he admits that a baptism is valid though the party baptized believed that which is false concerning it. I asked him: "Can a man be baptized into 'the right thing' believing that which is false? In other words, can one be baptized into Christ who believes that he has already received the remission of sins?" He quotes the first question, and answers it "Yes," but ignores the second one, which he knew would bring him to the act of baptism, and not erroneous opinions about other things. Brother Harding says that those who rejoice in the belief of the forgiveness of sins before baptism rejoice in that which is false. Why is such a belief false? Because, as Brother Harding says, the Lord teaches us to expect pardon by going into the water. Now, please tell us, can such a one, rejoicing in the belief of that which is false, that which is contrary to what you say the Lord teaches, be baptized into Christ or "into the right thing?" If you still say "Yes," then reconcile this, if you can, with the statement given above from the Moody-Harding Debate and with the following: "If a man has been immersed without a proper faith or without a genuine repentance, he must be immersed again if he would enter the kingdom of God." (Harding-McGary Debate, p. 1.) Add to this your definition of faith: "Now, mark you, I hold that a man must believe that every word that came by inspiration is true; that is involved in believing that Christ arose from the dead. A man cannot believe the latter fact without believing the former. If Christ arose, every word he spoke is true; and his apostles were guided by the Spirit into 'all truth' (see John 16: 13), and hence all that they spoke is true." (Harding-McGary Debate, p. 31.)

I add: Hence it is true that those who believe their sins are forgiven prior to baptism do not believe the words of Jesus (Mark 16: 15, 16) or of his apostles (Acts 2: 38), therefore do not have the proper faith, and their baptism is not valid.

I asked Brother Harding this question: "What is it that man seeks for, expects, and hopes to obtain by being baptized into (eis) any one of the above things?" He did not answer it. He does say, though: "A man must be baptized for a scriptural reason, or his baptism is worthless; but it does not follow that he must understand all of the ends to be accomplished by it, and it takes all of these to make up the design of baptism."

Why, then, does Brother Harding object to our teaching? Do we not teach "a scriptural reason" in teaching baptism "for the remission of sins?" He will say, "Yes." Do we teach that man must understand "all the ends" of baptism? Brother Harding seeks to create the impression that we do—or, rather, insists that we should—and to this end he changes the programme. Instead of six or more designs for baptism, he has six or more things constituting "the design" of it.

Brother Harding's statements concerning "the design of baptism" seem to me to lack consistency, as will appear by examination. He says in his first article: "If we are baptized into the right thing, our baptism is valid; if not, it is of no avail." Here the

validity of baptism depends upon *one* item or point: being "baptized into the right thing." As to what the right thing is, he says:

"So if a man is baptized *that he may enter* into Christ, or into his body, the church, or into his death, or into his name, or into the name of the Father and of the Son and of the Holy Ghost, or into the remission of sins, or to be saved, he obeys for a good and scriptural reason; and *in passing into one of these states he enters into all of them.*" (Italics mine.)

In view of these quotations, I cannot understand Brother Harding's object in opposing our "doctrine and practice." If a baptism into *one* of the "things" he enumerates is valid baptism, why consume time in preaching and explaining six or seven others, which, if understood, could not make the baptism more valid? Again, as baptism into *one* thing, the Lord teaches is valid baptism, why not select from the "things" Brother Harding enumerates the *one* thing that is plainest, easiest understood, and that we *know* the Lord and his apostles commanded to inquirers? Especially is this question pertinent if, as Brother Harding says, men do not understand the relationship expressed by "eis" in some of the other "things." Is it right to teach just what the Lord teaches? We do that when we teach that man must be baptized for the remission of sins. (Luke 24: 47; Acts 2: 38.) Brother Harding admits this to be "right." Is it consistent to teach this and then baptize a man *because his sins* have been remitted or because he thinks he has entered any one of the "states" named by Brother Harding? We say, "No;" Brother Harding, by his practice, says, "Yes." A new definition of consistency to suit the case is more needed than the new rendering of "eis."

There is some confusion, too, in the following relative to Eph. 12. He says: "Those twelve were baptized into ["for" in the Common Version] the remission of sins, yet their baptism did not avail, because they were not baptized in the name of the Lord Jesus."

He cannot reconcile this statement with the one above quoted; for if the twelve were baptized into remission of sins, one of the "states," they passed into all the others, and were in the name of Jesus. John's baptism was for the remission of sins during John's ministry, but not after the resurrection of Jesus and the giving of his commission. They had been baptized with a baptism once divinely approved, yet it was of no avail. Why? Brother Harding says: "They did not believe in the resurrected Christ; they were not baptized into his body, the church. Since the resurrection of Jesus, no baptism is valid unless the one baptized believes God has raised Jesus from the dead and confesses him as his Lord."

Here the validity of baptism depends upon faith and confession; above the baptism was "of no avail," because they were not baptized "into the name of the Lord Jesus." The faith of the twelve was wrong, and Paul corrected it. How? The effect of his words, manifested in what they did, shows that Paul preached to them "the name of Jesus;" and in preaching the name of Jesus, he preached baptism in the name of Jesus; and in preaching baptism in his name, he preached just as did Peter on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins;" and the twelve did as the Pentecostians: "They gladly received his word, and were baptized." They perfected their faith by obedience to the name of Jesus in order to the remission of sins.

Now the baptism taught by Baptists is like that which Jesus commands in only one thing; that is the action, a burial in water. It differs from the Lord's baptism in at least four essential points—au-

thority, administrator, subject, design. Brother Harding thinks the twelve were properly rebaptized, but cannot see the propriety of rebaptizing the more erroneous Baptists.

But let us see more statements that are not harmonious: "The church of God, the body of Christ, is the house we must enter to receive remission and all other blessings that are in Christ Jesus." Compare this with the following: "These passages make it plain that the followers of the Lord are *baptized into the remission of sins in order that* God and Christ may come to them and abide with them, etc." (Italics mine.) Again: "Is remission of sins bigger than Christ or the death of Christ? Christ is not in remission, but remission is in Christ." Once more: "Remission of sins . . . is a state into which we must come that we may receive all of his precious and exceeding great promises."

Brother Harding's figures are strangely mixed and confused. The church, the house into which we must come to receive remission and all other blessings; remission, a "state" into which we must come to receive God, Christ, and all the promises! The state is in the house, and is just as big as the house. Christ is not in remission (the state), but remission is in Christ; yet you must be baptized into remission in order that God and Christ may come to you! The only reason I can assign for such confused statements from such a logical man is that, in his eagerness to construct a theory of designs against the one baptism for the remission of sins, he overlooked the lesson taught by the Savior in his parable concerning sewing a piece of new cloth upon an old garment, and has simply given us a "crazy quilt." Such patchwork will not do.

Brother Harding has fought so many battles on "eis" that by this time he ought to be a skillful skater, and he seems to think that if I venture upon that slippery field with him he will soon have the pleasure of seeing my downfall; but, though the "eis" be slippery and Brother Harding skillful in his evolutions, I will venture. I am the more inclined to do this inasmuch as I will use Brother Harding's skates.

In the above article he says "eis" ought to be uniformly rendered "into" in the six passages referred to, especially in Acts 2: 38; and his main argument is based on the rendering in Acts 2: 38: "Eis [into] the remission of sins." Relative to "eis" in this passage, Brother Harding, in his debate with Mr. Moody, introduced Grimm's Greek Lexicon, edited by Prof. Henry Thayer, of Harvard University, and quotes him thus: "Under the article 'Baptizo' he translates 'eis aphasin hamartion' (Acts 2: 38): 'To obtain the forgiveness of sins.'" Again, speaking of Winer's New Testament, edited by Thayer, he says: "It is the greatest of the New Testament grammars. In his article on the 'Prepositions with the Accusative,' he says that 'eis' (Acts 2: 38) signifies 'the purpose and end in view,' and he translates it 'in order to.'" (Moody-Harding Debate, p. 36.) In speaking of the Jews who on Pentecost asked, "What shall we do?" he says they "were unforgiven sinners. To them Peter said: 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. What does 'for the remission of sins' mean in this place? Why, ten-year-old children ought to be able to understand beyond the possibility of a doubt. The same phrase occurs in another place in Scripture, where its meaning is undisputed—namely, in Matt. 26: 28, where Jesus says: 'This is my blood of the New Testament, which is shed for many for the remission of sins. Was Jesus' blood shed because sins had been forgiven or in order that they might be forgiven? Everybody knows, hence I need not answer

Now the phrase, "for the remission of sins," is the same in both places, both in the English and in the Greek, and the meaning is the same—viz., in order to the forgiveness of sins." (Moody-Harding Debate, pp. 285, 286.)

Even ten-year-old children can see the difference between these extracts and that of the above article as to the "eis" in Acts 2: 38; but Brother Harding claims to be advancing in knowledge as to the design of baptism, and says: "I know a good deal more of the design of baptism now than I did when I began this article." I think, my brother, the advancement made is away from, rather than in, the knowledge of the design of baptism. Stick to Thayer and Winer on "eis" and "be not carried about with divers and strange designs." "It is a good thing that the heart be established" on a proposition that "even ten-year-old children ought to understand beyond the possibility of a doubt."

Perhaps, though, the advancement in knowledge claimed by Brother Harding will account for his shifting the battle ground from "remission of sins" to "the gift of the Holy Spirit" as the design of baptism. He says: "At Acts 2: 38 the people were told to be baptized into the remission of sins that they might receive the gift of the Holy Ghost." I have several versions of the New Testament—Greek, Latin, French, English. None of them reads that way, and Brother Harding disproves his own version in the parallel he gives between Acts 2: 38 and Acts 3: 19, for he says: "Bear in mind that we have in these two places the same man addressing the same class of people, under the same commission, for the same purpose, and it follows that he gives them the same instructions in telling them what to do." "Bear in mind" that Brother Harding and the highest Greek authority say that "eis the remission of sins" in Acts 2: 38 means "in order to the forgiveness of sins." It follows, then, that "eis the blotting out of your sins" in Acts 3: 19 means the same. But Brother Harding says that "baptism looks forward to remission," that "it brings us to a place in which our sins are blotted out." What *place*, Brother Harding? It could not be the "state" of remission, for in the two passages "remission" and "blotting out" are equivalent. Better stick to Thayer and Winer. It is very dangerous to cut loose from solid moorings and go drifting upon the sea of speculation in search of new designs.

But his argument against remission being the design of baptism is lame in another point. He says: "Is remission of sins bigger or more important than Christ and the death of Christ?" Which is bigger, Brother Harding, a "state" or a "blessing" or privilege in that state? You say remission of sins is the "state" into which the followers of the Lord are baptized "in order that God and Christ may come to them." But, then, you say: "Christ is not in remission; remission is in Christ." Such statements are not consistent, therefore the position assumed as to the design in Acts 2: 38 being the gift of the Holy Spirit cannot be "right."

Brother Harding seems to think that Acts 2: 38 is the only passage we rely upon for the Lord's teaching concerning the design of baptism, but not so. Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) "Thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 46, 47.) In these scriptures we learn that the apostles should preach the gospel, that they should preach repentance and

remission of sins in the name of Jesus. Could they preach the gospel without preaching repentance and remission of sins? Could they preach remission of sins without preaching the name of Jesus? They were to preach these things "to every creature," "among all nations," beginning with the Jewish nation at Jerusalem. Would such preaching be right in this age and to this nation? But why were they to do this preaching? An inspired man says that the object of preaching is to save them that believe (1 Cor. 1: 21), and Jesus said: "He that believeth and is baptized shall be saved." He does not tell the apostles, in the passages quoted above, to baptize the believers or taught, but does tell them plainly in Matt. 28: 19 to baptize the taught "in the name of the Father, and of the Son, and of the Holy Ghost." Jesus does not tell them to *preach* baptism into the name of the Father, etc., but to *baptize* the taught into these names. If these apostles did what Jesus commanded them to do, then those baptized under their labors were thus baptized; but in the record given of their labors there is no mention of such teaching, preaching, or practice connected with baptism. The record does show that preaching began in Jerusalem, and that repentance and remission of sins were preached in his name. The keynote of that beginning sermon was salvation. "Whosoever shall call on the name of the Lord shall be saved," was Peter's text. He then preached Jesus, showing by testimony of miracle, prophecy, and their own that the Jesus whom they crucified God had made Lord of all; hence salvation was to be obtained by "calling on his name." He told the inquirers to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." What was the effect of this preaching? "They that gladly received his words were baptized." Now, why will not just such preaching be right in this age and to this nation; and if such preaching is right, why is it not right to demand that those who desire baptism must first believe that which is preached? Jesus said, "He that believeth and is baptized shall be saved," and his chosen mouthpiece to interpret his commission preached salvation, or remission of sins, as "glad tidings" to sinful men. We must preach it just as they did, and men must believe it just as did the Pentecostians. If not, why not?

I will now notice what Brother Harding says in defense of the Baptists. Please reread what he says, then note that his position is that "every honest one among them was scripturally baptized" who was "baptized in order to get into the church." Although he says they believe that which is false when they believe their sins forgiven prior to baptism, and they believe they are already in Christ, saved, and cannot be lost, yet if they are only *honest* and are baptized in order to get into the church, their baptism is scriptural—that is, an honest belief of that which is false validates an act, making it acceptable obedience. What blessing or promise do Baptists seek, expect, or hope for in entering into the church? None whatever. They claim to have all the promises outside of the church, and Brother Harding's logic says their claim is valid if they are *honest*. Look at Brother Harding's illustration in his first article. It is directly contrary to his teaching as to the Baptists in this: The man went out of darkness into the house expecting to obtain warmth, light, and rest. He did not walk into the house for the house, nor to obtain the house, nor simply to be in the house. He knew what he wanted, knew that what he wanted was in the house, and expected to get it by entering it. On the other hand, Baptists teach positively that their converts obtain all the promises of God outside of the house—the church—and there is no promise of God

that they expect or hope to obtain by entering the church. They claim no such expectation, but say positively that their baptism looks *backward* as to design, and the only efficacy it has, Brother Harding gives it, it puts them into "the church"—that is, into the Baptist Church, for Brother Harding would not admit that the Baptist Church is the church of Christ, though he does claim more for them than they claim for themselves. Mr. J. N. Hall, a prominent Baptist editor and debater, says: "If Baptists have a scriptural baptism, then Campbellites do not, for there is no sameness between the two; if the Campbellites have a true baptism, then the Baptists do not, and to have it so accepted by the Campbellites is to try to make valid the thing that is unscriptural and invalid." Very true, Mr. Hall, and that is just what Brother Harding seeks to do in the above article: to make your unscriptural baptism valid simply because you are baptized into the Baptist Church, honestly believing you are entering the church of Christ, a grand mistake in both of you.

But Brother Harding says he is sorry for them because they are wrong in some important matters, but I cannot see why their condition should arouse his sympathy; for, according to his own argument, they enjoy every promise of God, and are in the right thing, in spite of such errors as the belief of that which is false as to their pardon, calling the church by the wrong name, and "a number of other important matters." Such reasoning is neither right nor consistent.

Will Brother Harding answer these questions? 1. What is it that man seeks for, expects, and hopes to obtain by being baptized *eis* (into) any one or all of the six things into which we are said to be baptized? 2. What is it that Baptist converts seek for, expect, and hope to obtain by being baptized *eis* (into) any one or all of these six things?

I think when you answer these two questions, the former scripturally and the latter (in the only way possible) according to the accepted teaching and practice of the Baptists, you will learn more about the design of baptism and be prepared to advance back to your old stand on the "eis," and insist that it is right and consistent for us to teach just what the Lord teaches—viz.: "We go into the water because he tells us to do it; and if we expect to find pardon in the water, it is because the Lord so teaches us. Is there anything wrong in obeying Jesus; trusting in him for a blessing?" No indeed, Brother Harding, and I hope you will quit objecting to our teaching just what the Lord teaches us, and be "consistent" in conforming your practice to the Lord's teaching, and thus be "right." J. W. J.

Harding's Third Article.

Let us not fail to keep the question at issue before us. If we do this, and keep alive within us an ardent desire for the truth, we will find it. The word "baptizo" (baptize) is followed, in the Greek Testament, in a number of passages, by the preposition "eis," the radical meaning of which is "into," signifying from a position without to a position within. The Greek word just as truly has this radical meaning as does the English "into;" it is just as much the common meaning of the one as it is of the other; and any

other meaning either may have grows out of this common, well-known, radical signification. "To" or "unto," which are different forms of the same word, is frequently used for either of them. We say, "He went to (or unto) the city," "to (or unto) the house," "to (or unto) the woods," etc., when we mean "into the city," "into the house," "into the woods," etc.

One of the simplest and most unvarying rules for the interpretation of serious language that is designed to be understood is that words are to be taken in their common and most known signification, unless the context or the nature of the case forbids. Following this rule, we should translate "eis" "into," unless the circumstances of the case forbid, wherever we find it. But we are said to be baptized *eis* the name of the Father and of the Son and of the Holy Ghost (Matt. 28: 19); *eis* remission of sins (Acts 2: 38); *eis* the name of the Lord Jesus (Acts 19: 5); *eis* Christ Jesus, *eis* the death of Christ (Rom. 6: 13); and *eis* the body of Christ, which is his church (1 Cor. 12: 13). The translators of the Common Version violate the rule and translate "eis" "in" in the first and third passages, and "for" in the second (at Acts 2: 38 they say "for the remission of sins," instead of "into the remission of sins"). In the other places they follow the rule. The Revisers follow the rule and translate by "into" in five of these places; but at Acts 2: 38 they say "Unto the remission of your sins;" but "unto remission" and "into remission" are used to indicate the same thing, just as "to (or unto) the city," and "into the city," in common parlance, mean the same. In the Revised Version and in the American Bible Union Revision, the best translations of the New Testament ever made into the English tongue, we are not said to be baptized "for the remission of sins," but "unto the remission;" in neither of them does the phrase, "Baptism for remission," occur. No inspired man ever told any one to be baptized "for the remission of sins." No, they said "into the remission of sins," and a mis-translation has deceived many and has aided in bringing about much strife in the church. When King James' translators rendered "eis," after the word "baptize," sometimes "in," sometimes "into," and sometimes "for," they were very inconsistent, violated a plain rule of interpretation, and caused some of these passages to be much misunderstood.

Now, then, to the point at issue between Brother Jackson and myself:

We are baptized	}	eis (into)	{	the name of the Father, and of the Son, and of the Holy Ghost; the remission of sins; the name of the Lord Jesus; Christ Jesus; the death of Christ; the body of Christ, the church.
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Now observe: We are just as truly baptized to bring us into the name of the Father and of the Son and of the Holy Ghost as we are baptized to bring us into the remission of sins; we are just as truly baptized to bring us into the name of the Lord Jesus as we are to bring us into the remission of sins; we are just as truly baptized to bring us into Christ Jesus as we are baptized to bring us into the remission of sins; we are just as truly baptized to bring us into the death of Christ, and into the body of Christ (the church), as we are baptized to bring us into the remission of sins; and it follows, therefore, that every man who was baptized believing that remission of sins is *the* design of baptism was baptized believing that which is false. It is no more God's design, in having us baptized, to bring us into one of these relations than into another, so far as we know from the passages; for the relationship is expressed by the same word ("eis") in every case.

The fact that "eis" is the connecting word in all of the places just mentioned, and that its radical signification is "into," Brother Jackson does not deny; but he says there is but one thing to enter, and any one of the six things, or all of them together, constitute only the right thing to enter. Hence, I suppose, he concludes that if a man is baptized into the remission of sins, believing in Jesus as the Christ, the Son of God, with all his heart, and acknowledging him as his Lord, his baptism is valid, even though he did not understand that he was being baptized into the name of the Father and of the Son and of the Holy Ghost. I suppose he so believes, for a great number of his brethren, a vast majority of them no doubt, did not know they were being baptized into the name of these holy Ones, and I have not heard of his trying to get any of them to be reimmersed on that account. He is right about this, for to be baptized into one is to be baptized into all. All about him are brethren who thought they were being baptized *in* the name of Father, Son, and Holy Ghost *for* the remission of sins, when, in truth, they were being baptized *into* the name of Father, Son, and Holy Ghost *into* remission of sins; but they had good, scriptural reasons for their baptism, and it was valid: they knew (1) that Christ commanded it, and they loved him and wanted to obey him; (2) they understood that they were

being baptized into the church, his body; and (3) they were baptized looking forward to eternal life, which devotion to Christ brings. One scriptural reason is enough for obeying a command of God, and these brethren had three, at least.

But Brother Jackson says: "The chief end, purpose, aim, or design of entering eis (into) any one of the six things he [Harding] enumerates is the *remission of sins*." Nay, verily; the chief end, purpose, aim, and design in being baptized into these six relationships is to obtain eternal life, with all of its blessings; that is what moves people to come into and abide in Christ; eternal life is the end we are aiming at. Listen: "Repent ye therefore, and turn again [be baptized], that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus." (Acts 3: 19, 20.) Instead of remission being the purpose, end, aim, and design, it is a condition or state into which one must come, that through it he may attain to the great end he is aiming at. We want God to bless us with seasons of refreshing from his presence, and by and by to send Christ for us to take us to himself for evermore. Jesus says strait is the gate and narrow is the way which leadeth unto life; the young ruler asked, "What good thing shall I do, that I may have eternal life?" and Jesus said to the Jews, "Ye will not come to me, that ye may have life." Life, Brother Jackson—life in which we may love, honor, obey, and glorify God, in which we may enjoy him and his blessings—life incorruptible and unending is what we are after. This is the great end and design of every commandment God has given us; and never was an honest man, who believed that God had raised Jesus from the dead to be his Savior, baptized in Christ's holy name, that he did not have this chief end, purpose, aim, and design in view, no matter who baptized him. Through Christ he hopes some day to pass through the gates into the city of God.

But Brother Jackson and his associates of the Firm Foundation have singled out remission of sins as *the* design of baptism. They affirm that no man's baptism is valid unless he believed and understood that baptism is "for the remission of sins" when he was baptized. If one baptized by a sectarian comes to them for fellowship, they let him know at once that the gospel teaches men should be baptized for the remission of sins, and they do not hesitate to tell him that an under-

standing of this point is essential to the validity of the baptism; but I never heard of one of them who taught a man, under similar circumstances, that the gospel teaches we are baptized "into the name of the Father and of the Son and of the Holy Ghost," and that an understanding of this is necessary to the validity of the baptism. Why do they not teach this also? Is not the commission a part of the gospel? Are not the books of Matthew, Mark, Luke, and John four great gospel sermons to the world? When people are baptized believing they are baptized in (not into) the name of the Father and of the Son and of the Holy Ghost, they are baptized "believing a falsehood," to use Brother Jackson's words; and I ask him if that looks to him like valid baptism. If our brother reimmerses all who were mistaken at this point, he will have his hands full at home, without hunting for sectarians, for some time to come. The Common Version does not teach that we are baptized into the name of the Lord Jesus; the Revised Version does so teach, and correctly so, as Brother Jackson and I agree. Now every one who did not understand that he was being baptized into the name of the Lord Jesus failed to know all of the truth at this point and was deceived. Every one who thought he was baptized *for* the remission of sins was mistaken, for the Holy Spirit says "into the remission of sins," as Brothers Jackson and Tant and I agree; and "into" and "for" are by no means identical in meaning. Some were baptized believing that remission of sins is *the* design of baptism; but it is not even so much as the sixth part of the design, as the thoughtful reader has learned; so the man who was baptized with that idea in his head believed a falsehood at this point. Brethren, you know well that "eis" did not mean more when it stood before "remission" than it did before the other five phrases; and you have made a great mistake in making such a fight for an understanding of this one point, while you have made no such demand for the others. The proper thing to do is to acknowledge your error, turn from it, and accept the true ground.

But what, then, must a man believe and understand in order that his baptism may be valid? An answer to this question is easily found. The apostle John tells his readers his record of the gospel was written "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Paul says: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be

saved." When Peter confessed, "Thou art the Christ, the Son of the living God," Jesus blessed him, and said: "On this rock I will build my church." The fundamental fact, the one which constitutes the foundation of the church of Christ, is that Jesus is the Christ, the Son of God, demonstrated to be so by his resurrection from the dead; and this is what a man must believe and understand, or his baptism is not valid. Paul reimmersed those disciples at Ephesus (Acts 19) because they did not know about, and believe in, the resurrection of Jesus. As the Common Version records it, the eunuch asked Philip: "What doth hinder me to be baptized?" Philip replied to him, "If thou believest with all thy heart, thou mayest;" and he replied: "I believe that Jesus Christ is the Son of God." Although verse 37 was interpolated by some early copyist, no doubt, it nevertheless shows the confession that was demanded in that early age; it harmonizes perfectly with what John, Peter, Paul, and Jesus say, and it is the very confession Brethren Tant, McGary, Jackson, Lipscomb, and others of us ask. It is the confession of that truth upon which the entire system of redemption in Christ rests—the Sonship of Jesus, demonstrated by his resurrection. He who believes this believes that all Jesus says is true, that every one whom he endorses is credible. Such a man believes that every word that comes from the lips of Christ and his apostles, in their preaching to the world and instructing the church, is from God, and that it is true even as the Eternal One is true; but he falls far short of understanding all of God's revelations; and most of us, if not all of us, in our induction into the kingdom, did not understand in full into what we were being baptized; but no doubt every one of us looked forward to the grand design had in view in every act of obedience to Christ—an entrance into eternal life in the everlasting kingdom of God.

But a man comes to Brother Jackson who believed just what Paul says a man must believe to be saved—viz., that God raised Jesus from the dead—who had confessed again and again publicly and privately, that he believed Jesus to be the Son of God; who was immersed to obey God, to enter into the church of God, with the full intention of following Christ all the days of his life; who believed every word spoken by Christ and his apostles to be true; who humbly and lovingly accepted the Bible to be a revelation from God; but Brother Jackson tells him his baptism is worthless, and he is not a member of the church of God, because he thought "for

at Acts 2: 38, meant "because of." He must understand that "eis." It does not matter whether he understood "eis the name of the Father and of the Son and of the Holy Ghost;" it is not necessary for him to understand "eis Christ," "eis the death of Christ," "eis the body of Christ;" but Brother Jackson claims he must understand "eis remission," or his baptism is worthless. He did understand he was being baptized into the church, which is the body of Christ, but that does not help him; he must understand that he is being baptized FOR remission of sins. How a Christian could occupy a more unreasonable, illogical, unscriptural position, I cannot see. When a man believes with his heart that Jesus is the Christ, the Son of the living God; when he confesses him to be his Lord; when he is then baptized to become a member of the church of God, looking toward and hoping for an entrance into the everlasting kingdom of God, expecting to strive to follow Jesus all the days of his life, his baptism is as valid as it is possible for it to be, and the man who rejects it rejects the ordinance of God; and that is no light thing to do. I have had persons, from both Baptists and Methodists, come to me, who had been baptized under just such circumstances and conditions as those mentioned, who had been persuaded they ought to be reimmersed because they did not understand that baptism precedes remission; but I would not reimmerse them. I knew their baptism was valid, if they told the truth; and had I immersed them again in the name of Christ, I would have forged his holy name, would have uttered a falsehood in the very act of immersing them. That I will never do to satisfy any man. What such people need is instruction, not baptism.

BROTHER JACKSON'S CRITICISMS.

I must now notice in detail those criticisms of my second article which have not been answered in the preceding words.

1. Brother Jackson says my "certainty is a variable quantity, possessed with but one positive sign, the defense of a sect—the Baptist Church." He was never more mistaken in his life than in thinking I am defending the Baptist Church. If he would only think a moment, with an unbiased mind, it seems to me he could not fail to see it himself. Why does he think I am defending the Baptists? A man comes to me who says: "I have been associated with the Baptists, but I want to leave them."

I reply: "That is right; you ought to leave them." "Yes," he says, "they are wrong about the work of the Holy Spirit in conversion, about the possibility of apostasy, about pardon coming before baptism, about justification by faith only, about church covenants, church usages, the name they wear, the eldership, and other things; I am not one of them in heart, and I cannot work and worship with them. I believe you teach the truth, and I want to stand with you."

I reply: "You are right; you ought to leave them; you ought to stand with us, for the position we occupy is apostolic ground."

He answers: "I am uncertain about my baptism. I think, perhaps, it was not valid; I want to be sure about it. What do the Scriptures teach about it?"

I reply: "When you were baptized, did you believe with all your heart that Jesus is the Christ, the Son of the living God?"

He answers: "Yes, I did, with all my heart. I was just as fully determined to follow him then as I am now."

"What were you baptized for?"

"Because Christ wanted me to be; because I wanted to become a member of his church."

"Did you not want to be a member of the Baptist Church?"

"Yes; I thought it was Christ's church, but I see now it is a sect, and I must leave it. I desired then, and I desire now, to be a member of Christ's church only."

I reply to him: "My brother, when you were baptized you believed the right thing, that which Christ's apostles and evangelists demanded of men in order to baptism—viz., that Jesus is the Christ of God; you were baptized from scriptural motives—namely, to obey Christ and to enter his body, the church; you were truly penitent, for you were fully determined to follow him; you had the right faith, right motives, and right objects in view, and the baptism was just as valid as any man's. You did wrong unwittingly in affiliating with a sectarian body, and now that you have discovered that fact, you show a right heart in promptly resolving to leave it."

And Brother Jackson says I am defending the Baptist Church. He has a queer idea of defense.

Does Brother Jackson think that his joining the Baptist Church made the baptism invalid? No, for he will take a man from the Baptist Church himself, if he was baptized for the remission of sins—at least I suppose he will; numbers of his associates on this question do. But the Baptist minister baptized him in (not into) the name of Father, Son, and Holy Ghost, as their custom is. Did that make void his baptism, in Brother Jackson's estimation? No, I have never heard that any of the reimmersers so teach; most of them were baptized that way themselves. Who is so blind that he cannot see their inconsistent, illogical position? If there is a man who reads this that does not see it, I am sorry for him.

2. Brother Jackson says: "Faith and understanding go hand in hand; they are inseparable." Does he mean by this that a man cannot believe a thing to be true unless he understands it? Then he is manifestly wrong; for Brother Jackson believes every word of God to be true, but I dare say he will not affirm that he understands them all. For many years I have believed every word of God to be true, but I have often found not only that I had not understood some of them, but that I had misunderstood them; and the man who has not had the same experience has not studied the Bible to much profit. I believe that all the words that came by inspiration from the lips and pens of apostles and prophets, in the Hebrew and Greek tongues and in the languages of the Gentiles, were true; and it is my life work to study those of them that have been handed down to us, that I may understand them better, and cause others to understand them better, that our lives may be more pleasing in God's sight. When I was baptized, I did not understand "eis" in the commission; I did not know that anybody was to be baptized into the name of Father, Son, and Holy Spirit; I thought "eis," at

Acts 2: 38, meant "for;" I did not know that anybody was to be baptized *into* the name of the Lord Jesus; I thought remission of sins was *the* design of baptism. In fact, there was a good deal I did not know, even about baptism, that I have learned since; but I believed every word the Bible says on the subject to be true, for all that:

3. Brother Jackson refers to my words, "If we expect to find pardon in the water, it is because the Lord so teaches us," and says: "If the Lord teaches, as Brother Harding affirms, that we go into the water expecting pardon, it is right for us to so teach, and it is neither right nor consistent for Brother Harding to object to it; but he does object to it, and now affirms that baptism is valid, although it lacks the very element which he says the Lord teaches." Brother Harding does not object to any one going into the water expecting pardon, if he believes in Christ. Brother Harding went in that way himself, and he teaches others to do it, too. He does not object to any one teaching others to go in expecting pardon; that is a very proper thing to teach. Let any one read my words as Brother Jackson gives them, and then his comments, and he can easily see how grievously he misunderstands and misrepresents me. It is no wonder to me that he misunderstands the Scriptures.

But this is a point I would like for Brother Jackson to see: Some people, who believe in Jesus as truly, as lovingly, as penitently, as any one ever did, go into the water not understanding that they are to be baptized into the name of the Father and of the Son and of the Holy Ghost, when that is the very thing Jesus, in the commission, says they are baptized into; and nearly all of the disciples of Christ in Great Britain and America for the last three hundred years belong to this class. The preacher said "in the name," not "into the name," as he should have done; but none of us have contended that this made their baptism void. Nearly all of these same people went into the water not knowing that they were to be baptized into the name of the Lord Jesus; but that is what the Bible teaches, yet none of us have claimed that this made their baptism void. Many of them did not know that they were being baptized into the body of Christ, they did not know the church was his body; many of them did not know that they were being baptized into remission of sins that they might receive the gift of the Holy Ghost, and there are many conflicting opinions as to what the gift of the Holy Ghost is; but I have not heard that any man's baptism has been called in question on this account. But, according to Brother Jackson, if a man is immersed not knowing that baptism is for (eis, into) remission of sins, his baptism is worthless. Now, the point I would like for Brother Jackson to see is this: The logic according to which the last-mentioned baptism is void would make null and worthless all the other baptisms referred to in this paragraph; but the logic is worthless and the baptisms stand. Again, I would be glad if Brother Jackson could see that a command may be obeyed for a good and scriptural reason, when the one obeying does not know all the reasons why the obedience should be given. Indeed, it is rarely the case that one obeys any commandment of God that this is not the case. No man ever had a better reason for obeying Christ than this: "I love him, and believe in him, and I do it because he tells me to."

4. But did you not say in your debate with McGary: "If a man has been immersed without a proper faith, or without a genuine repentance, he must be immersed again, if he would enter the kingdom of God?" Certainly, I did; and I am glad to repeat it

now; and I now indorse every other quotation Brother Jackson has made from my writings. If he finds nothing worse in my writings than he has brought forward in this discussion, I am sure they will stand the test before the judgment seat of Christ. But what is a proper faith? It is to believe that Jesus is the Christ, the Son of the living God; that God raised him from the dead. That is what Paul, John, and Jesus present as the thing to be believed. What is a genuine repentance? It is, from sorrow for sin, to resolve to turn away from it and to follow Jesus.

5. Brother Jackson says: "Those who believe their sins are forgiven prior to baptism do not believe the words of Jesus (Mark 16: 15, 16), or of his apostles (Acts 2: 38), therefore do not have the proper faith, and their baptism is not valid." He might just as well have said, Those who believed they were baptized *in* the name of the Father, Son, and Holy Spirit did not believe the words of Christ in the commission, and their baptism is not valid; or, Those who understood remission of sins to be *the* design of baptism, the chief end and aim of it, did not believe the words of the Holy Spirit (Matt. 28: 18-20; Acts 2: 38; Acts 3: 19, 20; Acts 19: 5; Rom. 6: 3; 1 Cor. 12: 13), and their baptism is not valid.

6. Brother Jackson asks: "Do we not teach 'a scriptural reason' in teaching 'baptism for the remission of sins?'" Change "for" to "into," and I answer: Yes. But the point I make against Brother Jackson and his associates is that they insist every man shall be baptized for their reason, when Christ has given a number of reasons, and some of them much more comprehensive than the one they choose. To be baptized into Christ, into the body of Christ, is to come into remission, and much more. Remission is in Christ, and so are all the promises of God. "For in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full." (Col. 2: 9, 10.) "For it was the good pleasure of the Father that in him should all the fullness dwell."

Brother Jackson inquires: "If a baptism into one of the 'things' he enumerates is valid baptism, why consume time in preaching and explaining six or seven others, which, if understood, could not make the baptism more valid?" I ask, in reply: Why do you reject baptisms that were performed for one of these other scriptural reasons—and one, too, much more comprehensive than remission of sins? Christ's body, the church, is the house into which we come in which we find all the spiritual blessings. What better or more scriptural reason can any man have for being baptized than to become a member of the church of God. Why do you reject a baptism that was submitted to for this very purpose?

Brother Jackson talks much about my figure of a house, with its warmth, its light, its protection from rain, cold, and danger; with its bountiful table, its warm, cozy beds; with its bright, loving, genial inmates. The house, my friends, is the church of God. Within it are remission of sins, adoption into the family of God, the gift of the Holy Ghost, the fatherhood of God, the brotherhood of Christ, the ministrations of angels, the sweet communion of redeemed men. In it all things work together for our good, and before us is constantly held the glorious prospect of life in the everlasting kingdom of God. It is the highest and holiest place a man can get to in this world, and a desire to be baptized into the church of God is just as good a reason for being baptized as to be baptized into remission of sins. Can't you see that, my brother?

7. Brother Jackson says: "Jesus does not tell them to *preach* baptism into the name of the Father, etc., but to *baptize* the taught into these names." Well

he not only told them to baptize the people into the name of these glorious Beings, but he told them to teach the people to observe all that he had commanded them; and the book of Matthew itself is a great gospel sermon under this commission.

8. Brother Jackson greatly misunderstands and misrepresents the Baptists. He says they expect no blessing whatever from coming into the church. I do not believe there is an intelligent Baptist on earth who will say that statement is true. He says: "They claim all the promises outside of the church, and Brother Harding's logic says their claim is valid, if they are honest." They make no such claim, and Brother Harding's logic leads to no such conclusion.

9. In my second article I say: "The reader now sees that Brother Jackson frankly admits it is not necessary to understand the relationship expressed by 'eis' (into) in five of these passages, but he still earnestly contends that it is necessary to understand it in the sixth—viz.: 'Be baptized for the remission of sins.'"

Commenting on this, Brother Jackson says: "There is no such admission in my article, either expressed or implied."

The following quotations from his will show the reader whether such an admission was in his article or not. He says: "Why, then, is not the baptism invalid if he does not also understand the relationship expressed by the 'eis' in each of the other passages? I answer: (1) Because, according to Brother Harding's own showing, there is but *one* thing to enter, and any one of his six things, or all of them taken together, constitute only 'the right thing' to enter. (2) The chief end, purpose, aim, or design of entering eis (into) any one of the six things he enumerates is the *remission of sins*. If not, the party is not a proper subject for baptism."

He says, also: "If you preach just as did the apostles, 'Repent, and be baptized . . . for the remission of sins,' you will please God, and those who believe your preaching will have the right faith—that is, a faith that looks forward to the blessing or promise, remission of sins—and such a faith will take them into 'the right thing,' the remission of sins."

In his second reply he says: "It necessarily follows, then, according to Brother Harding's own statements, that when one is baptized eis (into) remission of sins, his baptism is valid, and he does not have to *also* understand anything else in order to validate it. How can a valid baptism be made more valid?"

The thoughtful reader, if he has eyes to see, now sees plainly enough why I said: "Brother Jackson frankly admits it is not necessary to understand the relationship expressed by eis (into) in five of these passages, but still earnestly contends that it is necessary to understand it in the sixth—viz.: 'Be baptized for the remission of sins.'" I now ask Brother Jackson two questions: Must one understand "eis" after "baptize," in Acts 2: 38, to make his baptism valid? Must he understand it after the same word in the other five passages? If he answers otherwise than "Yes" to the first, and "No" to the second, I will show that he is on both sides of the same question.

10. Brother Jackson says: "I cannot understand Brother Harding's object in opposing our 'doctrine and practice.' If baptism into one of the things he enumerates is valid baptism, why consume time in preaching and explaining six or seven others, which, if understood, could not make the baptism more valid? Again, as baptism into *one* thing the Lord teaches is valid baptism, why not select from the things Brother Harding enumerates the *one* thing that is plainest, easiest understood, and that we *know* the Lord and his apostles commanded to inquirers?"

There it is again. Brother Jackson has had his mind fixed so long and so intently on baptism for (*into* it ought to be, remember) the remission of sins that with him it is "the *one* thing that is plainest, easiest understood, and that we *know* the Lord and his apostles commanded to inquirers," and he does not see the use of consuming time in preaching and explaining the other passages; and that is my point of objection to him exactly. I do not object to his teaching people that we are baptized into remission of sins, that there is no promise of remission this side of baptism, for I believe and teach that myself; but I also believe and teach that there is no such thing as being in the name of the Father, Son, and Holy Spirit this side of baptism, that Christ commands the administrator to baptize into these holy names, and that outside of them there are no spiritual blessings; and this is just as plain, just as easily understood, and just as important as the doctrine of baptism into remission. Brother Jackson cannot see the use of consuming time to preach and explain this passage, although it is a part of the commission itself, and furnishes just as good a reason for being baptized as remission of sins, for the reason is expressed by the same word, "eis;" so of eis the body of Christ, the church, and of the death of Christ. I contend that Brother Jackson is illogical and unscriptural when he accepts a man's baptism as valid, if he understood "eis remission of sins" and misunderstood the others, and rejects his baptism who understood "eis the body of Christ," the church, but did not understand "eis remission." Who cannot see that? Who cannot see that he magnifies one passage in comparison with others, and treats with indifference, if not with contempt, the others? Does he call that rightly dividing the word of truth?

11. And now, in conclusion, I will answer Brother Jackson's final questions. (1) "What is it that man seeks for, expects, and hopes to obtain by being baptized eis (into) any one or all of the six things into which we are said to be baptized?" I answer: By being baptized into Christ we are made partakers of the benefits of his death; we receive remission of sins, adoption, the gift of the Holy Ghost, the constant and loving watch care of God and his holy angels; all things work for our good; and at the end of The Way, the church, is eternal life. By means of baptism the believing penitent enters this Way. (2) "What is it that Baptist converts seek for, expect, and hope to obtain by being baptized eis (into) any one or all of these six things?" I answer: Judging from those I have heard express themselves on this point, they expect thus to make their "calling and election sure." They hold that by these means God saves his elect. I once heard a most prominent minister among them, at a largely-attended Baptist ministers' meeting, say, if a man *refused* to be baptized, and persisted in refusing, he would be lost; and no man among them called his position in question. But it is not a question as to what Baptists believe, but this rather: What shall we do with people who are not Baptists, who want to come out from them because they are not of them, who were baptized believing with all their hearts in Jesus, the Christ, and desiring to be members of his holy church? And I believe the man who reads this discussion with unprejudiced heart, and who searches the Scriptures to see what things are so, will be able to answer the question.

I have quoted, as usual, from the Revised Version.

J. A. H.

Guard well your thoughts. Wrong thinking precedes wrong doing.

The Way

MAT. 7:13-14

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Scraps.

If any subscriber fails to get his paper, let us know. "From this on we expect the paper to reach you by the middle of the month at the latest."

Dr. Hardison and Brother London, of Lewisburg, have sent in a club of fifty-five names.

The church at Lebanon, Tenn., has subscribed for one hundred copies of The Way, and has sent in a list of one hundred names. A good way to do missionary work.

A sister in Indiana sends me the addresses of five people who say they will read the paper if it

is sent to them. Their names are on our mailing list. So far we have received money enough to pay the subscription of every such person. We appropriate such money at the club rates—that is, two dollars contributed to this fund will send the paper to five addresses; five, to fifteen; ten dollars will send it to thirty-one; fifteen, to fifty; and so on.

In a private letter Brother J. W. Jackson writes the following kind words:

"Our articles are too long—as long, indeed, as a hard-shell sermon. I will try to be short in the next, and as soon as I write I will have it 'set' and forward you proof. I am persuaded that many differences among brethren would disappear if they understood each the other's positions. Where a difference exists, if the true issue, the real point of difference, is made to stand out clearly, there is hope that an agreement may be reached. I hope our discussion may succeed in bringing us all nearer to the truth as revealed and nearer to each other."

Most heartily do I indorse these words and join in this hope. God grant that it may be realized. A discussion conducted by Christians, in a Christian spirit, always draws those engaged in it nearer to the truth, and thus nearer to each other. It cannot be otherwise.

Brother S. R. Logue, who has been connected with the Nashville Bible School for the past four years, desires to locate permanently in some community and to establish a high-grade

preparatory school. He wishes to teach a session of six months—two three-months' terms during the fall and winter of each year—and to devote the remainder of his time to evangelistic work. In this school he expects to teach the Bible to those who desire it just as earnestly and as thoroughly as any other book. He also expects to "labor in word and doctrine" in the regions round about during the school session, and thus "in season and out of season" to try to educate, elevate, and save those who may fall under the range of his influence. He would be pleased to correspond with any community desiring such a work. His address is: Bible School, Nashville, Tenn. Brother Logue will go into this work with the Christian affection and prayers of both the faculty and students of the Bible School. The work upon which he intends to enter suits him well. It is a noble one, in which there is a boundless field for good. May God's richest blessings rest upon him in the prosecution of it.

Krutsinger's Comments on "Into What Are we Baptized?"

J. A. HARDING.

Brother W. H. Krutsinger, who conducts the Bible Training School, at Ellettsville, Ind., and who writes for the Gospel Echo, of Covington, Ind., kindly notices and criticises my article which appeared in *The Way* under the aforementioned heading. Of *The Way* he says: "In the main it is a good exponent of the teaching of the Bible." We thank him for this kind notice, and promise him we will try with all prayerfulness and energy to keep from error in presenting Bible doctrine and to correct any error into which we may have fallen. *The Way* is for the publication and defense of the truth as it is in Jesus; for the drawing together in doctrine and practice, in love and fellowship, of all who love Jesus in sincerity and in truth. We believe the lovers of Jesus will rapidly become more alike, both in what they teach and in what they do, if they will cultivate a desire to agree and a gentle manner in their contending for the truth. The editor of *The Way* has a most kindly feeling for the Echo and its editors and for Brother Krutsinger and his work, and

we hope and pray that we may be one in doctrine and practice in our work for the Master.

Brother Krutsinger agrees with us, as everybody else does who is informed about the matter, in saying we are baptized eis the name of the Father and of the Son and of the Holy Ghost, eis the remission of sins, eis the name of the Lord Jesus, eis Christ, eis the death of Christ, and eis the body of Christ, the church. He says all this is clear when rightly understood; and so, indeed, it is, though we have teaching here that has been greatly overlooked among all the denominations, and not a little among ourselves. There has been a disposition on all hands to look at baptism simply with reference to remission of sins. Some teach we are baptized because our sins have been forgiven; others (and correctly, too), that our sins may be forgiven; but both parties seem to think of forgiveness alone in this connection. Ask a man who holds to this latter view, "Why were you baptized?" and he promptly replies: "For the remission of sins." "What is the design of baptism?" he answers: "The remission of sins." "Why should people be baptized?" and with equal promptness he replies: "That their sins may be forgiven." And some, I have been told, in taking the confession, ask: "Do you believe with all your heart that Jesus is the Christ, the Son of the living God, and that baptism is for the remission of sins?" Now if people were baptized eis (into) remission, and eis nothing else; if it had no other end, aim, or design, this would not be strange; but when we consider that the same word ("eis") which connects baptism with the phrase, "remission of sins," connects it also, in passages at least equally as important, with five other phrases, it is a wonder that such a one-sided, partial view should have been taken. It would be just as sensible and just as scriptural to have had those questions answered thus: "Why were you baptized?" "To enter into the church." "What is the design of baptism?" "To put people into the church." "Why should people be baptized?" "To enter the church." The same Holy Spirit who says we are baptized into the remission of sins says we are baptized into the body of Christ, which is the church.

But Brother Krutsinger does not think a sectarian can be found who was baptized with any of these objects in view, if I understand him. If he were right in this, it would by no means follow that none of them were scripturally baptized; for nowhere in the Scriptures is an ap-

plicant for baptism asked anything about any of these things, nor are these all the objects toward which baptism looks. We have no right to demand anything of an applicant for baptism that the apostles did not demand. When a man believes with his heart that God raised Jesus from the dead; that he is the Christ, the Son of the living God, he has a right to baptism; and no man has a right to interpose any obstacle in his way. To this Brother Krutsinger and I agree, when the applicant for our fellowship comes from the world; and so do all of us who are content to be Christians, and nothing but Christians, except the few who make the addition to the confession which has been mentioned in this connection; but when one comes to us for fellowship who has been immersed by a sectarian, who believed Jesus to be the Son of God, that God raised him from the dead, just as truly and heartily as we did, and who was, and is, just as fully determined to follow him as we are, there are some among us who are unwilling to receive him, unless he also believed and understood when he was baptized that baptism is in order to remission of sins. These demand more of the man who has been immersed to establish the validity of his baptism in their minds than they do of the one who comes to them for baptism. In this they are very inconsistent. Moreover, as it seems to me, they are very unreasonable and illogical in selecting remission of sins as the thing into which one must have understood he was being baptized to make his baptism by a sectarian valid, when baptism takes us into the relationships expressed by the other five phrases which we have mentioned, each one of which includes more in its meaning than does "remission of sins." Take, for example, "into Christ," or, which is the same thing, into his body, the church. Remission of sins is only one of many blessings which one obtains by being baptized into Christ. Baptism is the completion of the process by which one becomes married to Christ. Thus we come into the family of God, and are entitled to take upon us the name of the family; God becomes our Father, and we become partakers of the Holy Ghost in being married to Christ; and this makes plain to me the teaching of Christ when he says we are baptized "into the name [not names] of the Father and of the Son and of the Holy Ghost." We become members of the family of these three holy beings, heirs of the estate of the family, and we are entitled to all the liberties, privileges, and blessings that belong to the children

of it. What a wonderful thing this is! No wonder John should cry out, "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God;" and with gratitude he adds, "and such we are."

Now when a woman is to be married to a man, the minister does not ask her anything about the property she is to inherit from this marriage or the gifts her husband is to give. No; he simply asks her about her devotion to the man. He asks her something like this: "Do you take this man to be your husband, and promise to love, honor, and obey him, as a wife should love, honor, and obey her husband, till death shall divide you?" It does not make a particle of difference whether she knows what her husband intends to give her or what she shall inherit from the marriage. Even if he has told her of these things, it does not matter if she has forgotten them; the all-important thing is for her to take him with a loyal heart to be her husband. Just so in the marriage to Christ. The law of God authorizes us to ask no questions about anything, save the loyalty of the one to be baptized to the Bridegroom. "Do you believe Jesus to be the Christ, the Son of the living God, with your heart?" or, "Do you believe with your heart that God raised Jesus from the dead, and do you take him to be your Lord?" These things we may ask, and these alone, because he who believes and understands this much is prepared to be joined in this holy union with Christ. To demand more than this is to presume to amend the law of God, than which a mortal never attempted to do a more dangerous thing.

But, to go back to Brother Krutsinger's criticisms, he seems to think no Baptist was ever baptized expecting to enter any of the "six states" or for any scriptural reason. If this were so, it would be no ground of objection to anything I teach or do; for I receive no one from sectarianism, on the immersion he has received, without learning from him that he did believe with his heart that Jesus is the Christ, that God raised him from the dead, that he confessed him as Lord, and was baptized in loyalty to him. These are the scriptural grounds of baptism; and without them no man's baptism is valid.

But I am sure Brother Krutsinger is mistaken in his judgment of the Baptists, or at least of those who have been baptized by them and who have supposed themselves to be Baptists.

Many of the most intelligent and faithful Christians that I know, and many of the greatest and best that I have ever known of, were once Baptists, and have never received any baptism except at their hands. Alexander Campbell, his father (Thomas Campbell), Walter Scott, John Smith, and the great body of their early coworkers belonged to this class; and I doubt if a more godly body of men ever lived on the earth. Some of these mighty heroes I have had the honor and pleasure to know, and they have been the mightiest agents in the hands of God in leading the people in these last days into the knowledge of the truth.

And I am sure Brother Krutsinger is mistaken about people who are now in the Baptist ranks, and who suppose themselves to be Baptists of the Baptists, and who no doubt have a very poor opinion of the people whom they know of as Campbellites, and whom they misjudge fully as much as, or more than, Brother Krutsinger does the Baptists. Brother Krutsinger expresses his views thus:

"But was there ever a Baptist who, at the time of his being baptized, was 'hoping' to enter 'eis the name of the Father and of the Son and of the Holy Ghost?' Why, he was already in the name of Father, Son, and Holy Spirit. Was there ever a Baptist who, at the time of his being baptized, was 'hoping' to pass 'eis the remission of sins?' His sins had already been pardoned by God for Christ's sake. Was there ever a Baptist who, at the time of his being baptized, was 'hoping' to pass 'eis the death of Christ?' The death of Christ, through his blood, had done all for him before the act of baptism. Then the man 'hoping to find warmth, light, and rest' by entering a house does not apply to sectarians. The man of the illustration was 'hoping to find,' but the man whom the sectarians are baptizing is not 'hoping to find' any of those six states which the brother enumerates; hence his assumption is false, and he fails to prove his teaching."

Now let the reader carefully compare this extract with the following quotations from Baptist writers, and he will easily see that Brother Krutsinger is mistaken. Among the old landmark Baptist papers in the world I suppose the Western Recorder and the American Baptist Flag easily stand in the front of the front rank. Dr. Eaton edits the one, and John N. Hall, the Baptist debater, the other. In the issue of the Recorder of April 27, 1899, is copied a sermon from Spurgeon from the text: "And he took

them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Speaking about the jailer, Spurgeon says: "The man was his own master, and his children and his servants had no difficulty in gaining his consent to their baptism, seeing that he himself was about to lead the way in confessing Christ in the scriptural fashion." With Spurgeon, you see, to be baptized is to confess Christ "in the scriptural fashion." With this thought in mind, read the following extract from the same sermon:

"It was right for him, now that he believed in Christ, to confess his faith in Christ; and he would do it, and he would do it 'straightway.' Ah, dear friends, there are some of you here who have never come out as Christians. You are what I call the rats behind the wainscot, or the black beetles that come out at night, when there is nobody about, to get a bit of food, and then go back again. You never say what you are; you never come out on Christ's side. I am not going to condemn you. I wish that you would condemn yourselves, however, for I think that you ought to judge that you are acting a very mean part. The promise of eternal life is not made to a faith which is never avowed. Allow me to say that over again. The promise of salvation is not made to a faith which is never avowed. 'He that believeth and is baptized shall be saved.' 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' Our Lord's own words are, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven;' and he also said, in connection with this confession: 'But whosoever shall deny me [which must mean, 'whosoever does not confess me'] before men, him will I also deny before my Father which is in heaven.' If you have not faith enough in Christ to say that you believe in him, I do not think that you have faith enough in Christ to take you to heaven; for it is written concerning the place of doom: 'The fearful [that is, the cowardly], and unbelieving, . . . shall have their part in the lake which burneth with fire and brimstone.'"

In Hall's paper, the Flag, of April 13, 1899, is an article from T. Robinson Stitt, who is a great admirer of Hall; and I am not astonished at that, for Brother Hall is in many respects a

most admirable man. He thinks Hall has "come out on top" in the discussions he has been conducting in the Flag for the past year or more, but he gently criticises him in the following fashion:

"There is, however, one thing I have noticed in all your discussions: you make much—I think a little too much—of the Baptist Church. Now I think I am a thorough Baptist. So far as the doctrines they hold, I stand flat-footed for and square upon their platform. As I see you, you are more than straight up and down; you lean back. I see you as the leaning tower of the Baptist denomination. My greatest desire and ambition is to preach Bible doctrine. If I do this faithfully, I am quite sure that the Baptist part will take care of itself. It will need no defense from me. The Bible, faithfully taught, will certainly interpret Baptist faith and practice. As I grow older and have more experience and the horizon of my observation enlarges, I am more and more impressed with the importance of exalting the Bible. The word of God is a tower; it is the strength of my soul. The Bible is enough for me. I want no other creed. What the Bible reveals I want to believe; what it commands I want to obey. I think I can heartily indorse and adopt the motto, 'No law but love, no creed but Christ,' no matter who may be its author or what people may indorse it. I want to accept of everything that is good and true, coming from whatever source. The 'Declaration of Faith and Church Covenant,' by J. Newton Brown, I have not looked at for some years. Who is J. Newton Brown? A grand man, a good man. No doubt he was a smart, well-informed man; but he was a man. If the 'Declaration of Faith and Church Covenant,' as formulated by him, are according to the Bible, why do we need them? Isn't the Bible sufficient? If they are not, we do not want them. No, brother; we do not need them. Give us the word of the infallible Christ; yes, give us the Bible. In the main I am in harmony with the beliefs and practices of the Baptist denomination. Personally, I do not believe in denominations. I think all believers ought to be one. There is but one way to get to heaven; there is but one great highway of our God, and it is said to be for the 'ransomed to walk in.'"

Brother Stitt then proceeds to give the seven pillars which cover the duty of man to God. He calls them "the Bible essentials, or New Testament requirements." The first is "the blood

of Jesus;" the second is belief of the truth; the third is repentance; the fourth, faith, by which I understand him to mean the trust and hope which only the penitent believer can have. Of it he speaks thus:

"This brings us to the fourth pillar, which is faith. But little more need be said upon this point. Faith is said to be the gift of God (Eph. 2: 8), and that it comes by hearing (Rom. 10: 17), and that without it it is impossible to please him. (See Heb. 11: 6.) But James tells us that faith without works is dead. So we must show our faith by our works."

He then proceeds thus:

"This thought makes room for our fifth pillar, which is baptism. All that has gone before is an act of the mind, or soul. Baptism is a command of God. It requires a physical act. Obedience is necessary to salvation; baptism is necessary to obedience. Hence it is a Bible requirement. Who dares to rend it from its proper position in the Christian system? 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams.'"

His sixth pillar is church membership (fellowship with God's people in the work and worship of the congregation), and the seventh is steadfastness. These, remember, he calls "the Bible essentials, or New Testament requirements."

He then proceeds to address Brother Hall as follows:

"Now, Brother Hall, is this Baptist doctrine? I believe with all my heart that it is Bible doctrine, and that is enough for me. Yet I believe it is what the Baptists have. If it is not Baptist doctrine, then I suppose I am not a Baptist. I care nothing for the name 'Baptist' in fact, if I could, I would sweep it away as a prefix. It is a prefix to 'church' that Christ and the apostles never used; it is of man, and not of God; it is not Bible. The writer asked Brother D. B. Ray some years ago why we called ourselves the Baptist Church. He would not say it was scriptural, but that it was appropriate. I suppose that is the best apology any one can give; yes, a poor, miserable apology for a people that profess to go by the Bible alone. Why not use Bible terms when they are so often and plainly expressed? Paul, in speaking of the church, never calls it the Baptist Church, nor Methodist Church, nor Presbyterian Church, nor even the Christian Church. In the New Testament it is called the 'church' sixty-nine times; it is called the 'churches' thirty-one times;

'churches of Christ,' once; 'churches of the saints,' once; 'church, or churches, of God,' twelve times. It is evidently clear that the church spoken of by Paul was a Baptist Church. Why did he not, on the ground of propriety, call it the Baptist Church? The reason is plain, I think. It was not the will of the Spirit under whose inspiration the apostle wrote. I think we are compelled to conclude that God willed it just as we have it in the Bible. Paul could, and did, call it the church oftener than anything else.—What objection have you to that? What reason—I mean scriptural reason—have you, then, for not calling it what Paul most frequently called it, the 'church,' or, the next thing, the 'church of God?' That's my ticket, Brother Hall, and I would like to vote it. Wouldn't you?"

Yes, Brother Stitt, you are right in saying Paul, in speaking of the church, never called it the Baptist Church, nor Methodist Church, nor Presbyterian Church, nor Christian Church; nor does he, or any other New Testament writer, speak of the followers of Christ as Baptists, Methodists, or Presbyterians. No, they call them "disciples of Christ," "Christians," "saints," "brethren;" but they have no denominational names either for the church or for the disciples of Jesus. The one is as unscriptural as the other. May God help Brother Krut-singer, Brother Stitt, myself, and every other man who can truthfully say, "The Bible is enough for me; I want no other creed," to treat each other kindly, justly, lovingly, that we may promote the unity for which Christ so fervently prayed.—When such people understand each other, they can easily come to unity in doctrine and practice.

The great modern American Baptist historian, Dr. Armitage, in speaking of John's baptism, says: "He made their immersion in water the exterior method of 'confessing' the reality of an honest, heartfelt reform. Here, then, he required a spiritual revolution, a baptism for the 'remission' or forgiveness of sins, and the implanting of a new principle of life in keeping with the kingdom of heaven at hand." (History of the Baptists, page 22.)

The greatest modern Baptist commentary is an American work, and is edited by Dr. Alvah Hovey. Dr. Hovey, in an appendix to his commentary on John, in commenting on Acts 2: 38, says: "Here repentance and baptism are represented as leading to the forgiveness of sins." In commenting on 1 Pet. 3: 21, he says:

"Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ, and, indeed, an earnest request for pardon; it expresses the act of the soul in turning to God, committing itself to God, and seeking his grace."

In the same commentary, at Luke 3: 3, Dr. George R. Bliss says: "For remission of sins—that is, in order to, with a view to, obtaining remission, or release from, forgiveness."

In the same commentary, at Mark 1: 4, Dr. W. N. Clarke says, in speaking of John's baptism: "It was for the remission of sins—that is, the obtaining of forgiveness for a sinful life was the end to which the submission to baptism was one of the means."

Dr. Horatio B. Hackett did the work on Acts for this commentary. On Acts 2: 38 he says: "In order to the forgiveness of sins' we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." On Acts 22: 16 he says: "And wash [bathe] away thy sins." This clause states a result of the baptism in language derived from the nature of that ordinance. It answers to 'for the remission of sins' in 2: 38—that is, submit to the rite in order to be forgiven. In both passages baptism is represented as bearing this importance or efficacy, because it is the sign of the repentance and faith which are conditions of salvation."

Of course all immersionists agree that baptism is worthless unless it is an expression of faith and repentance, unless it is the sign or evidence of them; but when it is this, as Hackett says, we "submit to the rite in order to be forgiven."

Among the Baptists of America this commentary is regarded as one of the best on the book of Acts, if not the very best, in the world. But time would fail me to tell of such great Baptists as Harkness, Foster, North, Metcalfe, Wilmarth, Ripley, Gilbert Boyce, and many others, who translate "eis" (Acts 2: 38) "in order to." These men represent such great seats of learning among the Baptists as Brown University, Colby University, Hamilton College, Hobart College, Carson College, and the Southern Theological Institute.

Hear Prof. J. M. Stiffler, Professor of New Testament Exegesis in Crozier Theological Seminary, and a writer for the Sunday school paper, the Baptist Teacher, on Matt. 28: 19, 20.

He says: " ' In [into] the name of the Father,' etc. The ' in ' should certainly be ' into.' Believers are not to be immersed by the authority of the three divine persons, but into fellowship with them. *Baptism, rightly administered, unites with Christ.* (Gal. 3: 27.) The soldier, in the act of donning his uniform, declares his allegiance and fellowship; he comes ' into ' something; and so baptism brings men ' into ' all that the divine names imply." (The Baptist Teacher, June 27, 1888.)

Whenever the Sunday school lessons include Acts 2: 38, the Baptists may expect trouble from their scholars. They have had to destroy hundreds and thousands of copies of these publications because their scholars teach at this point what the more radical among them call "Campbellite doctrine."

If it were not for sectarian bitterness, fostered by partisan leaders, who, it is to be feared, have not the Spirit of Christ at all, I believe the peoples known as Baptists and the disciples of Christ, commonly called Christians, would quickly become one in doctrine and practice; and that, too, not by trying to come to one another, but by a loving devotion and nearer approach to Christ on the part of the members and congregations. Brother Stitt is right in saying he does not believe in denominations. They are sects, heresies, splits from the body of Christ. No congregation should tolerate for an hour a denominational creed or a sectarian name. The Bible, as a creed, is good enough for me, and the names it gives are the only ones I will wear. The congregation to which I belong has no other creed, no other names, no societies but the church, no king but Jesus, and is determined to strive to be more pleasing in his sight every day, and in all of its work and worship to do according to that which is written in the divine creed. That our basis is divine and our purposes infallibly correct there is no doubt. It remains for us to be true to them; and if we are, we will be one with every congregation in the world which walks by faith in Jesus Christ. This is the only way by which unity among the professed followers of Christ can ever be brought about.

Charles Kingsley says: "Have thy tools ready, God will find thee work."—Western Recorder.

"Every one that is of the truth heareth my voice."—(John 18: 37.)

Asking Amiss.

F. W. SMITH.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4: 3.) This verse contains a short treatise on the subject of prayer, a subject that should engage the thoughtful attention of every child of God, for the reason that it relates to one of the greatest blessings our Heavenly Father has conferred upon his children. From type and shadow, as well as personal experience, we learn that the nearest approach a soul can make to its God is through the medium of prayer. In the tabernacle service, which was a pictorial outline of the church in its spiritual worship, we find the "golden altar," upon which incense was burned night and morning, placed near the veil separating the holy from the most holy part of the building. Why was this so arranged? God intended the offering of incense upon the "golden altar" by the priests to be a type of Christians offering the sweet incense of prayer from the altar of consecrated hearts. (See Rev. 5: 8.) The nearest approach a priest could make to the mercy seat, which rested just behind the veil in the most holy place, was when he came to burn incense on the "golden altar." So to-day the nearest approach a Christian can make to God is through prayer. When we read God's word, we should realize that the infinite One is talking to us, and be possessed with a feeling of holy reverence, as much so as if we could see God face to face. When we sit around the table and partake of the bread and wine which speak to us in gentle and loving tones of a crucified Redeemer, we should feel that we are very near the loving, throbbing heart of our God, but when we steal away to our closet, shutting ourselves in from the noisy and busy world, and with childlike faith, tell it all to Jesus, who with listening ear and sympathetic heart, presents, as the high priest over the house of God, our petition to the Father, we realize that we are now touching, as it were, the "hem of his garment." As the lark that sits upon the ground rises upon its wings of flesh and sings at the gate of the morning, so can the soul of man, engaged in a body of flesh, rise upon the wings of faith and soar away to the bosom of God. It is like a loving, trusting child holding to its father's hand as it walks through the darkness of the night.

The reflex influence of devout prayer is a tonic to the soul which invigorates every fiber of

our spiritual being, producing within us a dauntless courage. The child of God who neglects this heaven-born privilege will drift far out among the icebergs of doubt and indifference.

In the text the apostle charges that some pray or ask amiss, and it shall be the purpose of this article to ascertain some at least of the things which hinder our prayers. James assigns the reason why the prayers of those he addressed were amiss in these words: "That ye may consume it upon your lusts." No doubt the same reason exists to-day regarding many unanswered prayers as did when James penned these lines, but I desire to point out some of the most common hindrances to present-day prayers.

HOW WE MAY ASK AMISS.

1. When we do not ask in earnest. Earnestness in prayer is produced by the high appreciation we have of the thing or things for which we ask. What right have I to invoke the attention of God to a thing in which I myself am not deeply concerned? It is a sin to ask God in a cold and indifferent way for even the smallest blessings of life. He rewards earnestness in prayer, and has very forcibly illustrated the fact in the story related to his disciples of a man who wanted to borrow three loaves of bread: "I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." (Luke 11: 8.) If we would have our prayers ascend to the throne of God, let us pour out our souls in deep earnestness. Turn your eyes to the garden of Gethsemane, and give a listening ear to the words of the Man of Sorrows, and behold the great drops of sweat which fall from his blessed brow: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." (Luke 22: 44.) The great trouble with so many of us is the lack of earnestness in pleading with God.

2. When we ask in an unbelieving spirit, which is the very root of indifference. We are blessed in proportion to our faith. "Then touched he their eyes, saying, According to your faith be it unto you." (Matt. 9: 29.) "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21: 22.) "But let him ask in faith, nothing wavering." (James 1: 6.) If we pray without faith, we question the veracity of God, for he has promised to hear and bless. "If my people, which are called by my name, shall humble themselves,

and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7: 14.) "The Lord is nigh unto all that call upon him, to all that call upon him in truth." (Ps. 145: 18.)

3. Our prayers are hindered when influenced by unworthy motives. A man may pray for health and wealth, intending to use them for selfish purposes. As much as one may desire health, he should never do so simply to enjoy the temporal blessings of life, but ask for strength to do God's work. Again, we may pray to be heard of or seen of men, both of which are condemned by the Master. (Matt. 6: 5.) God looks at the heart, and not at the beautiful language in which a prayer may be clothed. "Lord, be merciful to me a sinner," offered in the right spirit, will reach the Father and bring the blessing; while a longer petition, embellished with the beauty of rhetoric, may fall back like withered leaves. An old preacher, with limited education, attended a big convention where many prayers were being offered in the most elegant style. At last he was called upon to lead in prayer, and, with much embarrassment, he attempted to soar aloft on the wings of eloquence; but, to his sorrow, he could not fly. In his struggles the thought came to him that he had knelt to talk to God, and not man. Settling down in his natural way, he exclaimed, "Thank God, prayer doesn't consist in dictionaries and grammar!" and he proceeded to pour out his soul to his God.

4. When unwilling to give up anything that is essential to God's glory and the salvation of man. It may be comfort and ease. When we pray for the salvation of the world and manifest an unwillingness to make personal sacrifices to that end, our prayer becomes an abomination in the sight of God. Many fathers and mothers pray for the spread of the gospel, and at the same time rebel at the thought of giving their sons to the ministry. I know a man who belongs to the society, and, like many others, has much to say about "foreign missions;" but when asked to let his unmarried son, who was a preacher, go to a foreign land as a missionary, he became almost offended. Christ gave up everything to become our Savior, and unless we be willing to give up all for him we ought not to pray. No prayer should ever be offered without it contains this element: "Not my will, but thine, be done." (Luke 22: 42.) When a precious loved one is hovering near the grave,

we should be willing, if it be God's will, for such a one to go.

5. We come now to perhaps one of the most common hindrances to prayer—viz., an unforgiving spirit. If we cannot forgive the little offenses committed against us by man, how can we expect God to forgive us of our great and many sins? I am confident that many professed followers of Christ live constantly in a state of condemnation because of their unwillingness and consequent refusal to forgive their fellow-beings. At this point many are living in self-deception. God has laid down the law plain and strong in this matter. Hear him: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.) It must be forgiveness, too, and not merely from the lips. "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matt. 18: 35.) In this same chapter the Lord gives the ridiculous conduct of a man who sued for and obtained forgiveness, and then refused to grant the same to another.

6. When we are unwilling to do whatever is within our power to promote that for which we pray. If we pray that the widows and orphans may be clothed and fed, we should open our purses and give to them the necessities of life, and not expect God to rain manna from heaven. If we pray for the salvation of men, let us make every sacrifice which may be required of us along this line. God has not said of the angels, "Ye are the light of the world," but has said this of men and women who compose his church. What a great mockery to pray, "Thy will be done on earth as it is in heaven," and then make no effort to do that will! In spirit and in practice this should be our cry: "Here am I, Lord; send me, send me."

7. Finally, I mention one more great hindrance to prayer—namely, nonconformity to God's will. So many people pray earnestly, expecting God to bestow upon them that for which they ask, when he has made no such promise. Our prayers must be limited by God's will. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." (1 John 5: 14.) Many times do we hear seemingly warm and earnest prayers for the outpouring of the Holy Spirit, for the baptism of sinners in the Spirit; and, as grounds

for such prayers, passages like these are cited: "He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16: 14.) "He shall baptize you with the Holy Ghost, and with fire." (Matt. 3: 11.) Neither these nor any other passage of like import, when taken in their proper connection, teach the doctrine of abstract spiritual influences. Sinners are invited to the anxious seat and many warm prayers go up to God for their conversion, which is expected to be wrought in a miraculous way; but God has promised no such thing. On the other hand, he says, "The gospel of Christ is the power of God unto salvation;" and, "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 17, 18.) How important, then, it becomes to always pray according to his will! His will is expressed in the Scriptures, and it becomes our solemn duty to search these daily. "Pray without ceasing," but let us not "ask amiss."

Wake Up the Sleeping Churches.

M. C. KURFEES.

It is not best to magnify one duty of an individual or of a church over other duties, for the simple reason that all duties should be solemnly discharged in the fear of God; but there are times when one duty is more neglected than others, and at such times the neglected duty should be pointed out, and the attention of individuals and churches concerned directed to it. On this principle, the present is an opportune time to urge upon churches the duty of preaching the gospel to others. The general indifference along this line is simply astonishing. From present indications, it seems that but few churches, comparatively, are doing anything at all, and many of those that do help seem to think that when they have made one contribution to the work, they have done all that is to be done. At any rate, they seem slow to do anything more. This is a sad state of things; and it has occurred to me that possibly I may be able, through the columns of The Way, to stir up at least some individuals in the sleeping congregations and get them to take part themselves in this most important work, and perhaps, through them, stir up some of the churches of which they are members. I solicit attention, then, to the following matters:

1. Idle churches. In the parable of the la-

borers in the vineyard (Matt. 20), the question was propounded: "Why stand ye here all the day idle?" In that case the answer was, "Because no man hath hired us," which was equivalent to saying they had no opportunity to work; but idle churches cannot consistently say this. They have many opportunities. As a rule, open doors are all around them. They can enter them if they will, but they do not do it. From almost every quarter, at home and abroad, the "Macedonian cry" is sounding in their ears, but, sad to say, they are deaf to the cry. Golden opportunities pass unimproved, and a solemn account will have to be rendered to the Judge of all the earth.

Many churches seem to be standing to-day where they were twenty years ago. Possibly many of them have not sent a single preacher to a destitute field with the gospel of Christ in all this time. Others of them, in some localities, have not even met for worship during this period, except when a preacher was present to preach to them. Instead of sending some preacher to destitute regions with the gospel, or sending a contribution to those already in such regions, they sit supinely down and do nothing. Brethren, this is not right. It means spiritual death, and there must be a change, or a fearful account will have to be rendered at the great day.

2. How can such churches be aroused? They sometimes confront us with the questions: "Where can we work? What can we do?" By a little inquiry, such churches would find, as a rule, that there are points near by where they can find plenty of room for exercise. On the one hand, they will find destitute places to which they can send a faithful gospel preacher and establish another church of Christ; and, on the other hand, they will find faithful men and women already in destitute fields to whom, if they will, they can send a contribution, and thus have "fellowship in the furtherance of the gospel." There are faithful men of God now laboring at much sacrifice in destitute regions in many of the States, besides other faithful workers in heathen lands, including Brethren McCaleb, Snodgrass, and others in Japan, to any or all of whom the churches can send aid, and thus have fellowship in the work of seeking and saving the lost. Why not do so? Why not do it now? Why not call the attention of your congregation to the matter at once? Instead of being injured or crippled by engaging in such work, a church is all the better for it. It is one way of self-edification. Then do not send one time and quit. Keep constantly at the

work as God may prosper you. The Philippian church "sent once and again" to Paul's need. (Phil. 4: 16.) This means they sent repeatedly. If you cannot give much, give little. Just now it will be a most timely act if your congregation will send a contribution to Brother Snodgrass or to Brother McCaleb, and you can rest assured that either of them will use it wisely for God. Like churches in New Testament times, put yourselves in communication with some one or more of those in the field preaching the gospel, and see that you have a hand in helping to sustain them in the work. You will not engage in it long until you will thank God for the privilege of doing so.

Remember, an inspired apostle spoke words of commendation and praise concerning churches that helped in such work. What would be his words to-day concerning the many churches taking no part at all in the work? Think on these things and act.

Louisville, Ky.

A Sketch from the Life of J. D. Eichbaum.

ROBERT H. BOLL.

Not long ago it was my good fortune to meet with an old brother that had been personally acquainted with some of the old pioneer preachers. He related to me stories and experiences of the days when for the first time in his country the pure gospel was preached to sinners; how wonder and enthusiasm and joy followed in its wake; how indignation and hatred, falsehood and slander, pursued its bold heroes.

"Do you know anything about Brother Eichbaum?" he asked me one day.

"Brother J. D. Eichbaum? Yes, I knew him well. He died last year."

"So he is dead. I knew him many years ago, and heard him preach often in our neighborhood. Brother Eichbaum was a great man in his way.

"He was of small stature, dark-complexion, quick and fiery in his movements, and a great walker. Often did he walk all day long to get to some poor little backwoods schoolhouse to preach to the eager crowds that assembled there to hear him.

"His memory was very fine. One day—I was teaching at —, Tenn., at the time—he came to me and asked me for the keys of the library. He looked over the books and after a while returned the keys. A week or two after there pulled up a wagon, and two large boxes

were put off. The wagoner knew nothing of who it was that had sent them; he only knew he had received orders to carry the two boxes of books to the — school, and that he had been paid. The boxes stayed there for a week. Then Brother Eichbaum called again.

“ ‘Why didn’t you put these books in the library?’ he asked.

“ ‘I didn’t know they belonged there.’

“ ‘Why, I sent them out myself,’ said Brother Eichbaum. ‘You remember, I went into the library. I looked over the titles of your books there, and have sent you two hundred others.’

“ ‘He didn’t send any book we already had.’

“ ‘He delighted greatly in taking long walks, even when he was holding meetings. Often did he start out after an early breakfast and walk till time for the forenoon sermon, which meant from six to ten miles, if not more; but he was always punctual. Though people often knew not where he was when they started to the meetinghouse, they always found him promptly at his post when time came for preaching. He had taken a long morning walk one day while holding a meeting in our neighborhood, and was hurrying back to his appointment, when by the road he saw a man cutting wheat.

“ ‘Going to preaching?’ he shouted to the man.

“ ‘Waal, yes, I’d sure like to go,’ answered the man, wiping his face with a red bandanna. ‘They tell me that little feller from town is jes’ a-tearin’ up stumps over there. I’d like mighty well to hear him. Air you a-goin’?’

“ ‘Yes, I am going. Put up your cradle and let us go together,’ answered Brother Eichbaum.

“ ‘Can’t do it. I’ve got to cut this ’ere wheat first. It’s jes’ a little patch, but I can’t get it done by time to go to church.’

“ ‘Well, I’ll help you. Got another cradle?’

“ ‘The man got another cradle and Brother Eichbaum hopped over the fence. The two toiled together till the wheat was cut. Then the farmer went to the house, washed, and put on a clean shirt, and they were off.

“ ‘As they entered the meetinghouse, the man, still unsuspecting, followed Brother Eichbaum into the house, where the congregation had already assembled and were singing, walked up to the front behind him, and it was not until he saw Brother Eichbaum step upon the platform that it dawned upon him who his companion was. He turned aside and took the nearest seat, the first time, probably, that he had sat in the “amen corner” in his life. During that meet-

ing the old fellow became interested and obeyed the gospel.

“ ‘Brother Eichbaum was wonderfully eloquent. When he first began his sermons his eyes were cast down, he seemed timid and nervous. For a while his remarks were dry and tiresome; the audience thought they would be bored. Suddenly his eyes lighted up, a flush came over his face, and from that moment unsurpassed eloquence poured from his lips and thrilled to their innermost depths the hearts of the spellbound hearers. Many a sinful soul trembled as he thus reasoned of righteousness and temperance and judgment to come; many a sinner saw for the first time the horror of his condition; many a sectarian, the error of his way.

“ ‘A strange thing, the like of which never before or since has come under my notice, happened during one of his meetings. He had been preaching for about an hour in his wonderful strain, and the sermon was nearing its close. He stepped off the rostrum and approached the audience during the exhortation. He walked halfway down the aisle, still speaking, when, unconsciously, the whole congregation rose to their feet, left their seats, and clustered around him, and he stood in the midst of the throng and talked to them, I know not how long. I was in the crowd, and when he ceased I found myself close to him. How I got there I can’t say.’

Thus spoke the brother. I sat and meditated. It is not necessary, I thought, that a man should be eloquent in order to do the best of preaching. Some men are eloquent; some, apt to teach. Some have power to do good one way; some, another. Our bodies and spirits belong to God. Let every man use his talents, be they few or many, little or great; for God hath set every member into the body; some are feet, some hands, some eye, some tongue; and the weak ones are worthy of double honor. This man preached the gospel, and preached it well. His powers belonged to God and were used in his service.

I thought of him as he was in the zenith of his glory, and the light of his talents shone forth undimmed in the work of his Master. What power for good he must have had! How he must have been loved and exalted by them that knew him!

Again, there came before my mind the picture of an old, gray-headed man, poor and lonely, his mind shattered, the brightness of his eye faded. No longer sat eloquence enthroned on his lips, and men had forgotten the burning

words that had fallen thence. And as I sighed, my eyes fell upon the western sky, where the sun, though bright at noon, had now sunk behind dark masses of somber, purple-bordered cloud. That was the picture of Brother Eichbaum's life.

And a bright thought: There dwells a God beyond that looks at the sun from the other side, where gloom and cloud cannot hide its glory; and we hope and trust that God's eye delighted in our brother's last years as he did in his early days, when in strength and vigor he labored. May he rest in peace and his memory be blessed.

A Short Sermon.

R. W. OFFICER.

"Lead me in the way everlasting." (Ps. 139: 24.)

This prayer carries with it a willingness to be led by the Lord. The ways and thoughts of the wicked prevent mercy and pardon. In order to obtain both mercy and pardon of the Lord, our God, the wicked and unrighteous must forsake their ways and thoughts. (Isa. 55: 7.) To be led in "the way everlasting" is to adopt the ways and thoughts of God. This is a good exchange: our ways and thoughts for God's. Ours will perish with us, but the ways and thoughts of God will last forever. The ways and thoughts of men belong to this world, which passes away with its using; but when the soul's eye is open to interests eternal, it sees the Lord Jesus Christ, "the way, the truth, and the life." (John 14: 6.) Out of Christ, there is no way for the soul, no truth to direct or life to enjoy. Therefore Jesus said: "No man cometh unto the Father, but by me." Should one adopt the way Jesus directs, and be influenced by the truth he has revealed, a Christlike life would be the result, which is "the way everlasting." No controversy, strife, or contention has ever, so far as Christians are concerned, arisen over this conclusion; but it is commonly reported that presumptuous folks insist on the ways and thoughts of uninspired men and women in connection with what the divine Mind has given. Owing to this fact, brethren drift apart and pass the bounds of friendly speaking distance to each other. "An enemy hath done this." Presumptuous sin was found to be the great transgression in David's day. (Ps. 19: 13.) The Lord was careful to tell the apostles to "tarry at Jerusalem" until the Spirit came to "guide them into all truth." He forbade them to give any thought in divine things, except to hear what the Spirit

said through them, and to do it. There is nothing plainer than that Christians are shut up in Christ with the truth. To be an outlaw is not to be in law. The excuse is offered for the use of untaught things in the name of Christianity: "God does not forbid it." He doesn't? What saith the law? "The secret things [that is, things not revealed] belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Is it forbidden to meddle with things that don't belong to us? Then it is safe to let all things not revealed stay out of the family of God on earth in our worship. That which is revealed is in order that we may do all the words of God's law. (Deut. 29: 29.) To go beyond revelation in matters of Christianity is to become an outlaw to God. So it seems to me. Long ago presumptuous people defiled Israel. But how? "When the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me," saith the Lord, "as the uncleanness of a removed woman." (Ezek. 36: 17.) Truth and right is one. Whatever divides the disciples of Christ is of error, which are many. The thoughts and ways of men cannot be improved so as to be brought in touch with the ways and thoughts of the divine Mind. For this reason they must be forsaken, for God's mankind has perhaps grown wiser in the art of deceiving, so that they in a measure "make believe." But the fact remains that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8: 7.) What other mind has the man who has not the mind of Christ? This is, like all other ages, an age of carnality.

Brethren, let us forsake our ways and our thoughts for God's ways and thoughts, and gladly let him lead us all in the everlasting way. Perhaps we have all said and done things which would have been better left unsaid and undone. "The best of men are only men at best." Let us forgive one another, as God for Christ's sake forgave us, and get in the "highway, . . . The way of holiness," and remember in our heart of hearts that "the unclean shall not pass over it." (Isa 35: 8.) We have yet hopes that the disciples of Christ will see the mistake of trying to be like the organized religions around them, and that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35: 10.) Let us learn by our own mistakes. Right under the shadow of

the tree of the knowledge of good and evil man exercised his way, but God in much mercy sought him. Let us be found of the Lord walking in the way, in the unmolested light of truth, that we may live. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20: 32.)

God's Standard Trailing in the Dust.

J. N. ARMSTRONG.

When the church of God was established, it was pure. All the ordinances of God were held to as Jesus delivered them; everything was tried and tested by God's measure, or standard; instead of lowering the standard for men in their infancy in the church of God, they were left to climb to it. But to-day, instead of pleading with men to grow into what is pleasing to God, the requirements of God are softened and modified to fit man as he is, thus encouraging him to continue in laziness, carelessness, and indifference, wearily plodding his way to hell. Men modify God's teaching to suit climate, season, or condition of man, well or sick. Men argued that sick people ought not to be immersed, and hence they changed baptism to sprinkling and pouring. Paul taught the women not to speak in the church; but to-day, in order that some women who are tired of the sphere in which God placed them may preach or become notorious workers in churches, societies, etc., Paul is made to refer to a very few unruly women down at Corinth. Instead of preaching, as Paul, that the gospel is *the* power of God unto salvation, men preach that "if you do the best you can, it is all right." If God had not given the remedy (the gospel) for sin, then it might do for people to "do the best they can;" but since he has given the remedy, you had better use it. Some of these days "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1: 7, 8.)

God's truth has been softened and made smooth to suit the notions, whims, and fancies of men, until a great many honest, good people think anything can be done in service to God, whether these things are commandments of God or not. What a fatal mistake!

But even in the church of God the standard of God is made to fit man as he is. I know of no defect in the church that hinders the truth so

much as the inefficient eldership that exists almost everywhere. There is only one cause of this: God's measure of the elder has been so modified as to fit men as they are, instead of waiting for them to develop and grow into elders. No man was ever made an elder by appointment; hence for a number of years after the church was established there is not a word said about elders. It took time then for them to grow into elders. To-day, when there is talk about establishing the worship in a place, the first question asked is, "Who will be our elders?" and among the first things done is the appointing of elders. Why does the church make such a fatal mistake? Because men have modified God's "must be's" in reference to the qualifications of the elder so as to make God mean "the best men in the church."

A college is established with fixed courses, the standard is high, every teacher is strict, examinations are rigid, and everything is done in first-class style. A diploma from its faculty is an honor to him who holds it, and the graduates are advertisements for the school; but finally the teachers become slack in their work, and the standard of scholarship is so lowered that there is no ambition among the students to work for diplomas. At first it meant something to be a graduate of this school; now it means nothing. So it is, it seems to me, in the church of God. At the beginning it meant something to be an elder; now anybody almost can be one. Men then worked to reach God's standard; men longed and desired to be elders.

Man is prone to grow slack and loose as time goes on. So God, knowing this to be the nature of man, has arranged for himself to select the leaders of his people all down the ages. As inspiration was vanishing away, he gave to the church through Timothy and Titus the qualifications of the elders, bishops, or shepherds of his church. He did not say they can, may, or should have these qualifications, but that they *must* have them. So in this manner God continues to select his leaders for all those who are true to him in this matter. I am sure the church has failed to be true to God in this; hence the inefficient eldership of to-day. Men have been selecting elders instead of allowing God to do it. As long as this is true there will be inferior leaders in the church of God, and there will be no ambition for men to develop into true elders. Here is God's elder. He *must* be:

1. "Without reproach"—one against whom no evil can be proven.

2. "Husband of one wife." If this means anything, it means he must be a married man.

3. "Temperate"—a man of self-control.

4. "Sober-minded"—sound-minded, prudent, discreet.

5. "Orderly"—grave, steady. No. 4 has reference to the inner man, and this has reference to the outer man. His conduct must be becoming to a Christian, and his conversation seasoned with salt.

6. "Given to hospitality"—a lover of strangers. Love is a living, active principle that leads you to do all you can for those you love.

7. "Apt to teach." He must have the ability to teach. Though this is one of God's requirements, men are selected to be elders who never so much as taught their own children one hour.

They never led a prayer in the public service of God. They do not even offer thanks at their own tables. "Do you believe this means that he must teach publicly?" That is a part of his work. He is to take care of or guide the church of God, and the great burden of this is done by teaching, both publicly and privately. Those men are few who are "apt to teach" privately, but cannot teach publicly. I believe the passage means "apt to teach" anywhere and any way, both publicly and privately, in his own congregation. No other interpretation would ever have been placed on this qualification had it not been to get Brother A into the eldership. Men who are "apt to teach" privately, and exercise this aptness, do not remain in the private sphere alone long. The very idea of a man being chosen leader who cannot act in a public capacity is out of the question. These very men take special pains to tell the preacher who comes among them: "I never could do public work; so, of course, you will not call on me during the meeting." The church of God soon dies with such men as these as its leaders. Its next move is monthly preaching, and from that to the "pastor." The supposed need of the "pastor" would never have been felt if the church had had efficient teachers at home. How any man who cannot teach can allow himself to be recognized as an elder is something I cannot understand. If the church would hold the standard where God placed it, men would work and strive to reach it, even as students strive for scholarship. I do not mean the elders are to do all the teaching, for that would not be ruling well the flock. They (the elders) should seek to develop and draw out all the talent in the body. One of their special works should be to develop other teach-

ers in the congregation. But it takes teachers to make teachers. See some of the work of the elder: (a) He is to feed the church; (b) by sound doctrine he is to convince gainsayers; (c) stop the mouths of unruly men, vain talkers, and deceivers. Do you not think it would take one competent to teach well to be able to do this?

8. "No brawler"—not quarrelsome.

9. "No striker"—not ready to strike his opponent.

10. "Gentle." Instead of being quarrelsome and ready to strike, he is to be gentle, kind, patient, and forbearing.

11. "Not contentious"—not contending about little things. Contention is usually founded on selfishness and engaged in to reach selfish ends.

12. "No lover of money." "The love of money is a root of all kinds of evil." He who is making efforts and using energy to lay up money for future rainy days is not only a lover of money, but he is a truster of money. He can never be what God would have him be as a Christian.

13. "One that ruleth well his own house." This requires that he not only be a married man, but that he have "faithful [or believing] children," "not accused of riot or unruly." God has placed man head of the home, and no home can be a prosperous, happy one that is not ruled (not tyrannically) by the husband. Many men can never be elders because of their wives. Sometimes they are appointed elders (?) when their wives are not members of the church of God; sometimes even when they are members they cannot teach them effectually enough to lead them to the Lord's table on the first day of the week.

14. "Not a novice"—not a newly-converted man, whatever his qualifications otherwise.

15. "Must have good testimony from them that are without." Even the world must recognize him as honest, upright, just, and faithful in every matter. (See 1 Tim. 3: 1-7; Titus 1: 5-11.)

Now I have given what is pleasing to God in the elder; hence we see that God requires much of an elder; but we must not forget that he admonishes, exhorts, and expects every one of his children to constantly develop into every one of these requirements, save one. We are nothing more than children till we reach them. No one is pleasing to God who does not daily grow into the above character.

If all the teachers of God would hold up this

standard to the church as firmly as God delivered it, the church would prosper and blossom as the rose, teachers would develop more rapidly than in many years past, and many hindrances to the cause would cease to be.

Walking With God.

F. W. SMITH.

"And Enoch walked with God: and he was not; for God took him." (Gen. 5: 24.) These words written concerning Enoch, the seventh from Adam, constitute one of the shortest, if not the shortest, biographies in the entire Bible. Its brevity, however, by no means lessens its power and beauty, but rather increases them. It has been said that "the beauty in writing and speaking consists in expressing a great deal in few words." Upon this principle it would be hard to find in the Scriptures a statement regarding the life and character of a human being so full and expressive as these simple words: "Enoch walked with God." This divine sketch forms an imperishable monument. Marble will crumble and the laurels of earthly heroes fade, but these words of divine praise will outshine the stars, and after these bright gems of the skies have set in eternal darkness it will be said: "Enoch walked with God." Let us note

THE IMPORTANCE OF WALKING WITH GOD.

This cannot be overestimated. Man's happiness in time and eternity depends upon it. He finds nothing for his good in walking through life without God. He may find and engage in much that pleases and gratifies the fleshly nature, but the end is not good. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12.) God looks to man's highest and best good; and when the Father invites him to walk his way, he is simply pleading with man to follow that course which will bring the truest joys of earth and the unfading bliss of heaven. One of the saddest pictures upon which the eye of man or angel can rest is that of an old man or woman who has traveled from childhood down through old age nearly to the end of the journey without God. All the years of his accountability walking away from God and now dangling, as it were, at the end of an ill-spent life, he has no "staff" upon which to lean for comfort and no promise upon which to pillow his whitened locks. He has robbed his soul of the sweets and joys which come only through communion with God. "The glory of young men is their strength: and the beauty of old men is the gray

head." (Prov. 20: 29.) It is well to inquire: Are all gray heads beautiful in the sight of the Lord? By no means. He plainly tells us the kind of gray heads which are clothed in beauty: "The hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. 16: 31.) When, therefore, silvery locks cover a head that has been devoted to the service of Satan, manhood and womanhood are disgraced and God dishonored. Let the young not be deceived with the idea that the journey from time to eternity can be safely made without the companionship of God, and let the old who have so sadly wasted the strength of their days in walking from God turn their faces toward the holy One of Israel and give him the remnant of their lives. "And I will walk among you, and will be your God, and ye shall be my people." (Lev. 26: 12.) What a sweet promise the soul can appropriate if it will only walk with God!

WHAT WALKING WITH GOD IMPLIES.

There are several things involved in this, among which are the following:

1. Agreement with God. "Can two walk together, except they be agreed?" (Amos 3: 3.) This question God has propounded to us, and its answer is found even in our experiences with each other. Husbands and wives and friends and neighbors cannot walk together unless they agree. There will be friction and antagonism. So no one can walk with God without perfect agreement. Man's will must harmonize with God's. He must accept the wisdom of God and agree that everything God does is right, whether he understands it or not. That which the Lord ordains is for his glory and the good of man, whether he is able to comprehend it or not. He must rest his soul upon the promises of God and exclaim, "And we know that all things work together for good to them that love God," though he is unable to lift the veil and unravel all of the seeming discordant elements in his life. He must realize that the "wisdom of this world is foolishness with God," and that "God hath chosen the foolish things of the world to confound the wise." This is faith, and the soul that agrees to whatever God imposes as right and good exhibits the only degree of trust that will secure the blessing. Upon this principle Abraham was blessed. He was willing to bring his will into perfect harmony with God's will and believe it was right and best for him to leave his father's house for a distant and strange land. Not until Naaman brought his will into harmony with God's will did the leprosy leave

his body. As long as he questioned God's wisdom and right in providing means for his recovery he could not be healed. The soul that halts at baptism and by its own reasoning sees a better way can never walk with God. Those who set aside the churches of Christ, which are the only divinely-appointed means for spreading the gospel, and organize human societies, are not walking with God in this glorious work. "Can two walk together, except they be agreed?"

2. Friendship. One might, with a cold and formal assent, agree that everything God does is right, and yet not be God's friend. Abraham is called "the friend of God" three times in the Bible. He never could have gained this distinction without obedience to his Maker. Christ taught that no one could be his friend without obedience to his will. "Ye are my friends, if ye do whatsoever I command you." (John 15: 14.) God will walk with no one who refuses to do his will; hence, theoretical agreement is not enough. There must be formed that sweet and tender tie called friendship, which can only be done through doing his will.

3. Hardships. It no doubt seemed hard from a human point of view for Abraham to leave his home and kindred and go so far among strangers. It may have seemed hard for him to offer Isaac, but God was leading. No doubt many of the Israelites thought the wilderness life a hard one, but God walked that way. I am persuaded that many of his children to-day complain and think their lot hard. All such should remember that it is written: "If we suffer, we shall also reign with him." (2 Tim. 2: 12.) The hardships come before the reigning. Paul told Timothy to "endure hardness, as a good soldier of Jesus Christ." We fear none of us are as willing to undergo hardships as we should be.

RESULTS OF WALKING WITH GOD.

1. We become partakers of the divine nature—that is, we are made like God. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (2. Pet. 1: 4.) When man divests himself of his own wisdom, bringing his thoughts, feelings, and ambitions into subjection to God's will, he will become like God, assimilating his character. It seems to be a fixed law that the soul becomes like the object it worships. The people who worshiped the "god of war" became warlike, with cruel and bloodthirsty spirits; those who worshiped the "god of lust" were made base, sensual, and awfully depraved. "The idols of the heathen

are silver and gold, the work of men's hands." (Ps. 135: 15.) "They that make them are like unto them; so is every one that trusteth in them." (Verse 18.) The characters personified by these graven images were assimilated by the worshipers, and they became like them. The same result follows from the worship of the true God. No one can walk daily in the fellowship and communion of God without developing a spirit of love, mercy, and goodness.

2. We shall reach a glorious end. Enoch was translated. He did not experience the pangs of death as we will. While we are called on to pass through disease, sickness, death, still, if we walk with God, there awaits us as bright a crown, as white a robe as Enoch received.

SOME REFLECTIONS.

1. The earlier we begin to walk with God, the easier it will be. Start before sinful habits take deep root in your life. It is much easier to extinguish a lamp than a burning building or to pull up a sprout than a tree. Just so is it easier to overcome the smaller difficulties of life than fixed habits of depravity.

2. Let us, after having started, continue to the end of the journey. "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6: 9.) So many start well, but soon give up the contest. Some pursue the journey nearly to the end, and then quit. Do you ask: What will become of them? "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." (Ezek. 18: 24.) "Let no man beguile you of your reward." (Col. 2: 18.) "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev. 3: 11.)

3. The journey is short, and will soon be over. "But this I say, brethren, the time is short." (1 Cor. 7: 29.) We will all soon bid farewell to this world, and the ties that bind us here will be broken forever. Can we not walk with our God this brief space on earth called life in order to walk with him through eternity? Remember, our opportunities for the journey are far greater than Enoch's, Abraham's, or any of the ancient worthies. With hearts full of love and lips attuned to heaven's praise, let us press on, singing as we go:

I am bound for the promised land.

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The Way

MAT. 7:13-14

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Our Aim.

Brother J. W. Atkisson, of St. Louis, writes the following statement of "our aim." I do not see how any lover of Christ can fail to give a hearty "Amen" to it; and it is certain that if we continue to "aim" at these things and give "all diligence" to act accordingly, we will daily approach to Christ and to one another, and we will be daily solving the problem of the unity of the people of God. But here are the resolves of Brother Atkisson:

1. To speak where the Bible speaks, and to be silent where the Bible is silent.
2. To restore the primitive, apostolic gospel; its teaching, its faith, its practice.
3. To exalt Christ above party, and his word above all human creeds; for the Bible itself is as plain and as easy to understand as are the interpretations of it by uninspired men.

4. To build the church of God without denominational name, creed, or other barrier to Christian union, whose terms of fellowship shall be as broad as the gospel itself and identical with it.

5. To turn sinners from the power of Satan unto God (Acts 26:18) in the clear light of the New Testament teaching and example.

Brother Theo. H. Humphreys, of Gadsden, Tenn., desires to hold meetings during the summer months. He is ready and willing to work anywhere work may open up. Brother Humphreys is a Christian indeed. No higher compliment can be paid to a man than this. He is one of Larimore's boys, and has taken Ashley Johnson's correspondence course; hence he is a fine student of the Bible. Not only does he know how to use the sword of the Spirit, but he has the courage to "preach the word." If you want to have the gospel preached in a destitute field, send for Brother Humphreys.

The Bible School has just closed its eighth annual session. Diplomas were awarded to Mr. L. L. Yeagley, of Ohio, and Miss Lura Atkins, of Kentucky, both of whom had been from home at school six years. The closing exercises were very pleasant and very impressive. The prospects are that the next will be the most prosperous session of the school. The Catalogue, with announcements, will be issued within a week or ten days. Write to the Bible School, Nashville, Tenn., for a copy of it. We ask the friends of the School to send us the names of any to whom they think it might be well for us to send Catalogues.

Peace, Unity.

J. A. H.

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10: 16.)

Jesus Christ is called the Prince of Peace, and it was prophesied of him that he would come "to guide our feet into the way of peace." We are told to follow after peace; and Paul exhorts us, saying: "If it be possible, as much as in you lieth, be at peace with all men." Any Christian can see at a glance if every man, woman, and child in the world should begin to-day to follow Jesus earnestly, honestly, intelligently, peace would begin to reign at once; and the more successfully they should walk in his footsteps, the more nearly perfect the peace would be. But everybody does not do this, nor will they, till the disturbers of the peace, the wicked, shall have been cast into "the lake of fire," and there shall come "new heavens and a new earth, wherein dwelleth righteousness." But no man is worthy of the name "Christian" who is not striving to walk in the way of peace and to cultivate and promote peace among all those who love the Lord. Indeed, one of the things the Lord hates, which are an abomination to him, is "he that soweth discord among brethren."

Now every man in the world who is heeding the voice of Jesus, who is striving to follow Christ, is himself constantly growing in meekness, and is hastening the day when the meek—that is, the humble, mild, gentle, peaceable—shall inherit the earth. Jesus says, "My sheep hear my voice, and I know them, and they follow me;" and thus unity is being developed among his flock, and thus it will be perfected. In vain are the publication of creeds, the decrees of councils, the votes of assemblies. These things breed strifes, promote divisions, and deepen and widen the chasms that divide the peoples. Only hearing and following the teachings of Jesus bring the unity that pleases God. All the people in the world who are doing this are becoming more and more like each other in

their words, thoughts, and deeds. No matter whence they start, their paths converge toward the same point. As they become more like the Master, the sweeter the harmony, the closer the union which exist among themselves. I have known people who were in the Methodist Church, and others who were in the Baptist Church, and others who were members of other denominations—Lutherans, Presbyterians, Episcopalians, Quakers, Catholics, and so on—who, by following this rule, by striving to do the will of Jesus better every day, came to the same platform, to the same creed, without knowing they were approaching one another till they met. When they did meet, they were members of the same body, the church of Christ; they were guided by the same Spirit, the Spirit of God, whose revelations are given to us in the Bible, to which we must go to find the mind of the Spirit; they had the same hope, the hope of eternal life; the same Lord, for Jesus alone was their Master, and to him they gave an undivided loyalty; the same faith, for they believed Jesus to be the Christ, the Son of the living God, that God had raised him from the dead, and that every word that he speaks is true and every one he indorses is reliable; the same baptism, for they had been buried in baptism and raised to walk in newness of life; and they had the same God, even the Father of all, who is over all, and through all, and in all. They were no longer Methodists, Baptists, Episcopalians, Presbyterians, Lutherans, and so on; but all of them had become simply disciples of Christ—Christians. They had no creed but the word of God, no organization for doing the will of God but the church of God, and their single purpose, to give all diligence to become more pleasing to God every day, covered and included all of their duties and pleasures.

When any man claims to be a member of the Baptist Church, Campbellite Church, Methodist Church, or of any other church except the church of God; when he continues to abide in and work through such an institution, thus far he arraigns himself on the side of disunion and strife, thus far he fights against the fulfillment

of the prayer of Jesus, the prayer for the unity of his disciples. If all men continue to belong to and affiliate with these denominations, the unity of God's people can never come, and it is a question whether those who refuse to do their duty in such a matter will not forfeit their right to the name of children of God. With the convictions that I have, I am sure I could not be a Christian and belong to any denomination. Religious denominations or sects are "factions, divisions, heresies," which Paul classes with the "works of the flesh" (Gal. 5: 19-21), and of those who practice these things he says they "shall not inherit the kingdom of God."

Let us go by the Book in all of our work and worship, in all of our teaching and practice. Do not say "Christian Church," "Baptist Church," "Methodist Church," or any such thing, because no inspired man ever used any of these expressions, so far as the records show. Say "church of God," "church of Christ," "the church," when you are talking about the divine institution, for the Bible justifies these phrases. Do not sprinkle babies in the name of the Lord, for there is not a hint of such a thing in the records of the apostolic times. Do not tolerate any creed, confession of faith, book of discipline, church covenant, or articles of faith but the word of God. The word of God was sufficient in the apostolic church, and it is now. To adopt any of these other things is to be influenced by the devil to go into the way of disunion, division, faction, heresy, into the way that leads to everlasting death. Don't take a single step in that way; it is awful.

A peace which is secured in any other way than by following Christ, by going according to his holy word, is contrary to the will of God, and is secured by making cowardly, dishonorable concessions to the enemy. Remember, what God wants is peace among those who love him and are striving to follow him, not peace among his enemies. To make peace with them is to desert the armies of the Lord and to go over to the enemy. Remember also that we have nothing to do with making terms of peace; these have been made by the eternal King, and are offered in the New Testament to the world.

It is our duty, with the sword of the Spirit, to fight to the utmost those who will not make an unconditional surrender to God and accept the terms he has offered just as he has offered them. The blessed part of this warfare is that every conquered one is infinitely blessed in his defeat and loves with a hearty affection his conqueror.

A Purpose in Life.

F. G. OWEN.

A sportsman, in answer to an advertisement, sent twenty-five cents for a sure remedy to prevent a shotgun from scattering. In reply he received the following: "Dear Sir: To keep a gun from scattering, put in but a single shot." Every one who would make a success of life should put in but a single shot, should have one unwavering aim, a steadfast purpose in life. A purpose in view pushes one right ahead. It makes him work with more vim and determination. It stimulates one to work as does the prize offered to the schoolboy.

We find that the men who have made the greatest successes of life have been men of a single purpose, men who had in view one great work to be accomplished, and who labored untiringly toward the accomplishment of that one purpose. "That day we sailed westward, which was our course," were the simple, but grand, words which Columbus wrote in his journal day after day. Had Edison continually changed his experimental and inventive labors from one subject to another, we would not now know what we do about the power of electricity. It was Webster's steadfast purpose, and his sticking close to that purpose for thirty-six long years, which gave us the standard of the English language.

Many a man shows ability and power and is capable of accomplishing some great thing, but fails to accomplish anything because he does not spend his energies all in one direction. Exploding powder is harmless unless confined in a small space. There is vast power in the expansion of water into steam, but it is useless until confined behind the piston. In the sunbeam that comes through a hole the size of a silver dollar there is heat enough to start a fire, if only it be concentrated on one small spot. So also any man with the smallest bit of talent is able to accomplish something if he will concentrate all of his powers upon one thing, if he will have a purpose in life and stick to it.

A man starting out in life without any pur-

pose is like a captain starting his vessel out upon the ocean without any guide, to be carried by the wind and current; and as a ship in this condition is very apt to drift into a whirlpool or to be blown upon a rock, so a man without a purpose is very apt to drift into failure and misfortune. A purpose is to a man what a lighthouse is to a ship: it is something ahead toward which to move.

Although any one may have a purpose in life and follow it closely and succeed at that purpose, yet unless the purpose is a good one, life will be a great failure. Emerson says: "A purpose is a companion." The companion is good, then, if the purpose is good. What will your purpose in life be? God has given every one a purpose and to every one the same purpose, a high and holy purpose, yet one which all may accomplish. That purpose is to live a life of service to God. Let every one, then, accept this God-given purpose and say, in the language of the apostle: "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 14.)

After the purpose has been determined, the next thing in order is to get all the knowledge possible bearing upon the subject and tending toward the successful accomplishment of that purpose. This knowledge can be obtained only by a lifetime of daily study of the word of God. "Blessed is the man" whose "delight is in the law of the Lord; and in his law doth he meditate day and night." (Ps. 1: 1, 2.)

In studying this great law book, we find (Eph. 4: 28) that we are to labor, working with our hands the thing that is good, that we may have to give to him that needeth; also we find (Rom. 12: 11) that we are not to be slothful in business. Now, in order to do this, it is necessary to have some business at which to work and in which to be diligent. So we see that while our purpose in life should be to do the will of the Father, at the same time, in order to carry out this purpose in the most acceptable manner, it is necessary to have a secondary purpose in life, a purpose the accomplishment of which is service to God. This secondary purpose should not be separate and distinct from that great purpose, but it should be a part of it. It should be, as it were, a subdivision of that great purpose, for all that we do, whether in word or deed, should be done to the glory of God. (1 Cor. 10: 31.) In a large manufacturing establishment all of the employees do not have the same work, neither do they continually change from one part of the work to another; but each one has a certain part

to do, yet each in this serves the employer and helps to make the enterprise a success. So we, in carrying out the great purpose of serving God, should have a certain work to do, a purpose in view, and labor earnestly as service to God for the accomplishment of that purpose.

Energy alone is not success, persistence alone is not success; but, as some one has said: "Finding your place and filling it is success."

The Bible Heart, and How it is Changed.

J. N. ARMSTRONG.

"Blessed are the pure in heart: for they shall see God." (Matt. 5: 8.) "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6: 5.) "Yea, also the heart of the sons of men is full of evil." (Eccles. 9: 3.) "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17: 9.)

From these scriptures we learn that the pure in heart may see or enjoy God, and that the heart of the man separated from God is impure, "full of evil," and "desperately wicked." The heart is the source of all action. Solomon says: "Keep thy heart with all diligence; for out of it are the issues of life." If it is desired to purify any life, then the heart must be reached, softened, and purified, or else the life can never be affected. Hence, as Jesus came to purify, cleanse, sanctify, and glorify the life of man, he begins his work on the heart.

All permanent elevation and reformation of life must first take hold of the heart. Here was one defect in the Mosaic law: it condemned the outward acts, and said, "Thou shalt not commit adultery;" but Jesus goes back farther and condemns the thoughts in the heart: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 28.) He "nips it in the bud," as is sometimes said. He crushes all malice, hatred, envy, etc. He seeks to control the heart because this controls the life. Therefore any system of teaching that does not have for its object the purification of the hearts of those taught is not the system or plan of our God and of our Christ.

Then, in this article I want to talk about the Bible heart, and how that heart is changed or purified; and, as you read, remember the writer stands identified with the people of whom it is said, and has been said for many, many years, that they do not teach a change of heart. How

often has it been said of this people: "All they want you to do is to be baptized!" Some good, honest people have gone to their graves believing this to be the teaching of this people. Many good, honest people believe it yet.

What, then, is it about man that the Bible calls the heart and that must be purified in order that man may "see [or enjoy] God?" No impure heart can ever go into the presence of God and enjoy him. It is as impossible as for darkness to enter a room filled with light. "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" (Matt. 9: 4; see also Matt. 15: 18, 19.) "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." (John 12: 40; see also Dan. 10: 12; Isa. 32: 4; Prov. 8: 5.) "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24: 25; see also Rom. 10: 9, 10.) "Thou shalt love the Lord thy God with all thy heart." (Matt. 22: 37.) "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10: 1.) "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3: 5.) "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4: 12.) "Every man according as he purposeth in his heart, so let him give." (2 Cor. 9: 7.) "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." (Rom. 6: 17.)

From these scriptures we learn that that part of man which the Bible terms the heart—

Thinks (Matt. 9: 4),
Understands (John 12: 40),
Believes (Luke 24: 25). } Intellect.

Loves (Matt. 22: 37),
Desires (Rom. 10: 1),
Trusts (Prov. 3: 5). } Affections.

Intends (Heb. 4: 12),
Purposes (2 Cor. 9: 7),
Obeys (Rom. 6: 17). } Will.

This teaches us what must be changed or purified in order that man may enjoy God and be forever blessed. First, his thoughts must be changed—his understanding, his faith, love, de-

sires, trust, intentions, purposes, and his very actions, or life. How may this be done? By telling him about Jesus, explaining his mission to the world, etc. As you talk about Jesus, the man is thinking; and as he thinks, he begins to understand about him. He never understood before that Jesus died for him and that he was without hope till Jesus came. He believes this is all so, that it is truth. Only the intellect is yet involved. Can the man be saved on this faith? No; thousands believe thus that will go down to eternal night. "The devils also believe, and tremble." This, you will find by referring to our divisions of the heart, includes only one division. Nothing but the whole heart will please God. If I were leading a man into the water to baptize him and he were to tell me that he believed Jesus Christ to be the Son of God just as an historic fact, that he did not love Christ and did not purpose in his heart to follow him, I would lead him back to the shore. I have no authority to baptize such a man. He does not believe with all the heart; but I continue to teach him about Jesus, of his love, of our Father's love, of the beautiful home Jesus is preparing for all who love and serve him here. When he understands this as it is, he can but love Beings that have done so much for him, and he desires to follow, serve these that have done all this for him. Notice that God is changing his heart step by step by having his gospel preached to him. He is taught more and more; he understands more, loves more, desires more to follow him. Now he intends and purposes to follow Christ in everything. His heart is changed, and he is crying: "Lord, what wilt thou have me to do?" He is ready, willing, and anxious to obey Christ. He does not stop to ask, "What is this for? Is this essential?" but, "Did Jesus say for me to do it?"

Now, I ask, does one need more change in heart to begin following Jesus than I have described? Think of it. He is thinking of Jesus; he understands more about Jesus, and he wants to understand still more; he has changed from loving the world to loving Jesus; his greatest desire is to follow Christ; he is trusting Christ, intending and purposing to follow Christ; yea, as he learns how, he is following our Lord.

All the change I desire to go on in this heart is that this understanding, this love, this trust, these intentions, and these purposes may grow stronger and stronger year by year; and I have no doubt but that they will by a careful, diligent, and faithful study of the word of God.

The Word of God.

F. W. SMITH.

Who can estimate the importance of this subject? It transcends the bounds of the finite mind and calls for the deepest reverence and most serious consideration of every heart. In order that we may fully appreciate this truth it becomes necessary to notice the sublime height to which God has exalted his holy word. At the very mention of God's name saints reverently bow and angels fall prostrate before his mighty throne; at the mention of that name burning suns and blazing comets illumine the pathway of mortal vision; yes, the universe, with its systems of worlds revolving in dazzling splendor around Jehovah's throne, bursts upon our sight; and yet, above the name of him who created all and sustains all, rests his word. Who placed it there? God himself did it, and I pity the one who seeks to dethrone it. "I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name." (Ps. 138: 2.) In the light of this divine announcement, how dare poor, frail, and puny mortal treat lightly or speak flippantly of God's word? How dare any man call it the "mere word" or "a dead letter?" Such expressions dishonor God and set at naught his blessed message to the children of men. Do you ask, "Who is guilty of such a crime?" I answer: All who teach the direct operation of the Holy Spirit in conversion must plead guilty. Over against the popular teaching that God's word is "a dead letter" let us consider

THE IMPERISHABILITY OF THAT WORD.

All material things are subject to decay, and will vanish away. This truth was announced by the Master himself as he sat in nature's pulpit on Olivet's brow. Here, surrounded by an audience of anxious hearts and listening ears, with no covering but the broad, blue sky, bedecked with glittering stars, and nothing beneath them save old earth, begirt with seemingly everlasting hills, he said: "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24: 35.) Thus he taught his disciples that the beauty of earth and sky would fade, but that the splendor of his ever-shining word would survive the wreck of time. A prophet, filled with the lofty conception of the ever-abiding word, in vivid contrast with the decay of all things material, said: "The grass withereth, the flower fadeth: but the word of our

God shall stand forever." (Isa. 40: 8.) Another, who hung upon the words which fell from immaculate lips, says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1: 23.) The words of men die, but not so with the words of our God. They will live through time and eternity, and we shall meet them at the judgment. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20: 12.) Well did the poet exclaim:

What glory gilds the sacred page,
Majestic like the sun!
It gives a light to every age;
It gives, but borrows none.
The hand that gave it still supplies
Its gracious light and heat;
Its truths upon the nations rise;
They rise, but never set.

I call attention, in the next place, to

THE POWER OF GOD'S WORD.

This can be clearly seen—

1. By the creation of the world. As we look upon this mighty temple, this wondrous structure, built as a home for man, it is but natural for the mind to flit over the ages and stand at the morning of time with these inquiries: What means, what agency, did God employ in bringing this beautiful world into existence? What power marshaled the shining hosts out into limitless space and bade them give light by day and by night? "And God said, Let there be light: and there was light." (Gen. 1: 3.) Through what power were the foundations of the earth laid and the worlds framed? "Through faith we understand that the worlds were framed by the word of God," etc. (Heb. 11: 3.)
2. In sustaining all material things. This mighty universe, with its complicated machinery, is upheld, each part remaining in its respective sphere and performing its own mission, by some wondrous power. What is it? "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power," etc. (Heb. 1: 3.) Thus we learn that the word of God is his creative and sustaining power in material things. He has only to speak the word, and it is done. No wonder, then, when the centurion, asking Christ to restore physical life to his servant, said: "Speak the word only, and my servant shall be healed." (Matt. 8: 8.)
3. In raising the dead. The same creative

instrument by which the worlds were framed was called into use in raising the dead. To comfort the heartbroken sisters and demonstrate his power he said, "Lazarus, come forth;" and he came. Again: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," etc. (John 5: 28, 29.)

4. We note the great power of God's word in the conversion of sinners. The only power God has for this marvelous work is embodied in his word, and he who turns from this to dreams and imaginations God says is a fool: "He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered." (Prov. 28: 26.) To walk wisely is to walk in the light of the word: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." (2 Tim. 3: 15.) That spiritual change called conversion, being born again, and passing from death unto life, is begun and consummated by the word of God. It is God's means of creating man anew in Christ Jesus. "The law of the Lord is perfect, converting the soul." (Ps. 19: 7.) So when a soul is converted by the law of the Lord, that conversion is perfect, and needs not any other power save the law to complete it. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 1, 2.) "The law of the Spirit of life" is the word of the Spirit, and God says this will free the soul.

5. In the sanctification of souls the word is all-sufficient. Whatever this blessing may be, no one need be at a loss with the Bible in hand to know how it is accomplished. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5: 25, 26.) Again: "Sanctify them through thy truth: thy word is truth." (John 17: 17.) With these plain declarations before us, how foolish do the methods of modern sanctificationists appear! Every sweet and blessed relation we sustain to God and each other as his children is brought about through the power and gracious influence of his ever-living word. We can only feast upon the bread of life by taking his word into our hearts and assimilating its life-giving and life-perpetuating properties. At this point in my article I wish to institute

A COMPARISON BETWEEN THE SUN AND THE WORD OF GOD.

What the sun is to the material world, so is the word of God to the moral and spiritual world.

1. The sun gives light to all the world. Every nook and corner of the globe is dependent upon the sun for light. The word of God alone gives light to the soul of man. All nations in all the earth are dependent upon the Bible for spiritual light. "The entrance of thy words giveth light; it giveth understanding unto the simple." (Ps. 119: 130.) "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105.) Is it not strange indeed that people will turn from this light into darkness and seek the Lord through human visions and dreams?

2. The sun imparts life to all vegetable and animal creation. There would be no flowers and fruitage of the soil if it were not for the sun. Where the word of God has not gone, there is no spiritual life. It is the seed of the kingdom, from which spring the fruits and flowers of Christianity. The soul in which the word of God does not dwell is dead. "The words that I speak unto you, they are spirit, and they are life." (John 6: 63.)

3. The sun beautifies the landscape. If it were not for the sun, we would have no beautiful flowers and rich meadows. His rays give tint and hue to nature's objects, which render them pleasing to the eye. What shall I say of the beautifying power of God's word? Ah, it alone enriches the soul with the beauty and loveliness of the Christian graces. The sun transforms the latent forces of nature into living things of beauty. Under his power the ugly and seemingly insignificant seed is unfolded into the symmetrical and fragrant rose. Just so, under the silent, yet powerful, influence of God's word, the wild and discordant elements of the human heart are transformed into the image of God.

In conclusion, I wish to note this truth—viz.

BY THE WORD WE ARE LINKED TO THE APOSTLES.

Apostolic succession through councils and ecclesiastical establishments is a myth, a fable, a dream. It is the wildest fanaticism, the veriest bosh. It is both amusing and sad to hear men in this enlightened age contending for church succession, claiming to be at the end of an unbroken chain reaching back to the apostles. I thank God that we do not have to go through Babylon in order to get to Jerusalem, but, instead, can go at once and sit at the feet of the apostles. The word of God, which is the seed

of his kingdom, made Christians and congregations of disciples in New Testament times, and the same seed sown into honest hearts will bear the same fruit to-day. Thank God, we have his precious word, the same word the apostles spoke, the same answer given to sinners inquiring the way of life! We only need a succession of seed. Let us, then, be faithful in sowing the seed, and God will take care of the fruitage. "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Pet. 1: 25.)

Confession.

ROBERT H. BOLL.

One of the preliminary steps in the naturalization of a foreigner, before he can obtain citizenship in the United States, is an avowal of his intentions to forsake his old country, its king, its laws, and henceforth to be loyal only to "Uncle Sam," to submit himself to the Constitution, government, and laws controlling the people of the United States. This is a necessary antecedent. Again, on being married, a man is asked: "Will you regard this lady as your wife, love her, protect her?" He says: "Yes." This is virtually the same thing. It is the verbal pledge that must be given on entering any human society or organization, any new condition—a kind of avowal of intention, a kind of countersign.

This is true among men; but it has pleased God to require a similar thing of the sinner that wishes to enter into the body, the church of God: the good confession.

Jesus tells his apostles: "He that believeth and is baptized shall be saved." A man presents himself for baptism. His actions may show that he believes, yet God requires words also.

This is so universally admitted as true that no religious denomination suffers any one to enter its gates without some sort of confession. Even when infants are admitted into a sect, it is required; and since the baby cannot speak or understand for himself, some one else—a parent or friend—is made to answer certain questions put to the child.

In some denominations a rigid preliminary examination is to be stood before you can enter them; in others they ask you for your experience, for "what the Lord has done for you," and "how grace wrought in your heart." Whereupon you get up and tell them how downcast you felt some days ago; how you dreamed a strange, wonderful dream, saw an angel, and heard a voice speak peace to your soul; then you felt the burden of

sin rolling off, and unspeakable happiness entered your heart; and hence you believe that the Lord has forgiven you. Then the "brethren" gravely decide upon whether or not the experience is all right and if now you are saved.

By what standard they measure these "experiences" we are no more able to say than we are able to find any authority for such proceedings in the Scriptures. Such "experiences" are not read of in the New Testament. God never has required them of the believer in Christ before admission into the kingdom. Why, then, should men require them, or even encourage them?

It has been well said that nearly every error is distorted truth—truth lifted out of its sockets, misapplied, mixed with opinions, exaggerated, twisted, drawn, stunted, painted, until it becomes falsehood and error. The Romish confessional is a perversion of God's command: "Confess your sins one to another."

In the same way have these "experiences" sprung from the confession. Only men have changed the good thing of the Bible. God demands one thing, men require another. Let us separate the chaff from the wheat, and find in God's word just what he desires. It can benefit us in no way to follow the commandments of men, but obedience to God's precepts will bring us his blessings.

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 9, 10, R. V.) "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14: 11.) "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 9-11.) "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10: 32.)

The above passages teach us the following truths:

1. That it is God's will that there should be a confession.
2. That it consists in confessing "Jesus as Lord."
3. That it shall be made before men.
4. That it shall be made with the mouth, or with the tongue.

5. That every intelligent being, not only on earth, but in the whole universe, must (at some time) make this confession.

This is what God has told us on a subject of vast importance. We insist on it, that God's word is entitled to respect in this matter. We unflinchingly take the position that God's directions *must* be our only guidance, that if we enter salvation it will be by his way and no other. Men who require and believe in dreams and visions and experiences as antecedent to the entrance into the church may deem the simple confession of the Bible insufficient; yet "the word of the Lord endureth forever," and the man that follows it shall be saved.

We might stop here. The above passages tell us God's will in regard to the confession. But God gives us precept and example in abundance, that he who hungereth and thirsteth after righteousness may be filled; that no wayfaring men, though fools, shall err therein. So we will throw as much more Bible light on the subject as the limits of this article will allow. Let us ask, then, How is the confession made? When should it be made? Is it sufficient?

I. How is the Confession Made?—That it must be made "with the mouth," we have already seen. Numerous examples show us what form it may take. Peter made it: "Thou art the Christ, the Son of the living God." (Matt. 16: 16; John 6: 69.) When Jesus had stilled the tempest, they "came and worshiped him, saying, Of a truth thou art the Son of God." (Matt. 14: 33.) Nathanael said: "Rabbi, thou art the Son of God; thou art the King of Israel." (John 1: 49.) God himself said: "This is my beloved Son, in whom I am well pleased." (Matt. 3: 17.) Jesus made the confession. Paul, after reminding Timothy that he (Timothy) had made the good confession before many witnesses, says that "Christ Jesus . . . before Pontius Pilate witnessed a good confession." (1 Tim. 6: 13.) Here is the account of it: "And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest." (Matt. 27: 11.) Another time did he confess before the high priest, who "said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am." (Mark 14: 61, 62.) These examples certainly show us how the confession is made. Now we come to consider the next question:

II. When Should it be Made?—Anywhere, everywhere, at any time, by the Christian. We are ready at all times to confess his name. But

it must also be made by the sinner before he is saved and as a condition of his salvation: "For

with the mouth confession is made unto salvation." (Rom. 10: 10.) This puts salvation on the other side of the confession. We have in Acts 8: 37 a very plain instance. As Philip is preaching Christ to the eunuch, they come unto a certain water: The latter then says: "Here is water; what doth hinder me to be baptized?" Philip answers: "If thou believest with all thine heart, thou mayest." The eunuch responds: "I believe that Jesus Christ is the Son of God." Upon this confession he was baptized.

Critics regard this passage as an interpolation. If they are correct, it is yet not without weight. We are told that the interpolation is old, very old. It existed in the second century. It has therefore been well said that the very fact that it has been inserted (between verses 36 and 38 of Acts 8) shows that such a question and answer always preceded baptism among the early Christians. So, whether it be an interpolation or not, we learn from this passage, as corroborated by other passages, what is required of a sinner in the way of confession.

III. Is it Sufficient?—The strongest objection that exists in the minds of many against the confession taught and required in the Bible is that it is insufficient; so, of course, it must be patched up and made sufficient by men. Let us remember that whatever God deems sufficient ought to be thus regarded by men. We know it is insufficient to make a denomination, a sect. That is the real ground of the objection. "Why, just anybody can come into the church, then," you say. No matter; let them come. "But suppose they don't believe the Philadelphia Confession of Faith?" Let them come, anyhow. "Suppose they won't subject themselves to the Methodist Episcopal Discipline?" Let them come. "Suppose they don't believe in the doctrine of the Trinity?" Let them come. Shall men reject where God admits?—No one needs to confess his opinions. Opinions ought to be kept as private as possible. But the man that confesses Jesus as his Lord, as the Christ, the Son of God, deals with greater things than creeds and dogmas. This confession is the expression of your faith; the foundation of your hope; the pledge of your submission to Christ as your Lord, your Prophet, your Priest, your King; the test of your courage and loyalty for Christ. Yes, it amounts to all this. You believe his every word because he is the Christ. You may not always understand him, you may not see the efficiency of his plans, but you believe him, like

Martha, because he is the Christ; you trust him because he is the power and the wisdom of God; you obey him because he is your Lord, your Christ; you hope because the promises of the Son of God are unfailing; and all this you express in the single sentence: "Jesus is the Christ, the Son of God!"

God has so arranged matters, however, that always a certain amount of courage will be necessary to make the confession, without the necessary courage to live up to it. From the very first it brought persecution down upon those who made it. The Jews had agreed already that if any man did confess that Jesus was the Christ, he should be put out of the synagogue (John 9: 22); and there were many among the chief rulers that "believed on him; but because of the Pharisees they did not confess him, . . . for they loved the praise of men more than the praise of God." (John 12: 42, 43.) They lacked the courage; they feared to take the cross and to follow him. Reader, while such persecution may not exist among us to-day, there will be enough persecution to test your courage. Have you that boldness, that grandeur of soul, that a man evinces when he confesses his Lord, when he pronounces the solemn word in full understanding of its weight? Let us hope that you have; for "whosoever . . . shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels;" but "whosoever . . . shall confess me before men, him will I confess also before my Father which is in heaven."

Spiritual Growth.

W. ANDERSON.

From the teaching of the Holy Spirit we understand the object of the Savior's mission to the world is to develop man to such a state of character that "God's will may be done in earth as it is in heaven." Indeed, the Son of God taught the disciples to pray for that condition of affairs. (Luke 11: 2.) Jesus, as the great Teacher, came to educate man for a higher life. The Holy Spirit took his place when he left the earth as teacher. While here, Jesus was the comforter-teacher. "I will pray the Father, and he shall give you another Comforter." (John 14: 16.) Jesus comforted the disciples by teaching them what and how to do, giving them "exceeding great and precious promises" as rewards for their efforts. The Holy Spirit comes to take

the place of Jesus as teacher, comforting God's children in the same way. He unmistakably gives the law of development in the kingdom of God. Scholars agree that "educate" means to "develop." The mission of Jesus was to so develop man that he might enjoy the "association of angels and the spirits of the just made perfect." There is no other means by which this development can be accomplished, save by the religion of Jesus Christ. Hence in order to man's development—salvation—he must be a child of God, must become a Christian, must be religious. Entering the fold of Christ only places one in an atmosphere conducive to that growth in grace contemplated in the book of God. He is then in the field, in the vineyard, in the temple, in the kingdom, in the church, the body of Christ, where he can offer up spiritual sacrifices acceptable to God. (1 Pet. 2: 5.)

We conclude that there is no true development, no true, genuine education, without Christianity. As physical development is the result of untiring labor, energy, push, and as proper food in sufficient quantities must be taken, together with a due amount of exercise, so it is in the church of Christ. "The sincere milk of the word" must be taken in sufficient doses, coupled with an earnest effort to "be doers of the word, and not hearers only."

It is a self-evident truth that nothing save the word of God can produce the growth so earnestly insisted upon by the Holy Spirit. As plain corn bread is styled the staff of life when taken as an article of food, so the word of God is surely the staff of all spiritual life, so far as human development is concerned. This growth was suggested by the Savior when he said: "First the blade, then the ear, then the full corn in the ear." (Mark 4: 28, R. V.) It seems that the matter of growth, as given by the Holy Spirit, is in the shape of a command. "Desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2: 2.) "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18.) "In whom all the building fitly framed together groweth unto a holy temple in the Lord." (Eph. 2: 21.) "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4: 15.) "Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6: 10.) Now to whom does the Holy Spirit give the commands? To the preacher, elders, deacons, old sisters? Nay, but to the whole church at Ephesus. We are sure the so-called church, as a body, is asleep along

this line. So few, comparatively, have developed sufficiently to realize that it is made obligatory by the Spirit upon every child of God to obey these requirements so far as in him lieth.

Religion is a practical concern, a life, high and holy. It is made up of everyday duties. But few congregations are making any speed toward growth because of a lack of interest. Especially is this true of the older congregations of disciples. Somehow they seem to feel that they have fought the fight and gained the victory, are honored with a position of respect among the religious bodies around them. They have learned from some source—not from the Book, however—that all they have to do is to buy their Sunday school supplies, pay for the wine, pay to the preachers who come along whatever sum is contributed the day upon which they preach. Then it will not do to fail to have a protracted meeting once a year for their own spiritual growth. Brethren need not pursue this course expecting to grow in grace. I know churches that have been trying this for thirty years, to my knowledge, and are not as strong, not as spiritual, not as influential as they were when they started. We lose sight of the truth that religion is purely a personal matter; that there is a certain routine of duties plainly expressed by the Holy Spirit that every one must attend to for himself. He must actually do the work if he expects the blessing. (James 1: 25.) He that hears the sayings of Christ, and doeth them, is like the wise man, who builds his house upon the rock. (Matt. 7: 24.) Some one has wisely said that the young man who comes to the conclusion that there is some other way to make a dollar besides honestly laboring for it is in a bad way. So it is with people who start for heaven and conclude they can develop character sufficient to pass them in through the gates into the city without a strong effort all the time to do the will of the Father. This is God's means of growth. Peter, in the second letter, first chapter, gives the great rule of addition. It comes, too, in the shape of a command just as explicit as: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." The idea of growing in grace, getting closer and closer to God, is clearly taught. The more humble, long-suffering, gentle, good, consecrated, devoted to the cause of Christ, the more God likes us, the nearer to him we get. Those who, by patient continuance in well-doing, seek for glory, honor, immortality, shall be crowned with eternal life. (Rom. 2: 7.)

A failure to understand the word of God

causes the failure to appreciate the worth and true import of the religion of Christ. The cause of so much ignorance of the teaching of the Holy Spirit is certainly in consequence of the indisposition upon the part of the people to do the teaching. Science has its corresponding art, and every theory has its practice. All the theories can be of no benefit to the world without the practice. We may talk religion, write religion, argue religion; but one humble, consecrated soul who unassumingly tries to do the will of God will know more of the truth, will exert more influence for good, than a whole church (so called) who do nothing but claim to be "professors" of religion. To show that ignorance of the teaching of the Bible is directly traceable to inactivity in the service of God we quote the Savior: "If any man will do his will [God's will], he shall know of the doctrine." (John 7: 17.) He must will to do God's will before he can know the teaching. Jesus says: "He shall know of the doctrine." If I am a Bible reader and am not learning more and more of God's will day by day, it is because I do not will to do the teaching. We are sometimes asked: "If one does the best he can, will he not be accepted?" To this I invariably answer: "Yes." The best thing any one can do is to "fear God, and keep his commandments." (Eccles. 12: 13.) Man can will to do God's will and can know the truth, which alone can make him free. Grace and peace are to be multiplied unto us "through the knowledge of God, and of Jesus our Lord." (2. Pet. 1: 2.) The motto of every child of God must be: "More and more like Jesus." "If any man have not the Spirit of Christ, he is none of his." (Rom. 8: 9.) The Spirit reveals no way of knowing when a man has the Spirit of Christ, save by doing as Christ did: Should I not be living like Christ, copying his life, no one would decide that I had his Spirit, it matters not what pretensions I might make to possessing the Spirit. "Put on the whole armor of God" was required of every one of the church at Ephesus. (Eph. 6: 11.) The "armor" is given in detail and regular order. The items are simple; so much so that each can take it up item by item. Each can know whether he has it or not. He who fails to put on this "armor" will fail to stand against the wiles of the devil, will fail to quench all the fiery darts of the wicked, and will ultimately fail to have part in the first resurrection.

"It is a fearful thing to fall into the hands of the living God," and yet how blessed to be in such company and to know that you are in his

company! A letter from Brother J. M. McCaleb, in Japan, says: "One thing I am learning more and more: one cannot know the mind of God as revealed in Christ till he enters into the active, living faith of the Lord and is found walking in the Way. The best commentary on the Scriptures comes to one from a full, cheerful obedience to the things revealed therein."

Let us all be earnest, faithful workers in the kingdom of God, and we will grow in grace and in the knowledge of the truth, will become stronger and stronger in the Lord, and after a while we will cross over the river and rest for evermore.

Baptism.

J. W. SHEPHERD.

Some one may be ready to say that this subject has been debated for hundreds of years, and it has never been yet settled; why continue to disturb the minds of people with it? This objection involves a very serious mistake. It is true, in one sense, that it has never been settled, and that is, all people have never been brought to an agreement in regard to it; but in a very important sense it has been settled thousands and thousands of times—that is, it has been settled to the satisfaction of men and women who must give an account to God, and they have acted in accordance with the settlement of it in their own minds. A necessity is laid on every sane man and woman to settle it in his or her mind and to act accordingly. So, then, to come to some practical decision on this subject is laid upon every one. Do not, then, be impatient when one proposes to discuss this subject in your presence. Hear him candidly, weigh his arguments fairly, so that you may decide the question intelligently in the light of what is written.

It is a mistake to suppose it requires scholarship in any dead language to determine what baptism is. I believe that every man who has ordinary intelligence can take a copy of the English Bible and learn from a careful study of it what God requires of him in order that he may have a life well pleasing in the sight of God. What, then, is a man to do who does not understand Greek, who is a plain English scholar, and no more? Some years ago I was discussing this subject with a Methodist, to whom I had gone to school when I was a boy. When hard pressed for something to say in defense of affusion, he used the following illustration to show the utter impossibility of understanding the subject with-

out being able to consult the Greek text: "A few days ago there were two candidates in this town making the canvass for the governorship of the State of Kentucky. One was a Democrat, and the other a Republican. They spoke in joint debate. The Democrat said the State treasury was in a good condition, there being enough cash on hand to meet all outstanding debts, with a handsome credit besides; but the Republican said there was not enough money on hand to meet the indebtedness. Now, to make the application, I will say: Your father is a Democrat, and I am a Republican, and inasmuch as your father and I cannot examine the records in Frankfort, how are we to decide who is correct? The only way, as you can plainly see, is for each of us to believe what each of our respective candidates says about it. It is the same way in regard to baptism. Your father and I cannot examine the original records [the Greek text] to determine whether the act is immersion, sprinkling, or pouring, and there is no alternative left but to take what our respective preachers say about it. You say the act is immersion, and your father believes what you say; but my preacher says it is either sprinkling or pouring, and I believe what he says, because he has access to the original [Greek], and I believe that he tells the truth about it."

To this I replied: "Your illustration is an unfortunate one for your position, since you are very much mistaken in saying you cannot examine the original records, for the Bible contains the record of the circumstances attending those who submitted to baptism in the days of Jesus and the apostles. Let us take the Bible and begin at the first chapter of Matthew and read all the way through the New Testament, watching for the word 'baptism;' and everywhere we find it, let us examine carefully the context in which it is found and learn all we can about it; and when we get through we will put all of the facts together and then make up our minds on the act of baptism in that way. Then we can feel sure that it is God teaching us, and that he will be pleased with our decision. It does not necessarily involve a single word in any language but our own; it does not necessarily involve arguments and disputations on the subject from other men; it requires nothing but listening to the utterances of God as we have it in our own vernacular, forming our own conclusions, and then taking up our own line of action. Now, if that is not safe, I am unable to see what is. You may imagine it a big task to read

the book through, but this can be done in a short time. When I tell you that I now propose that kind of an examination, do not imagine it will require such a long while. To save time, I have gone through my Bible and marked the passages which throw light on the subject.

“Before beginning to read, let us make one other preparation of mind, which I am sure is best and safest in the investigation of this or any other subject, and that is: banish as nearly as possible from our minds everything we know or ever heard of about it, and come to the investigation, as it were, absolutely so new that we had never heard of it before. Let us come to the investigation with our minds like blank sheets of paper, ready for God to write on them whatever is found in his holy word. During this investigation we will go to no dictionary, Greek or English, but we will see if the Bible itself explains it to us; if so, we will have God’s definition.

“Now we begin at the first chapter of Matthew and read till we come to the third chapter, where John the Baptist is introduced, and in verses 5 and 6 we read: ‘Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.’ Here we find that new word, and we are anxious to know what is meant by being baptized in the river Jordan. We would like to know what ‘baptized’ means, but we will let God explain it to us. We do not know what was done to those people, but we learn that the baptizing was done in the river Jordan; that is too plain to make any mistake about it.

“We read on till we reach verse 11, where the same John says to the multitude: ‘I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.’ Here is our new word again, and we learn a new thing about it, and that is that water is the element used. In verses 13-16 we read: ‘Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water.’ In this we learn that after the baptizing they came up ‘from the water.’ That is all, for as to what act

was performed we are as much in the dark as ever.

“In Matthew we learn nothing further that throws light on the subject, so we begin in Mark. In the first chapter, verses 4, 5, 8, 9, we have repeated what we already learned in Matthew, but in verse 10 it is said: ‘And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him.’ From Matthew we learned that Jesus went up from the water after his baptism, and Mark adds an additional item when he says Jesus came ‘up out of the water.’ So Jesus was baptized in the river Jordan. Mark says nothing further to throw any additional light on the act; so we pass on till we come to John 3: 23, where it is said: ‘And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.’ We had already learned that John used water in baptizing; from this we learn that he went to ‘Ænon near to Salim, because there was much water there,’ and this shows that ‘much water’ was necessary. But this is indefinite, as a pitcherful is much, compared with a thimbleful, but we must be patient and seek for the whole truth.

“We continue our reading till we reach the eighth chapter of Acts before we get any additional light. In this chapter there is an account of Philip and the eunuch riding in the chariot together. Philip is preaching Jesus to the eunuch, and in verses 36-39 it is said: ‘And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water: what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip.’ In this we learn that a sufficient quantity of water was necessary for both the administrator and candidate to go down into it. From this we learn, furthermore, that the baptizing was done while in the water.

“The next passage that adds anything additional is Rom. 6: 4, which is as follows: ‘We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.’ Here baptism is described as a burial, and as we have already learned that water is the element, so it is a burial in water. But you may say, if we bury a man in water and leave him there, he will

drown. But he is not to be left there, for Jesus came up straightway out of the water, and so did Philip and the eunuch come up out of it. We might conjecture that the burial was only a temporary one; but we are not left to conjecture, for we read on till we come to Col. 2: 12, where it is said: 'Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.' This makes our burial in water a representation of his burial in the grave; and our rising from the water, of his resurrection from the dead. This burial explains a number of things we have already met with. It explains why John went to the Jordan, and why he was baptizing where there was much water: Enough must be found in which to bury a man. Now we see why they went down into the water. They could not bury in the water without doing so. It also explains why they came up out of the water after the baptism.

Now let us sum up the Bible requirements which we have learned:

1. Water (Matt. 3: 11; Acts 8: 36).
2. Going to the water (Matt. 3: 5, 6, 13; Acts 8: 36).
3. Baptism requires much water (John 3: 23).
4. Going down into the water (Acts 8: 38).
5. Baptizing to be done while in the water (Acts 8: 38).
6. A burial (Rom. 6: 4; Col. 2: 12).
7. A rising up (Col. 2: 12).
8. A coming up out of the water (Mark 1: 10; Acts 8: 39).
9. A coming up from the water (Matt. 3: 16).

"Whichever fills all the requirements is what God requires; that which does not fill them is not required of him. We have now reached a point where we can determine whether baptism is an immersion or whether it is sprinkling or pouring, as the following clearly shows:

IMMERSION REQUIRES:-

1. Water.
2. Going to the water.
3. Much water.
4. Going down into the water.
5. The act to be done while in the water.
6. A burial.
7. A rising up.
8. Coming up out of the water.
9. Coming up from the water.

SPRINKLING AND POURING REQUIRE:

1. Water.
2.
3.
4.
5.
6.
7.
8.
9.

"But enough; it is made out without the possibility of a doubt that the scriptural practice was immersion. 'So, indeed,' to close with the language of Moses Stuart, 'all the writers who have thoroughly investigated this subject

concede. I know of no one usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid man who examines the subject to deny this.' Now bear in mind that Moses Stuart was a Congregationalist, a pedobaptist, and the most learned one, perhaps, at that time on this continent."

(The scriptures quoted herein are from the Revised Version.)

The Way of Salvation.

M. C. KURFEES.

In Acts 16: 17, R. V., the following statement is recorded concerning Paul and Silas: "These men are servants of the Most High God, which proclaim unto you the way of salvation." It is concerning the way of salvation proclaimed by these men that I now propose to write.

According to the Bible account of sin, and the wreck and ruin it has wrought in this world, it is, perhaps, the saddest reality in the entire universe. If its history were correctly written, it would be a melancholy record of grief, heartaches, tears, blood, and death. It can only render human beings miserable in time and damn them in eternity. The fact that a way of escape from its awful consequences has been provided ought to elicit everlasting gratitude from the hearts of men. Such a way has been provided. It is now in existence, and all who desire can walk in it. The purpose of the present article is to point out this way.

People are sometimes troubled about different ways; but Jehovah himself has settled that question. About six hundred years before the way of salvation was fully unfolded to the world, the Lord said: "I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them." (Jer. 32: 39.) This settles the question as to the number of ways. The Lord says: "I will give them one . . . way." So far, therefore, as the number of ways is concerned, those who preach and defend one way are on the Lord's side. All the talk about different ways of salvation is of man. There is no divine authority for it. Jesus himself said: "I am the way, and the truth, and the life." (John 14: 6, R. V.) He does not say "ways," but "way"—"the way." "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." (Matt. 7: 13, 14, R. V.) The writer to the Hebrews says: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh." (Heb. 10: 19, 20, R. V.)

It would be difficult to make the matter plainer than these scriptures make it. They do not speak of different ways all leading to the same place, but of "one way," and they call it "the way," "the narrow gate," "the straitened way"—the way that leads unto life.

Moreover, man had nothing to do with originating this way. It is not man's way, but God's way. The psalmist cries out: "God be merciful unto us, and bless us; and cause his face to shine upon us; . . . that thy way may be known upon earth, thy saving health among all nations." (Ps. 67: 1, 2.) When the eloquent Apollos was preaching at Ephesus, his knowledge of this way of salvation was deficient. "And he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully." (Acts 18: 26, R. V.) This way of salvation is the way of no man or set of men, but it is the way of God, and all men who preach at all should preach this one way, and not different ways. They should call men into this way, and encourage them to walk in it.

But can we know when we are preaching this one way, and not some other way? Most assuredly we can. It is the purpose now to call attention to that part of the word of God which plainly points out this way. That we may make no mistake, and thus avoid being led astray, let us rule out all witnesses in the case except Christ and the apostles. Since, as already seen, Jesus himself is the Way, it follows that whatever he says, or whatever those whom he has chosen to speak for him say, is what all men should hear in settling the question as to the way of salvation; in fact, on the mount of the transfiguration, the Almighty Father himself spoke from on high, and said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17: 5); and Jesus said to the apostles: "He that heareth you heareth me." (Luke 10: 16.) We are, therefore, infallibly safe in hearing Jesus and the apostles.

I. THE TESTIMONY OF JESUS.

Just before he ascended to the heavens he issued his royal law of pardon and induction into his kingdom on earth in the following words: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28: 19, 20, R. V.) "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16, R. V.) "Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 45-47, R. V.) In these

words of Jesus there is no room for confusion or misunderstanding. They contain the following facts:

1. The gospel must be preached to men.
2. It must be heard.
3. They must believe it.
4. They must repent of their sins.
5. Upon their faith in Jesus as the Christ and the Son of God they must be baptized into the name of the Father, and of the Son, and of the Holy Spirit.
6. Upon such obedience salvation is promised.
7. They must then be taught to observe all things whatsoever the Lord has commanded.

Such is the testimony of the Savior himself concerning the way of salvation for man.

II. THE TESTIMONY OF THE APOSTLES.

Surely inspired apostles knew how to instruct sinners in the way of salvation. We will find, too, upon examination, that what they instructed sinners to do was precisely what Jesus had commanded in the great commission already before us. Luke, the inspired historian, gives an account of what they said and did, and we now appeal to the facts as he has left them on record.

1. The Day of Pentecost.—This was the first time the gospel was preached under the reign of Christ; in fact, it was the first time the gospel, in its fullness, was ever preached to man. After hearing from the lips of Peter the story of God's redeeming love as manifested through the crucified and risen Lord, a multitude of awakened sinners cried out: "Brethren, what shall we do?" (Acts 2: 37.) The inspired answer, fresh from the throne of God, was in these words: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." (Acts 2: 38, R. V.) While other examples may show that there is more for sinners to do than is here expressly mentioned, they cannot show that there is less. Of course nothing would be required in any example as a condition of salvation that is not necessary in all cases. It follows, therefore, that sinners must at least "repent, and be baptized . . . for the remission of sins."

2. The Ethiopian.—The simple account is as follows: "An angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and sitting in his chariot and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now the place of the scripture which he was reading was this, He was led

as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he openeth not his mouth: in his humiliation his judgment was taken away: his generation who shall declare? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8: 26-39, R. V.) This is all in harmony with the case already examined, and the simplicity of the way is illustrated by the fact that Philip preached the gospel to the Ethiopian as they rode along, and the latter obeyed it, and went on his way rejoicing.

3. Young Saul.—This case is given in Acts 9, 22, 26. He was a great persecutor of the church. When on his way to Damascus to persecute Christians, the Lord appeared to him. Saul, seeing the error of his way and inquiring what to do, the Lord directed him to proceed into the city of Damascus, where he should be told what he must do. He was deeply penitent, and went as directed. The Lord ordered Ananias to go and tell him what to do. When Ananias came and found him praying, he said: "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16, R. V.) The angel did not tell the Ethiopian what to do, nor did the Holy Spirit go to him to convert him to God; but both interceded in the way of bringing him and the preacher together, that the latter might tell him what to do to be saved. The same fact is exemplified in the case of Saul. Even Jesus, the Savior himself, did not tell Saul directly what to do to be saved, nor did he save him directly, but instructed him to go into Damascus, and that he would there be told what to do.

4. The Jailer.—He was awakened by an earthquake at midnight, and cried out to Paul and Silas: "Sirs, what must I do to be saved?" They replied: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16: 30-34, R. V.) This case was like all the others. He believed, turned from his sins, and was baptized the same hour of the night.

5. The Corinthians.—The story of their conversion is told in few words, as follows: "Many of the Co-

inthians hearing believed, and were baptized." (Acts 18: 8.)

The careful reader will observe that some of these cases do not mention the preaching, some do not mention the hearing, some do not mention faith, while others of them do not mention repentance, and still others do not mention baptism; but when all the cases are examined, all these conditions are found to exist. The fact that some of them merely fail to mention an item is no proof that the item was not present. The inspired historian simply did not see proper to mention all the items or conditions of salvation in connection with every particular case. He knew that men with proper regard for God's law would know that there could never be less than all the conditions mentioned in any given case, and that all the conditions found in all the cases recorded would be the least that could be accepted as the complete will of God.

The conclusion, therefore, follows that, when men have heard the gospel preached, believed it with all the heart, have repented of all sins, and, upon an acknowledgment of Jesus as Lord, have been buried with him in baptism into the name of the Father, and of the Son, and of the Holy Spirit, they have obeyed the gospel and have been adopted into the family of God on earth. They have become children of God, and can cry: "Abba, Father!" They must now "work out their salvation with fear and trembling;" they must follow the law of the new covenant, meet with the saints on the Lord's day for the worship of God, and in every possible way let their light shine before men. Beyond all reasonable doubt, this is the way of salvation revealed in the New Testament. The Lord help us to teach it, and to be willing to walk in it.

A vessel will sink, whether filled with heavy stones or with sand. Fine grains of sand will bury travelers in the desert. Fine flakes of snow, so light that they seem to hang in the air and scarce to fall, will, if they gather over the sleepy wayfarer, extinguish life; if they drift, they will bury whole houses and their dwellers. Fine, delicate sins, as the people think them, will chill the soul and take away its life.—Pusey.

If a father wishes to give his son a legacy that will endure while life exists, let him send him to an institution where he can receive a practical education, and he will have the satisfaction of knowing that he has given him what is better than houses, lands, and farms, or even gold or silver. These things may take wings and suddenly fly away, but knowledge will last while life and reason exist.—Mann.

As we must account for every idle word, so we must for every idle silence. There are lazy minds as well as lazy bodies.—Benjamin Franklin.

The Way

MAT. 7:13-14

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Scraps.

Brother J. H. Lawson and Elder J. M. Thompson (Primitive Baptist) have discussed the question of "Church Identity" in a written discussion which makes a neat book of 205 pages. Mr. Thompson is a strong debater for his side of the question, and Brother Lawson has done his work very well indeed. I have examined the book with much interest, and hope to read it all when I have a little leisure. I have looked in it enough to see that Brother Lawson is a strong, vigorous debater, and that it will be profitable to any one interested in this

subject to read this work. It can be secured from Brother Lawson, whose home is at White-wright, Texas. The price of the work in paper is fifty cents.

There is too great a clamor for peace, oftentimes, when there is no peace, when peace is nothing more nor less than an ignoble surrender to the enemy. The Lord forbid that we should have such a peace. Remember that we are soldiers of Jesus Christ, and that our business is to fight everything and everybody that impedes the success of our Master's cause; that we are to use the sword of the Spirit, the word of God, as our only weapon in this conflict. Repeatedly have the prophets of the Lord strongly condemned those who cry, "Peace, peace," when there is no peace; and Jesus, our Master, says: "Think not that I came to send peace on the earth; I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." It is not wrong for one to cause division, if he does so by inducing some of those who are doing wrong to turn and do right. Nor is he responsible for the wickedness, persecutions, afflictions, and deaths that may result; for, if he were, Jesus would be responsible for all the persecutions, sufferings, blood, and death that have resulted from the wars against, and persecutions

of, Christians from the beginning till now. Let us teach the truth in the spirit of the Master, and act accordingly, regardless of what the results may be.

The reader will observe that a large part of this issue is taken up by the articles of Brother Jackson and myself on reimmersion. My apology for devoting so much space to it is that in many large districts it is the most important question before the brethren. The division concerning it is now doing more to hinder the spread of apostolic doctrine and practice than anything else, except the innovations and perversions of the digressives. I am as certain that this paper occupies the right position on this point as I am that we are right on the action of baptism, infant membership, the creed question, the place and work of the truth in conversion, etc.; and I am eager to present the truth on this theme also, for it is certain as holy writ that the single-eyed lovers of the Lord, the true disciples of Jesus, will see it when it is presented to them. It may take time for them to do it, for a tree that has grown for years cannot be pulled up with a single jerk or cut down with a single stroke; but Jesus says, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free;" and the true disciples of Christ are never dividers of the church of God, nor haters of their brethren, nor do they long hold to any doctrine which prevents them from doing their duty. I am glad to have a correspondent so kind and pleasant as Brother Jackson is in this controversy. God grant that we may both see the truth more clearly and be nearer together at its close than we were at the beginning.

Prosperity has attended this little paper beyond what any one would have expected who did not believe strongly in the providence of God. Six months ago, when more than half the matter was written for the first issue, we had only seven subscribers; now we have, I believe, about two thousand that are paid up, besides a list of names for which the money is promised.

Only once have we issued fewer than three thousand copies. Then, as no one connected with it has had time to canvass for it, it has been its own canvasser, its own advertiser. Some churches and some individuals have made up large clubs of from fifty to one hundred names; others have sent in smaller lists. Almost any earnest Christian, at our club rates, can send the paper to ten persons, and the amount of good that can thus be done cannot be estimated. A talented editor, to whom it was sent on account of his editorial position, writes to me thus: "The May number of The Way received. It has this month, as usual, the very best of reading matter. I prize it above almost any journal that comes to me; especially do I commend its unselfish purposes and catholic spirit. I thank you for sending it to me." Another, a veteran newspaper man and a king among the paragraphers, T. R. Burnett, says: "It is a pretty little thing, neat head, but articles too long." We will try to have more shorter ones, and we trust every one of the longer ones will be worth reading.

But the greatest complaint that I hear is that the little preacher does not come often enough, and we want to remedy that trouble. If we can secure six thousand paid-up subscribers, we expect to send it out twice each month without increasing the price. Remember, the editor and publisher gives his services to the paper, and that he will devote any profits that may accrue to increasing its usefulness, to preaching the gospel, and to ministering to the poor. We pray the Lord to stir up the hearts of the brethren to help in the work, that we may be able to send out two issues per month, if that be best. His will be done.

We ask especial attention to this fact: No one need be afraid to take his paper from the office, lest he should be pressed to pay for it when he has not subscribed. It may be some one has paid for it and is sending it to you, or it may be a sample; but in any event no worse affliction will befall those who do not pay for it, and who are not sufficiently interested in it to ask us to let it come on, than the dropping of their names from our list. We expect to send it to all who

want it, but do not feel able to pay for it. So far, enough money has been contributed to the fund to pay for all such subscribers.

For three weeks the editor of The Way and his son, L. K. Harding, have been in a meeting with the church of God at Bonham, Texas. Bonham is a fine town of about six thousand inhabitants in the midst of a very fertile and beautiful country. The church here, in which Brother Charles Carlton was for many years the most prominent man, divided about five years ago, "Uncle Charlie," as everybody calls Brother Carlton, going with the organ and society element, after many years of resistance to these innovations. It is thought that he still exerts a restraining influence on his associates, and hence the "Christian Church" here is not so radical in its digressive ways as some others of its kind.

A number of members who could not endure the innovations withdrew and are striving to worship and work according to the apostolic order. They have a neat, comfortable, substantial house in which to worship, which will seat about three or four hundred persons. It is known as "The Central." Our afternoon services are conducted in this house, but the other meetings are held under a large shed, which was erected for the meeting, and which will seat perhaps three times as many people as the house. It is very important to have a free circulation of air in large congregations in the summer in this region. It would not be a bad idea for country churches in more northern regions to have a large shed near the church house, which could be used for hitching horses under during the winter, and for protracted meetings in the summer.

We have had fine audiences and a good interest from the start, the shed being sometimes well filled, and numbers without who listen well. There have been nine immersions, several restored, and several from other congregations have announced their intention to worship with the brethren at "The Central," making about sixteen in all. This is written on June 24.

The meeting will probably close to-morrow night.

In these three weeks we have had the pleasure of meeting quite a number of preachers of the gospel. Among them were: T. R. Burnett, E. H. Rogers, J. H. Lawson, F. L. Young, W. N. Carter, D. Friend, P. H. Hooten, Joseph Baumann, Brother McElyea, Brother Crutcher, Robert Reeves, D. S. Ligon, Brother White, W. A. Sewell, and others.

LATER.—The meeting closed last night (Sunday night) with the largest audience of all. At the last meeting one was restored and one immersed. We go to-day to Pilot Point, Texas, for a meeting of about two weeks.

Into What Are We Baptized?

J. W. JACKSON.

JACKSON'S THIRD REPLY.

What is "the question at issue?" Let us determine this first, then we can deal directly with "the issue." To do this, I note some things in which we agree and where we disagree. The latter forms "the question at issue." We agree (1) that the New Testament is an authoritative standard by which each of us must measure his faith and practice; (2) that what is taught in the New Testament concerning the "one baptism" should be taught and practiced by us; (3) that the Lord teaches men and women to go down into the water (to be baptized) expecting pardon (or in order to the forgiveness of sins). In practice we differ, for Brother Harding accepts as validly baptized those who not only do not go down into the water expecting pardon, but claim to have pardon before going to the water, and also deny that pardon can be obtained by going into the water. This practice of his and others forms the issue. We teach and practice just what the Lord teaches concerning the "one baptism," so does Brother Harding; but, as said above, in his practice he also accepts those as validly baptized who are baptized expecting nothing from the Lord. What he has written has been to justify this practice, and to do this he seeks to establish a standard by which to determine what valid baptism is, and then measure those whom he accepts by it. The only fault he finds with our teaching and practice is that we are opposed to "expansion." We cannot expand the Lord's law to give the rights of citizenship in the kingdom to foreign-born Baptists; they must come to the law and be born again.

Brother Harding's main effort in expanding is made on "eis," but that "eis" still stands solid and firm, bearing up his own weight and that of Greek scholars. He knows that, though the primary signification of "eis" is "into," and though it may carry with it this signification, yet it also signifies "end," "aim," "purpose," and is properly rendered "for," "in order to." I say he knows this, for though he contends for the rendering "into" in Acts 2: 38, he gives to it the sense of "in order to" in his entire argument. As he has indorsed all I quoted from his writings, I give his testimony first.

Speaking of the meaning of "eis" in Acts 2: 38, he says:

"What does 'for the remission of sins' mean in this place? Why, ten-year-old children ought to be able to understand beyond the possibility of a doubt. The same phrase occurs in another place in Scripture, where its meaning is undisputed—namely, in Matt. 26: 28, where Jesus says: 'This is my blood of the new testament, which is shed for many for the remission of sins.' Was Jesus' blood shed because sins had been forgiven, or in order that they might be forgiven? Everybody knows; hence I need not answer. Now the phrase 'for the remission of sins' is the same in both places, both in the English and in the Greek, and the meaning is the same—viz., in order to the forgiveness of sins." [My Italics.]

If, according to Brother Harding, "eis" should be rendered "into" in Acts 2: 38, it must also be rendered "into" in Matt. 26: 28, for "the meaning is the same" in both places. This would cause Jesus to say: "This is my blood, which is shed into remission of sins, or into the 'state of remission.'" This is nonsense, but not more so than to try to make Acts 2: 38 mean "baptized into the state of remission of sins." The meaning in both places is the same—viz., in order to the forgiveness of sins.

I will now let Brother Harding introduce the evidence of Greek scholars as to the meaning of "eis" in Acts 2: 38:

"You have now, my friends, heard eight of the finest teachers of Greek on this continent, and it is gratifying to see how unanimous they are in their translation and exegesis of it. All agree that 'eis' looks forward to the remission of sins as the end or object to be attained by repenting and being baptized."—Moody-Harding Debate, p. 305.

Brother Harding then gives a summary of their testimony, and says:

"To him who is sufficiently learned and thoughtful to appreciate the weight and authority of scholarship these eight letters settle the translation and force of 'eis' in Acts 2: 38."—Moody-Harding Debate, p. 306.

That "settles" the meaning of "eis" in Acts 2: 38, for I am sure that Brother Harding is "sufficiently learned and thoughtful to appreciate the weight and scholarship" of "eight of the finest teachers of Greek on this continent," and we all agree "that 'eis' looks forward to the remission of sins as 'the end or object to be attained by repenting and being baptized.'" It is also well to note that, though "eis" is properly rendered "into" in the other five passages cited, the idea of "end or object to be attained" is present "in every case," and Brother Harding's use of it demands that this idea be "kept in view."

I am now ready to notice Brother Harding's diagram by which he seeks to expand the design of baptism into a number of things. He says "we are baptized eis" (into) six different things, and draws therefrom this conclusion:

"It follows, therefore, that every man who was baptized believing that remission of sins is the design of baptism was baptized believing that which is false. It is no more God's design to bring us into one of these relations than into another, so far as we know from the passages; for the relationship is expressed by the same word ('eis') in every case."

Such a conclusion does not follow Brother Harding's premises, but is necessary as an offset to his statement that "it is not absolutely necessary to understand the design of baptism in order to make the baptism valid." His conclusion and statement both are made of none effect by the definitions he gives of valid baptism and "the undisputed meaning" of "eis" in every case.

He says that valid baptism is baptism eis (into) the right thing—in other words, baptism into the right aim, end, or object. He then makes "the right thing" identical with "the design of baptism;" hence, according to his own premise, valid baptism is baptism eis (into, or "unto," as he prefers) the design of baptism, or into the right end, aim, or object.

In defining "the right thing," or "the design of baptism," he says: "We are baptized into a number of things, and not into one only; as some seem to imagine." Yet his next statement shows that baptism into "a number of things" is just equal to baptism into one of the number, for he says: "In passing into one of these states, he passes into all of them." He affirms the same concerning "the design of baptism." It is one, yet six or more; and in being baptized into one, the person is baptized into all of them—that is, one of the parts of a thing is equal to the whole thing, and the whole design is of no greater value than one of the parts, so far as validating the baptism. Remission of sins is one of the states and one of the parts of "the design" into which we are baptized; and, according to Brother Harding's definitions and logic, he who is baptized into, or unto, that aim, end, or object has valid baptism. He believes that which is true; and if he understood all the parts or the whole design, as Brother Harding defines it, he would not have anything more than valid baptism.

Baptists are not baptized into any one of these states or designs. They have none of these ends in view when they go down into the water. Baptism to them is not a prospective act, but points backward to something they think they have; and their baptism is designless, and Brother Harding's practice is condemned by his own definitions. Another statement he makes is equally conclusive against his practice. He says of those baptized into these states: "The relationship is expressed by the same word ('eis') in every case." We have agreed that "eis" has the relation in Acts 2: 38 of "remission of sins as the end or object to be attained;" and as Brother Harding says the relationship is the same in every case, it necessarily follows that in every case the end or object to be attained is the remission of sins. According to his own reasoning, men do not walk into the house for the house, but for something that is in the house; so men are not baptized into the church, or into Christ, or into his death, for these "things," but for what they may receive in those states; and as the word expressing relationship is the same in every case, baptism into these things is in order to the forgiveness of sins.

Brother Harding says: "It is no more God's design to bring us into one of these relations than into another." We have already shown that the relations could not be different, because, as he says, in every case the relationship is expressed by the same word. Now, I ask, what is God's design? How does Brother Harding know anything about it? Only by what is expressed in Scripture. Well, then, when God commands an action and gives it a meaning, is that not his design? If so, what right has man to say that that meaning is not important, or is non-essential, or that God will accept the action as obedience, though it be done with a far different meaning from that which God has given it? God taught the children of Israel to ask of their fathers, "What mean ye by this service?" and he taught the answer or meaning that was to be given. (See Ex. 12: 26; 13: 15, etc.) The children then could by faith observe those things, giving them the meaning God had affixed to them. In the New Testament the lesson is the same. Paul said to the Corinthians: "When ye come together, . . . this is not to eat

the Lord's Supper." Why? They destroyed the character of the institution by the meaning they put upon it. It is God's design that men eat the bread and drink the cup to "show the Lord's death till he come," and he who eats and drinks to satisfy appetite or simply as a church custom perverts the meaning of the institution and eats and drinks unto condemnation.

Now apply this principle to baptism. It is God's design that men "be baptized . . . in the name of Jesus Christ for the remission of sins." "Remission of sins" is God's design of baptism. It is expressed in plain words that even ten-year-old children should understand. But human wisdom steps in and says: "No; the meaning is baptism because of remission, or baptized to become a member of the church, or to honor God, or as a duty," etc. Almost any meaning will pass with orthodoxy except that which God has given to it. Will God accept the act as obedience with all these meanings—so different from that which he has expressed? I dare not so handle God's word. I believe what God has said about the meaning of the act, and thus I mean by this service just what God does: baptism for the remission of sins.

But just here Brother Harding would say, "We are said to be baptized into (eis) all of these"—viz., into his body, his death, his name, etc. Are not these also meanings God has given to baptism? All of God's teaching has a meaning, and unless we apprehend the meaning of what he speaks we are not profited thereby; but it is just as important to ascertain to whom God speaks as it is to know what is spoken. "A place for everything, and everything in its place," is a homely adage that teachers, preachers, and writers would do well to apply in their distribution of gospel things. Everything in its own order. First, make disciples, or Christians; then teach them. This is the order Jesus gives in his commission to the apostles. (Matt. 28: 18-20.) The gospel must be preached to "the world," to sinners; and the primary purpose—nay, the chief purpose—of this preaching is to save them (1 Cor. 1: 21), to bring them to "know the Lord" by the remission of their sins. When the sinner has been baptized for the remission of sins, he is assured of God's love, and can go on cheerfully, earnestly, and lovingly learning the privileges and duties, blessings and obligations to which his obedience binds him.

Now, I want Brother Harding to note these two facts: 1. Not one of the five phrases—"into the name of the Father and of the Son and of the Holy Ghost;" "into the name of the Lord Jesus," "into Christ," "into his death," "into one body"—says one word about salvation, remission of sins, or eternal life. If these promises are to be attained by baptism into any one or all of these states, this fact must be learned from other passages than these. This is a very significant fact, showing that entrance into these states depends upon the meaning given to the entering act, baptism; and as that meaning is God's meaning, we certainly are right in teaching that those baptized for the remission of sins enter into these states. Of those baptized for any other end, aim, or object than God's design I affirm nothing, but simply deny that such baptism puts them into any one of these states. 2. In no case can it be shown from the divine record that Jesus or the apostles ever commanded any one to be baptized into any one of the five things enumerated.

Brother Harding can see the difference between the obedience exacted of sinners and the lessons subsequently taught them. Just as Brother Harding would do with a class in mathematics: he would not teach beginners the principles of trigonometry, algebra, or calculus, but begin with the fundamental

principles; and after his class had reached these higher branches, he would often call attention to some principle and show how it was developed from the fundamental facts learned in the primary department. Just so in the apostles' doctrine. You must begin with the sinner in the A B C of the gospel. When he learns this and becomes a Christian, you can teach him higher lessons based upon those primary principles.

But Brother Harding thinks I make "remission of sins the big thing to enter." Change this a little and I accept it: "Remission of sins is the big thing to have." Without it, man is lost and can never enter "the city of God." Yes, remission of sins is the biggest thing in the world—yea, bigger than all the world—for "what will it profit a man to gain the whole world and lose his own soul?" It is such a big thing that God sent Jesus into the world to save it from perishing; so big that it was necessary for Jesus to die that remission of sins might be placed within the reach of the poor lost sinner; so big that God, Jesus, the Holy Spirit, and angels are all interested in seeing even one sinner saved. The wisdom, power, and love of God and his Son have provided that remission of sins be preached among all nations in the name of Jesus, and have given us a model as to how to preach it. Hence, when we preach as Peter did and a sinner believes and obeys, he rejoices in the assurance of pardon. He has heard, believed, and obeyed the only command given to sinners in the New Testament in the name of Jesus Christ that is "for the remission of sins."

Brother Harding thinks that I occupy an "unreasonable, illogical, and unscriptural position." If he would cease constructing "positions" for me and exercise himself more in bringing scriptural evidence for his position, he would be more reasonable, logical, and scriptural. Jesus taught that those who understood the word brought forth fruit; Brother Harding's "position" is that those who misunderstand the word are exactly equal to those who understand it; for, according to his own teaching, if one is immersed, understanding that baptism is for (in order to) the remission of sins, he has valid baptism; and, according to his practice, one who is baptized, believing himself already saved, misunderstanding baptism for the remission of sins, has valid baptism. Things equal to the same thing are equal to each other; hence understanding is equal to misunderstanding—"unreasonable, illogical, unscriptural."

Let us examine this idea of misunderstanding. Paul lays down a principle in these words: "There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (1 Cor. 14: 10, 11.) Jesus said: "He that believeth and is baptized shall be saved." Peter, by the Holy Spirit, said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Ananias said: "Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Jesus, the Holy Spirit, Peter, and Ananias, all speak the same thing; but learned men and prominent men misunderstand these voices and claim salvation prior to, and independent of, baptism. Not only this; thousands hear their voice and accept their misunderstanding as gospel, and denounce "baptism for the remission of sins" as "water salvation," or Campbellism. This misunderstanding of God's word has crystallized into creeds and constitutes one of the chief bulwarks of denominationalism; and our brethren, with one voice, denounce denominationalism, and would pull it down

if they could; but their denunciations are neutralized by their practice, for though they condemn the teaching as unscriptural, in practice they accept it as equal to scripture. Paul's principle condemns them both. Which is more scriptural, to build on an understanding of God's word or to build on a misunderstanding of it? Brother Harding's practice says they are equal; but why do they misunderstand? I answer; Because they do not believe what God has spoken. Brother Harding thinks, though, that he believes some things that he does not understand; and of course he thinks these Baptists are believers, though they do misunderstand God's word. I am sure that Brother Harding is mistaken. It is impossible for him or any one else to believe that which they do not understand. He says he believes that every word of God is true, but does not understand every word. The fallacy in this statement is very apparent. He believes every word of God is true, and he understands that every word of God is true. Now let him select any one thing or more in the Bible that he does not understand, and I will show that wherein he does not understand he has no faith. To illustrate: I understand that God accepts those who believe in Christ and are baptized for the remission of sins. I believe this, for faith comes by hearing the word of God. I hear God's voice, understand it, therefore believe it; I believe it, therefore understand it. Brother Harding understands that one who believes he is saved and is baptized to get into the church is accepted of God. He believes this because faith, in this instance, comes by hearing the tradition of the fathers.

I will now notice a few things in his numbered notes:

1. In No. 1 he introduces a Baptist, who says to him: "I am uncertain about my baptism. I think perhaps it was not valid. I want to be sure about it. What do the Scriptures teach about it?" Did Brother Harding give him the Scripture teaching on baptism? He did not. Had the man asked me that question, I would have read to him from God's word the teaching on baptism, and let him decide whether he had obeyed or not. I never try to persuade a man that his baptism is wrong, and would not attempt to do as Brother Harding has in the above case: persuade one that he was right. Teach him what the Lord says, and let him decide his own case. A very casual examination of this Baptist subject shows that he was not scripturally baptized. According to his own testimony, the only end for which he was baptized was to get into the Baptist Church. He thought then it was Christ's church; now he knows it is not. He could not have had this thought had he not been "one in heart" with them; but now that he has read his Bible, he is not one in heart with them, and wants to leave them; applies to Brother Harding for scriptural instruction so as to be baptized "into the right thing." But Brother Harding's practice just rose up and answered for him. I feel sure that that Baptist, if he could hear me preach one sermon, would want to do just what Brother Harding says the Lord teaches: go down into the water and be baptized in order to the forgiveness of sins. Brother Harding says I misunderstand and misrepresent him. It is possible I may do so, but unintentionally. I think he misrepresents himself, and all his illustrations and supposed cases only show that his practice is not consistent with what he says the Lord teaches.

2. I asked Brother Harding this question: "What is it that man seeks for, expects, and hopes to obtain by being baptized eis (into) any one or all of the six things into which we are said to be baptized?" He does not answer the question; for though (in No. 11) he says he will answer, he does not. Answer it, Brother Harding, and I feel sure when you give a

scriptural answer to that question our controversy will be at an end.

3. I also asked: "What is it that Baptists seek for, expect, and hope to obtain by being baptized eis (into) any one or all of these six things?" Please reread his answer and compare it with what he has said about those things which validate baptism. His answer is again a failure. I want to know what the man is seeking for by being baptized; not what he refuses to do or what he expects to do after his baptism, but what does he expect to obtain by being baptized into those states?

4. Finally, I desire particular attention to the fact that in Brother Harding's three articles he has defined valid baptism to be baptism into, or unto, the right aim, end, or purpose. To this I agree, and I think I have clearly shown the illogical and unscriptural practice of multiplying these ends or objects and considering them out of their order. I have also shown that the Baptists are not baptized into, or unto, these ends; hence Brother Harding's definitions condemn his practice. But he gives another turn to the "question at issue" by making the validity of baptism depend upon the faith of the party to be baptized; so that the question would be shifted from, What is the end, aim, or purpose unto which to be baptized? to, What must a man believe in order to validate his baptism? He says: "The fundamental fact, the one which constitutes the foundation of the church of Christ, is that Jesus is the Christ, the Son of God, demonstrated to be so by his resurrection from the dead. This is what a man must believe and understand, or his baptism is not valid." Brother Harding refers to John 20: 30, 31, which says: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." "And believing" what? Brother Harding says: "He who believes this [the fundamental fact] believes that all Jesus says is true; that every one whom he indorses is credible." There is quite a difference in believing "that all Jesus said is true" and in believing what Jesus has said. All who profess to be Christians, from the Unitarian to the Catholic, believe that what Jesus said is true, but they do not believe what he has said. Paul tells us that faith has two elements—"confidence as to things hoped for, and conviction as to things unseen." Without this faith it is impossible to please God, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The sinner believes that Jesus is the Christ, the Son of God. This is conviction as to the fundamental fact; but where is the other element, "confidence as to things hoped for?" "And that believing ye might have life through his name." "Through his name whosoever believeth shall receive the remission of sins." Are life, salvation, remission of sins "things hoped for" in coming to Christ? Can any one have confidence as to the reception of these things without believing the word of Jesus that promises them? (Mark 16: 15, 16; Luke 24: 47; Acts 2: 38.) Faith, then, embraces what Jesus said, and in this way faith validates the baptism. But as Brother Harding presents it, it devolves upon him to show how faith can validate an act not embraced in the proposition believed, and also to show how one can "obey from the heart" that which is not first in the heart, and how the belief of a fact in the heart can be changed into obedience to a command never in the heart.

To be baptized into the right thing is valid baptism, says Brother Harding; "Without faith it is impossible to please God," says Paul.

The only way for us to know what "the right thing" is, is by faith, for faith comes by hearing God's word; hence, according to Brother Harding's definition, a man must believe the fundamental fact

that Jesus is the Christ, the Son of God, and believe that he is being baptized into the right thing, or to the right end. This leaves out his Baptist example in every way except one. The man was baptized to get into the Baptist Church, thinking that it was the church of Christ. This slim reason fails because of the difference between thinking and believing. All the thinking in the world could not make the Baptist Church the church of Christ. It is the wrong thing to enter, and the door into it is simply an ecclesiastical washing, without any spiritual significance whatever.

I close with the suggestion that we make our articles shorter and with the hope that all who read this discussion may clearly understand that the chief object we have in view is to exalt God's word above all the opinions and theories of men, and to bring all Christians not only to one faith, but also to one practice.

HARDING'S FOURTH ARTICLE.

A man who is fully taught about baptism before his baptism, when he is baptized goes down into the water expecting pardon. Beyond doubt this is true. Brother Jackson therefore concludes that no man's baptism is valid who did not go into the water expecting pardon. How a man of his intelligence could make such a blunder after progressing thus far in our discussion is a mystery to me. Listen:

A man who is fully taught about baptism before his baptism, when he is baptized goes down into the water also expecting to be baptized *into* the name of the Father and of the Son and of the Holy Ghost, into the name of the Lord Jesus, into Christ Jesus, into the death of Christ, into the body of Christ, the church; and the same word that shows he is baptized for (into) the remission of sins shows also that he is baptized into these other relations. He also goes down into the water expecting to receive the gift of the Holy Ghost; for the same sentence that tells him he is baptized for (into) the remission of sins also tells him that he shall receive the gift of the Holy Ghost, and that the promise is not only to him, but to all whom the Lord shall call unto him. I doubt if any of us ever baptized a man who went into the water understanding and expecting all of these things.

Brother Jackson says: "Jesus taught that those who understood the word brought forth fruit; Brother Harding's position is that those who misunderstand the word are exactly equal to those who understand it." This is no more my position than it is Brother Jackson's; for he holds that all the Firm Foundation folks, who were baptized misunderstanding "into the name of the Father and of the Son and of the Holy Ghost," etc., were nevertheless validly baptized, although the Master expressly directs, in the great commission, that the administrator shall

baptize the people "into the name" of these holy ones. I am glad to see Brother Jackson grants that "eis" should be translated "into" at this place. Here the misunderstanding of "eis" does not hurt, according to our brother, but to misunderstand it in Acts 2: 38 is ruinous. But Brother Jackson thinks one should understand the thing for which he is being baptized as it is expressed by Peter at Acts 2: 38. Well, why, then, should he not understand the thing for which he is being baptized as it is expressed by Jesus at Matt. 28: 19? Peter said, "Eis the remission of sins;" Jesus said, "Eis the name of the Father and of the Son and of the Holy Ghost." Is Peter greater than Christ? Is Pentecost greater than ascension day? Is remission of sins greater than the name of the Father and of the Son and of the Holy Ghost? Is Acts 2: 38 greater than the commission? How can Brother Jackson suppose that the misunderstanding of the "eis" that Jesus uses in the commission will not invalidate the baptism at all, while the misunderstanding of the "eis" that Peter uses on Pentecost will spoil the immersion and keep the candidate out of the kingdom of God?

Referring to the six relationships into which we are said to be baptized, Brother Jackson says: "We have already shown that the relations could not be different, because, as he [Harding] says, in every case the relationship is expressed by the same word." Well, then, my brother, why is it death to misunderstand the word at one place, and not injurious at all to misunderstand it at the others? Why do you so sternly refuse to receive people into your fellowship who misunderstand the "eis" at Acts 2: 38, and concern yourself not at all as to whether or not they understand it at the other five places? Ah, my brother, you occupy a most unreasonable and untenable position. When did God authorize you to pass judgment upon his sentences and to decide that the candidate for baptism must understand one of the things *into* (eis) which he is baptized, but that it is not at all necessary for him to understand the other five things *into* (eis) which he is baptized? As I see it, no one has a right so to decide who is inferior in wisdom to God himself. And it seems to me that those who require the candidate to understand that baptism is for (into) the remission of sins require more than God required as a condition of membership in his church—a very dangerous thing to do. What does God require of the candidate for baptism? Only this: that he shall believe with his

whole heart that Jesus is the Christ, the Son of the living God, and that he shall confess him as his Lord; and the member of the church of God who refuses to receive into his fellowship the man that has thus been baptized, or who tries to dissatisfy such a one with his baptism, does a most dangerous thing. He requires more than God does, and refuses those whom God has received. I tell you, my brethren, it is a dangerous thing to tamper with the word of God or to endeavor to amend his laws. Let us be content to demand just what the apostles demanded, and no more.

Brother Jackson says we agree "that what is taught in the New Testament concerning the one baptism should be taught and practiced by us." Well, what is taught in the New Testament concerning the one baptism? I will enumerate, and comment briefly upon, some of the things that the Holy Spirit teaches about it. I quote from the Revised Version:

1. After his resurrection from the dead, Jesus said to his disciples: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28: 19, 20.) Here we have the document known as the Great Commission, than which a more important one was never published since the world began, nor will be till time shall be no more. This great instrument, given in other words in Mark's record of the gospel, and referred to by Luke, furnishes all the authority that any man has for baptizing in the name of Jesus. In this document Jesus instructs his disciples to baptize the people "into the name of the Father and of the Son and of the Holy Ghost." Shall Brother Jackson and I so teach and practice? Certainly, and we do. We agree that King James' translators, by incorrectly rendering "eis" "in" instead of "into," have misled the great body of the English-speaking world for three hundred years, and that nearly all the people, baptizers and baptized, during that period of time have misunderstood the Lord's instructions at this point. Now does this make these baptisms invalid? No, because those baptized have believed with their hearts that Jesus is the Christ, the Son of the living God, and they have confessed him as their Lord; and this is all that apostles and apostolic men ever demanded of applicants for baptism. You can pass into a

thing without knowing it. Many a man has crossed the border and gone into the State of Texas without knowing it; men have gone into houses without knowing it. I have heard of one case in which a couple passed into the married state and became husband and wife without knowing it. They had gone to the county judge to be married, dreading the ordeal, too. The kind-hearted, good-humored judge, while talking to them in an informal way, married them, and then told them: "You are now married; you are husband and wife." At first they thought he was joking; but when fully persuaded that the ceremony was over, they were delighted and surprised that it was so easily done.

When a man passes into Texas (whether he knows it or not), he comes under the laws of that State, and is entitled to the blessings it affords to the sojourners within its borders. When a man comes into a house, even though he is blind and knows it not, he gets the protection from wind, rain, and cold which that house affords. When the bride just referred to became a wife without knowing it, she was entitled to all the social, family, and legal rights and privileges of a wife. Just so it is when one believes with his heart that Jesus is the Christ, the Son of the living God, and confesses him as his Lord, and is then baptized by his authority. He is baptized "into the name of the Father and of the Son and of the Holy Ghost," whether he knows it or not; he becomes a member of the church, the bride of Christ, and thus he becomes a son of God and a partaker of the Holy Ghost—thus he enters into the royal family of the universe and takes upon him the name of the family; and then he is entitled to all the rights, privileges, blessings, and immunities which belong to the sons of God, whether he knows what they are or not. Who is there so blind that he cannot see this?

2. Here is some further teaching about the one baptism: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto ["into" in the Greek.—J. A. H.] the remission of your sins; and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) As in the commission they were commanded to be baptized "into the name of the Father and of the Son and of the Holy Ghost," so here they are commanded to be baptized "into the remission" of their sins; and upon this condition they are promised the gift of the Holy Ghost, which promise, they are informed, is to them and to their children, and "to all that

are afar off, even as many as the Lord our God shall call unto him." What, now, is the thing promised to this people? Manifestly the gift of the Holy Ghost. Upon what conditions? That they should repent and be baptized in the name of Jesus Christ unto (into) the remission of their sins. Now this is taught about the one baptism here. Brother Jackson holds that one need not understand "into the name of the Father and of the Son and of the Holy Ghost" in the commission, to make his baptism valid, nor "the gift of the Holy Ghost," which Peter here promises the people if they will be baptized unto (into) the remission of their sins; but he contends that every candidate must understand "for [into] the remission of sins," or his baptism is not valid.

Just here I am reminded that Brother Jackson says that the only fault I find with him is that he is opposed to *expansion*. No, no, my brother. You mark out one thing into which the Holy Ghost says we are baptized, and say we must understand this before baptism or our baptism is worthless, and we are still in our sins, and lost; but of the other five things into which the Holy Ghost says we are baptized, you, by your deeds, say it does not matter whether we understand them or not. Who gave you the authority and the wisdom to discriminate thus as to the importance of these six sayings of the Holy Ghost, *when the importance in the six cases is expressed by the same word, "eis?"* This is *contraction* with a vengeance and of the most dangerous kind. Then you expand by demanding of the candidate for baptism that which the Holy Ghost never demanded, and this I am radically opposed to.

Then, after telling us we must understand what we are baptized for, you practically cut the sentence in which Peter tells the Pentecostians what they were baptized for into two parts, holding that the one part must be understood, or the baptism is not valid; while the misunderstanding of the other in no wise affects the validity of the ordinance; "for [into] the remission of sins" must be understood, but "and ye shall receive the gift of the Holy Ghost" need not be. In this one sentence God mentions two results of baptism—the forgiveness of sins and the gift of the Holy Ghost. You say (in practice) one must understand the one or be lost, but that his salvation in no wise depends upon his understanding the other. My brother, how do you know that the one blessing is not just as necessary to eternal salvation as the other; and just as necessary to be under-

stood, that the baptism leading to both of them may be valid? How do you discriminate between the promises of God, and decide that the understanding of one of them is necessary to salvation, and that the understanding of the other is a nonessential, when they both are given in the same sentence, in answer to convicted sinners who are crying: "Brethren, what shall we do?" I confess I know nothing about the will of God, except as he expresses it in words, and that is a distinction that he has never made. Indeed, he has never intimated that he requires anything as a prerequisite to baptism but faith in Jesus Christ and the acceptance of him as Lord. He who requires more than this requires more than God does, and that is too much. He adds to the conditions of membership in God's church, and this legislates for God. Nowhere in the Scriptures is it intimated that the candidate for baptism must understand he is to be baptized "into the name of the Father and of the Son and of the Holy Ghost," "into the remission of sins," into Christ, into the death of Christ, into the name of Christ, into the body of Christ, or that he may receive the gift of the Holy Ghost. These things are all true, and he who fails to understand them fails to understand a part of God's truth concerning the design of baptism; but it is nowhere taught in the Scriptures that a man must understand the design of baptism that he may be validly baptized. I doubt if any man has been baptized by any friend of the Firm Foundation who fully understood the design of baptism, who knew into what he was being baptized and what he would receive as a result of it. The fact is, the man is densely ignorant who imagines he fully understood these things before baptism. He has not yet learned enough to know how little he knows.

I stand for the sufficiency of the confession. The only question the Holy Spirit authorizes us to ask of the applicant for baptism is this: Do you believe with your whole heart that Jesus is the Christ, the Son of the living God? And apostolic teaching and example require us to baptize him who believes and confesses this without any further inquiries. Philip knew the eunuch believed and understood this much, but he did not know what else he understood or misunderstood, believed or disbelieved. Indeed, so far as the records show, until the eunuch demanded baptism, Philip had only heard him read one passage of scripture (which he did not understand) and utter three sentences, all of them showing his ignorance. If the eunuch understood into what he was to be baptized, and

what he was to receive as a result of his baptism, Philip did not know of it, and the eunuch learned much more from one sermon than most people do from hundreds.

But I ask: Is not the confession adequate? Is it not full enough? When a man believes with his whole heart that Jesus is the Christ, the Son of God, and confesses him as his Lord, is he not ready for baptism? Campbell and Stone, Smith and Scott, Franklin and Fanning, Lard and McGarvey, Errett and Garrison, the Gospel Advocate, the Firm Foundation, the Christian Standard, the Old Path Guide, the Christian-Evangelist, and all the preachers and papers that are or have been, in pretense or in truth, endeavoring to restore the apostolic work and worship, answer these questions in the affirmative. The confession is adequate, the man who makes it in truth is prepared for baptism; the teaching of the Holy Spirit has changed his heart; and when baptized (no matter by whom) he passes into the name of the Father and of the Son and of the Holy Ghost, into the remission of sins, into the name of the Lord Jesus, into Christ Jesus, into the death of Christ, into the body of Christ, the church, and he receives the gift of the Holy Ghost, whether he fully understands these things or not; and the man who calls such a baptism "sect baptism" or "Baptist baptism" reflects on the word of the Lord and slanders those thus baptized.

When one comes to me for fellowship who has been baptized by a sectarian, I ask him this question: "When you were immersed, did you believe with your whole heart that Jesus is the Christ, the Son of the living God, and did you demand baptism because he was your Lord?" If he answers, "Yes," I tell him: "Your baptism was valid; for this, and this only, does God require to fit one for baptism." He who requires more than this is more particular than God; he binds where God has not bound, and presumes to make laws for God's kingdom where the Lord has made none.

Remember, the Baptists and most other sectarians teach that Jesus is the Son of God, that God raised him from the dead, that he is Lord of all, that we must confess him as our Lord and follow him; and he who says they do not so teach bears false witness against them. Their sin of denominationalism is bad enough, without our heaping upon them that of which they are not guilty; and perhaps we will have enough to answer for without adding the crime of bearing false witness against the sectarians. We

should try to be scrupulously fair and truthful. I am sure Brother Jackson will heartily join me in this exhortation, and doubtless he, like myself, sees the necessity of making it.

I will now briefly notice several points in Brother Jackson's article that need special attention not given in the foregoing general reply. Remember, in this article, as usual, I quote from the Revised Version.

1. Jesus says: "This is my blood of the covenant, which is shed for many unto remission of sins." (Matt. 26: 28.) Here "unto" is a rendering of the Greek preposition "eis," as it is at Acts 2: 38, and Brother Jackson thinks it could not be translated "into" here without making nonsense. Well, suppose this were so; the fact that you are to turn from the common and most known meaning of a word when it will not make good sense does not require you to turn from that common and most known meaning when it will make good sense. Indeed, the simplest and most important law of interpretation requires you to take that meaning when it will make good sense. But, as a matter of fact, the word "eis" has the same force in both places. Jesus' blood was shed that we might pass *into* remission of sins, and we are baptized *into* remission of sins. The revisers translate it "unto" at both places, and this sounds a little odd to those who are not used to it—fully as much so as "into" would have, had they so rendered it. The believer in Christ is represented as having "passed out of death into life." Here "life" is represented as a state into which we pass, just as "remission of sins" is at Acts 2: 38; and the blood of Christ was shed that we might pass into life, into the remission of sins, into the name of the Father and of the Son and of the Holy Ghost, into the name of the Lord Jesus, into Christ Jesus, into the death of Christ, into the body of Christ, and that we might receive the gift of the Holy Ghost, with all the other blessings that are obtained in and through the sacrifice of our Lord.

2. Brother Jackson persists in saying: "Remission of sins is God's design of baptism." How does he claim to know it? Why, he says "eis" expresses design; the people (Acts 2: 38) were told to be baptized eis remission, and they were promised that they should receive the gift of the Holy Ghost. Well, why does not "eis" express design in the other five passages in which we are said to be baptized "into" (eis) the other relationships to which his attention has been so often called? And why cannot he see that these are just as much the design, or

parts of the design, of baptism as remission, seeing the relationship is expressed in all the cases by the same word, and that these other relations are much more comprehensive in their very nature than remission of sins? And why does he persist in holding to a mistranslation of "eis" at Acts 2: 38 (where in the Common Version it is rendered "for"), after the scholarship of the world has given it up, and after he himself has admitted that "the primary signification of 'eis' is 'into?'" It looks to me like an unreasoning and unreasonable prejudice in favor of remission of sins as the design of baptism, and against the name of the Father and of the Son and of the Holy Ghost, the name of the Lord Jesus, Christ Jesus, the death of Christ, and the church, the body of Christ; for baptism brings us into all of these as truly as into remission. Indeed, it brings us to remission because remission is one of the many blessings in the others; it is the least of the six, because it, with the gift of the Holy Ghost and many other things, is included in the others.

Brother Jackson talks much about "the meaning of the act" of baptism, which he claims is remission of sins, and he affirms that he means by it "just what God does, baptism for remission of sins;" but in so affirming he begs the question, and goes against at least five plain affirmations of the Holy Spirit. What makes him think remission of sins is "the meaning of the act?" Because it is connected with baptism by "eis?" Yes; but the other five phrases are connected with baptism by "eis," too. Why does he ignore them and take this one phrase as "the meaning of the act?" Is God's act in forgiving sins greater and more important than the name of Father, Son, and Spirit; greater than Christ Jesus; greater and more important than the death of Christ, than the church of Christ, than the gift of the Holy Ghost? I have said it, and I repeat it, if remission of sins were all that God gives us, if he were to give that and stop and never give anything more, I believe I would rather cease to exist than to continue to live. It appears to me that a dreamless sleep would be better than the worry and turmoil of this life without the other spiritual blessings that are given and promised to us in Christ.

3. Brother Jackson says we "denounce denominationalism," but in practice "accept it as equal to scripture." Why does he say this? Because we recognize any man as validly baptized who believed with his whole heart that Jesus is the Christ, the Son of the living God,

and who confessed him as his Lord. Is that denominationalism? That is the head and front of my offending. Both Paul and Luke teach very plainly that that faith and confession are *the* faith and *the* confession necessary to salvation. I receive no man from denominationalism until he has renounced it and turned his back upon it; but when a man who has been immersed comes to me from denominationalism, I do not ask him if the administrator immersed him "into the name of the Father and of the Son and of the Holy Ghost." Neither does Brother Jackson. I do not ask him if he was baptized *into* Christ, into the death of Christ, into the name of Christ, and into the body of Christ. Neither does Brother Jackson. I do not ask him if he was baptized into the remission of sins that he might receive the gift of the Holy Ghost. Neither does Brother Jackson. But before Brother Jackson will receive that man he will teach him that gospel baptism is "for the remission of sins," and that a man is not validly baptized till he so understands and believes. In saying "for" remission, he clings to that old "sectarian" translation made by the Episcopalians—a translation which, at this point, the scholarship of the world, as represented in the Revised Version and the American Bible Union Revisions and in other modern translations, has repudiated. He acknowledges that "eis" shows the same relationship here as in the other five passages, but this is the only one the understanding of which he makes a condition precedent to valid baptism. A rage against sectarianism has caused our brother to demand more as necessary to valid baptism than God demands; but to be consistent, he should demand much more than he does. He should insist that a man must understand that he is to be baptized into the name of the Father and of the Son and of the Holy Ghost, into the name of the Lord Jesus, into Christ Jesus, into the death of Christ, into the body of Christ (the church), and into the remission of sins *that he may receive the gift of the Holy Ghost*. And I am not certain that would be enough to make him consistent.

"But," says one, "do you not give up the fight on the design of baptism when you admit 'for' to be the wrong word at Acts 2: 38?" Certainly not. "Unto" and "into" are both much stronger words for our cause. "For" is retrospective as well as prospective. The Baptist says: "I got my hat a month ago; to-day I paid five dollars *for* it. So my sins were forgiven and I was baptized *for* (because of) the

remission of them." But "eis" has no such retrospective force; neither has "unto" or "into." These always look forward, and show that one is not forgiven till baptized. "Into the remission of sins" brings out the exact idea of the Holy Spirit; "for remission" does not. The man who is baptized into these six relationships expects God's blessings here and eternal life hereafter.

4. Brother Jackson says I did not properly instruct that Baptist who was in doubt about his baptism, that I did not give him "the scripture teaching on baptism." The man had forsaken sectarianism, and was striving to follow Christ in all things, but did not know whether his baptism was valid or not. I told him one must believe with all his heart that Jesus is the Christ, the Son of the living God, and be baptized to obey him. The man said he did believe with all his heart and he was baptized to obey Christ, that he was just as determined to obey him then as now, and that he was baptized to enter into Christ's church. I told him his was valid baptism, and Brother Jackson says I did not give him the scripture teaching on baptism. He says if that Baptist were to hear him preach, he feels sure he would want to go down into the water and be baptized in order to the forgiveness of sins.

I required of him just what Philip required of the eunuch, and Brother Jackson says I was not scriptural. He requires what no inspired man ever required, and he thinks that is scriptural. Why would he not teach that man to go down into the water expecting to be baptized into the name of the Father and of the Son and of the Holy Ghost, into the name of Jesus, into Christ Jesus, into the death of Christ, into the body of Christ, in order that he might receive the gift of the Holy Ghost? Why does he stop at remission of sins, when these other things are taught just as clearly and strongly? My brother, you do just like the sectarians: you magnify one passage of scripture out of all proportion, and minimize others whose importance, relative to the point at issue, is expressed by the same word. The sentence you magnify you divide into two parts, and make the understanding of one part essential to salvation, and the other of little importance. And when I demand of a man just what Philip demanded, and no more, you say I do not give the scripture teaching. Ah, my brother, I do not see how you can do it! Before I would treat the word of God that way, I would rather the tongue that speaks

should be torn out of my mouth, and the hand that writes these lines be paralyzed.

Mark you, Brother Jackson does not reject the man because he became a member of the Baptist Church; for doubtless, like others of the Firm Foundation faith, he would have received him if he had also been baptized FOR the remission of sins. May the Lord help us to be content with his word, and to require no more than holy men who spoke as they were moved by the Holy Ghost required. It is an awful thing to require more of men in order to their salvation than God requires.

Trustfulness

THEO. H. HUMPHREYS.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6: 24-34.)

Our blessed Lord and Savior here tells us that no man can serve two masters. This language is comprehensive, authoritative, and final. It came from Him who "spake as never man spake." It includes all of Adam's unfortunate race, and there is no escape from it. Like the law of the Medes and Persians, it is unalterable.

It matters not how much men may speculate upon its meaning and try to change it to suit their covetous practices, it remains unchanged and will condemn them in the end. "Mammon" is a Chaldean word, and signifies riches, and is here personified as the idol of the soul. Thus we learn that no man can render to God an acceptable service while a servant of mammon.

The word "serve" carries the idea of possession with it. If I am a servant of the Lord, I am possessed by him, or the Lord has possession of me; if I am a servant of mammon, the riches possess me. Mammon, like a great many other things, makes a good servant, but a bad master. Let us consider a few examples: What a kind and good servant is fire as it warms the shivering child of poverty! How we appreciate it as it sends a thrill of warmth and joy through our trembling frames in the cold, bitter, wintry weather! But what a terrible master it becomes when it leaps its proper bounds and in a mad torrent of gory red it sweeps over a once prosperous city and consumes the lives and property of its unfortunate inhabitants! What a kind servant it was in the home of our dear loved and lost Brother Phillips on that bitter cold and sad night of February 12; but what a fearful master it became as it crept beyond its proper limits and in one short hour swept away the fruit of many years' hard toil, and our good brother with it!

There is no better servant than water. How refreshing and cleansing its properties! What a welcome sight to the weary, thirsty traveler as he beholds it bubbling forth from the earth in its native state, or as he holds it for a moment, sparkling in all its purity and beauty in the goblet! What a beautiful type of the Savior's refreshing and cleansing powers to the weary, sin-polluted soul! No wonder he said: "I am the water of life." But what a dreadful master water is when beyond control! The swollen stream and the bursting levee, as it sweeps everything down before it with resistless force, leaving devastation and ruin in its course, shows its tendency to ruin when it becomes master.

So it is with the tongue. How it can soothe the broken spirits of God's unfortunate ones! Truly, "kind words never die." What a good servant is the tongue as it comforts man and blesses God! But what kind of a master is it? Let James answer: "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Could anything be worse?

So it is with riches. How beneficial riches are in the hand of him who is master! If the man is master of mammon, it is the source of unlimited good; but if the riches possess the man, it is a source of unlimited evil. As a servant, it clothes the naked, feeds the hungry, heals the sick, civilizes the savage, instructs the ignorant, lifts up the fallen, and blesses the world; but if the riches control the man, how fearful! It oppresses the poor and grinds them down into the very dust, and speculates, gains out of their very destitution. It takes the bread out of the mouths of widows and orphans, leaves the savage in his darkness and the ignorant in his ignorance. It leaves the sick and suffering uncared for, and with haughty arrogance it tramples under its unhallowed feet all that is near and dear to the human heart. How deceitful are riches! How unmerciful and hard-hearted are its servants! No wonder Paul said that "the love of money is the root of all evil," and that Christ said that a rich man "shall hardly enter into the kingdom of heaven." Still the possession of riches is not forbidden in our text. It is being a servant to the riches that is condemned. The trouble is, we trust in riches. We do not use our means as God directs. What a fearful responsibility rests upon those with whom God has intrusted an abundance of this world's goods! Our blessed Savior exhorts his followers to "make to themselves friends of the unrighteous mammon." Use it in a way that will result in good here and the salvation of your never-dying souls in eternity.

Our blessed Master, Teacher, and Exemplar, said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven." (Matt. 6: 19, 20.) From this we learn that no Christian has any scriptural authority for laying up a single dollar that he does not actually need for the support of himself and family. It is disobedience, and shows a lack of trust unbecoming any child of our bountiful Father; it is an insult to his goodness and mercy, and shows that we are selfish and ungrateful. How shameful!

Jesus makes his lesson of trustfulness that he was teaching his disciples more impressive by means of an object lesson—the fowls of the air—by which he has made every bird in the universe a silent preacher of trustfulness in the provident care of our omnipotent Father and our Exemplar. He further illustrates by the lilies of the field. Jesus loved the simplicity of illustration. His sermons were always adorned with the beau-

ties of nature. They sparkled with pearls from the ocean and were clothed with the lilies of the field.

We must not conclude, from our dear Master's allusion to the birds and flowers, that our Savior intended to encourage sloth and improvidence. Nothing could be farther from his teaching, either by precept or example. Jesus was never idle. His life was one given wholly to unselfish toil.

But how about the birds? Are they not industrious? I know of nothing more active and energetic. Ever active and provident, they have no care whatever. What a lesson for Christians! The lesson is this: If God in his providence has so arranged that the birds, who are incapable of care and forethought, shall be cared for, and the flowers bloom, he will not starve his children, who are worth many sparrows. We are admonished to "take no thought," etc. This was once a term of stronger significance than it now is, and originally meant to take no consuming anxiety.

There is a sense in which it is certainly right to look out thoughtfully toward the future. The farmer must select his seed and decide what kind of a crop he must plant for the oncoming season. All this requires thought. So the merchant must look over his stock and study the needs of his customers. There is nothing wrong in this. The thing forbidden in our text is *consuming anxiety* that disturbs the rest, breaks up the sleep, and blocks up the way to heaven. This is a sin, and a very grievous one; yet how many of us are guilty! How many weary ones are wearing out their lives with anxious care! How inexcusable! You say your lot is hard. So is mine—very, very hard; but in the language of the simple poem for the little ones:

Does it make it any easier to sit and fret?

No. The fretting is what is wearing you out. If we will only be as active, industrious, and provident as the birds, ever trusting in the provident care of God, he will surely, in his own good time, out of his unwasting fullness, supply all our wants. Proof: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Is this not enough for the trusting child of our tender Father?

The "kingdom of God," as here used, means the church of God, and, according to this scripture, everything else should be held subordinate to the interests of the church of God. Let it be first ever with us. If you are so poor that you can only afford one paper, let that be one that fosters the cause of Christ. I have known Chris-

tians (?) to take several political papers, and only one religious paper (and sometimes none). Is this seeking "first the kingdom of God, and his righteousness?" Certainly not. How is it with the brother that attends his lodge or society on Saturday night, and feels too bad on Lord's day to assemble with the saints? Is he seeking "first the kingdom of God, and his righteousness?" No—a thousand times, No.

Then, beloved, let us do all in our power to advance the cause of our dear Master by doing all the good we can as the days are going by, ever realizing that if we are keeping God's commandments and trusting in his promises, no difference how dark the clouds may overhang our pathway, God's all-seeing eyes are over us and his ears are open to our cry. It is better further on, and some day—some sweet day—our troubles and trials will be over, and we will fully realize that "all things work together for good to them that love God."

Good Friday.

PAUL HAYS.

We cannot regard that labor lost which is spent in honest effort to harmonize seeming contradictions in the Bible, over which the infidel and weak in faith may stumble. Notable among such stumbling stones is the failure to harmonize the statement of Jesus being three days and three nights in the grave with the popular idea of his being crucified on Friday.

Now Jesus died after three o'clock in the evening (Matt. 27: 45-50); and "when the even was come" (Mark 15: 42), Joseph went to Pilate and craved the body. Some say the Jews had two evenings (*opsias*), one beginning at three o'clock and ending at sundown, and the other beginning at sundown; still other scholars affirm that the Greek word has but one meaning, and that their evening began at sundown. By comparing the foregoing passages, it is easy to be seen that Joseph did not desire the body of Jesus until after sundown, whichever school of critics may be right. It was "when the even was come" following the three o'clock evening. But sundown began a new twenty-four-hour day with the Jews (see Ex. 12: 6-18), as scholars agree. If, then, Jesus was crucified on Friday, he was buried on Saturday, and arose on the second day, being in the grave a scant two days and two nights.

I shall agree with all Bible critics that the Jews often counted a piece of a day for a whole

day; but we shall have to apply this rule in order to get the scant three days and three nights, even if he were crucified on Thursday.

Some, thinking the measure still too scant, argue that he was crucified on Wednesday; but this involves us in another difficulty. The Bible plainly teaches that he arose the third day. Now, if he was crucified on Thursday and buried on Friday, he arose the third day, Sunday, and still was in the grave Friday and Saturday and a part of Sunday and three full nights—three days and three nights, according to Jewish count.

Let us see if this will harmonize all the passages. By this count, Wednesday was the fourteenth of Nisan, when the Jews must kill the passover lamb. (Ex 12: 6.) Jesus and his disciples ate it at the right time—the first day of unleavened bread (Ex. 12: 6-18; Mark 14: 12)—and not too soon, as some suppose. That night, while Jesus was in Gethsemane, they came to arrest him. The Jews would not follow him into the judgment hall of Pilate, "lest they should be defiled, but that they might eat the passover." The law was, it must all be eaten before day (John 19: 28); if not, it was to be burned (Ex. 12: 10).—At six o'clock in the morning Jesus was still before Pilate. (John 19: 14.) Remember, John counts Roman time, and the others count Jewish time. The Romans began time at midnight, as we do, but the Jews began their twenty-four-hour day at sundown. For convenience, they also had a twelve-hour day, beginning at six o'clock in the morning. Mark says Jesus was crucified the third hour, but John says he was still before Pilate the sixth hour. (Compare Mark 15: 25 and John 19: 14.) The third hour, Jewish time, was nine o'clock; the sixth hour, Roman time, was six o'clock in the morning. It is further seen in John 1: 39 that he counted Roman time.

The "preparation of the passover" (John 19: 14) was either the preparation for burning what remained of the passover (Ex. 12: 10), which must be done at that hour (six o'clock), or else it was the preparation of the passover feast, which occurred on the fifteenth of Nisan. (Lev. 23: 6.)

Jesus died after three o'clock on Thursday evening. (Matt. 27: 45-50.) John does not say at what hour they pierced him, but says it was on the preparation of the Sabbath. It must, then, have been after sundown, or it could not have been preparation day, for that was Friday. Now it was customary for those who were crucified to live for days before death would ensue.

Now, if Joseph was present about sundown and saw the breaking of the legs and piercing of the side, he, knowing that Jesus was now dead, could go at once to Pilate and beg the body. Although John used Roman count, he here refers to the Jews' (John 19: 31) preparation day as having begun, for "the even was come." (Mark 15: 42.)

It might be questioned why they started preparations a full twenty-four hours before the Sabbath began. The answer is: "It was a high day." It was the yearly Sabbath, and ponderous preparations are needed. More than a million people will be present. What more natural than that this bloody work should be disposed of? But it is said "the Sabbath drew on." (Luke 23: 54; see also Mark 14: 1.) If the passover could draw nigh two days before it occurred, then surely a high Sabbath could draw on for twenty-four hours.

Now, if Jesus was crucified on Friday and died after the first evening set in, and when the other "even was come" Joseph went to Pilate, he went on the Sabbath; he bought linen on the Sabbath (Mark 15: 46); Nicodemus brought one hundred pounds of spices on the Sabbath (John 19: 39); they embalmed the body on the Sabbath, and buried it, rolling a great stone to the door. Again, the chief priests and Pharisees went to Pilate on the Sabbath and asked the breaking of Sabbath law by setting a guard and sealing the stone. (Matt. 27: 62.) The women bought and prepared spices and ointments on the Sabbath. But the record says: "They rested the Sabbath day." So we are driven back to Thursday as crucifixion day, and all these particular Jews are kept from breaking the Sabbath day.

But we must notice a difficulty that grows out of our last reference. Matthew says: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate." This passage, with its present punctuation, gives us the only real trouble growing out of the Thursday theory. If this is the day after the crucifixion, and also the day after the preparation, then it must be the Sabbath, and Christ must have been crucified on Friday. The Sabbath is violated by all the leading and most pious Jews (if this theory is true), and no mention is made of it. God was more strict about this Sabbath law than any other. Twice as much space is devoted to exhortations to Sabbath keeping as to any other law in the Old Testament. The Jews were more particular about it than anything else in our Savior's day.

Why does the New Testament fail to notice this gross violation of Sabbath law in so many instances? Why does the record say "the day after the preparation," instead of saying "the Sabbath?" Was the preparation more important than the Sabbath, "and that Sabbath day was a high day?" It is like saying "the day after the day before Christmas Day," instead of saying "Christmas" in short.

Now, if we move the first comma two words to the right, we shall read: "Now the next day that followed, the day of the preparation," etc. (Matt. 27: 62.) This punctuation makes the next day after the crucifixion preparation day, instead of the Sabbath.

It is well known that the New Testament writers did not punctuate or divide into chapters and verses, either. The heading of pages and chapters, the division into verses and chapters, and the punctuation are all human, and are only a commentary by the translators. Now, as we indicated in the beginning of this article, there is an almost universal bias in favor of what the Catholics call "Good Friday." This may have influenced the translators to an incorrect punctuation; but I would be slow to make this change, if the sense did not demand it, as we have shown.

It may be replied that the holy women would have embalmed the body on Friday if he were crucified on Thursday; but who can tell how long it took them on Friday to purchase the spices and compound the ointments? Some of them lived at Bethany and were up late the night before, as can be easily shown. Besides, two rich men had already wrapped the body in one hundred pounds of spices, and there could be no hurry. This they knew. It is further shown by the statement that "he . . . saw no corruption."

Let us notice another supposed difficulty. The two disciples on the way to Emmaus said it was the third day since he was crucified. How could Sunday be the third day, if he were crucified on Thursday? Let us count and see: Sunday the third day, Saturday the second day, and Friday the first day, since ("apoo"—from, away from) the crucifixion. Was not Friday the first day since Thursday?

Another objection: The chief priests told Pilate that "that deceiver said, while he was yet alive, After three days I will rise again;" but they asked Pilate to make the sepulcher sure until the third day. This is easily understood when we know that their request was the next day after Jesus' prediction. He was raised "after three days," counting from Thursday,

and on the third day, counting from Friday. Some have tried to make "after three days" and "the third day" mean the same thing; but I think not. Neither do I think "after eight days" means on the eighth day; yet a part of a day is often counted for a whole day in scripture.

Nashville Bible School Notes.

Students will be charged as heretofore for their work in the literary, classic, scientific, music, and art departments.

From this time on instruction in the Bible in this institution will be free. The teachers in this department will not receive anything for their services from the School funds, but will depend upon voluntary, unsolicited contributions, as they do in their work as preachers, to supply whatever they may need. Brother Lipscomb has always given his services to the work.

The new catalogue is about ready for distribution. It has been delayed on account of the picture of the faculty. For a copy of it, send to the Bible School, 1018 South Spruce street, Nashville, Tenn. We will esteem it a favor if our friends will send us the names of those who they think may be interested in it. The prospects of the School are finer, we believe, than ever before in its history. We expect the next session, which opens on September 26, to be the best of all in every way. We ask every lover of the School to pray and work for its success.

Prof. J. W. Grant will not teach in the School next session. On account of his health, he was advised by his physician to rest from such labor. His place will be filled by Prof. Joseph A. Hines, of Woodsfield, O., a member of the church of Christ, who has made a bright record as a teacher. Brother Grant has been with the School from the second year of its existence, and it will seem strange to open without him. He is exceptionally well informed in the line of his department. We hope he may soon be restored to full health and vigor, and that he may prosper abundantly in the work of the Lord.

The Way

MAT. 7:13-14

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

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Scraps.

The Way is constantly receiving kindly expressions of approval from its friends. We are glad in the belief that it is accomplishing, and will accomplish, a great work for the Lord. It has been exceedingly fortunate in securing such an able and faithful body of contributors; and their work has been fully appreciated, as such words of commendation as the following show:

Brother B. F. Bonnell, of California, says: "One copy of The Way came to my table yesterday. It is the neatest, cleanest, soundest, and roundest paper of its age I ever saw. I will send you my subscription in a few days."

Brother J. M. Dennis, of Tennessee, says: "I have received three copies of your most excellent paper, The Way; and to say it is a good paper,

a strong factor in preaching the pure word, putting it too mildly; for, if there is such a thing as 'the cream of reasoning' among our brethren, we surely get it through The Way."

Brother Kendrick, of Mississippi, in a letter which has been misplaced, says he received ten copies of the paper before subscribing, these worth 50 cents to him; he now pays up for a year and will get the other ten papers for nothing. We are glad he looks at it in that way. The editor has repeatedly got more than 50 cents worth from reading one article from one of our contributors.

Remember, when we get 6,000 subscribers we expect to send the paper twice a month without increasing the price; and remember that our club rates the paper can be sent by club or individuals to many names at a very small cost, and remember it is not one of the objects of this paper to make money for its editor and publisher; on the contrary, he hopes to give as much of an enterprise as any one else; but the object is to furnish literature of the best kind to the people at the least cost, that the name of Christ may be magnified and his cause advanced in the world. We want the names of all who would like to receive the paper and would read it if they had it, whether they feel able to pay for it or not. We want to send The Way to all who will read it, and so far enough money has been contributed to our fund for circulating it to enable us to send it to all whose names have been received.

Questions and Answers.

J. W. PERKINS AND J. A. HARDING.

Dear Brother Harding, I had the pleasure of meeting you when in Nashville, and was very favorably impressed. I am also reading The Way, and see much that is commendable and in accord with your position as a minister. Brother Kendrick and others are also writing

version as administered by the Baptists and other sects. Like the tower of Pisa, you seem to lean about fourteen feet toward sectarianism.

We both believe that the truth is a unit, and the Saviour not only prayed for the unity of all his people, but likewise gave them the gospel, which will unite, in faith and practice, all who accept it. But the Baptist Church and the church of Christ are not a unit; therefore, one or the other is wrong. Wherein the Baptist Church may be right in teaching and practice and the church of Christ differs therefrom, then the latter is wrong; but the church of Christ being right in teaching and practice, and the Baptist Church differing therefrom, then that church is wrong; and inasmuch as truth and error cannot harmonize at any point along the line, may I, therefore, ask a few questions to be answered in *The Way*?

1. Do the Baptists and other sectarians who have been immersed have the gospel antecedents necessary to valid baptism? *Answer by J. A. H.:* All of them who believed with the heart that Jesus is the Christ, the Son of the living God, who confessed him as Lord, and who were baptized to obey him, had the scriptural antecedents to baptism, and were validly baptized.

2. Will the perversion or omission of any one of the gospel conditions preceding baptism invalidate the act itself? If so, which one? *Answer by J. A. H.:* All who did not believe Jesus to be the Christ, the Son of the living God, or who did not, in some form of words, confess him as Lord, or who were not baptized to obey him, were not scripturally baptized. The omission of any one of the gospel conditions will invalidate the baptism.

3. If the sects can make a Christian by their teaching and practice, cannot they keep him such till death? *Answer by J. A. H.:* When a Christian sees the light he must walk in the light, or he will cease to be a Christian. If he continues with diligence to walk in the light, he pleases God and will be saved in the everlasting kingdom. Alexander Campbell believed in the Lord Jesus Christ as the Son of God with his whole heart, he confessed him as his Lord, and he was baptized to obey Christ, the administrator being a Baptist preacher. Campbell himself was content to be known as a Baptist for a number of years; but the study of the word of God and his adherence to its teachings caused him to separate himself from that body and to give up its name, its human teachings, and human practices; but much that the Baptists taught and practiced he retained, because it was from God. Through the Baptists he obtained the baptism of the New Testament, and he retained it. Had he continued to hold to Baptist errors, after he learned they were errors, he would certainly have been lost.

4. And, if so [that is, if the sects can make a man a Christian and keep him one until death],

give a gospel or a common-sense reason why we should ask such to leave the Baptist Church and unite with the church of Christ. *Answer by J. A. H.:* Paul writes to "them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours;" and he says to them: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) Brother Perkins and I doubtless agree that all who love the Lord should strive to go by the word of God in all things, "giving diligence to keep the unity of the Spirit in the bond of peace." When I find a man who is trying to serve the Lord, who tells me he is a member of the Christian Church or Baptist Church, I teach him better, and try to get him to drop the language of Ashdod and to speak as the oracles of God speak. If one believes in missionary societies of human origin, I try to teach him better; if one believes that forgiveness is before baptism, I try to teach him better; in short, when Brother Perkins, or myself, or any man of God finds a lover of the Lord in error, he tries to set him right; and each disciple of Christ tries to correct his own life daily, in the light of the word of God; and thus we strive to attain to the "unity of the Spirit in the bond of peace."

At every point at which the Baptist Church differs from the church of God it is wrong, and at every point at which it agrees with the church of God it is right. Let us strive to correct in ourselves, and in others, the things that are wrong, and to hold fast to the things which we have that are right.

Let us not demand more of the candidate for baptism than God demands, nor ask more of those who have been baptized by sectarians than of those whom we baptize. Let us make precisely the same demands of both—that is, the scriptural demands.

The Holy Spirit—A Bible Reading.

J. A. H.

There has been much discussion of this subject recently, and the many and great differences show that by many it is greatly misunderstood. It is certain we can know nothing about it, except as it is revealed in the word of God; and it is not a bad rule for us, in such matters, to express ourselves in the very words of the Bible. If we will do this, and be careful to draw no conclusion from the text except what its words necessarily imply, we may learn much.

THE PRESENCE OF THE SPIRIT.

Once at Jerusalem, at one of the great annual feasts, on the last day of the feast—the great day—

Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water;" and in the next verse John explains his meaning by saying: "This spake he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified." (John 7: 37-39.)

Notice the universality of this promise: "If any man thirst," let him come and drink; "He that believeth on me"—that is, every one that believeth on me—"out of his belly shall flow rivers of living water." And John says: "This spake he of the Spirit, which they that believed on him" were to receive—that is, which all believers were to receive. This passage seems to me to teach clearly that all believers were to receive the Holy Spirit. It certainly cannot be limited to the apostles. It also teaches that, after the glorification of Jesus—that is, after his ascension and coronation at the right hand of God—the Spirit was to be given as he had never been before. This cannot refer to miracle-working power from the Spirit, for no greater or more astounding miracles were done after the ascension of Jesus than had been wrought by prophets and apostles before. The following passages seem to me to show clearly that, while the Holy Spirit had been with men before and had put forth miraculous power in and through them, he did not dwell in them, as he was to do after the glorification of Jesus.

On the night of his arrest Jesus said to his apostles: "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate; I come unto you." (John 14: 15-17.) Here Jesus teaches the apostles that the Spirit had been, and then was, with them; but that he should afterwards be in them. He further teaches that the world cannot receive the Spirit, because it neither sees nor knows him; but he tells the apostles they know him and shall receive him. Jesus was about to leave them, but he would not leave them comfortless; he would send them another Comforter, the Spirit of truth. "I will not leave you desolate; I come unto you." Manifestly, he means in the person of the Spirit he will come to them; for, in verse 23, he says, "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him;" and in Eph. 2: 21, 22, Christians are represented as being framed together "into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." It seems that, as God's representative on earth during the wan-

derings of the children of Israel (see Ex. 23: 20-23 and 32: 34) was an angel, so now it is the Holy Spirit. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16); "or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own." Thus God and Christ dwell with those who love Jesus and keep his commandments.

As Jesus had promised, the Comforter came on the day of Pentecost, entered into the apostles and filled them (see Acts 2: 1-4); and in the conclusion of his argument Peter said to convicted souls: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him."

Remember now, Jesus had foretold that if any man should thirst and should come to him and drink, from him should flow rivers of living water; and that John explained this by saying, "This spake he of the Spirit, which they that believed on him were to receive;" remember, also, Paul told the Corinthians, "The Spirit of God dwelleth in you;" "Your body is a temple of the Holy Ghost, which is in you;" and the promise of Peter to baptized penitents, "Ye shall receive the gift of the Holy Ghost," is easily understood. They were to receive the divine Comforter, whom Jesus had promised to all who should believe on him, whom the world could not receive. They were to receive "the gift of the Holy Ghost;" wrought in them faith and repentance they were to be baptized; and then, and not till then, they were to receive "the gift of the Holy Ghost;" and, in harmony with this idea, at Acts 5: 32, Peter speaks of "the Holy Ghost, whom God hath given to them that obey him." From this it is manifest that the Spirit is given to the true believer, to him whose faith has been "made perfect" by works; not to the man of the world, whom Jesus says, cannot receive him; but to the child of God. Hence Paul says (Gal. 4: 6): "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." The indwelling of the Spirit seems to be a peculiarity of the new covenant; as the apostles themselves, who were with Jesus for more than three years, eagerly receiving his words and working mighty miracles in his name, had the Spirit with them, but did not have him to abide "in" them till after the ascension of Jesus and the opening of the new covenant.

"But," asks one, "does not the Holy Spirit dwell in the word, and when one receives the word does he not also receive the Spirit?" The Holy Spirit dwells in his words, so far as I know, only as Daniel Webster dwells in his words.

words are impregnated by ideas; human words by human ideas, divine words by divine ideas; as the divine being is infinitely superior to a human being, so the divine ideas and words are infinitely superior to the human. - The idea is that which gives power to the word; if human, human power; if spiritual, spiritual power. Man's words are human; God's words are spirit and life. So far as I know, the Bible nowhere teaches, either expressly or by necessary implication, that the Holy Spirit dwells in the word. If it does not, no man is under any obligation to say it or to believe it, for he is expressly represented in passages already quoted as dwelling in Christians, in the church, the body of Christ. This we must believe and affirm.

"But," says another, "I do not see how the Holy Spirit can dwell in many Christians at the same time." Do you see how the sap of the vine can dwell in all of its branches at the same time, or do you see how the electric current can go out from one power house over a single wire, and be distributed to many wires, and run dozens and scores of heavily loaded cars through the streets? It is as easy for me to see how the Spirit can dwell in different persons as to see how he can dwell in different words.

The electric current goes only into those wires that are connected with the engine at the power house; the sap, only into those branches that are connected vitally with the vine; so the Spirit goes only into those persons who are vitally connected with Jesus Christ, the True Vine, and thus with the Father, the source of all spiritual power. Jesus says: "The Spirit of truth proceedeth from the Father." The celestial city is the great power house, and the great Father is the engine of the universe. The following passage, in the light of what has been here presented, seems to me to be very strong and clear: "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you." (Rom. 8: 9-11.) From this passage it is evident that Christ dwells in the Christian by the Spirit; that he who has not the Spirit is not a Christian; and that God will also quicken our mortal bodies by his Spirit that dwells in us. It is evident also that by "spirit" here is not meant "a Christlike disposition," for no sort of a disposition can quicken a dead body. It requires a living being with divine power to do that.

OF WHAT USE IS THE HOLY SPIRIT TO THE CHRISTIAN?

Paul says: "And in like manner the Spirit also

helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8: 26, 27.) The Spirit helps our infirmity. What that means it is probable we will not fully understand till we come before the judgment seat of Christ; but some things that are included in its meaning, I think, are clear. One great defect of man, even after the life of Christ on earth, was lack of knowledge of divine things. The Spirit has certainly helped our infirmity at this point by giving to us, through apostles and prophets, the perfect law of liberty; and he has thus furnished us "completely unto every good work." We need expect nothing more in this line this side of the second coming of Christ. It remains for us to use well the knowledge the Spirit furnishes in the word of God; but, after we have studied it diligently, we feel our infirmity in calling it up in memory and in presenting it clearly, when we endeavor to teach it to others. This feeling of weakness is expressed in almost every prayer that is delivered just before a sermon. Some one prays God to bless our brother with "a ready recollection of the things he has learned from thy word and the ability to make them plain, that sinners may be converted and saints edified;" or, "to grant to our brother strength of body and mind, that he may do well the work that is before him;" or, "to help him to speak the very words we need to hear, in the most effectual way." To the apostles Jesus said of the Spirit, (1) he shall "bring to your remembrance all that I said unto you;" and (2) "he shall guide you into all the truth." We have in the word of God "all the truth" we need, but we feel the need of, and are apt to express the desire for, help to remember it and to use it most effectually when we come to teach it to others; and it is comforting to remember that the Spirit helps our infirmity. We want to be guided where we can do the most good, to find favor with the people that we may benefit them, and to be strengthened and blessed in every way God sees best; and to me it is a great source of confidence and comfort to remember that the Holy Spirit is on earth, dwelling in the children of God, that he is our Comforter, that he helps our infirmity, and that "he maketh intercession for the saints according to the will of God." In the great commission Jesus says: "Lo, I am with you always, even unto the end of the world." But it has already been shown that Jesus dwells with us in the person of the Spirit. In speaking of the Father, at John 14: 16, he says: "He shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." These are strong expressions—"forever," "even unto the end of the world." The Holy Spirit came

from heaven on the day of Pentecost, and abides here still, and will remain "even unto the end of the world." The devil is on the earth, too, and will be when Christ comes, and then he will be cast into the abyss. These mighty opposing forces are not here in idleness; they are, doubtless, the greatest workers on the earth.

WHAT WORK HAS THE SPIRIT TO DO FOR THE WORLD?

In answer to this, Jesus says: "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world is judged." (John 16: 8-11.)

So we see the Holy Spirit's work is to convict, so far as the world is concerned; to convict them of their sin of unbelief in rejecting Jesus; of the righteousness of Jesus, by demonstrating his resurrection and ascension; of the judgment to come, inasmuch as Satan had met Christ again and again in battle and had been overcome, and from him the power of death had been taken (Heb. 2: 14), and the keys of death and Hades. (Rev. 1: 18.)

He does not convict, as some suppose, by a mysterious, miraculous, and irresistible power injected immediately into the heart; no, he dwells in God's children and puts forth his power through them. Through them the word of God was first spoken, and then written. Of the Comforter (or Advocate) Jesus said: "He shall bear witness of me; and ye also bear witness, because ye have been with me from the beginning." (John 15: 26, 27.) "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come." (John 16: 13.) To the apostles Jesus said: "For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10: 20.) And Paul says: "For who among men knoweth the things of a man, save the spirit of the man which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing [or combining] spiritual things with spiritual." (1 Cor. 2: 11-13.) That is, the apostles were guided, not only as to the things which they should say, but as to the words in which they should say them. They combined (marginal reading) spiritual ideas with spiritual words.

So the Spirit convicts in respect of these three great facts—sin, righteousness, and judgment—by testifying. He testifies by speaking, and he

speaks through apostles and prophets. Not only was the divine truth revealed to these messengers of God, but he also gave them the skill to use truth. Jesus said to his disciples: "I will give you a mouth and wisdom, whosoever shall oppose you, all your adversaries shall not be able to withstand or to gainsay." (Luke 21: 15.) And the opponents of Stephen, it was said: "They were not able to withstand the wisdom and the Spirit by which he spake." (Acts 6: 10.) We need no new truth. That is not a part of our inheritance. All of it that we need, or shall need when Christ comes again, is in the book of God, and any man can get it as he needs it who will devote the time and thought to it that it ought to receive. God does not do for us what we ought to do for ourselves; but the wisdom and skill to use this knowledge so as to produce the best possible results, we do need as much as did the apostles and prophets. So the word of the Lord teaches thus: "If any of you lack wisdom, let him ask of God, who giveth to us liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea, driven by the wind and tossed. For let not a man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways." (James 1: 5-8.) In prophesying of Jesus Isaiah says: "The spirit of the Lord shall be upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Isa. 11: 2.) And Jesus says: "If ye then, being able to know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13.) Thus wisdom comes. The Galatians received the Spirit by faith. (See Gal. 3: 2 and 5.) Faith comes by hearing the word of God, and the Spirit comes by the faith thus obtained.

" FILLED WITH THE SPIRIT," " BAPTIZED WITH THE HOLY GHOST," ETC.

It seems to me that the working of the Spirit can be further illustrated by the electric current. The motorman turns his crank two or three points, a slight stream of electricity flows through the machinery, and the car begins to move slowly through the crowded street. When he reaches the less crowded thoroughfares, he turns the crank several points farther, and the car bounds forward under the impulse of a stronger current; presently he comes to a very steep hill, and he turns on the full current, and you feel plainly the throbbing of the mighty power under you, as it drives the heavily loaded car up the steep hill. In speaking of Jesus, John the Baptist says: "He whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand." (John 1: 9.)

34, 35.) From this it seems that Jesus received the Spirit without measure; the full current flowed in him; all the gifts and all the powers of the Spirit were at all times at his command; not so with others. Paul spake with tongues more than all the Corinthians, but to them the Spirit gave to one, one gift; to another, another; and so on, giving to each for the benefit of all. Sometimes the apostles seemed to have only such a slight measure of the Spirit as was necessary for ordinary occasions; but, when the need arose, God "turned on," as it were, a "a stronger current," and they were "filled with the Spirit," and sparkled and flashed like stars of the first magnitude. For illustrations of this, see Luke 1: 15; Acts 4: 8; Acts 9: 19; Acts 13: 9; Acts 4: 31. When the inflow of the Spirit was so great that their spirits were completely possessed and overwhelmed by the Holy Spirit, they were baptized with the Holy Ghost. So were the apostles at Pentecost and the Gentiles at the house of Cornelius. This was the greatest measure of the Spirit ever given by Christ to any; and, to this time, so far as we know, has been granted only in the two cases referred to; but I believe it will be granted to all the righteous in the everlasting kingdom of God, as the baptism of fire will be administered to all the wicked at the close of the judgment.

ACTS 2: 38, 39.

In conclusion, I desire to call attention to two points concerning this passage, which reads thus: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall all receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him."

That "the gift of the Holy Ghost" signifies the Holy Ghost himself; the Holy Ghost as a gift presented by God "to them that obey him," the passages already quoted in this article prove clearly, leaving no room for a reasonable doubt; but for the benefit of those that read this, who may not be as "reasonable" as they ought to be, this additional proof is given from Acts 10: 45: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." This is the other place where the phrase "the gift of the Holy Ghost" is used, and here it manifestly means the Holy Ghost, which Christ foretold they that obeyed on him should receive, and which John foretold would be given, after Christ was glorified, to believers. On Pentecost Peter announced that Christ had been glorified, and told the people

how they might now obtain the gift which Christ had promised, "the gift of the Holy Ghost."

2. In the light of all that has been quoted, it appears clear to me that this gift of the Spirit was not always manifested in miraculous manifestations. Miraculous powers and knowledge were sometimes displayed by those in whom the Spirit did not dwell, who were bad and under the wrath of God, as in the cases of Judas Iscariot (see Matt. 10: 1-8), Caiaphas (John 11: 47-51), and Balaam (see Num. 22-24); while the great majority of the children of God, in every one of whom the Spirit dwells, never display any miraculous powers, or inspired knowledge, except that knowledge which they get from the word of God. It seems clear to me that the gift promised at Acts 2: 38 was not a gift of miraculous powers, as it is expressly said to be for all Christians; as Peter puts it: "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." God help us all to study this subject reverently, and to give due weight to every passage bearing upon it. As usual, the quotations are from the Revised Version.

The Criterion of Prosperity.

W. J. BROWN.

My subject is both complicated and delicate. It is one of the most embarrassing topics that I ever attempted to present to the people, especially Christian people. It is not so much the duty of contributing to the support of the church of Christ, nor the manner and amount of giving, that I mean to discuss in this paper; but, rather, the more unpopular phase of this many-sided question. In the first place, I presume it will pass without saying that God requires all Christians to give of their substance to his work. It is a fellowship, or partnership, in which each one is supposed to bear his part of the burdens and to share equally in all the products. Paul would not have some of the brethren burdened and others at ease; the one was to be a supply for the other's lack. On the whole, he inculcated equality in all things pertaining to work and enjoyment. This is reasonable. In case you join a pleasure party, you are expected to pay your share of the expenses. The other members of the party would condemn all social parasites as unworthy a place in their pleasure excursions. Three men go into a saloon and call for drinks. Each one is more than anxious to pay for all the drinks. If one should lag in the race for the highest place in liberal giving, he drops out of the circle as unworthy the association of liberal-givers; but in the higher atmosphere where Christians are supposed to live and have their existence it is different. The children of pleasure and of the saloon are much more liberal in

things pertaining to the lust of the flesh than some of the children of light in things that make for righteousness. It is for the reason, however, that owls and bats can see better by night than by day. Men of the world have no respect for such professors. Brother McGarvey expresses my feelings in this way: "I could not have any respect for myself if I carried about with me the humiliating conviction that I was not doing my duty or helping to bear my part of the burdens of the church." In one sense the church is a partnership, in which each one is supposed to be a full partner in all the work of the Lord. Suppose in a worldly enterprise the expenses are borne and the work all done by a few. Others, who by right are entitled to equal shares in the products, do nothing toward supporting the firm. The only support they render the other members of the firm is to call upon them occasionally and shake hands with them. This is a fair illustration of church affairs. The "fellowship" of many seems to be limited to "giving the hand of fellowship" once in a while to those who do all the work.

In the second place, the Scriptures are equally explicit upon the manner of giving to the work of the Lord. After all that may be said on the importance of the thing done, still, I think the manner of doing what the Lord requires is more important, so far as the approval of the giver is concerned, than the thing done. The thing done does the receiver the same good, whether the gift be prompted by love or not, so far as the thing itself is capable of doing good; but the effect on the heart of the recipient depends upon the manner of bestowing the gift. The requirements of God have to do with both motive and act. Sin is the transgression of God's law. His law has to do with thoughts, words, and actions. That the motive or manner of doing what God demands of us is the more important may be seen upon a little reflection. God could do all he requires of man much easier and cheaper than to have us do it. It is not because he needs our help that he calls upon us to feed the poor and preach the gospel; he could do the work much better. Why does he require us to do it? Why does a good, affectionate father have his children do many things that he could do much better and cheaper than they? Not because the thing *per se* is of such great importance that he wants them to do it. It is the good of the children to be derived from the manner of doing what the father requires that prompts him to enjoin work upon them.

The foregoing will help us to appreciate the fact that "God loves a cheerful giver." This is akin to the feelings that we have for the same class. All, both good and bad, love "a cheerful giver." "What! Does God make a distinction? Does he not love everybody? Did he not so love the world that he gave his only begotten Son

to save it?" Yes, but not in the same sense as to the same extent that he does a cheerful giver. If God loves the covetous and miserly with the same affection that he does the liberal and generous, why not keep all we get and let the poor starve and the sinner perish? The fact stands to reason that the more man does for his less-favored brother and the higher he rises in the scale of moral goodness and spiritual attainment the more affectionately God loves him. What man of you would not do the same? Is God made of brass, that he cannot feel or love? If you, then, being men, know how to appreciate the liberal gifts of a great soul, how much more will God, who is infinite in all of his attributes, love the cheerful giver! The word "cheerful" means glad. It indicates the joyous feeling that prompts the generous gift. It is a feeling of gratitude for blessings received; it is a recognition of responsibility and the duty of reciprocity; it acknowledges God as the giver of every good and perfect gift; it is a confession of unmerited favors received; it is a redeemed man looking up to Christ the Redeemer. Consequently, all that the man of God does in word or deed is the spontaneous overflowing of a heart filled with gratitude to God and love to man. "He that gives, let him do it cheerfully" and willingly. (Ex. 25: 2; 35: 5; Prov. 11: 25; Rom. 12: 8.)

What would the feelings of a man rescued from a burning building at the sacrifice of another's life be toward his benefactor? Can any heroism equal the sacrifice of Jesus for man? With what willing cheerfulness ought we to give to Him who has given his life for us? When, by means of life or death, we have an opportunity to glorify our Lord and extend the blessings of his salvation to others, we ought to "rejoice in sufferings;" for suffering for his sake puts us into "fellowship with Christ in his sufferings." When an opportunity presents itself for alleviating the sufferings of humanity by means of our money, we ought to remember the maxim of Jesus, "It is more blessed to give than to receive." Gifts are the expressions of love. To be an appropriate expression of the depths of love, three things are necessary: it must correspond with the ability of the giver, with the occasion that calls it forth, and with the end in view. Where these accompaniments of sincere love are apparent, the gift of money may be the means of arousing souls to heroic action. Hence Christians ought to rejoice in the opportunities of using themselves and money to save souls from death; but we are aware of the lamentable fact that such is not the case with many of the disciples of the Christ. "Some give according to their means, others give according to their meanness." They look at the matter of giving to any good work as unreasonable and base robbery. Everything given, even to the work of the Lord, is felt to be a clear loss, without the hope of ever receiving anything

return. For them it is tenfold more blessed to receive than to give. As to trusting the Lord, that is well enough; but "you must be sure to keep your powder dry." They are like the woman at sea. The ship was sinking, and all hope of life was gone. The captain said the only hope was to trust the Lord. "Well," said the old lady, despairingly, "has it come to that?" It would be awful for some Christians to relax their hold on the things of time and only trust the Lord.

But suppose a Christian is not in a mood to give to the cause of Christ willingly and cheerfully; shall he therefore give nothing? Would it be better for both him and the church for him to keep his money? So many have both thought and acted. But there is a dangerous delusion lurking beneath the smooth surface of this specious sophistry. If we give to a good work while in such a deplorable frame of mind as that, we are none the worse; if we refuse to help, we are none the better. The reason the Lord wants us to give cheerfully is that we may get the benefit of giving to his work and receive an eternal reward; but if we keep our means for any reason, we shall lose it, and all perish together.

Let us investigate the question of "feeling" in this connection. My counsel to all who cannot give cheerfully to the cause of Christ is to give, anyway, and keep on giving and increasing the amount until you do "feel like it." You see a man down in a ditch; you may not feel like getting down and helping him out; but never mind your feelings, help "a fallen brother rise." You may "feel" like laying your enemy low, but instead of giving vent to your pent-up feelings of anger, do him a kind deed, and keep on in the Christlike work, and you will soon love him. You may love a man fervently, but by doing him an injury you become his enemy and soon hate him. On the contrary, you persist in doing your enemy kind deeds, and you make of him a fast friend and learn to love him. It is all the worse for a man that he does not feel like doing good to his fellow-man. I have heard the story of a covetous man giving a poor widow 50 cents. He met the woman on the highway. She asked him for something to buy her starving children bread. Under the spell of their piteous appeal for help he was moved to give 50 cents. He went on thinking of his loss and what the money would have done for him. He decided to go back and demand his money of the woman. But when he saw the destitution of the poor mother and children, his heart was stirred to still greater depths. He gave them \$5 more. As he returned, thinking on what he had experienced, he soliloquized as follows: "Covetousness defeats its own ends. Had I given the 50 cents willingly as I should have done, I might have saved the \$5. It has cost me \$5 to give 50 cents grudgingly; hereafter I will give willingly and cheerfully." There is something heroic in

the man who rises above natural feelings and impulses and does his duty at all hazards and cost. The virtue and the reward of the thing, as in every hard duty, lies in going against feelings. To do good to a man when you feel like trampling him under your feet is a form of virtue that has moral iron and granite in it. Right feeling comes from right doing; wrong feeling follows wrong doing. Suppose it was the reverse.

In the third place, we are directed to give, no matter how we feel about the matter of giving, according as we are prospered. It is not to be a definite amount. Under the old covenant one-tenth was required. It is more difficult for some to comply with a rule of that kind than others. One may be worth \$2,000, have a large family and a great deal of sickness. Another brother may have the same amount of money, a small family, no sickness, and a greater income than the other; therefore the standard of the Lord requires that he give more than the former. Is the amount given to be regulated by weekly, monthly, or yearly prosperity? Suppose I possess \$10,000, but fall short a few dollars during the preceding week or month; shall I therefore give nothing? Does not the standard of prosperity rather require that we take into the account our general ability, the circumstances of health and expenditures, and the condition of the poor and the demands of the church? I think the tenor of the Savior's teaching requires that we sometimes give liberally, though our prosperity fall far below par. Is there any sacrifice in giving as we are prospered?

But now we come to the consideration of the question which stands at the head of this paper. The question is: Who is to be the judge of the prosperity of the church? Here is where the rub will come. I am of the opinion that we are wrong at this juncture. I think there is some new light to be had on this point. The Bible will never cease to startle us with greater light. The light is sometimes so brilliant that it causes us to blink our eyes. Before answering this question directly, I shall attempt to prepare the way to its solution by first considering the individual member's responsibility to the local body of Christians. The ties that bind the individual to the body are indissoluble. He cannot break away at will and go to heaven, anyway. He is responsible to the church for the life that he lives, for every sin that affects the welfare of the church and hinders the salvation of the world. Who decides whether the alien shall be baptized into Christ? Who decides whether members walk by "the same rule," or are disorderly? "Do not ye judge them that are within, whereas them that are without God judgeth? Put away the wicked man from among yourselves." (1 Cor. 5: 12, 13.) Law and custom have established a rule of measurement and weight in the commercial world that produces harmony and uniformity. Does any

one question the fact that twelve inches make a foot, and that three feet make a yard? Suppose a number of wise men get into a discussion over the amount of yards in a given piece of cloth. How will they decide it? By applying the measure. The Bible has rules and measurements for the purposes of settling all questions of controversy pertaining to the faith and walk of Christians. Is one of the members charged with walking contrary to the rule? Establish the facts by testimony; then apply the law of God. Law defines murder. A is charged with murdering B; establish A's guilt by proof, and the law enforces the penalty. Without some one to enforce the penalty of the word of God, the entire fabric of Christianity must inevitably fall to pieces. Does a member get drunk, is he not amenable to the church? Does he steal, is he not subject to the discipline of the church? Can he say, "It is not the business of the church to meddle with my affairs; it is a matter to be settled between myself and God?" Has the church the same right to say that a brother shall give so much to the cause of Christ, and, in case he refuses to give the amount, pronounce him covetous and withdraw fellowship from him? What should be the attitude of the church toward the covetous man? "Let it not even be named among you, as becometh saints." (Eph. 5: 3; see also verse 5.) They have no inheritance in the kingdom, and we are "not to company with," "not to eat" with them. (I Cor. 5: 9-11.) But who is to decide the question of covetousness? If the question is left to him, he is not guilty, of course. He should give as he prospers, not as he thinks he prospers. How could the church pronounce judgment on him and exclude him without first deciding how much he should give? Why do we never hear of covetous men being excluded from the church? Has a man any right to say it is none of the church's business how much he gives? Here I leave the subject for the present. I have made this article too long already.

Coal City, Ind.

The Blood of Jesus.

J. N. ARMSTRONG.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (I John 1: 7.)

This means that there are no sins cleansed, except by the blood of Christ. The price of sin is life (blood). "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17: 11.) "Atonement" means satisfaction. Man sinned, and the law called for his

life as a satisfaction. The very moment man sinned he forfeited his life, and the law stood clamoring for it; and nothing but life could give satisfaction, and life is in the blood; hence from the beginning blood has been shed for the sins of man.

For 4,000 years the blood of innocent victims was taken in lieu of man's blood or life. Thus a temporal satisfaction was made for man's sins. The blood of these victims only rolled the sins of the people forward one year, and then the same process was repeated; for "in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10: 3, 4.) Our text declares that nothing but the blood of Jesus really cleanses from sins.

The high priest entered into the most holy place once every year and made an offering for himself and for the people. By this means their sins were rolled forward until Christ should come, and "by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9: 12.) The salvation obtained by the high priest was temporal, lasting for a year only; while the salvation obtained by Jesus with his own blood was eternal—that is, when sins are forgiven through the blood of Jesus they are remembered no more. "And their sins and iniquities will I remember no more." (Heb. 10: 17.)

"Whom God set forth to be a propitiation through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God." (Rom. 3: 25.) I understand that "the sins done aforetime" refers to the sins committed in the Jewish age, that God, through forbearance, passed over till Christ came. Through the blood (life) of those victims a temporal satisfaction was made until an eternal satisfaction could be made through the blood (life) of Christ. Then not until Christ shed his blood were the sins of the Jewish age absolutely blotted out to be remembered no more.

Only through a blood-bought way has man, since the fall, been enabled to approach God. Every one that has ever been forgiven, or that ever will be, must be forgiven through the blood of Christ. Through the blood of Christ the sinner's whole past life of rebellion against God must be blotted out; it is through his blood that, day by day, his wrongs and sins as God's child are blotted out; and it is through the blood of Jesus that the gates of the New Jerusalem are at last opened to him. In short, every blessing and privilege that we enjoy here as children of God and that we will enjoy in the everlasting kingdom of our God have been purchased by the blood of Jesus.

How does God use that blood, shed over 1800

years ago, to cleanse my sins? I do not know; it is enough for me to know he does it, and I know he does, because he says he does; and it is my business to believe him. If you cannot believe God, you cannot be saved; for your salvation comes through your faith in his (Christ's) blood. God has never provided unconditional atonement for any man. Jesus Christ tasted death for every man, in the sense that he is the proffered Savior of every one; but it remains for each man to accept the gift for himself.

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1. John 2: 2.) Christ is set forth as a propitiation for man. A propitiation renders one propitious, or favorable, toward another. So Jesus, as a propitiation for man, renders it possible for God to favor man, who is under the sentence of death; in other words, the death of Jesus made it possible for God to propose favorable terms of salvation to man. Yes, it made it possible for God to be just and the justifier of him who believes in Jesus.

So the relation that God occupies to the world is that he offers the blood of Jesus to purchase every one from under the sentence of death; but man must accept the offer before the purchasing power of the blood benefits him. When man sinned in the garden of Eden he sold out to Satan; he became subject to the devil. Until man sinned he was ruler of the earth, he had dominion over all things on the earth; but when he disobeyed God, Satan became the prince of the earth; hence, when Jesus came he called him (Satan) "the prince of this world." (John 12: 31; 14: 30; 16: 11.) So man was in bondage to Satan when Jesus came. He belonged to Satan. Satan held him for a just debt. Paul says: "The wages of sin is death." The man who serves sin or Satan works for death, and it is as just for him to receive death as for the man who works for 50 cents to receive his wages; he who sins justly owes his life for it. This was the condition of man when Christ came; he owed his life for his sins; the devil held him for this debt. Hence, God proposes with the blood of Jesus to purchase man out of the hands of Satan, in whose bondage he is. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2: 14, 15.) When one accepts the offer of God he is purchased. He is no longer a servant of the devil; he is not even his own. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6: 20.) Paul says the elders are "to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.) Therefore, the moment one is purchased he

is one of the church of God. "The same process" that purchases him makes him a member of the church of God, makes him a Christian. Hence, every one that is purchased belongs to the church of God; and, of course, none but the purchased can ever be saved, as all others belong to the devil; then none but the church can be saved. Therefore, every responsible one who dies out of the church dies without the blood of Jesus, and hence is lost.

It takes two parties to complete a purchase; one to offer, and the other to accept. So in the purchasing of man out of the hands of the devil God offers to buy man, but man must accept before he is bought or purchased.

The people of the Lord are also said to have been redeemed. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1: 18, 19.) This is another term very full of meaning. Property under a mortgage is said to be redeemed when the mortgage is raised. A mortgage is a lien upon property as security for debt. By paying the debt the mortgage is raised and the property redeemed. So the devil holds a mortgage, or lien, on man for his life, and "the precious blood of Christ" is offered by our Father as the redemption price. As stated above, the devil holds man for a just debt. That debt is his life; so God proposes for his Son Jesus Christ to give his life instead of man's. When man accepts this offer he is redeemed, the mortgage is raised, and he is delivered out of the bondage of Satan.

I would impress the thought that these terms—"purchase," "bought," "redeemed"—imply that the devil owns man and holds him for a debt that man by himself can never pay; that without the grace and mercy of God he must die forever.

But when he accepts the grace of God as offered through Jesus, he is purchased or redeemed. He now belongs only to God. He is within the blood-sealed temple of God, and, remaining behind the blood, will finally enter the everlasting kingdom of our God.

But, reader, remember that you must accept the offer; you must help to complete the purchase; or else the blood of Jesus will never profit you in the eternal world. Your acceptance of this offer of God's grace consists in your compliance with the requirements of God, or the conditions on which he has promised to save you. Remember that when you are obeying God you are not doing anything that merits salvation, but that you are only accepting the grace of God, offered through Jesus. Man can never merit salvation; it must be a free gift of God. (See Rom. 6: 23.) Then you must accept Jesus as your Savior. This means you must believe in him with all your heart. (See John 8: 24; Mark 16: 16.) You

must also repent of your sins. "Except ye repent, ye shall all likewise perish." (Luke 13: 3.) Then God calls upon you to confess Christ with your mouth. (Matt. 10: 32, 33; Rom. 10: 9, 10.) He also requires you to be baptized into the name of the Father, Son, and Holy Ghost. (Mark 16: 15; Acts 2: 38; 22: 16.) In doing these things one is only accepting the grace offered through Christ. There is nothing meritorious in any of the above acts. It doesn't profit God for me to believe, repent, confess, or be baptized; but it brings salvation to me, because in doing these things I accept the life (blood) of Christ as a sacrifice for my sins. Then God accepts his life instead of mine. He who has been purchased or redeemed by the blood of Christ has the promise of God that all things work together for his good. Although the devil and men may conspire against him, yet God has promised to overrule it all for his good. The brethren of Joseph conspired to do him evil, "but God meant it unto good." No power can hurt the person protected by the blood of Jesus. When the death angel passed over the Egyptian homes, slaying the firstborn in every home, he dared not touch the homes whose doorposts and lintels were stained with blood. The death angel, then, would not dare to enter the doors sealed with blood; neither will he, when he comes again, harm those protected by the blood of Jesus. Then let us strive to keep the blood between us and all danger. The second death will have no power over those that live behind the blood. We live behind it by being true to the blood-bought church, its laws, and its ordinances, which are all sealed by the blood. He who strives to worship God through other laws, ordinances, and institutions than those sealed with the blood of Christ dishonors God, brings reproach upon the cause of Christ, and exposes himself to eternal night.

The Ideals of Life.

W. J. BROWN.

There are many standards of both individual and church life. Each individual carries a standard of infallible measurement in his own mind. There are two absolute, perfect, objective ideals: one is the individual, and the other is the church life. These never vary; they are just what they were when first presented to the children of men. Out of Christ and the church there is no such thing as ideal life. The ideal is that which ought to be as conceived by the perfect mind. My faith is that that which ought to be can be; otherwise the power that created the moral obligation made a mistake. The ideals, when attained, make perfect men and a "glorious church, without spot, or wrinkle, or any such thing." The ideal is of God, and finds its counterpart in the mind of man. For the individual it is taught in these

words: "Be ye perfect, even as your Father in heaven is perfect." "That we may present every man perfect in Christ." Jesus taught us that we should not use the word "good" in a careless, loose sense. "Good Master" meant but very little to the one who asked it; but to Jesus it meant the ideal life of man. "None is good, save one, that is, God." To the perfection of the individual all things created and uncreated, in the heavens above or the earth beneath, visible and invisible, present and future, are tributary, and destined to destroy all opposing forces. God gave himself; he gave his Son, the Spirit, the church; he has given every available means at his command to lift man to the exalted altitude of physical, intellectual, moral, and spiritual perfection. What we term the ideal of individual life is no more than man restored to the normal of spiritual life. All that is said and done by the Lord are only means, and subordinate to the ideals that run through the ages and culminate in the ascending climax of absolute sinless perfection. We may get a better glimpse of this state of man redeemed by an illustration drawn from political life. A patriot in a normal state of political health would be above the temptation to betray his country into the hands of the enemy. He would not only be incapable of the crime, but would be above the temptation to do so. Will Christianity do as much for man? I say it will lift man above both the temptation and the possibility to do wrong. "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin." Instead of doing like men of the world and God "counting it righteousness unto him," but sin unto others, he does "more than others." The reason that he does not sin is because he is filled with the inspiration of the ideal life. Like the ideal patriot, the state of his health makes it easy and natural for him to do right. He does not attain sinless perfection while in the flesh, but he has trampled many evils under his feet, and is well on the way to normal spiritual health; the doctor would say that he is convalescent. Can he not name many evils that no longer tempt him to do wrong? During the progress of the ages to come he will reach the heights of sinless perfection. Speaking within moral bounds, many Christians are incapable of sin here and now; but they are still within the reach of the temptation to do many of the things that are wrong. So we may say of some patriots; they are incapable of committing the crime of treason, but not above the temptation to do so. They do not love treason, but the love of things that the bribe would buy almost persuades them to do so. He is not in good health. This is the state of spiritual health with many Christians; but the rank and file of church members fall far below that. They have not so much as heard whether there be any ideal.

The ideal is readily seen in the individual who lives, or tries to live, the true life. Take two Christians, to illustrate the difference in the lives that men live in this world. One is an average good man. He is selfish, like the majority of the other members of the church. He makes no effort to grow better and to do more good for humanity. He has no doubts of his acceptance with God, neither has he any fear of death. He is confident that if he dropped dead without a moment's warning he would go to heaven. He thinks the command, "Strive to enter the kingdom," means "Try to get to heaven." This man's composure is to be accounted for by the fact that he has no ideal. He compares himself to the people around him, and takes comfort from the fact that many are a great deal worse than himself. This constitutes the basis of God's obligation to save him. He has no conception of the true life that begins on earth and continues through eternity. He wants only his impulses and feelings stirred; he has no use for ideals. The preacher's voice, eloquence, and pleasing manner, not ideals, are everything to him. He is as dead to the elevating influences of ideals as other animals are. The appeals that so effectually arouse the animal also stir his animal nature to the utmost endeavor of heroic daring. The other is a different man in every essential element of true manhood. He acts consistently with the idea of the "Fatherhood of God and the Brotherhood of man." He is a pious, godly man; but he is not satisfied with his attainments in the Christian life. He hungers and thirsts for greater light, purer thoughts, and higher attainments in useful service. He has many fears and doubts of his acceptance with God in the great day. He denies himself of all luxuries, takes up his cross daily, counts all material things refuse that he may win Christ, and keeps his body under, lest he finally become a castaway. How would you account for this great contrast in the condition of the two men? One looks at his neighbors and compares himself to them; the other looks off to his ideal, and compares himself to it. The one sees his faults by standing in the light; the other has graver faults, obscured by the darkness. Thus we account for the difference. In view of the great expenditures of Heaven in order to lift man to this exalted position in the universe of moral being, we get a glimpse of the divine estimate of a perfect man. The world knows no limits to the growth and possibilities of man. The mind, in course of time, is capable of taking a mental picture of everything in the universe. It is this that makes any man with something of the affinity to the divine so precious in the sight of the Lord. The Christ-man is the unfolding of the germs implanted in every man by the divine hand. He was the incarnation of the ideal in man. The man that does not try to live the Christ life is without an ideal, living at random. The life of

Jesus shows us how God himself would live if he were to come to our world. The man who takes Christ as his model will never become satisfied with his goodness while he remains in the flesh; the one who does not, though he may think he is saved, will have no fears of death and the judgment. By the perfection of the example of Jesus God shows us what we can do. Without a Christ we might have some grounds for despair. If we cannot do and be like Jesus, he is not an embodiment of the character of God; and, consequently, the command to "be perfect, even as your Father in heaven is perfect," is mockery of our weakness.

The ideal is to be obtained by means. It is not reached at a single bound; neither is it something that comes to the indolent in their morning dreams. Everything that precedes the attainment of the ideal, in both the individual and church life, is only means to the goal. They must be valued only as means, and not as the end. But what means are to be used in the accomplishment of the ideal? As God is the author of the goal, he must be the best judge of the means. God works by means; he knows the value of them as fruit producers. God's infinite power, wisdom, and goodness, and the object of his eternal purpose that runs through the ages, is a sufficient guarantee of the best possible means to accomplish the desired end. Hence, all ordinances, all duties, and all worship are means of grace, to be used as stepping-stones in climbing to higher heights. Nothing is to be valued, only as it helps man to attain the true life in Christ. If we insist upon faith in Christ, repentance, baptism, attending to the public worship, and all other duties assigned us, it is because they are commanded of God, and we have good reasons for thinking that they are the best possible means of reaching the end. A little reflection will convince the most skeptical that the ideal finds a response in the hearts of most people. It seems to me that we carry in our minds a standard of measurements corresponding to the ideal of life. You go into a great city to buy a house. After looking at many you finally make a purchase; but you did not get just the house you had in your mind. You are busy mowing down the grass in the meadow, and suddenly the machinery breaks; you go to the woods to get something to replace it; you find a crooked stick, fix it on the machine, you say it will do; but you did not find what was in your mind. The greatest, the most inspiring thought that ever came to me is that in heaven the ideal is realized. It is the ideal of everything. When we reach the haven in safety, we can sit down on the banks of the River of Life with all the ransomed hosts; and, looking up to the Lord who gave himself for us, say we are satisfied. However great our attainments in holiness or wealth, we cannot sit down here and say we are satisfied; but in heaven,

notwithstanding the dark record of sin left behind us in this world, we can say that we are satisfied. Heaven contains a balm for every wound, for every ache.

Coal City, Ind.

The Kingdom of the Lowly.

ROBERT H. BOLL.

It may be far, it may be near, but surely the time is coming when men must learn to look at things from God's standpoint and value things by his standard. The world does not see matters now as God sees them. What he calls black, men receive as white; what they call great, God regards as small. Things that please the world displease God, and vice versa. It is on this account that the friendship of the world is enmity against God. (James 4: 4.) While a man pleases the world his conduct is displeasing to God, and as long as a man firmly cleaves to the Lord the world will hate him. The world is not lavish with its love. It bestows it only upon its children. "If ye were of the world," says Christ, "the world would love his own." (John 15: 19.) This is the only condition under which the world will bestow its favor; you must be of the world; but, as for the followers of Christ, he says: "But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

This shows forever that it is impossible to suit God and the world both at the same time. There is no compromise possible between the two. We, then, as intelligent beings and endowed with free will and power of choice, must here decide whom we will serve. On the one hand lies the approbation and glory of this world, hiding beneath its attractive cover the curse of God; on the other hand smiles the blessing of God upon a path beset with persecution.

Now a man unacquainted with the facts would naturally suppose that all the professed followers of Christ have forever adopted God's standard of value; that they seek not after the things the world values highly, but after that "which is in the sight of God of great price;" that they are far from courting the affections of the world by catering to the lust of the flesh, the lust of the eyes, and the pride of life; that they esteem and honor what God esteems, and reject what God despises; but O how far, how far they have strayed! King David would cry, "Help, Lord, for the godly man ceaseth!" If he knew it, Elijah would have the blues. They have cast away the true gold and have eagerly sought after vanity; they have copied the empty pomp and glory of the world; they have despised the sterling worth of the humble. Meekness has fled, self-assertion reigns, pride is worshiped in the temple of humil-

ity, truth is supplanted by gilded error, secular poetry and rhetoric flow from lips that ought to speak as the oracles of God speak; funds with which the poor should be relieved and widows fed, and which should be instrumental in sounding out the Word, are spent for the erection of gorgeous edifices. God's service of song and praise is perverted into musical entertainments. The worship of God is lost in ceremonies, operatic feats, and theatrical performances. The fellowship of the saints, the cheerful freewill offering of the child of God, is almost superseded by ice cream suppers, festivals, and entertainments "for the benefit of the church."

Now the church of God is a lowly institution. Grand it is, to be sure, and glorious, and exalted, and beloved by the Almighty; but in the sight of the world it can never be pleasing. It is built according to an old pattern; it cannot become stylish. All pomp and earthly splendor were purposely avoided by its founder. It wears no gay, attractive garb; it is clothed with humility. Its chief corner stone is a Being who had nowhere to lay his head, and was in the form of a servant, made himself of no reputation, a carpenter's son, born in a stable, despised and rejected of men, and who died on a cross between two thieves. Its original propagators were poor, ignorant men, for the most part. The world hated them and persecuted them. They were stoned and beaten; driven from place to place; wanderers, fugitives, the filth and offscouring of the world; and they regarded not the glories of the world, counting them but dung that they might win Christ. Their law was to follow the footprints of their meek and lowly Master. This is the law of God's children to-day. It forms the line of distinction between the church and the world, between true and bogus Christians. "My sheep hear my voice, and . . . follow me." (John 10: 27.)

Let us not forget God's standard, brethren. If we are guided by the flesh, we will find no delight in Christ's will. The animal man loves the "influential" church member. Brother Richman owns a thousand acres of land and has money in the bank. How glad we were when he obeyed the gospel! And we have made him Sunday school superintendent, and we appoint him to lead our prayer meetings. He is such a nice, affable gentleman. But there is Brother Poor—he does not contribute much. He used to be a tough character before he became a Christian; and, confidentially, I have my ideas that he hasn't quite got over it yet. We never pay much attention to him, anyway. He belongs to the poor white trash. Thus speaks the natural man. Christ rejoiced that the gospel was preached to the poor; men rejoice more when they can preach it to the rich. Christ was a friend of publicans and sinners; men to-day are afraid it will "ruin the reputation of our church if such folks are brought in." I have had brethren make

that very argument to me. Now, really, are we trying to build up something that will be of fine reputation with the world, or are we intending to follow Christ? If the former, my advice would be to get only good, rich, and influential men into the church; if the latter, we will go to seek and to save that which is lost, regardless of the comments of the world. The time has come when a change is necessary in the conduct of Christians. While the angels rejoice more over one sinner that repenteth than over ninety and nine just men who need no repentance, men rejoice more over one "righteous" fellow, with fortune and influence, than over ninety and nine poor sinners that repent. Do you not know that the poor and lowly have more right in God's church than the rich; publicans and harlots have more chances than self-righteous Pharisees? This is another peculiarity of the kingdom of Christ, which is not at all calculated to raise it in the estimation of the world. Then, among the members, who is greatest? Let the world answer, and it will say, "Of course the man that stands highest socially, is the most influential, and contributes most;" but Christ thinks not so. The widow's mite outweighed the gifts of the wealthy; the publican's prayer was more acceptable than the Pharisee's. The Lord says: "Let the greatest among you be your servant." To show us what he meant, he stooped down and washed his disciples' feet. His whole kingdom bears this stamp of lowliness, which is in the sight of God true greatness. The least esteemed are made judges in his church. (1 Cor. 6: 4.) Which congregation is the most prosperous? Not the largest in numbers, nor the wealthiest. What worship is most acceptable? Of prayers, not the most eloquent; of singing, not the most melodious. Get over on God's side, and look at it from his point of view. Lo, the great and mighty fall into insignificance; tall spires disappear; the glory of the flesh becomes abomination; but the angels are looking with joy upon a few that came together in Christ's name. God bows his ear to listen at the stammering prayer of an old brother, and he hears with delight the cracked voices of a few sisters singing praises to his name, out of hearts of fervent love. There is true glory. Let us strive to please God. The world will despise us if we do; for never will the church of God be popular or command the admiration of the world; but, then, we are but strangers and pilgrims here, anyway.

Yes, God's ways are strange and foolish to men. He says, "Stoop that you may rise;" "humble yourself that you may be exalted;" "fight that you may obtain peace." Through tribulation leads his way into happiness. For his sake you lose your life that you may find it; you die in order to live. Strange paradox! Truly did Paul exclaim: "How unsearchable are his judgments, and his ways past finding out!"

But his way alone leads to glory; and, though

we may not comprehend, yet "we walk by faith, not by sight." Humble yourselves, therefore, before God, and serve him with meekness, as he directs, in the kingdom of the lowly, until God gives us the crown and conqueror's palm.

The Source of the Christian's Strength.

F. W. SMITH.

"I can do all things in him that strengtheneth me." (Phil. 4: 13, R. V.) This is not egotistic boasting upon the part of the apostle, but rather an acknowledgment of personal weakness and the necessity of divine help. Paul realized his own insufficiency and helplessness; hence the triumphant exultation over the strength given him by Christ. In studying this subject, let us consider:

I. Out of what does man's weakness grow?

I shall not stop to discuss the origin of this weakness, whether it results from what theology terms "original sin" or from man's present environments. It is quite enough for us to know that we are weak and helpless, and that there is an outstretched hand from One who is able to help and save to the uttermost all who come unto him. The weakness of the human race is perceptible to any rational mind. It has stamped itself upon every page of human history, and the finger of inspiration points to it from the fall of Adam to the close of Revelation. This weakness is characterized by several things:

1. By rebellion against God in disregarding his holy laws; by turning from divine wisdom to human blindness, seeking to govern self. This has been the leading cause of man's ruin from the fatal hour in Eden, when the self-willed hand reached forth for the forbidden fruit, to the present day. An unwillingness to be governed and guided by his Creator is the rock upon which man's ship goes to pieces. The Savior said, "Their eyes have they closed;" and Paul says: "The god of this world hath blinded the minds of them which believe not." (2 Cor. 4: 4.)

2. By the oppression of fellow-beings in the usurpation of their rights. Heaven-born liberties have been supplanted by degrading slavery and abject poverty. The founding of kingdoms and empires is a monument of this oppression. The combines and trusts of our day, which are grinding down the masses, are clearly evidences of human weakness; and men turning away from the Golden Rule—"As ye would that men should do to you, do ye also to them likewise"—and seeking the goal of happiness through the corrupting influences of ill-gotten gain.

3. By self-abuse, in which the powers of soul and body are perverted and prostituted to base ends. The pictures of misery and woe upon every hand declare too plainly and sadly man's weakness. Think of beautiful temples, upon which has been lavished the skill of a master workman, lying in ruins, and you have a faint conception of the wrecks filling the land, which once stood as temples of splendid manhood and womanhood. As the sea is full of wrecked vessels that were launched in majesty upon its waters, so is the world full of men and women, boys and girls, floating upon the bosom of a maddened stream of dissipation that will hurl them into the gulf of eternal despair, unless rescued by divine help. Paul, who penned our text, was himself at one time rushing down the foaming stream of destruction; and when raised from its raging billows, he exclaimed: "But by the grace of God I am what I am." (1 Cor. 15: 10.)

II. Out of what does the necessity of divine help grow?

1. Man's inability to help himself. Man, with his feeble and perverted powers, is not able to lift him-

self out of this pit of weakness. The force of Christ's words, "For without me ye can do nothing," is too deeply rooted in human experience to be denied. Every effort man makes to guide his own ship sends him farther from the shores of safety. Consider what the Lord saith: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10: 23.) This failure to guide himself has marked his progress through the ages and spread ruin and desolation about him. The warning voice of inspiration lifts the veil from the face of eternity and shows him his doom in these words: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12.) Intellectual strength is powerless to help. Athens of old, though crowned with intellectual greatness, was morally depraved. Her gods were the impersonation of sensuality, and as "the stream cannot rise higher than its source," their wisdom displayed in the invention of idol worship could not elevate them. We must not think the Greeks the only people who sought help in the wrong way, for it was said of both Jew and Gentile: "They are all gone out of the way [God's way], they are together become unprofitable: there is none that doeth good, no, not one." (Rom. 3: 12.) America, with her wonderful advancements in material progress, adorned with the brightest civilization the world has ever known, and reveling in intellectual greatness, is following in the footsteps of the ancients. By enshrining in her heart the god of mammon and drinking deeply from the cup of sensual pleasure, she seeks to help herself, but "there is death in the pot." We must therefore realize that help comes not from man, for it is written: "Vain is the help of man."

2. The obligations of the Christian life necessitate divine help. (a) The sinful passions and evil tendencies of our nature must be curbed and held in check. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Rom. 6: 12.) I would emphasize the word "reign." It conveys the idea of complete control. As a king sways his subjects, so does sin sway the thoughts, feelings, and appetites of those in whose hearts it reigns. Again: "And they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5: 24.) No system of human philosophy is adequate. Nothing but words containing the germ of spiritual life received into the soul will lift man up. "The commandment of the Lord is pure, enlightening the eyes." (Ps. 19: 8.) We must be elevated to the mount of spiritual glory by Israel's God through the gospel of his grace. (b) Bearing the cross calls for much divine help. Every one that would be a Christian must be content—yea, willing—to bear a cross. "And whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14: 27.) Sometimes these burdens become exceedingly weighty, and were it not for the helping hand of God put forth through the refreshing and strengthening promises of his word, we would faint and fall beneath the load; but we should remember that God brings strength out of weakness, and that the cross itself can make us strong. The banks of snow and frost contribute in making the beautiful flowers of springtime. So does the cross serve in destroying the spirit of pride and selfishness, developing within us nobler feelings and broader sympathies. See the mother that has lost a child holding the hand of another who is weeping for her departed darling. There is a current of sympathy flowing between those two hearts to which many are strangers. We should not despise the cross, but, with Paul, glory in it. "And not only so, but we glory in tribulations, also: knowing that tribulation worketh patience; and patience, experience; and experience, hope," (Rom. 5: 3, 4.) O, the blessed fruits of cross bearing! But in all this man needs

that strength of sympathy which comes alone through the great High Priest over the house of God. (c) In the threefold relation of duty to the Church, to each other, and to the world. The assembly of saints must not be neglected. But what an easy matter to persuade oneself to remain away, and thus lose the soul food in the service of communing with Christ! The world and the spirit of indifference will offer many inducements to keep us away, and in order to overcome these we need to rely upon Him who said: "My grace is sufficient for thee." We are to comfort, exhort, admonish, and bear each other's burdens, and this requires great spiritual strength. "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6: 2.) If you have never tried to bear your brother's burden when tottering under one of your own, you cannot imagine the strength of one who trusts in His guiding and helping hand. Then there are the duties growing out of our relations with the world. We are to shine before it as lights. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5: 16.) We are admonished to "walk in wisdom toward them that are without, redeeming the time." (Col. 4: 5.) All this requires the strength of divine grace. We need to be strengthened in the inner man. May we all receive this strength day by day, until we become "strong in the Lord, and in the power of his might," exclaiming with Paul: "I can do all things in him that strengtheneth me."

III. The grounds upon which we can obtain this strength.

1. There must be a consciousness of our weakness. Many are seemingly unconscious of their weakness, and are trying to go through this world, with its temptations and sorrows, without Christ. It would be infinitely wiser to wrestle with the wild beasts of the forest than with this world of difficulties without the Son of God.

2. A willingness to receive the help of God. God will not force his grace upon man. He stands ready, willing, and anxious to bless poor frail humanity, but will not break down man's will and thrust upon him his blessings.

3. Submission to God's terms, which are plainly set forth in the gospel of his Son. Man cannot propose the terms. His wisdom finds no place in God's plan—no, not even the crossing of a "t" or the dotting of an "i." There are no nonessentials. Nothing can be set aside. The least command has in it the wisdom, goodness, and authority of Almighty God, and to reject it is rebellion and a thrust at his throne. A loving submission to God's will develops within man a spirit of faith and dependence that gives a strength unknown to the world. Bless God for the unspeakable gift of Christ, through whom we may exclaim: "When I am weak, then am I strong!" May all who read these lines realize the strength of divine grace within their souls, and thus be enabled to say, with Paul: "I can do all things in him that strengtheneth me."

W. J. Bishop and the Japan Mission.

J. A. H.

Brother Bishop was a student of the Nashville Bible School for a number of years. During that time I had excellent opportunities to know him. He is a diligent, painstaking, persevering worker, and an exceptionally conscientious Christian. Since leaving the school, and during vacations, he has shown fine ability in encouraging and

strengthening churches and in converting sinners. I am glad he has it in his heart to go to Japan. If he continues in the way he has so well begun, if he grows in grace and knowledge, in faith and devotion, in patience and self-sacrifice, as we have good reason to believe he will, there is no doubt but that he will accomplish a great work in the Lord's service wherever God may guide him. The brethren should help him promptly and generously on his way. Brother Bishop is a practical printer, and, in connection with his other work, expects to help Brother Snodgrass in the publication of his paper; and he wants to secure type, etc., needed in the office there, which will require about \$300. He has, perhaps, about half of that amount contributed for this object. In addition to this, he has received about half enough to defray the expenses of himself and wife to Japan. Every church that has promised to help him should do so immediately, and enough more should be promptly contributed to speed him on his journey within less than a month. Here is an excellent, consecrated young man, who proposes to go to Japan to devote his life to the work of the gospel in that field, if the brethren will enable him to go. Do we believe in going "into all the world" and in preaching the gospel "to every creature?" Then let us show our faith by our works. Here is an excellent opportunity to help in that work. I have no sympathy with the spirit that says: "Let us develop and cultivate the home fields before we go into foreign work." It is contrary to both the teaching and practice of the New Testament writers. Let us preach and help the preachers, in both home and foreign fields, as we have opportunity, and let us be glad of every such opportunity.

I am glad Brother Bishop has married and that his wife is heartily in sympathy with his work. She is an intelligent, gentle, and amiable woman; I doubt if he could have found a better helpmeet for himself in the work he hopes to do. I appeal especially to those who know Brother Bishop, to his friends and fellow-workers in the school and church, to bestir themselves and see what they can do themselves and what they can induce others to do in this great work. The Bible School Church and The Way both expect to take some stock in this work.

Notes.

The editor is at home for two days; after a tour of eight weeks in Texas and Arkansas—a most pleasant and, I hope, a most profitable trip. I hoped to meet Brother McGary on this trip, but his engagements prevented me from doing so; I proposed to meet him the last week in June, and when he replied that he was engaged from June 17 to July 10, I suggested we

should meet the first week in June. To this he replied, "As I wrote you before, I have arranged meetings that cover that time," but he was mistaken about what he had written me before. As the Pilot Point meeting drew to a close, I thought I could arrange to spend about two or three days, from July 11 to July 13, in Austin. I wrote to know if Brother McGary would be there at that time, asking them to reply by telegraph at my expense. Brother Jackson replied that he was not at Austin. But, though we failed to meet this time, I do not give up the idea of having our matter adjudicated by a proper tribunal. The business difference between us I am willing to submit to a brother, or brothers, to be selected by us, with the understanding that the testimony and the decision be printed by both of us without comment. I think the doctrine of 1 Cor. 6: 1-8 justifies this procedure. As that matter was the occasion, if not the cause, of the subsequent remarks on both sides which were regarded as unjust and unkind by the other, the settlement of it would go far toward a proper adjudication of the whole matter. I submit this to Brother McGary.

Upon arriving at home, I found Dr. Ward, who has been caring for the interests of both the Bible School and The Way, in the absence of the rest of us, in high spirits over the prospects of both institutions. It appears now that the next will be the most prosperous session the Bible School has ever had; and that The Way before a great while, perhaps before another year has passed, will come to its readers semimonthly. We trust that the friends of both these enterprises will increase their efforts to push them along. It is not a small thing to have a school in which, in connection with the secular learning, each student is required to study, and is diligently instructed in, the pure word of God every day. One of our former students (Brother W. L. Taylor), who is now running a secular paper at Crossville, Tenn., in a letter about other matters writes thus: "I was very anxious to go back to school, but it was impossible for me to go; but I would not take my weight in gold for the knowledge I gained from the study of the Bible during my stay in the Bible School; and all I am, or ever shall be, I owe to the influence of my stay in the school and the association of godly men." Such sayings as these often come from our former students.

Your souls are a picture gallery. Let their wall be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men, the memories of golden deeds.—Canon Farrar.

Christianity is simply receiving and living out the life of Christ; not a thing of theories and emotions, but a life.—Lucy Larcom.

The Way

MAT. 7:13-14

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Scraps

The death of Dr. J. W. Long, of Live Oak, Fla., was a source of great grief to the church there. He was a grand man, who continually grew in devotion to the Lord. He was by far the most energetic, persistent, and devoted worker in the congregation there; indeed he had few equals anywhere. He was one of the physicians that did not count the financial and social loss, which the ardent advocacy of an unpopular cause might bring, anything in comparison with the favor and blessing of God. I suppose no man has ever died in the town that received so many marks of honor and esteem in his closing hours as did Dr. Long; and they came from people of all ranks and religions. May God bless the family and church that is so bereaved.

I am now in my sixth protracted meeting at Valdosta, Ga. The audiences are much larger than ever before. There have been twenty-six added to the congregation, twenty-four or twenty-five of them by baptism. The congregation seems to be growing in favor with God and good men. Most of the additions are of the very best material—the children of faithful members who have been brought in the nurture and admonition of the Lord, in the family and in the church. I baptized parents of a number of these children before any of the children were born, and I was never more impressed with the importance of training children from babyhood for workers in the church. The time quickly passes from babyhood to manhood.

The Rich Man and Lazarus.

J. A. H.

This, I think, is one of the most instructive and interesting of all the narratives given by Christ; but, it appears to me, many fail to get the full benefit of the passage (Luke 16: 19-31), because they do not believe it to be truth. They think it is a fiction without any foundation in fact. If the state of man after death is referred to, or future recognition, and the rich man and Lazarus are mentioned, you are promptly informed that this story is a parable; that no such men ever existed; that it is not designed to teach anything whatever concerning the state of men after death; and you are regarded as being credulous and superstitious, if not of unsound mind, if you insist that it is a simple, historical, and perfectly accurate account of things that have already come to pass. But that this is the truth I have not the slightest doubt, and to show that it is true and to draw some profitable lessons from it this article is written.

THE CONNECTION IN WHICH IT OCCURS.

One of the first and most axiomatic of the rules for the interpretation of language is this: "Words, which admit of different senses, should be taken in their most common and obvious meaning, unless such a construction leads to absurd consequences, or be inconsistent with the known intention of the writer." (Hedge's "Logic," page 165.) Now, according to this rule, the words of this narrative, including the tenses of the verbs, are to be taken in their most common and obvious meaning, unless such a construction leads to absurd consequences, or be inconsistent with the known intention of the writer. Let us devote a few moments to the connection, that we may be prepared to decide whether "absurd consequences" or "the known intention of the writer" makes it necessary for us to take any or all of the words of this account in any other than their most common and obvious meanings:

In chapter 15 three parables are given illustrating the joy there is in heaven over one sinner that repents. In the third of these we have also a case of repentance toward a father, illustrating the repentance which God requires toward himself. In chapter 16 we have an account of a certain unjust steward, who, upon learning that his place was to be taken away from him, shrewdly made friends by the use of his opportunities, that, when he should have lost his place, they would receive him into their houses. His lord commended his wisdom, and Jesus exhorts his disciples to make friends by means of their earthly possessions, who, when these earthly things fail, may receive them into the eternal tabernacles. He warns them against the selfish and unfaithful use of their means, and plainly tells them that they "cannot serve God and mammon" (riches). Then we are told that the Pharisees, who were lovers of money, when they heard all these things, scoffed at him. Jesus promptly and vigorously rebuked them for their covetous and adulterous ways, and told them of a certain rich man who lived as they themselves lived, or desired to live, who was clothed in purple and fine linen, and fared sumptuously every day. He told them also of a poor beggar who was laid at his gate full of sores. A striking picture is this covetous, selfish, luxurious man in the presence of such abject want and dire distress! What a splendid opportunity he had to make friends by means of his riches, who would have received him into the eternal tabernacles had he only

lived as he should have done! Lazarus went before him to the other world, as did many others whom he might have blessed; and Abraham, Isaac, and Jacob were there, and a great throng of righteous ones, to receive those that had lived right in this world. But he lost his opportunity, and went out into despair, instead of into the arms of the angels of God. Then follows the conversation between him and Abraham, in which he asks Abraham to send Lazarus to him to cool his tongue with water from the tip of his finger; but Abraham replies: "Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us." The rich man's first request, as we might have expected, was selfish. He wanted Lazarus to come to him and comfort him; but when he found that this could not be, he thought of his father's house and of his brethren there, and he said: "I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham said, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

Now the connection is this: Jesus had attracted the attention and aroused the indignation of the scribes and Pharisees by receiving and eating with publicans and sinners; and when they murmured, he defended his conduct by giving the parables of the lost sheep, the lost piece of money, and the lost boy (the prodigal son), showing that it is right to seek the lost, and very natural to rejoice greatly over it when it is found. "Even so," he affirms, "there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance." He then teaches the necessity of so living in this world and of so using our possessions here that when they fail, our time having come to go into the other world, we may have friends there to receive us into "the eternal tabernacles." But this idea of living lives of self-sacrifice, of giving for Christ's sake in the free, abundant way in which the unjust steward gave of his Lord's

means for his own sake, stirred up the covetousness of the money-loving Pharisees, and they scoffed at him. After rebuking them, Jesus tells them of one who had lived just as they were living, who had failed to use the means which God had given him in doing good, in caring for poor Lazarus and others like him. He describes the conditions of the two men after they leave this world, tells of the sufferings of the rich man and of his desire to have his brothers warned to repent and turn to God, that they may not come to his terrible place. The Savior also teaches that sinners will receive no testimony, no warning, except that which comes through living men inspired of God.

Now, I see nothing in this connection to justify us in taking the words of this narrative in any other than their plain, simple, obvious meaning. It is evident, to my mind, that Jesus was giving to those Pharisees and to all others like them to whom his words might come a graphic description of the fate that awaited them if they did not repent. One thing is certain: Jesus did not make up an unreal thing, the like of which was not, never had been, and never would be to scare those Pharisees into doing right. If this is a parable "made up for the occasion," it is a made-up truth, not a made-up lie. I do not believe it is a parable; but, if it were, it would be just as true, just as literal, just as real. Christ's parables are all true, literal, real.

WHAT IS A PARABLE?

The Standard Dictionary, latest edition, gives this definition of a parable: "A brief narrative or descriptive allegory, such as occur in nature or human life, and usually with a moral or religious application." So if the story were a parable, according to this definition, it would be true, being of that class of things which "occur in nature or human life." In all of the parables of Jesus he talks of real things only. Not a single case can be found in which he used the unreal, the untrue, to explain or enforce his doctrine. In his parables he talks of wheat, tares, seed, sower, pearls, fishes, mustard seed, the vine, always speaking of real things, and never saying anything about them but that which is true, which actually occurs. If your attention has not been especially called to this before, I trust you will not fail to read again the parables of Jesus and assure yourself that he does not in any of them say anything of men that is not true of men, nor of seed that is not true of seed, nor of the vine that is not true of the vine, and so of

everything that he mentions in the parables. Jesus does not teach concerning the wonderful and awful verities of this world and the world to come by making up yarns about things that are not, never were, and never will be. He says, "I am the way, the truth, and the life;" and all that he speaks is truth. A parable is a comparison, a placing of one thing (or set of things) by another to illustrate and make plain by the use of common and well-known things matters that are not so common and well-known. Study the parable of the sower, and see what a flood of light Jesus throws upon God's way of saving men through the preaching of the gospel by the common and well-known phenomena of the wheat field. In some of the parables an explanation is necessary to bring out the light; this is true in the parable of the sower; but in others, as in that of the mustard seed, the point (or points) of comparison are so manifest no explanation is needed. To every parable there are two sides: the simple narrative and that which it illustrates. In the story of the rich man and Lazarus I have never been able to see anything beyond the narrative. If it is a comparison, I do not know what is compared to the rich man, to Lazarus, to Abraham, to Hades; I do not know what the conversation between the rich man and Abraham represents, nor have I found any one else who knows. It is not lawful to call any narrative a parable unless the nature of the case or the connection requires it. To call narratives parables without such requirement is to pervert the Scriptures, and not a little harm has been done by giving mystical and imaginary interpretations to plain passages of scripture. We can rely with implicit confidence upon the accuracy, the truthfulness of every statement made by Jesus, no matter when, where, or in what style of speech it was made. The statements in the parable of the sower were made by one who knew all about the culture of small grain, and they are true. Had there been a single statement in it contrary to the well-known facts of grain culture, this most instructive parable would have been shorn of its power. And so of all the parables of the Savior. If a story is unreal, if it is not in harmony with all the facts and truths of the universe, it is as useless for parable as it is for history; it is false, and is liable to deceive and do damage. If angels never receive the spirits of God's servants when they leave the body, if there is no consciousness in Hades, if there is no great gulf there separating the righteous from the wicked, if there is no such thing as talking across that

gulf, if there is not comfort on the one side and torment on the other, if these things are not and never were, then is the story of the rich man and Lazarus false and calculated to deceive, and it has deceived thousands. But Jesus is true, he speaks only truth, he deceives no one by telling as true that which is false; and we can rely just as confidently upon the truthfulness of that story as we can upon the truthfulness of God himself.

FUTURE RECOGNITION.

Are people who have gone into Hades (which the Revision says "signifies the abode of departed spirits") conscious there? Do they remember their lives on earth, and are they interested in kindred and friends whom they have left behind? Do they know each other in that world of spirits? This narrative of Jesus concerning the rich man and Lazarus plainly answers all of these questions in the affirmative. Just as certain as Christ's words are true, just so certain did the rich man, Abraham, and Lazarus know each other after death and remember their former lives, and the rich man remembered his brothers, who were still on earth, and was interested in their welfare. He did not want them to come where he was. And as Jesus told this story to instruct and warn his hearers, and as the Holy Spirit had it recorded that others might receive the same instruction and warning, we may certainly conclude that we will have similar experiences when our times comes to go to Hades.

WHEN DID THESE OCCURRENCES TAKE PLACE?

Jesus tells the story as a thing that had occurred, putting his verbs in the past tense; and we are forced to construe them accordingly, unless "the known intention of the writer" forbids it or unless such a construction would lead to "absurd consequences." It is needless to say that neither of these reasons constrains us to construe these past tenses as future. Moreover, Abraham reminds the rich man that his five brothers had "Moses and the prophets." This is in harmony with the idea that the world did not have at that time Christ and the apostles. Moses and Elijah came back from Hades and talked to Jesus in the presence of Peter, James, and John. They knew each other, and Peter knew Moses and Elijah. Abraham did not say that Lazarus could not come back to this world. It was done by Moses and Elijah afterwards. The rich man would not have had brothers on earth in a state of probation after

the judgment and after the wicked had been cast into hell.

The Criterion of Judgment. No. 2.

W. J. BROWN.

I insist in all my preaching and writing that the members of the church should recognize their responsibility to even the local congregation of disciples. Paul used the greatest organism to perfection to illustrate the perfect working of the church of Christ. He called it the "body of Christ." One of the lessons is the responsibility of each member to all the rest. The arm derives strength and support from the body. It must, therefore, recognize its obligations to the other members of the body. Not one can say it is independent of any of the others; hence it is wrong for the hand to ignore what the other members do and vainly imagine it is doing all the work, and ought, therefore, to have all the credit. It is not infrequently the case with those of the church that do not consider their dependence and consequent obligation to the other members of the body to hear them saying to the others: "I have no need of thee; it is none of thy business what I do with my money; I am not of the body." The dealings of Christ with man, like charity, begin at home, with the individual; but they do not end there. The process begins with regeneration of the individual and ends with the reconstruction of society. The former work might be a success, but leave the individual members of Christ's body out of the local society of Christians. There are supposed to be a great many Christians in the society called the lodge. The process of Christ puts them into the proper place. That these are essential to the complete salvation of men is apparent from many considerations. If we are more civilized and better morally than the heathen, it is because our fathers were more advanced and better than their fathers; and if our children are an improvement upon their children, it will be for the same reason that we are better than they. Of course there are individual exceptions to the rule, but I am fully convinced that a Christian's environment must be adjusted to the new relation or we cannot have a Christian society in the New Testament sense. Hence, I think a great deal of time and labor in the work of the Lord is worse than wasted for lack of proper attention to the latter. I think we have given too much attention to the matter of "sowing the seed of the kingdom." How

often do we see reports in the papers like this: "Just closed a meeting of ten days, with no visible results, but much seed sown!" Suppose a farmer put in his entire time sowing seed. He gives no time to the preparation of the soil, to tilling the ground, or weeding out the darnel overtopping the tender plants. There is something for the preacher, as well as for the farmer, to do besides "sow the seed." Jesus said for him to first go and make disciples, then "teach them all things I have commanded you." Preaching the gospel is simply making it known to the world; teaching them "all things" is not only imparting information, but training, drilling, developing, and showing them how the work is done.

The body of Christ, like the physical organism, is destined to grow into a compacted institution. It is provided with the means of growth and spiritual development; it derives its supplies from the Source of all vitality. "From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." God "sets each one in the body as it pleases him;" but, like the twig that is grafted into a new stock, the current of new life flows into his circulating system, and he soon grows into "a full-grown man, unto the measure of the stature of the fullness of Christ." Then it is that we "have attained unto the unity of the faith, and unto the knowledge of the Son of God." There are two unities. The first is the initiative. This is attained by baptism. "By one Spirit you were all baptized into one body." The second step in the unity of the Spirit is the development of the initiative germ implanted at the time of baptism. "As many of you as were baptized into Christ were baptized into his death"—are both buried and planted with him by baptism. The germs of the new life thus implanted at the threshold of the new life must be developed into the fullness of the unity of the Spirit. This is not attained in a day. The church of Jerusalem reached this high point of unity. "They were all of one heart and of one soul, and not one said that aught of the things which he possessed was his own, but they had all things common." It was a common faith; they believed the same thing. "To them that have obtained like precious faith with us." (2 Pet. 1: 1.) "Having the same spirit of faith." (2 Cor. 4: 13.) "One Lord, one faith." "Keep the unity of the Spirit in the bond of peace." Had not the

unity been attained, Paul could not have commanded the church to keep it; but he tells them to hold all they have and to use all the means at their command in developing greater unity, "until we all [as the church at Jerusalem] attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." (Eph. 4: 13, R. V.)

The religious world has gone so far from the teaching of the New Testament that the problem is no longer how to keep the unity of the Spirit (for there is none to keep), but the question now is how to recover the lost unity of the Spirit and of the Jerusalem church. The Lord now uses means exclusively to accomplish his purpose. It was by neglecting these means that the church lost the unity of the Spirit. Let us see what organic unity is and how it is to be attained. The work is threefold, and involves the subjugation of the will, the intellect, and the affections to the will of the Lord. Man's freedom and liberty is limited to the will of God, individually and as a member of the spiritual organism. Individualism is a word well known to writers on political economy. It has both advantages and dangers to be considered. Organism is the complement and the restraint of individualism. Without the former the latter knows no will or authority. The very first step in Christianity is surrender of the will of man to the will of God. Jesus leads the way: "Not my will, but thine, be done."

It is only by authority manifesting the divine will that the human will is brought into subjection to God. The type of organic life in Christianity is found in the submission to a superior will in the family. The family relation prepares and paves the way to the kingdom of God. Filial obedience is enjoined upon the children. "Children, obey your parents in the Lord; for this is right." The obedience of the child is doubtless an atonement for many defects in child life. The publicans, with all their sins, but surrender of will to God, go into the kingdom; and the Pharisees, with all their culture and refinement, are left out of the provisions of mercy on account of their self-will. Children may be cultured and educated in the estimation of the world, but if the element of respect for authority of parents be lacking, the education is not complete; they are not prepared for the "commencement." Everything in the family and the church must be flavored with visions of the ideal and redolent with the fragrance of love, but the uses and importance of restraints

thrown around the self-will must not be overlooked. God's order for the education of his children is by means of the family, the State, and the church. The will of man is subject to the divine authority found in each one of these institutions. "Be subject to the rulers, for the authorities that be are ordained of God for the punishment of evil doers." In the higher realms of the spiritual, submission to God's will itself is demanded. In the first it is his will that we submit to the will of the head of the family; in the second it is his will that we submit to the will of the State—not that his will is found in the State; in the third we are required to submit directly to his will in all things. To the child, before he arrives at the age of responsibility, the parent stands in the place of God. As the child grows and its mind expands to the comprehension of duty and the requirements of God's law, the authority of the parents diminish and the direct authority of God increases. A time comes when the parental restraints are wholly removed. "Whosoever forsakes not father and mother, brother and sister, yea, and his own life, cannot be my disciple;" but he is still bound to submit to the authority of State—i. e., in view of the antagonistic principles of Christ and the State, he is prohibited using force or violence in opposing the latter. But the authority of God is above that of the State. Consequently when the laws of the State involve the violation of duties to God, we must obey the latter at all hazards. The authority of the State is only another form in which the authority of God is brought down to man and the will of man is brought in subjection to the will of God. God is economical of means in every sense of the word. He uses natural means wherever and whenever available; he assists nature by means of providence when circumstances demand it; he uses miraculous power only when all others are inadequate to the tasks. The work of preparation begins in the natural sphere and by natural means, and is perfected in the spiritual. Hence "that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual." The spiritual claims are the highest of all. Paul says that he once knew Christ after the flesh, but he is no longer known in that relation. Neither the family nor the State has any right to interfere with man's obligation to the spiritual; its demands are imperative. No man or class of men has any authority to demand submission to human authority. I have no right to assume control over any fellow-man without his consent to

govern or take the leadership. The overseers of the church have no authority outside of the Bible. They have no right to assume the oversight without the consent of the membership. The Bible requires the members all to "submit one to another."

The gospel brings the intellect into subjection to the authority of Christ. "The weapons of our warfare are not of the flesh, but mighty through God to the casting down of strongholds; casting down imaginations [reasoning], and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." (2 Cor. 10: 4, 5, R. V.) "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord. . . . My thoughts are not your thoughts, neither are your ways my way, saith the Lord." There are intellectual difficulties to perfect obedience. There is a great deal of schism in the religious world owing to intellectual subtilty. The unrestrained intellect of man has caused more division than even resistance to divine authority. Intellectual anarchy has made the earth red with blood and history black with crime. The two prolific sources of division in Christendom are "false philosophy" (intellectual rebellion) and ambitious leadership (resistance to divine authority.) The confusion in the religious world is largely owing to the refusal of the intellect of finite mind to submit to the revelation of the infinite. All the "isms" and "schisms" are a revelation of the dangerous character of the unsubdued intellect of man. The culture and elevation which Christianity inculcates incites the intellectual faculties to the highest exercise. It is no sin to think; but to be in-tune with the infinite, one must think as God himself thinks. Desires, moods, and circumstances, if disregarded, may influence the mind to such an extent as to be wholly at variance with the perfect. "Whatsoever things are true, whatsoever things are of good report: . . . think on these things."

The third result of what we call reconciliation is the surrender of the affections of man to the Christ. It is not the love of religion in the abstract or of the church in the concrete, but the love of Christ; and the affections that go out and twine themselves around Christ as the object of love will in due time learn to love the things that he loves and to hate the things that he hates. This love will atone for many failures in duty and defects in character. The object of love is a person. The advantage of

Christianity over nine of the "ten great religions of the world" is that it has a Christ.

Thus the object of Christ is to bring man into perfect harmony with the infinite by the three-fold process of subduing the will, the intellect, and the affections. Remember this: I intend to apply it to the subject of finances in my next paper.

Coal City, Ind.

Religion.

W. ANDERSON.

Religion has engrossed the time and engaged the attention of the most gifted of earth. More has been said and written upon this than perhaps any other theme. It is talked about by the learned and the unlearned, the informed and the uninformed as well. Notwithstanding all this, it is perhaps not near so well understood as it should be. We are sure it is not understood by many as it can be if we will get our consent to take what the Book says upon this subject. The word "religion" is found only five times in the New Testament; consequently the idea can be found in those places, because words are the signs of ideas. After Saul was converted, he could see that the Jews practiced a system of religion, but it was only typical. Their system could not rebind man to his God, hence was not strictly religion. "For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10: 4.) "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11: 39, 40.) The only correct definition of religion is this: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.) Now, to appreciate this in its fullness, one must put forth every effort to do as James directs. These duties will certainly engage all the time—every day, every month, every year—of one's life. This gives continual employment, there being but two classes of people—those that are gathering with Christ and those that scatter abroad, the children of God and the children of the wicked one, the church and the world. The way by which one can stand aloof from one class is to be identified with the other. He certainly cannot live, move, and have his being in both. To keep yourself unspotted from the world you

must work earnestly with God's people. To fear God and keep his commandments is certainly the whole duty of man. (Eccles. 12: 13.) No one can know his duty that does not learn it; no one can learn his duty that does not go to the source from whence all knowledge upon this subject is derived. Jesus told the disciples he would send them another Comforter, who, when he came, would guide them into all truth. (John 16: 13.) Jesus told the apostles to "go, . . . teach all nations, baptizing them: . . . teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 19, 20.) They were certainly guided into all truth by the Holy Spirit, and they certainly taught the whole truth, else they would have been unfaithful to the trust committed to them. Peter says: "His divine power hath given unto us all things that pertain unto life and godliness." (2 Pet. 1: 3.) Paul says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.) We, therefore, have the perfect law of liberty, the law of the Spirit of life in Christ Jesus that frees us from sin and death. James now tells us: "He that looketh into the perfect law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." (James 1: 25, R. V.) He also says: "Be ye doers of the word, and not hearers only, deceiving yourselves." Every one, therefore, that wants to know his duty can know it. The failure to know it is in every case in consequence of a lack of interest, effort to know. "If any man willeth to do his will, he shall know of the teaching." (John 7: 17, R. V.) In order, then, to a knowledge of the doctrine of Christ, one must be possessed of an earnest desire, strong determination, to do God's will. Since "without faith it is impossible to please God" (Heb. 11: 6), since "whatsoever is not of faith is sin" (Rom. 14: 23), and since "faith cometh by hearing . . . the word of God" (Rom. 10: 17), it follows, evidently, that only those that know the way of righteousness and walk therein can please God, can live in his grace, can enjoy his promises. This is the way of keeping clear of the "spots" spoken of by James. Hence, Peter's injunction, to give all diligence to the all-important work of adding the several qualifications that raise us out of self and give unto us the divine nature. How we can entertain the hope of enjoying God's smiles

of approval in time or the joys of eternity without this work no one can tell. He "that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3.)

The work among the churches is to arouse the members to a realization of the obligations they are under to do these duties individually, that they may be the servants of God, that they may exert an influence for good, that they may be instrumental in saving others. Religion, therefore, is pre-eminently a practical concern, effected by duties the performance of which exalts men above the things of time and sense to the home beyond. No one who considers this matter as he should can afford to let the time go by unheeded and unimproved. Those who give heed to this most gloriously grand of all themes can appreciate the sentiment of the language:

'Tis religion that can give
Sweetest pleasures while we live.

If this were the only reward, we could not afford to pass it by. We would be doubly paid for every expenditure of time, labor, and means in this world; but that is not near all:

'Tis religion must supply
Solid comfort when we die.

To secure to ourselves a peaceful hour in which to cross over the river of death, to have the consciousness of having discharged every duty as best we could, to soothe and support when all earthly aid fails to help, is worth every effort we are capable of making along this line. But the blessings do not stop here. The most glorious of all is:

After death its joys shall be
Lasting as eternity.

Everything is made to help something or some one. Each star helps in a greater or less degree to keep every other star in its orbit; each grain of sand helps every other grain in building the seashore. Springs unite to make creeks, creeks to make rivers, and rivers swell the volume of the ocean. Are you a helper? Do you realize that a part of your mission is to help others? Helping others, our own sorrows are forgotten, our own burdens lightened, and the pathway of life blooms and becomes fragrant with the flowers of service, luring us on to the valley of happiness, which glistens and sparkles with the dews of God's love.

Blessed is he who has found his work; let him ask no other blessedness.—Thomas Carlyle.

The Name "Christian"

There are several purposes served by names. Anciently they were used to indicate the purpose or quality of the person or thing named: "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21.) Official names indicated honor. The name "Christ" was an honorable title, which signifies "Anointed." There are some names that are national or governmental, such as "Texan," "American," etc. These indicate that the law that governs the name "Christian" partakes of the name "Christ," and is a suitable one also for his followers, as it signifies the anointed ones. A man is adopted into Christ's family; and as a member of this family, he is not only entitled to wear the family name, but is under obligations to do so.

Paul says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. 3:14, 15.) This name contains an idea of morality and piety that modern religious names do not contain. If you say of a certain person, "He is not a good Christian," you convey the idea that his piety or morality is below the divine standard; if you say of a certain person, "He is not a good Methodist," you do not question his morality, but merely assert that he does not hold to Methodist tenets; if you say, "He is not a good Baptist," you do not mean that he is a wicked man, because he could be a pious Presbyterian and not be a Baptist; if you say a man is not a Christian, you mean that he is wrong in faith or practice, or perhaps both. If you were to say to a conscientious Baptist, "Sir, you are not a Christian," he would think you were impolite at least. Tell him he is not a Methodist or Presbyterian, and he would not be offended in the least, but would perfectly agree with you. The same is true with a Methodist. He would claim to be a Christian, but would not hesitate to deny that he was a Baptist or Presbyterian. Ask yourself the question: Can a man be a Christian and not be a Methodist? Though you may be a Methodist yourself, you will say: "Certainly." Can a man be a Christian and not be a Presbyterian? The Presbyterian will answer, "He can;" and the same with the Baptist. He would say: "Yes, I think there are many Methodists and Presbyterians that are Christians." Can a man be saved without being a Methodist, Baptist, or Presbyterian? Each one will answer, "Yes." Can any one

be saved without being a Christian? The answer is a universal negative. The name "Christian," then, has salvation in it, while none of those others have. Is it just enough to be a Christian? You will say, "It is," for the reason if one is a Christian the fact makes his salvation sure; and since it is just enough to be saved is it not enough to be a Christian and no more? If to be, to live, and to die a Christian makes salvation sure, what additional advantage is to be gained by being a Methodist, Baptist, or Presbyterian? If there is no advantage gained, certainly it is useless to add to the name "Christian" in such a manner as to have Baptist Christians, Methodist Christians, Presbyterian Christians, etc. To be a Christian is exactly enough and none too much, because Peter said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.)

"HONOR TO WHOM HONOR IS DUE."

If I consent to be a Campbellite Christian, if it is any honor to Christ to be a Christian in thus wearing his name, it is also honoring Campbell in wearing his name. Christ is entitled to all honor; and, therefore, to divide this honor, which is alone due to Christ, with Campbell, is sinful. To consent to be a Methodist Christian is dividing honor with Christ and a mere method; to consent to be a Baptist Christian is dividing honor between Christ and an administrator of baptism. God has given men the power to glorify him, and what a sin it must be for them to refuse the opportunity so graciously granted!

In the Revised Version, Peter (1 Pet. 4: 16) says: "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." The name "Christian" is that in which men are commanded to glorify God. If God is satisfied with the glory the name "Christian" contains for him, could there be any additional glory given to him by suffering as a Campbellite, Methodist, Baptist, or Presbyterian Christian? Peter seemed not to think so; and, therefore, inspired authority admonishes us to leave off all additions to the name "Christian," and thus give glory to God. Paul persuaded the king to be a Christian—no more, no less: "Almost thou persuadest me to be a Christian." (Acts 26: 28.) If the name "Christian" indicates the true standard of morality and piety, it suggests those governed by Christ as our Lawgiver, Prophet, Priest,

and King, is the name in which man can glorify God, is the family name of the people of God in heaven and earth, the name that has salvation in it. It may have been worthy of prophetic notice: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name." (Isa. 62: 2.) Mark you, this new name was to be given after the Gentiles saw God's righteousness, and was to begin by "the mouth of the Lord." Prior to the birth of Christ nothing was revealed to the Gentiles.

During the ministry of John the Baptist the Gentiles saw nothing from God; hence the new name was not given during the days of John. From the baptism of the Spirit (Acts 2) to the end of eight years the apostles preached to the Jews only, and the Gentiles saw nothing from God; hence the first eight years of the apostolic ministry the new name could not have been given, because the Gentiles had not yet seen God's righteousness. Between A.D. 38 and 41 Cornelius, by a special messenger from God, was directed to send to Joppa for Peter, who, when he came, preached to Cornelius, who was the first Gentile to hear the gospel of Christ, the first to see the righteousness of God. According to the prophet Isaiah, here is the place and date to expect the new name to be given by "the mouth of the Lord."

In Acts 10 is the account of the first gospel sermon to a Gentile. Cornelius saw, heard, believed, and obeyed; hence here is where the Gentiles first saw the righteousness of God, and here is the time and place where the new name must be given by "the mouth of the Lord." The Jewish Christians preferred charges against Peter for his visit to the Gentiles. When Peter had defended himself successfully, "they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Acts 11: 18.) Here is the fulfillment of the prophecy: "The Gentiles shall see thy righteousness." Now look for the new name: "And the disciples were called Christians first at Antioch." (Acts 11: 26.) In Acts 10 the Gentiles first saw the righteousness of God, and in chapter 11 the name "Christian" is given. Is it, then, a new name? Search diligently the five books of Moses and see if you can find the word or name "Christian." No; when you have read every word of every Old Testament prophet, you have not yet seen the name "Christian." Join the choir with David, the sweet singer of Israel, and drink of the wisdom of the Proverbs of Solo-

mon; one name you have not yet seen, the name "Christian." In the whole vocabulary of the law, the prophets, and the Psalms the word "Christian" does not once occur. This brings us down to the New Testament. Trace each line of the holy biographies of Matthew, Mark, Luke, and John, as given by them of the Savior and his personal mission to earth; the name "Christian" has not yet been found. Go to the Acts of the Apostles, read their discourses in Judea and Jerusalem, where they delivered the righteousness of God to Jews only; but not until you read down to Acts 10 and 11, where Peter preached the first time to the Gentiles, do you find the name "Christian." So the prophetic words were fulfilled: "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." The name "Christian" indicates the nearest possible relationship to Christ; and, as we have seen, it means a saving relation to him. The name "Christian" is absolutely right. Shall we not strive to be absolutely right? Answer and act.—George S. Wellborn, in *Christian Courier*.

What Does it Mean.

J. A. H.

Recently, in this paper and in some others, a good deal has been said about baptizing "into the name of the Father and of the Son and of the Holy Spirit;" and many intelligent people, who are accustomed to use the Common Version exclusively, are not familiar with and do not understand the expression. There is very much in it, and he that does understand it cannot but appreciate the exalted position the Christian occupies more than ever before. I know the study of it has filled me with gratitude and delight.

Notice, first, that we are baptized "into the name" (not "into the names") of the Father, Son, and Holy Spirit. What is this name? Evidently it is not the name "Father," nor "Son," nor "Holy Spirit," because it is one name that is common to these three divine personages, and that is not true of either of these three. The name "God" seems to me to fill all the requirements. It is the family name, and this family (God) constitutes the first rank in the universe, and this rank alone has (inherently) immortality; for immortality is a gift of God to all others who have or ever shall have it. We are baptized, then, into the name

"God;" but what does this mean? In baptism we are united to Christ as a bride is to the bridegroom; baptism is the consummation of the marriage ceremony. When a woman is married to a man, she is married into the family name; she becomes a child and an heir of the groom's father and a relative of every member of the family. So when we are baptized into Christ, we are baptized into the family name (God), and are sons of God and heirs of God and joint heirs with Christ. "For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." (Rom. 8: 14-17.) So, in being baptized into Christ, we become members of the royal family, sons of God, partakers of the Holy Spirit, and heirs of the estate of the family, entitled to all the blessings and privileges that belong to it. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. . . . And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." (Gal. 3: 26-29.)

In the letter to the Hebrews, first chapter, it is shown that Christ is superior to the angels, because he has inherited a more excellent name than they—the name "Son." But, as we inherit the same name, in being united to him, it seems that redeemed man is exalted even above the angels. Of the angels it is said: "Are they not all ministering [serving] spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1: 14.) And Jesus says: "See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18: 10.) What a glorious thing it is to believe in Christ, to be baptized into him! And, remember, no one can be baptized into him but by making a complete surrender of himself to him in faith. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall

be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure." (1 John 3: 1-3.)

Shall We Have Elders?

ROBT. H. BOLL.

The New Testament speaks of prominent kinds of workers in the church. Paul tells us that God set them in the church. There are mentioned apostles, prophets, evangelists, pastors, and teachers. It will be well to define the terms and the work.

"Apostle"—One sent; one of Christ's ambassadors (2 Cor. 5: 20); sent to be witnesses of his resurrection (Acts 1: 8, 21, 22; 4: 33; 1 Cor. 9: 1.)

"Prophet"—A spokesman for another (specifically God—Ex. 7: 1). Prophecy was a miraculous gift of the Holy Spirit. Without inspiration no man could be a prophet of God. (Acts 2: 18; 1 Cor. 12: 10.)

"Evangelist"—A spreader of the glad tidings. The gospel is the glad tidings; he that evangelizes spreads the gospel.

"Pastor"—A shepherd, a tender of flocks (Matt. 9: 36; John 10: 11); hence, metaphorically, one of the feeders and overseers of a congregation of God's people (Acts 20: 28, 29; 1 Pet. 5: 2-4).

"Teacher"—One that teaches (Rom. 2: 20).

It will be seen that a pastor can and must be a teacher, while a teacher is not necessarily a pastor; that an apostle can and must be a spreader of the glad tidings, while a spreader of the gospel need not necessarily be an apostle. All the apostles were also prophets and teachers, and two of them are called "elders."

Whether the "pastors" mentioned in Eph. 4: 11 are the elders of the church, we cannot determine. While it is true that an elder must be a pastor, there is some room to doubt that every pastor was an elder; but, for argument's sake, we will take it for granted that those pastors were nothing more or less than elders.

With the elder we have to do—not with the common "old man," but with the elders of the church, otherwise designated as overseers and bishops.

It is indeed somewhat surprising that the elders, of whom much is written in the pages of inspiration, who were appointed in every congregation (Titus 1: 5; Acts 14: 23, R. V.), should now be rejected as no longer belonging to

God's economy; yet it is true that the eldership is considered by some as a thing of the past, no longer scriptural. Has the Bible abolished it? Did the Lord tell us that elders should cease? The only thing that has ceased is the miraculous gift of the Spirit. (1 Cor. 13: 8-10.)

But we have no more apostles now. Why not? Their very mission explains. They were the witnesses of Christ's resurrection. A man could not be an apostle to-day unless he had seen Christ. A witness can have no successor.

We have no more prophets. A prophet is one that prophesies; a shoemaker is one that makes shoes. If for some reason it should become impossible to make shoes, the shoemaker would disappear out of the land. For precisely the same cause has the prophet vanished: prophecies have failed.

But the teacher—has he ceased? Have we no evangelists? Shall there be no pastors, elders, overseers, bishops, now? Let us listen to the argument of the man that answers "No" to any or all of these questions. Here it is:

1. The eldership of the New Testament was spiritually gifted.

2. Spiritual gifts have ceased.

3. Therefore there are no elders to-day.

To show that the argument is inconclusive, I will set it off with another of the same kind:

1. The whole church was spiritually endowed.

2. Spiritual gifts have ceased.

3. Therefore the church is no more.

But is it true that all the members of the church were spiritually gifted? Let us read Mark 16: 15-18: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Christ makes no exception; these gifts were for them that believed. These gifts, we read, were imparted by the laying on of the apostles' hands. (Rom. 1:

11.) Here we read some accounts of the fulfillment of Christ's words: "Philip went down to the city of Samaria, and preached Christ unto them. . . . But when they believed Philip

preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they

sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. . . . Then laid they their hands on them, and they received the Holy Ghost." (Acts 8: 5-17.) The Holy Spirit manifested himself visibly, for "Simon saw that through laying on of the apostles' hands the Holy Ghost was given." It was a wonderful gift they received. Simon even "offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." So far, then, as the record goes, all the believers of that whole city, Simon perhaps excepted (Acts 8: 21), received the miraculous gift of the Spirit. This was in accord with the words of Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" When Paul found certain disciples in Ephesus (Acts 19: 1), he asked them at once if they had received the Holy Ghost since they believed. If he had not expected them to have received him, his question would have been exceedingly strange. If it was not the miraculous measure of the Holy Spirit that he inquired after, they could not have answered his question. But they had not even heard of the Holy Spirit. Paul saw that they had been mistaught. He baptized them in the name of the Lord Jesus, and laid his hands upon them, whereupon "the Holy Ghost came on them, and they spake with tongues, and prophesied."

This manifestation of the Spirit was given to every man to profit withal, so Paul informs us. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 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." (1 Cor. 12: 8-12.)

The only conclusion that can be drawn from the foregoing passage in regard to the question in hand is that all obedient believers—"every man" among them, all the members of the body of Christ—received some spiritual gift. Thus "the whole body fitly joined together and compacted by that which every joint supplieth, ac-

ording to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4: 16.)

Now this was in the days when the word of God was not complete. They knew in part, they prophesied in part. Their spiritual gifts became to them hope, consolation, guide, instruction, exhortation. The word of God came at last in perfection, and the gifts passed away. Conditions remain unchanged all around, save that the apostle had laid down his testimony in the pages of the New Testament and departed, save that the failing of prophecy deposed the prophet. The church is still here; the body still grows and is edified; but the teacher, instead of being directly gifted, finds his inspiration in the word of God. The evangelist finds his gospel in the New Testament. There he must read and study as he had to read, hear, and study, even in the days of direct inspiration. (See 1 Tim. 3: 14, 15; 4: 11, 13, 16; 2 Tim. 1: 13; 2: 2, 15; 3: 14-17.) He is none the less an evangelist because he gets his inspiration indirectly out of the word. Then the elder also remains. A man can fully answer the requirements, the description of a perfect elder, without even one iota of direct inspiration. His instructions are given him in the New Testament. (See 1 Pet. 5, et al.) He must be apt to teach, but he can find the full doctrine in the Scriptures. If he were inspired, he could present nothing else. Direct inspiration is, therefore, no necessary qualification of the scriptural elder. Neither do any of his necessary qualifications depend upon a spiritual gift.

But who is going to appoint them? The appointing power is gone, and therefore we cannot have them now. Who made them overseers? The Holy Ghost. (Acts 20: 28.) But Paul and Timothy and Titus had the "appointing power," and they are dead and gone. Very little power they had in this matter. Paul received instructions from the Holy Spirit something like this: "I want elders in every congregation. If any be found of such and such character, appoint them to the work." So Paul tells Timothy and Titus, and Timothy and Titus go about from place to place, and say: Brethren, have ye among you such a man of such qualifications? And the brethren look and bring up half a dozen, more or less. Then Timothy and Titus tell them: Now, brethren, if you answer this description, let me inform you that the Lord wants you to take the oversight over the flock; and we trust that you will take charge of the work—"not by constraint, but willingly; not for filthy lucre, but of a ready mind." (1 Pet.

5: 2.) There was "filthy lucre" in it those days.

What had Paul and Timothy and Titus to do with it? Did they decide among men of equal merits who should be bishops? No; their instruction was, "If any be found blameless," etc., to appoint them. Did they lay their hands on them to ordain them? Show me one instance in the New Testament, and I will believe it. The fact is that the Holy Ghost made those men elders, just like the Holy Ghost made men Christians on Pentecost; and Paul, Titus, and Timothy had no more to do with the one than had Peter with the other when he said: "Repent, and be baptized."

But if you want it that way, Paul and Timothy can appoint them still. I find some brethren that answer the picture of the elder, and I tell them: Brethren, Paul and Timothy, speaking by the Holy Spirit, say you ought to be overseers. The men see and read and take the work in hand. They are then bishops, made such by the Holy Spirit, appointed by Paul. There you have it!

Last, but not least, comes the problem, Where will we get them? The qualifications: Blameless, the husband of one wife, having children that believe, ruling well their own households, not a novice, no brawler, not greedy of filthy lucre, of good report with them that are without, not given to wine, patient, not soon angry, a lover of hospitality, a lover of good men, just, holy, temperate. Who is sufficient unto these things?

Look, on the other hand, at the description of the Christian in the New Testament. He continues steadfastly in the apostles' doctrine, in fellowship, in the breaking of bread; he prays without ceasing; he loves his God and his brethren fervently, so much as even to lay down his life for them; he loves his enemies; he rejoices in hope and is patient in tribulation; he keeps under his body and brings it into subjection; he lays it upon the altar of God as a living sacrifice; he is kind, gentle, pure, peaceable, easily entreated, obedient unto death—in one word, he has the mind of Christ and follows in his footprints without swerving from the way of faith and duty.

"But," you say, "if this is the Christian, there is not a Christian on earth." Well, this is the Christian. But listen, brother: Rome was not built in a day. This is the last stage, attained to only after a life of trials and fightings and effort and training. Peter lied, John sinned, James offended in many things, Paul did the evil which he would not. "Instantaneous

sanctification" is unknown to the Bible. It is a kind of squash growth, that wilts away as quickly as it came; but Christian character is an oak of slow, firm, steady growth until it becomes mighty in its strength, and the very storms of hell cannot shake it. This is how it grows: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.) Thank the Lord, every one that is found thus striving is counted a child of God!

How unreasonable, then, would be the man that would exclude all from the fold of Christ that answer not the description of the perfect Christian!

The description of the elder, as given by Paul, is that of a perfect man; yet it is certain that perfect men were as scarce in Paul's day as now, and yet many elders were appointed. They were liable to sin and mistake. (1 Tim. 5: 19, 20.) They were not all equally good rulers and teachers, for Paul speaks of some that rule well, that they should be counted worthy of double honor. Paul exhorted them to take heed to themselves, to watch; of their number some should arise and speak perverse things. He commended them to the word of God, which was able to build them up. All this does not look a whit like perfection.

But would you just ignore the qualifications of an elder as laid down by the Spirit? By no means. Only, I would dissuade the brethren from requiring perfection in every one of these qualities. For instance, an elder must be "apt to teach." Good! Some men are excellent teachers; some, medium; some can teach only fairly well; yet all three possess the qualification, but in different degrees. Perfection is preferable, but hard to find. Content yourself with a small degree, if you cannot obtain a greater. The man that is not at all apt to teach is disqualified for the eldership. Again, he must have control of his temper. Tell me, who has it perfectly? He must be blameless. That, again, seems to indicate perfection; but we know that "no man liveth, and sinneth not." Therefore absolute blamelessness could not have been required. Peter was an elder (1 Pet. 5: 1), yet he did a thing for which he was to be blamed. (Gal. 2: 11.)

Beware of extremes! Do not require perfection at the hands of imperfect beings. God has set us a high ideal; let us strive to reach it. Some day we shall, if not here, then above, where the temptations of the flesh are removed.

Meanwhile let us follow Christ—all of us—and good elders will not then be hard to find among us.

In Whose Name?

W. J. BROWN.

We are repeatedly told by the Lord Jesus and the apostles to do our good deeds in the name of Jesus to the glory of God. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving glory to God and the Father." What does this mean? Is it no more than working by the authority of Jesus? It is that, but more. He disowns many that claim to have done many things in his name. Are not all religious societies doing after a fashion in the name of Christ? But you may say that he has not authorized them to do that thing in his name. Has he not authorized all good? Does not obedience to his mandates authorize marshaling the most efficient facilities in carrying out his orders to save the world? Does God ever do for us or reveal to us what may be known or done without it? We must be careful how we tread along here, for the place where we are standing now is in the neighborhood of the danger line. We can know the good only as God has revealed it to us. How could we know what is right or the proper means to attain it unless God tell us? All knowledge in the last analysis comes from God.

I will give only my ideas of working in the name of Christ. By his authority is the first consideration. I must have the word of Christ for everything I do. When I do what he commands, I am doing it in the name of Jesus; when I refrain from doing what he has not authorized, I acknowledge his Lordship. What he has authorized is to be found in plain commands, specific directions, concrete examples, and necessary precedents. When we get outside of this, whatever of good we may do is done in some other than the name of Christ. In the second place, it indicates relationship. We are baptized into the name of Christ, not into his authority. The two terms are not identical in this connection. It is by his authority that we are baptized into his name. In this new state, or relation, all Christians are to live, move, and have their spiritual existence. Everything that they do in word or deed must be done in this new relationship. A man must enter the name of a firm before acting as the agent or in the name of the latter. Baptism is the sealing

of the contract and the entrance upon the new relationship. The disciple is in Christ and Christ is in him; they are blended together in one. He cannot ask in his own name, for he is not his own; he has been bought.

We are taught to pray. "Ask, and ye shall receive." But simply asking is not enough; we must ask in faith. We are told by the Savior that that is not sufficient yet. We must ask believing that God will hear us, but it must be offered in the name of Christ. How is this? Christ says that hitherto they have asked nothing in his name, but now he tells them to ask in his name, that they may receive. The asking in his name depends upon being in the right relation to him. Let us see how this is. This is asking by virtue of our identification with Jesus. God does not deal with us as we really are within ourselves, but as we are in the Lord Jesus. When we thus ask in the name of Jesus, it is considered Jesus himself asking. We are one with him; we have no conflicting purposes, aims, or interests, having merged all into his work. God will hear the prayer of such characters as that. In the transactions of any business firm the agents are not known apart from the interest of the latter. You cannot learn even the names of any of the clerks in a large establishment by their correspondence. The firm only is known. So I think it ought to be in the firm of Father, Son, and Holy Spirit. We are only agents trying to save ourselves and others in the name of the Lord Jesus. A man chosen as a representative of the government to transact business or negotiate between other nations in things pertaining to the interest of all parties does nothing in his own name. He may be a Democrat or a Republican, or many other things in regard to the various relations of civil and religious life, but none of these are known in his relation to the government as minister plenipotentiary. It seems to me that a Christian's attitude toward Christ covers the entire ground of duties and privileges. What we cannot do as members of the church of Christ we can certainly do as Christians. All that is done in this twofold capacity is done in the name of Christ in the highest sense of the word. There are different ways of doing the things commanded of Christ. Some do by nature many of the things taught in the Bible, but that is not doing it in the name of Christ. Many, through sympathy for the poor, are doing much to alleviate the suffering of humanity. They do it not in the name of Christ; they would do it just the same whether there were any Christ. Two considera-

tions prompt them to act in this capacity: First, common ties of kinship. They belong to the human race, not animals. Second, want. A man in need of our help is a lawful appeal to the human heart, and the man that has a heart in him will respond to the piteous appeals to the extent of his ability. This is the work of Christ, but many are not doing it in his name. Much of the work done for humanity in the name of religion is not done in the name of Christ. It is done as members of some other institution. Many do their good deeds in the various relations of the worldly orders and religious societies, and these human fabrications get the credit of what is done. This is natural and just what we would expect. Men would not be at the expense and labor of building up something at variance with their own reputation and interests. The lodge does not mean to build up the church at its own expense. If the societies saw that their work was building up the church at the expense of their own institutions, they would certainly shift their position. If the workings of human institutions tended to exalt the divine and depreciate the human, they would no longer be an advertisement for their own inventions. God, men, and the devil all love their own, the things most like themselves. If either crosses the border lines and infringes upon the territory of the other, it is to make proselytes to the things of his own. The mission of the devil is to make all like himself—devilish. Man, aside from Christ, is working for his own glory, and consequently for the ultimate overthrow of the powers that make for righteousness. Jesus and all those like him are trying to make all like God himself. There is no doubt of the fact that much of the good that is done in other ways than Christ's is done for the purpose of glorifying men. This is congenial to the pride of poor human nature. If it was not done through selfish motives, why act in the capacity of the lodge or society? Do they hold out the unselfish inducements of Christ to stimulate men to take membership with them? Did you ever hear one tell an applicant how much he must sacrifice, or, to count the cost of becoming a member of the lodge or the Endeavor Society? No; the lodge bible does not read that way to me. The principle is about this: "I would like to get all out of this world I possibly can; and if the order will help me to extract gain, I will obligate myself to pay something in the hope of getting a great deal more. What I want is to get all I can without giving an equivalent for value received."

I would have no serious objections to these things if they would push everything peculiar to themselves into the background and bring everything peculiar to Christianity into the front ranks. In the time of the Roman Empire the individual was merged into the State, the State stood above the individual. That is the idea of the relation of the Christian to the kingdom of heaven.

Again, work or worship, to be done "in the name of Christ," must be "for his sake." This is probably the loftiest motive to human conduct. It is the characteristic of the unselfish man. To do good for self is considered the first law of nature. Many of our kind have never reached that point. To sacrifice for others manifests a heroic spirit and elicits the admiration of the universe, except perhaps demons; but to sacrifice self on account of another is to rise to the highest altitudes of unselfishness; it is Christlike. Many do sacrifice on account of others what they would not for themselves. To quit a bad habit for our own sake is right and commendable; to abandon it for the sake of a devoted wife or affectionate children is less selfish and breathes more of the higher atmosphere; but to quit evil ways for the sake of Christ is Godlike. The effort to reform for one's own sake often ends in failure and relapse. To be good for others' sake has a better moral effect, for the reason that the reflex influence is of a higher character; but when one tries all other means of reformation in vain, let him try it in Christ's name. The most pathetic scene of the Gospels is Christ's parable of the judgment. The righteous in that graphic description are only those who have fed the hungry and cared for the poor through love to him. He is the inspiration of the highest deeds of benevolence. Charity for humanity's sake is good, but charity for Christ's sake is the highest form of goodness. "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." We must do good to humanity for the reason that Christ commands it. To do good in the name of humanity will entitle one to humanity's reward, no more. That alone will not save man. To work in the name of a prophet will bring only the reward of the prophet. No prophet merely can give the reward of eternal life. To work in the name of Christ will insure the faithful of Christ's reward of eternal life. In whose name are you doing your work?

The duty is as broad as the needs of human-

ity. "Whatsoever you do, in word or deed, do all in the name of Christ." Christ meant for his people to work on an extensive scale. They must carry him into every relation and business of life. Do not go where Christ would not go; do not engage in anything that he would not. If you are a merchant, sell goods in the name of Christ. Do not sell for money; that will leave him out of the firm and degrade you. You cannot succeed in business without Christ. Do not sell what the people want; sell what the people need, and nothing else. "The gods see you." Are you an editor? Do not write for money or popularity; that would destroy your ideal and demoralize your character. You must have the money or starve, but you will not starve as long as God is greater than mammon. Do not write what the publishers want, for they want only what the people demand. They publish Baal or mammon Bibles if they will only sell. Write what the people need, be true to the ideal, and God will take care of the consequences. The publishers will reject it, because the people do not want it, but it will do you good and God will accept it. The demand of Heaven for such literature is much greater than the supply. Are you a physician? Do not practice medicine for money; that is not the purpose of the medical profession. Ruskin says that "a good physician would rather lose his fee and save his patient than save his fee and lose his patient." The medical profession affords the greatest opportunities of doing good and honoring the Savior who died for man. In the first place, the people have the utmost confidence in the family physician. It affords him an opportunity of starting thoughts in their minds that will lead up to Christ. That is not supposed to be any part of his work, or at least the people do not expect to pay him for any good that he may do along that line. What we pay for does not have the same influence for Christ. Hence the preacher's direct work on the people is often a failure. It is considered a part of the play. In the second place, the physician comes in contact with all classes of people. He goes where the preacher of the word would not be welcome. To be a faithful servant of Christ he must avail himself of these multiplied advantages of saving the people in the name of him who has done so much for man. It is degrading the profession to practice medicine for a living. The physician must have a living. He could not do his work which is so essential to human welfare without it. Are you a preacher of the gospel? Do not preach for human applause or for

"filthy lucre." Seek first the honor of the Savior, and the living will follow. Do not preach what the people want, though they be willing to remunerate you a hundredfold. Preach what they need, though there be no demand for it. God demands it; and if you are faithful to him and the best interests of men, he will count you one of the good soldiers and give you a pension that will last through eternity. Can you sing the praises of your Redeemer? Do not degrade your gift of God by consecrating it to "professional singing" for money. Sing with the spirit and the understanding, not to please men, but as unto the Lord. Can you teach the children in any capacity? Do it not for money, but for the good that you can do the children and the glory of the Lord Jesus. You will do it in his name by teaching what is true and useful. You ought not to think once of the money you get for your work. You ought to love the work so well that you would rather give two dollars a day than miss the opportunity of dissipating ignorance and lifting up the Savior. You see at once that this idea does not look like the old exploded notions of "the ministry." It is ministry. The "consecrated hands" have been laid on the whole church. The latter "went everywhere preaching the word." This is the only way in which the church can work in the name of the Christ, glorify God, and save men. Remember what Jesus said in anticipation of the plea of the many that will come up in the day of judgment telling him what they have "done in his name." He does not say they did the wonderful works in his name. He repudiates their claim: "Then will I profess, I never knew [approved] you." You say you are working in his name. Are you sure that he approves what you do. The heavens have not spoken for 1800 years; the silence will be broken at last to the consternation of the many: "I never knew you: depart from me, ye that work iniquity." You said I knew you, and deceived many of the people with your specious sophistry; but I declare your works of wonder—exorcising demons, proselyting zeal, and eloquent praying—all works of iniquity. Let me ask you again: In whose name are you doing your good deeds?

Coal City, Ind.

"Riches profit not in the day of wrath: but righteousness delivereth from death." (Prov. 11: 4.)

The Way

MAT. 7:13-14

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Scraps

For several months I have been reading, in my regular daily readings, the "American Revised Version," "printed for the universities of Oxford and Cambridge." While the work is called the "American Revised Version," it is published by the two great English universities. It differs from the Revised Version in this: Where the English and American committees differ as to the readings of the Greek text or the translations thereof, the Revised Version gives, both in text and margin, the readings and renderings preferred by the English companies, putting the readings and renderings preferred by the American companies in an appendix; but

the American Revised Version puts the preferences of the Americans in text and margin and the English preferences in an appendix. Both are published by the same English authority and from the same English presses. The new marginal references printed in this magnificent work add very much to its value.

The American Revision, in my judgment, is by far the better. The English scholars were hampered by their ritual and church literature, and retained many words and phrases which they would have discarded had they not been so encumbered. For instance, they translate "Sheol" in many places "grave," while they assure us in their preface that it does not mean "the place of burial," but "the abode of departed spirits." In one place they translate it "hell," though they tell us it does not mean "the place of torment." Sometimes they translate "Jehovah," "Lord;" sometimes they transfer it. Sometimes they give "Holy Spirit;" sometimes, "Holy Ghost," as renderings of the same words. They render *en hudati* "with water" wherever that phrase occurs after baptism; the Americans properly translate it "in water" in all those places. While, of course, the great part of the two works are the same, much light is thrown on many important subjects by placing the preferences of the Americans in the text. I can most heartily advise all who are interested in Bible study to get the "American Revised Version" and read it. I believe it to be the best translation of the Holy Scriptures that was ever made into the English tongue. The quotations made by the editor in his articles in The Way are from this version.

We hope soon, perhaps with the beginning of 1900, to send The Way twice each month to its

subscribers. If each subscriber should renew and send one new name, with one dollar, we could easily do it; but, of course, this is too much to expect. During this year there has been one contribution, which, when it is all paid in, will amount to more than one hundred dollars; one contribution of one hundred dollars has been paid in; several contributions varying from fifteen to thirty dollars have been, or are being, paid; quite a number of five-dollar and ten-dollar gifts have been made; one church took a hundred copies; there have been quite a number of clubs of three, five, or ten subscribers each; and several persons have said they would give regularly a per cent of their incomes to the paper. Our list of subscribers has grown every week since we started. We had seven, I believe, at the first of last December; we have about three thousand now. We print for each issue thirty-five hundred copies.

The paper is devoted wholly to God. The one object of it is to advance his cause. The editor and publisher gives his time and labor and a per cent of his income to it, and takes not one cent from it. He commits it to the Lord, and believes that the Lord will furnish the money to run it as he himself wants it to be run.

Remember, we want to send it to all who will read it, whether they are able or willing to pay for it or not. We want to make it, like Jesus made his gospel, free to all; but the law requires that each regular subscription must be paid for by the subscriber, or for him, and that when it is paid for him it must be with his consent expressed or implied. So far we have received money enough to send the paper to all the addresses that have been sent to us. Remember, we not only want money; we want also the addresses of people who are willing to receive and read the paper.

We ask our contributors to write for the advancement of Christ's cause, and for nothing else. Let the paper be indeed, in every sense, God's paper. Then we may expect his blessing to rest upon it most abundantly. The mailing list, subscription books, cash book, and accounts of receipts and expenditures are open to the inspection of any who choose to look at them. If it is best, God will enable us to send it to you twice a month next year.

Remember, you need not be afraid to receive and read the paper lest you should be called on for the money. We are eager to have you read it, whether you pay for it or not. If you do not pay for your copy, the worst affliction that will befall you from our office will be the drop-

ping of your name from our mailing list; but if you will let us know that you want the paper continued, this will not occur while we have cash enough to send it to you. Send us the names of anybody and everybody that you know would like to have the paper, and join us in daily prayer to God to stir the hearts of his children to furnish money enough to furnish the paper to all who will read it. The mightiest power on earth for good, I suppose, next to the Bible, is the presence and personal influence of a godly man, and next to that is the paper that is truly and wholly devoted to God; and that is what we pray that The Way may always be.

By the time this reaches our readers the Nashville Bible School will have begun its ninth annual session. We are hoping, and not without reasonable grounds for the hope, that the ninth will be the best, the most useful session of the school. The teaching in the Biblical Department has been made free. Of the income of the school not a cent goes to the teachers of this department. They give their work in the school gladly, in the Master's name. They have desired to have it so from the beginning. It seems to me that a teacher of the Bible should never charge anything for his services, whether he teaches with pen or tongue. We ought not to put a price on the gospel. We should be just as eager to take it to the world "without money and without price" as the apostles were in their days; and if we do, we may be just as sure that Christ will be with us and supply our every need as that he was with them; and we should be just as ready to endure hardness as good soldiers and just as cheerful in bearing the burdens that may be placed upon us as they were. When Jesus commissioned the apostles to go, make disciples, baptize, and teach, he added, "And lo, I am with you alway, even unto the end of the world;" and there is a great deal in that saying.

Jesus was not talking for the apostles alone, but through them to all his disciples.

When the Philippians, who were poor, had ministered abundantly to Paul while he was preaching at Rome, he wrote them as follows: "Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance [or gentleness] be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4: 4-6); and in verse 19 he adds: "And my God shall supply every need of yours according to

his riches in glory in Christ Jesus." Not only does he promise that every need shall be supplied, but it will be done by one who is infinitely rich, and who will bless according to his riches in glory. "Every need" was to be supplied.

The preacher should look to God alone for his support, and not to "God and the brethren." If you make a contract with a builder for the erection of a house, you do not look to the builder and his employees, and hold them responsible for the fulfillment of the contract; you look to the builder. Of course he uses workmen; but that is his business, not yours; and they are not responsible to you for the performance of the work. You look to him alone. God is entirely competent to do anything he undertakes, and we should look to him to manage it in his own way.

I am glad to be, as I was during the seventeen years I was engaged in evangelistic work, working for God alone, and looking to him alone for my support. If I do my part faithfully, a good support is as sure to come as that God reigns. We have always been ready to teach in the Bible School, free of charge, any who were not able to pay; but we would tell such students what they should pay when they became able to do it; and this was not just as the apostles did when they taught the word of God to the people. Our present arrangement is the better way—the Bible way—"without money and without price."

Conclusions Drawn from the Narrative of the Rich Man and Lazarus.

J. A. H.

In the September issue of *The Way* it was held that the account of the rich man, Lazarus, and Abraham is historic; that the story is an account of what had already come to pass when Jesus was talking; and the following points were made to sustain this position:

1. We are required by a universally-accepted law of interpretation to take words "in their most common and obvious meaning, unless such a construction leads to absurd consequences, or be inconsistent with the known intention of the writer." Now the story, on its face, is a history plain and simple. Jesus tells about "a certain rich man" and "a certain beggar named Lazarus," about their deaths, about the places to which they went after death, about the angels taking Lazarus to his place, to Abraham's bosom; and then Jesus claims to repeat a conversation which he says the rich man and

Lazarus had. It was held that Jesus was warning the covetous Pharisees, to whom he was talking, of the terrible fate that awaited them if they did not repent; and he was teaching also that they need not expect any power to turn them to repentance and to God if the word of God did not do it. So it is certain there is nothing in "the known intention" of Christ inconsistent with the doctrine of this passage when its words are taken "in their most common and obvious meaning;" on the contrary, that meaning, if the covetous and adulterous Pharisees would believe it and meditate upon it, above everything else, would be calculated to make them repent and turn to God. But, of course, if, like many modern Christians, they believed it to be not historic, unreal; that no such occurrences had ever taken place, it would have no great weight with them. Instead of being inconsistent with the known intention of the Savior, nothing could be more in harmony with it, or better calculated to produce the desired results, than the literal truthfulness of the narrative. It cannot fail to have a most stimulating and beneficial effect upon any one who believes it and reflects upon it.

2. It was held in the article before referred to that no "absurd consequences" follow from taking the words and tenses of this narrative "in their most common and obvious meaning," inasmuch as no statement is made in the entire narrative concerning the rich man, or Lazarus, or life, or death, or angels, or Abraham, or this world, or Hades, that is out of harmony with any known fact or truth; on the contrary, all that we know about these persons and things is in perfect harmony with the historic accuracy of the story. Jesus plainly taught that Abraham was alive in the days of Moses (Matt. 22: 32), and that he would never die (John 11: 26); that those who believe in him have angels (Matt. 18: 10), and that the angels are "all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation" (Heb. 1: 14). Paul says, "While we are at home in the body, we are absent from the Lord;" and he adds: "We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord." (2 Cor. 5: 6, 8.) The revisers, in their preface to the Old Testament, tell us the Hebrew word "Sheol" and the corresponding Greek word "Hades" signify "the abode of departed spirits," and that they do not mean "the place of burial;" and Matthew tells us that Moses and Elijah, who had died hundreds of years before, came back to the Mount of Transfiguration,

talked with Jesus (about the death he was soon to die, Luke says), and they were seen and known by Peter, James, and John (Matt. 17: 1-4); and Jesus told the thief on the cross: "To-day shalt thou be with me in paradise." All of these facts are in perfect harmony with the ideas of conscious existence after death, of angels taking God's people to paradise, of future recognition, of Lazarus being taken to Abraham, etc. Indeed, no man can believe the plain statements of the word of God to be true without believing that Moses and Elijah were recognizable and recognized as Moses and Elijah hundreds of years after they had both been in the abode of spirits, and that Abraham, the rich man, and Lazarus knew each other there. Jesus, in the plainest, simplest way in which it could be done, has told us of people who lived in this world, died, and went into the other world, and knew each other there. This seems to me to leave no room for a reasonable doubt about future recognition.

3. It was held that it is unlawful to consider this story a parable, or a fictitious illustration, unless the context or the nature of the case requires it; that one wrests and perverts the Scripture if he so interprets without such requirement. It is false and deceptive, and, of course, unlawful, for any speaker or writer to use a fictitious illustration without making it known in some way that it is fictitious. I knew a preacher who was accustomed to describe the burnings of great hotels, the escape of some of the boarders, and the destruction of others, with great minuteness and telling effect, as though he had been an eyewitness of the scenes. He would say, "When I was in Milwaukee, I saw this, that," etc., when he had seen no such things, but got his knowledge of them from newspaper reports. When he was upbraided for it by an old preacher, he justified himself by claiming that the illustrations were so much more striking and impressive when he told them as things that he himself had seen. The old minister replied: "I believe it is just as wrong to lie in the pulpit as anywhere else." The young preacher made a reputation for glibness of tongue and unreliability of statement by no means to be envied. Jesus talked in no such way as that. When he said, "Now there was a certain rich man," "and a certain beggar named Lazarus was laid at his gate," "the beggar died," "and the rich man also died," etc., he was not making false statements, as was the young preacher. The most implicit confidence can be reposed in everything said by Jesus

Christ. It should be borne in mind also that no sensible man gives a fictitious illustration when he has at hand, ready for use, a real one that is in every respect just as good; for every sensible man knows that, other things being equal, the actual is much more impressive than the unreal and the imaginary. Now, Jesus had at his instant command all the experiences of all the men and women that had ever lived and every other truth and fact of the universe. John the Baptist says of Jesus: "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hands." (John 3: 34, 35.) It is also said of Jesus: "But Jesus did not trust himself unto them, for he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man." (John 2: 24, 25.) He would be foolish indeed who would devise a fictitious story to instruct concerning the verities of this world and the world to come, when he had at hand, ready for use, every fact and truth concerning everything that had occurred in time and eternity. Remember, Jesus says: "My teaching is not mine, but his that sent me." So, after all, the story of the rich man and Lazarus is not from Jesus alone; but it is the teaching of the omniscient Father, with whom is all wisdom and knowledge and before whose eyes all things are open. Hence, Jesus says: "The words that I have spoken unto you are spirit, and are life." Do you think the eternal God needed to rely on fiction to induce people to do right?

4. It was also held in the article before referred to, as a necessary conclusion to such reasoning as the foregoing, that all the parables of Jesus are strictly and literally true; that they may be relied upon as being literally exact in every particular; and that any statement in any one of them may be used as a truth, in our efforts to teach and make plain the word of God, with the same confidence that we use any other truth of the divine word. Attention was called to the fact that if Jesus had made a statement which is not true and which is out of harmony with the facts of grain culture, in the parable of the sower, the discovery of the inaccuracy would have impeached his inspiration, and would have cast the shadow of doubt over all of his teachings. And so of such a statement in any of his parables. We have a right to expect that the All-knower should be faultlessly exact even in his illustrations.

5. It was held also that, though the rich man was in anguish, he was not in the final place of punishment. From Rev. 20: 13, 14 (see also verse 10) we learn that the wicked are cast into the lake of fire after the resurrection of all the dead, the second resurrection, and after the judgment; but the rich man had five brothers still living on earth whom he wanted warned not to come to that place of torment; hence it follows that he could not have been in the final place of punishment. He was in a place to which he had gone after death and from which he was to come to judgment. He was in Hades, and Hades is to give up her dead, that they may appear before the judgment seat of Christ. (Rev. 20: 13.) The idea that none can go into punishment till after the judgment is manifestly incorrect from the following passage: "God spared not the angels that sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment." (2 Pet. 2: 4.) In the Greek it is "cast them down to Tartarus." There is another word ("Gehenna") which is translated "hell," and which is understood to mean the final place of punishment. Remember, the judgment day is not a trial day. The trial of each one ends with his life. Paul calls it "the day of wrath and revelation of the righteous judgment of God." (Rom. 2: 5.) God will announce in that day the final reward of each one, whether it be good or evil, and will show that each decision is righteous—that he gives to each one just what he ought to have; and thus he will vindicate himself, and satisfies the demands of justice and mercy in every soul. Hence it is called the day of "revelation of the righteous judgment of God."

Both the good and the bad go to Hades. As we have seen, the rich man did, and Peter tells us (Acts 2: 27) that Jesus did; but, as Abraham explains, Hades is divided into two parts, which are separated by a great gulf, and the righteous are on one side and the wicked on the other; one is a place of comfort, and the other of torment. Jesus tells the thief, "To-day shalt thou be with me in paradise," from which it appears that that section of Hades to which the good go is called "paradise." The word "paradise" means a park, a garden; and it occurs at the following places in the New Testament: Rev. 2: 7, "To him that overcometh, to him will I give to eat of the tree of life, which is in the paradise of God;" at 2 Cor. 12: 4 Paul says of himself that "he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter;" and then in

Luke 23: 43 Christ speaks to the thief as has just been quoted. The word is used in the Greek of the Old Testament for the garden of Eden. Moses and Elijah came from paradise to the earth, and Paul went from earth to paradise.

The following points seem to me to be established by this history of the rich man and Lazarus:

1. When the righteous die, the angels carry them at once to a place of comfort, to the righteous who have gone on before.

2. That the righteous there know the newcomers. Abraham knew Lazarus, and knew of his earth life.

3. That the wicked go at once into burning flames, and suffer anguish.

4. That the wicked and the righteous could see (in the days of Jesus), and know each other across the gulf that divided them. Abraham not only knew the rich man in Hades, but he was correctly informed concerning his life on earth.

5. That the wicked cannot go to the righteous or the righteous to the wicked in Hades, but the righteous can come to the earth. Abraham did not deny that Lazarus could go to the rich man's father's house and testify to his brothers. Moses and Elijah had come back, and had talked on earth, and had been heard and seen; and Paul afterwards did go to paradise and return.

6. The rich man still remembered his brothers, still loved them, and sought for their welfare.

7. Men need not hope to be converted by any other means than the truth of God, which is revealed in the word of God. Even if one should arise from the dead, people who refuse to heed the word of God would not be persuaded by him.

Of course the correctness of these conclusions depends upon the truthfulness of the narrative upon which they are based. Who believes that these words of Christ are untrue? I do not. I believe they are just as true, just as reliable as any other part of the word of God; and that he does great injury to the truth, perverts the Scriptures, and grievously sins who makes the impression that the story is a fiction, an account of things which existed only in the imagination, the like of which are not, never were, and never will be. If I understand them, all soul sleepers, and many others, are guilty of this great wrong. It behooves us all to handle the word of God reverently and to be careful how we set aside the plain meaning of the text for fanciful interpretations of our own.

"For My Sake."

Three little words, but full of tenderest meaning;
 Three little words, the heart can scarcely hold;
 Three little words, but on their import dwelling—
 What wealth of love their syllables unfold!

"For my sake" cheer the suffering, help the needy;
 On earth this was my work; I give it thee.
 If thou wouldst follow in thy Master's footsteps,
 Take up my cross and come and learn of me.

"For my sake" let the harsh word die unuttered
 That trembles on the swift, impetuous tongue;
 "For my sake" check the quick, rebellious feeling
 That rises when thy brother does thee wrong.

"For my sake" press with steadfast patience onward,
 Although the race be hard, the battle long;
 Within my Father's house are many mansions;
 There thou shalt rest and join the victor's song.

And if in coming days the world revile thee,
 If "for my sake" thou suffer pain and loss,
 Bear on, faint heart; thy Master went before thee;
 They only wear his crown who share his cross.

—Churchman.

The Ground and Pillar of the Truth.

F. W. SMITH.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.) These words, addressed to Timothy by the apostle Paul, are suggestive indeed, and I wish to emphasize:

I. The Truth Mentioned.—This refers to divine truth, the truth of the living God, in contradistinction to the vain philosophy of man, with its superstition, ignorance, and idolatry. Then, as now, heathen temples dotted the earth, and the mind of man was beclouded with the darkness of error. This truth is the power and wisdom of God as manifested in the gospel of Christ, and embraces every precept and example in the scheme of redemption. It has for its center Christ, the Son of the living God, and around him clusters every item of revelation. He was in the prophetic words which fell upon the ears of the guilty pair as they left the garden of Eden. Through the ages he dwelt in prophecy, type, and shadow, until, as Jesus of Nazareth, he came and spoke to the children of men the fuller revelation of God. So it is said: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt.

4: 16.) The glorious truth of the gospel is the lamp of God hung out upon the sky, and wherever it shines, no matter upon what people, it will chase away the darkness and fill the heart with a glory divine. It is the only star of hope gleaming upon a world shrouded in moral and spiritual gloom. How, then, we should hail its radiance and walk in its light! It should be with us more precious "than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." (Ps. 19: 10.) We should buy the truth, and sell it not. Every earthly joy should be sacrificed in order to possess it in our hearts and lives. He who does so is richer than any prince clad in regal splendor. But how sad to think of this pearl of great price shining in the pathway of millions trampled under foot, like rocks on the highway! Men, in their eager pursuit of riches that perish, walk over the wealth of the soul. Again, it is sad to know that millions have never caught a glimpse of one ray falling from this blessed Star. The thought is enough to stir our souls within us and cause us to double our energies in seeking to carry the light to the benighted. With these reflections upon the truth, let us consider—

II. The Obligations of the Church.—Paul tells us plainly that the church is to support this truth. This all-powerful influence, with Christ as its center, which has done so much for the world, and which is the only bread for the starving multitudes of earth, *must be upheld by the church.* To the extent the church neglects this all-important duty and fails to carry out this high, holy, and sacred mission, she falls beneath the divine requirements, and will surely reap the bitter fruit of punishment in the end. God will hold the church to a strict account for the means and opportunities placed within our hands for this greatest of all work. Opportunities are on every hand, at home and over the seas. God is constantly opening doors for his people and saying: "Go up and possess the land." The onward sweep of material progress among the nations and the dawning of a brighter and better civilization are but calls for the church to spread that truth which harmonizes the discordant elements of man's nature and places him in unison with his God. The prophetic words of Isaiah, in which he says that "nation shall not lift up sword against nation, neither shall they learn war any more," are yet to be fulfilled. The "white dove of peace" has not yet spread her wings over the nations of this earth, binding them in the strong and tender cords of a "common brotherhood of man."

Such a happy state of affairs ought to be the constant desire and prayer of every Christian heart. We cannot, however, look for such a glorious consummation as long as the world hears the "rattle of musketry" and "roar of cannon." Standing armies and battle ships will not cause the nations to love each other more and realize that God intends them to be one family. As long as kingly greed, envy, hatred, and jealousy actuate men we may expect to hear of wars and rumors of wars. The remedy to eradicate these from the human heart is found alone in the gospel of Christ. Would to God that the church had a deeper realization of the burden upon her and the awful consequences of the failure to bear it! Before us are marching myriads of Satan's hosts, scattering ruin and desolation all around; while the church, posing as the "light of the world," and with the command, "Go ye into all the world, and preach the gospel to every creature," ringing in her ears, is too often found standing still. The world is actively engaged in supporting error, falsehood, and vice of every description. Its votaries are zealous and liberal in the spread of sin and growth of iniquity. The failure of the church to support the truth means the success of Satan; but we should always keep in mind the penalty attached to failure. God placed Israel on high. He exalted them above all the earth, giving them a home in the midst of the nations. Their mission was to disseminate truth among the peoples of the earth, thus preparing them for the coming and glorious conquest of the Messiah. To them were committed the oracles of God; but they proved faithless to the great work assigned them, and God took from them the kingdom, giving it to a nation that would bring forth the fruits thereof. So the congregation or individual that fails to support the truth is working ruin to self. Therefore wisdom suggests that we move forward in this glorious work with a spirit of zeal equal to its importance. The destiny of our own souls hangs upon a faithful discharge of this duty. Let us consider—

III. How the Church Becomes the Support of the Truth.—1. By holy and consecrated living. The truth in every community needs the moral support of its advocates. The church must practice in daily life what it professes to the world. The truth should govern and control us in every department of life, and a church is justly without influence (except bad) that does not strive to live up to its professions. The world is not asleep, but is reading us in the light

of our calling. We have preached to the world what the truth requires until they are quite well educated in a knowledge of the Christian life, and can tell as well as we when our practice does not harmonize with it. There are very many members in every congregation whose moral status is not a whit above that of the world. Such theoretically point men to the truth, but practically to death eternal. It has well been said:

Thou must be true thyself if thou the truth wouldst teach;

It needs the overflow of heart to give the life's full speech.

Those whose lives do not accord with the plain requirements of God's word are a hindrance to the progress of righteousness. Erecting and furnishing splendid structures as places of worship, without that spirit of humility and self-sacrifice upon the part of the church, instead of being a support to the truth, is but mockery and vain show. The truth is too often found lying in the shadow of such temples writhing in pain and bleeding at every pore, having been stabbed by its professed friends in their ungodly living; but

Truth, crushed to earth, will rise again; and when the judgment is set, we shall behold her clad in garments of immortal purity. She will meet us as the slighted guest of our earth home, and, pointing at us the finger of justice, will bid us farewell forever. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20: 12.) God help his children to be true and loyal supporters of the truth in their daily walk and conversation.

2. We must support the truth with our means. "Honor the Lord with thy substance, and with the first fruits of all thine increase." (Prov. 3: 9.) Israel was cursed for failing to do this. God had filled their land with good things, and only required a small percentage of them for the support of his service. This they refused, and, by so doing, closed the bountiful hand of God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." (Mal. 3: 8, 9.) God's truth and service demand the tithes and offerings of his people to-day in a greater degree than in the time of Israel. The fields of operation have enlarged and the workmen multiplied, until a

vast army of self-sacrificing souls are marching from sea to sea and seeking to plant the banner of Christ upon every island. It is useless for us to think we will escape the curse of God if we fail to sustain his noble workmen. We may console ourselves with the thought that the work is being done, but God charges us with robbery. Brethren, shall we fail in the financial support of the truth and stand before God as guilty of robbery? Let the churches everywhere bestir themselves in helping to send the glad message the world round.

The Knowledge of God.

R. H. BOLL.

It is natural for a man to measure other people's corn by his own half bushel. What other measure could he use? We always reason to unknown quantities from the known; we guess at the future by the past; we judge the dispositions of other men by our own. Beware of the man that always sees evil motives in the actions of his fellow-creatures. Beware of him that is always full of black suspicions. He interprets other natures by his own heart.

When I was a child, I often played "hide and seek." Sometimes it was very difficult to find some of my hidden playmates, and I would seek behind every hedge and in every nook and corner where I myself had hidden before. It never entered my head to look in other places. I never, indeed, suspected one to have hidden behind a certain fence unless I myself had hidden there before, or else experience had taught me that there was a good hiding place.

We judge others by ourselves. This affords you some insight into your own nature. If you, without sufficient cause, suspect a man of mean, low motives, you are capable of them yourself. It is hard for any man to understand a nature essentially different from himself. An old, covetous fellow in Alabama saw me marching down into ice-cold water last winter to baptize. He noticed that I seemed very anxious to get as many as possible to repent and be baptized. It seemed like a puzzle to him for a while that a man should desire to wade around in water cold enough to make one's teeth chatter. He knew that he himself would not do it unless there was money in it. So he solved the question to his own satisfaction, and circulated the report that "there was a board somewhere in Nashville that paid me so much a head for all I baptized." He surely measured my corn by his half bushel. Had I told him the real motive

of my doings, he would not have understood or believed that a man could or would do such for Christ's sake. I was an unknown quantity to him.

A bad man is a mystery to the good; an honest man is a conundrum to the thief. Innocence may be admired by Guilt, but it cannot be understood. A coward may admire and praise a hero, but he cannot comprehend the hero's nature, for darkness comprehends not the light.

Now, God wants men to know him—not that he desires that we should fathom his unfathomable wisdom or measure his immeasurable power. We cannot search those ways that are past finding out, nor yet how that love which passeth all knowledge; but as much as in us lies we must know him and understand his nature and his character if we would please him; for Jesus will take vengeance in flaming fire on them that know not God and obey not the gospel. (2 Thess. 1: 8-10.) According to our knowledge of God will our fate be; but nothing is more certain than that men, in studying the nature of God, will measure the Lord's corn by their half bushel. As naturally will they do this as a stone falls. The Ethiopian's god is black; the Chinaman's, yellow, with slanting eyes. The gods of the Greek were warriors and philosophers; the Roman's gods were licentious, as they themselves. The polygamous Mormon's christ is a polygamist. Not very strange. They judge him by themselves.

"This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John 17: 3, R. V.) In the knowledge of God, we have eternal life; without it, we are lost. How shall we find that true knowledge of God? There is a simple answer to this. As long as we continue in sin and are led by the flesh, we shall never be able to know our God or to understand his motives. "O Lord, how great are thy works!" said the Psalmist, "and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." (Ps. 92: 5, 6.) While we are darkness, we cannot know him, for he is light; while we hate our brethren, we cannot understand God, for he is love; while we are dead in trespasses and sins, we cannot know him, for first must our heart be changed into his likeness and image; but if we are like God, it will not be hard for us to know him, for our thoughts, our motives, our desires are in unison with his.

This most desirable of all states in this world can be brought about only by the trans-

forming influence of God's word, which is received by study and obedience. That word is intended to make us like God, and this by imitation according to God's directions. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us." (Eph. 5: 1, 2.) "Beloved, if God so loved us, we ought also to love one another." (1 John 4: 11.) That says follow God; do as he does. Christ, in his Sermon on the Mount, preached this doctrine: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5: 43, 44.) Now why should they do this? Listen: "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Verse 45.) Earthly fathers like to see their image in their children's faces, and love the boy that is "just like his dad." So is God. If we are like him, we are his children, and know him; but if we resemble the devil, we are the serpent's seed, a generation of vipers; and they are of their father, the devil, who do his lusts. (John 8: 44.) There is, then, only one way to arrive at the knowledge of God: hear and obey. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." (1 John 2: 3-5.)

It is not at one lesson that we become like God and learn to know him; but if we "continue steadfastly in the apostles' doctrine," if we continually "behold as in a glass the glory of the Lord," we shall be changed "into the same image from glory to glory."

It is the greatest thing on earth, this knowledge; for it embraces all. It means to have the Spirit of Christ, to act and think like him, to be like him, and thus to know and understand him. For the sake of the excellency of this knowledge, Paul regarded all the advantages of this world as but a loss, counted all but dung that he might win Christ. (Phil. 3: 8.) The most comprehensive of all exhortations, therefore, Peter gave to the faithful in Christ Jesus when he ended his writings: "Grow in grace, and in the knowledge of our Lord and Savior

Jesus Christ. To him be glory both now and forever. Amen."

The Criterion of Judgment. No. 3.

W. J. BROWN.

The importance of the money problem as associated with Christianity is the only apology that I offer for the expansion of the subject. Things are reaching a point of white heat. It is about time for us to strike. We must hasten to reduce "our plea" to practice, or forfeit our right to a separate existence in the world. How shall we attain that compacted organization?

A society implies some form of government; indeed, there can be no society in the true sense without some recognized form of government. To deny or ignore this fact makes the church religious anarchy. The church of Christ is an organism, and has a form of government. The organized church is composed of members, overseers, deacons, and evangelists. Passing over the considerations of three classes for the present, we ask: What are the functions of the second class, called deacons? If we had no Bible to tell us and were left to guess at their duties from what we see them doing in the church, the answer might be: "To pass around the emblems of the Lord's death." It seems to me that the only thing they do at present is something not mentioned in the Bible. What it requires of them is not practiced. Is this "speaking where the Bible speaks, and keeping silent where it is silent?" Study the qualifications and duties of deacons as given in Paul's Epistles to Timothy and Titus. Did he mean for all or only a part of them to be observed? Who can name the nonessential, if there be any? Shall we demand absolute, perfect obedience of the sinner in coming to Christ, but more lax in the requirements of the deacons? What does Luke say the first deacons did? Did they have anything in the way of duty besides "pass around the bread?" Were not they first selected to look after the temporal wants of the members? (See Acts 6.) Suppose we select some six or eight to look after the temporal work of the church now and have them to say how much each member is able to give to the work of Christ. I am willing and anxious for them to say how much they think I ought to give. I believe they are more competent to judge of my ability than I am. The judgment of several good men is more reliable than that of one. I do not want to make a mistake in this important duty to which God has attached so great prom-

ises. I am supposed to be in the way of life and duty and heading toward the city of the great King. All that I have and hope to possess through the ages to come is on board my sailing barge, and I cannot afford to neglect any of the appointed means of safe voyage across the stormy sea to the haven of perfect repose. I regard that man a friend who helps me on the way by pointing out my weak points and helps me to a better conception of God's requirements. If I do not need the advice and help of my brethren, why should I read books, go to the house of God, or listen to the preaching of the word of God? Are not all of these means ordained of God to help on the way to everlasting happiness? There is great danger of self-deception in the matter of giving as we should. We may deceive others, but what about ourselves? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Of course it is not an arbitrary assessment that we are trying to get before the people. We are viewing this matter in the light of helps. "Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." (1 Cor. 12: 27, 28, R. V.)

Some of the foregoing appointments still have a place in the church. If the same men appointed of God were still found filling their respective places in the church, we would recognize them at once as authority in things pertaining to the faith and work of the church. We would have little or no difficulty in understanding their directions if they were personally among us as they once were; but the authoritative utterances of Jesus and the apostles are committed to writings, and are accepted by us as the only authority in religious matters. Why not listen to them, as they still speak to us through the proper persons chosen to enforce the teachings of the Christ? "Obey them that have the rule over you." Would we not willingly heed the helpful counsel of the overseers of the church if it involved our temporal welfare and happiness? If they were to tell us of an enemy lying in ambush to take our lives, would we think they meant to "lord it over us?" No; we would want their advice in the things of this life. If we contemplated making a deal for land or a store or something else of which we have very limited knowledge, would we not rather have the judgment of several competent men? This is what is meant by the dea-

cons of the church estimating the amount of each member's prosperity. They should make it a point to learn the circumstances of all the members; and each one should "give cheerfully," as he purposes in his own mind. His purpose, if he means to do his whole duty, is to do what his own judgment, assisted by those of the deacons, says he ought to give. If they overestimate his ability to give, it is giving him the advantage of being counted among the liberal givers to the cause of Christ. He will not murmur if he thinks they have made an honest mistake. We all enjoy giving to a good cause, but the majority are not willing to pay the price of this enjoyment. All enjoy doing good, but many do not find it out in time to do very much of it. Their own selfishness blurs their vision insomuch that they never see what is apparent to others. Every Christian is known in the community where he resides by the fruit he bears, not by the clothes he wears or the scriptural name he adopts. I soon find out all the liberal contributors in a given community. So are the covetous known and read by all the people in the neighborhood. How do we find them out? That is easy. I see two men; one is a good man, but the other is a mean man. How do I know the one from the other? I will tell you the secret. One of them looks just like a good man, and the other looks just like a mean man. When God makes a man, he makes him in his own image; and when the devil makes a man, he makes him after his own likeness. The children of God look like their Father in heaven; the children of the devil look like their father in hell. Let a man fill his soul with love and goodness, and it will shine in every pore of the skin; let him fill his heart with meanness, and in the transition to others it leaves its stain on the physical man. "The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not." (Isa. 3: 9.)

Obedience to the requirements of the Lord as taught through those who possess the scriptural qualifications is to be rendered "as unto the Lord." We are commanded to respect them "for their work's sake." In view of their position, they "must give an account," as it were, of the souls of those that looked to them for guidance. This plan, to my way of thinking, is one of the greatest conceivable tests of man's obedience to God's requirements. The commands of God coming to us through man seem to lose so much of their original force by reason of their association with an imperfect

medium that we are liable to miss the point, and consequently reject it as the word of man. Here lies great danger. I will never lift my voice in protest against scriptural leaders. We are told to "obey them that have the rule over you;" but I do not say that God requires the members to submit to all the overseers command or that they should obey men who do not possess the qualifications. An unqualified man would be likely to want the church to introduce into the work or worship something that was contrary to the Book. It follows that no man or class of men have any authority outside the Scriptures. Whatever is required outside the Bible must, then, be determined by the consent and co-operation of the church.

Suppose, then, that we agree that the deacons are authorized to help each member to decide the amount he ought to give to the cause of Christ. The next question is: Where shall I give the amount? Must I put it into the treasury of the Lord? Have they any right to say where I shall invest the money? They have no authority here, only as they keep in line with what is written. I have a right to demand that the funds be used for the purposes mentioned in the New Testament. If the means are not appropriated to the work mapped out in the Bible, they have no right to demand that I put the money into the public treasury. Of course there are incidental expenses to be defrayed by the church, such as taking care of the meeting-house, fuel, etc. Each member ought to contribute his share to all that is needed along this line. The Bible gives us no specific directions in this; hence if the church thinks it proper to have a public treasury, each one of the members ought to bear his part of the burden.

But what is the work of the church for which money is demanded? The work of the church is threefold: First, educational; second, evangelistic; third, charitable. The education of all the members up to the ideal standard of Christian character is the imperative duty of the church as such, and this requires money; and to honor Christ as he should be honored, it ought to be done by the church as a body. The work of preaching the gospel and saving the world ought to be done in the same way; and if the work of charity as taught in the gospel was done by the church acting in concert, there would be no more talk of the lodge killing the church. Christ can only receive due credit for what he has done to save man from ruin by a church thus carrying out his orders. I may act in my individual capacity as a Christian in do-

ing something of the work mapped out, but that is not the church acting as such. I may hand a poor man five dollars, which is right and according to the requirements of Christ; but that is not the most effectual way of advertising to the world the Christ of God. I am the only one that gets the proper credit. The man goes on his way rejoiced, and thinks of me, whereas if he had received it through the church, I would not have been known in the matter. He would have thought of Christ by reason of his inseparable connection with the church. This, I think, is what Paul meant when he spoke of "Christ having glory through the church." It may be pretty hard for the vain and proud to thus surrender all the personal glory of this world to Christ, but that is just what it costs to buy a place in his heaven.

Now, if the church was doing all this, it would be right for each one to put his means into the public treasury, and the deacons' duty to see that it was properly used. That this is not the fault of any one man, but of the many, is evident to all reflecting persons. Let all the members of a given church decide to improve upon the mistakes of the past and begin at once to carry out the work in all of its bearings. I have never given to the church as I have been prospered (I mean a local congregation), for the reason that I have never found one that was doing just the thing laid out in the New Testament. Many have tried to make 1 Cor. 16: 2 a public contribution of the members to the church. I find no public treasury in that place. Paul is stirring up the brethren to help the poor saints of Judea. It was a special collection for a particular occasion. He does not say for them to put into the treasury as they are prospered. "Every first day of the week, let each of you lay something by itself, depositing as he may be prospered, so that when I come collections may not then be made." (Emphatic Diaglot.) That is what each one must do: lay by you at home on the first day of the week as you may be prospered, and find some poor child that needs help or some worthy preacher of the gospel or missionary that is working according to the Bible, and send it to their rescue. In many of our churches to-day the most of the money is taken out and given to men whose character is not known. I want to know, because it is my duty to know how I spend money, that the meager amount given is put where it is actually needed. Let us try to stir up the leaders of the church to their duty; then we can have a public treasury, through which we can do the work

enjoined and honor the Lord more effectually. When we have such elders as the church at Ephesus had, then we can give to the church as we are prospered. "I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false." (Rev. 2: 2, R. V.) That is what Paul told them to do. (Acts 20: 28, 29.) We have many peregrinating preachers now claiming to be "apostles"—not some of the twelve, but such as were Barnabas and others. We need some such elders as at Ephesus to sift their pretensions and take all the conceited wind out of their phantom sails. If many of the so-called elders were tried by the same severe rules, they would prove to be false; and if many of the so-called preachers that are imposing upon the people were weighed in the same balances, they would be found impostors. But, after all, the leaders of religion compare favorably with the led.

I know of one practice mentioned in the New Testament that approximates what we call a public treasury. It is found in the second and fourth chapters of Acts. They had a public fund for the purpose of supplying all the needs of the church. It was, like all acceptable contributions to the Lord's work, given willingly and cheerfully. When Christianity shall have been triumphantly restored to the world, we will have all the necessary means of perpetuating the work of the Lord in common; and not one of the members will say that aught of the things given to the work is his own, for all shall know the Lord and do their duty. When we work our way into "full fellowship" and "walk in the light, as he is in the light," we will no longer demand that "our" means once given to the cause of Christ be refunded because some one of the members has offended us. Almost a century ago a small band of pilgrims started on a pilgrimage to the Holy Land. They meant to shun Babylon, but especially to visit the city of the great King and help to rebuild Jerusalem. The forces accumulated rapidly, and the work progressed beyond their most sanguine expectations. Later a generation sprang up that knew not Joseph and cared not for the prosperity of Zion. Many of their progeny never reached the upper room in the city where prayer was wont to be made. They stopped at a debating club in the suburbs of the city at the station called "Acts 2: 38." That seemed to be as close as they desired to approach to the "holy apostles." Many of them are still there. Others

ventured on a station farther, and stood at another debating society in the neighborhood of Acts 2: 42 to set up the "order of worship." They are still working hard to set up the altar of the Lord's house in the midst of the ruins, but the jangling voices of the debating society drown their loud vociferations in their contentions over the important difference in "tweedledum and tweedledee." Some stop at the station where "all things are held in common," for they seem to be too tired or indolent to go to the prayer meeting and work for their start; and so it came to pass in process of time that there was a marked falling off from the faith of the fathers. Many missed the prayer meeting over at Jerusalem. So the majority "have not so much as heard whether there be any Holy Ghost," and they are sure there has been no new Pentecosts and baptisms. Since the days of their fathers, things continue as they should; but there are some in the upper room; they are praying.

Coal City, Ind.

Some Features of the Bible School, and Why You Should Attend It.

J. N. ARMSTRONG.

The school is almost a family, a home. I have never seen a school in which every member seemed to love every other one so much. Strong are the ties formed in nine months. If one is taken sick, he has the very tenderest care and attention. I do not believe a mother could care for her boy more tenderly than Bible School students care for one another in sickness or any time of need. During the past winter one of our students was sick nigh unto death, and almost the whole school was in mourning while he remained thus. Prayers went up from every home, doubtless, connected with the school for him and his home. Many were the kind and tender thoughts about his father and mother. I thought I never saw a sick boy more tenderly cared for even by his own mother. I thought when I would visit his room: "How could he be more tenderly cared for in his own home?"

That dread that mothers so often have concerning their boys being sick away in school and lacking for care and attention may be all cast away from the hearts of those mothers whose boys come to our school. I well remember when I first left home for school that the greatest dread my mother seemed to have was my getting sick away from home and not being cared for as I would with her. She always said when I started away: "If you can just keep well, I can

stand it all right." Since I married, she has changed the statement to this: "Well, I will feel so much better about you now if you get sick." She feels now, of course, that should I get sick, there will be somebody who loves me to care for me; and as love always does its best, her dread is gone.

If I could only tell the mothers who read this how tenderly the teachers and students of the school love each other, they would know that when their boys are with us they always have some one who loves them to watch over and care for them, and those, too, who do it for Jesus' sake. This would be a sweet thought to me were I a mother and had a child away in school. Those who care for your child for Jesus' sake will always be watchful, careful, and faithful. This very summer I said to a mother who has a daughter of sixteen summers, whom she contemplates sending away to school soon, possibly this fall, that as long as she (the daughter) can do well in school at home, keep her with you; she needs home and mother's influence; but when she must go away for the advantages of school, I do not believe she can do better in the world than to come to us. I do not believe there is a school in the world that watches more carefully over the young ladies who attend it than our school, but no school can have the same influence over a daughter as a mother who is a mother indeed. This is impossible. Every mother who has the influence over her daughter that she should, and then realizes and appreciates this influence, knows this to be true. Our supreme desire is to bless those who come to us.

I have said the above to more than one mother. If our school must be built up by influencing parents to send us young girls who can have good school advantages and mother's influence at the same time, let the school cease to be.

We strive to have no selfish ends to accomplish. This love for one another is a beautiful feature of our school. It makes it one of the most pleasant places on earth to live. One student who attended the school four years said that it was the best place on earth to live; another said it was the easiest place in the world to live a Christian. Love for one another would make a paradise of earth.

But possibly by this time you are wondering why we love each other so much and why the school is such a delightful place. Well, it is not the teachers. Of course we believe the teachers are good, but this does not explain the love manifested in the school. The explanation is simple, it is easy, when you think that

every teacher and student of this school is a student of the Bible; that every student recites a daily lesson in the Bible, and is encouraged and exhorted to study his Bible lesson with the same faithfulness that he prepares any other lesson. The more we study the word of God, the more we will love one another. Every development of which an individual, a race, or a nation can boast has come through the influence of the Bible. This is the reason the Bible School makes it the first book in its course.

But this does not mean that we neglect other books, for we place as much importance upon English, science, Latin, Greek, etc., as any other school, and we are willing for the work done in these departments to testify to the importance we place upon them; but it does mean that we believe that the Bible is the best book in the world.

Another very attractive feature of the school is its thoroughness. A smattering of any subject is disgusting to any one who appreciates a thorough education. It has been said that anything that is worth doing at all is worth doing well. There is no surer road to success even in this life, and it is doubly so in the life to come. There is no failure to him who does everything he does well. The schoolroom furnishes a golden opportunity to teach this lesson. Therefore our school strives to cultivate in every one of its students the habit of doing all his work well by requiring thorough work in every line. Our purpose is not to tolerate a student who will not try faithfully to do this. Students were dismissed from our classes during the past term because they did not do well their work. It is not treating the student right to allow him to form the habit of doing shabby work. No teacher loves his student when he allows him to continue doing sham work. Parents ought not to tolerate in their children shabby work, no difference how little may be the work. Even in making a fire you should require him to make a good fire, that he may form the habit of doing well all he does. There is always an open door to him who does good work. This kind of a man never has to hunt for work. As a rule, he is not able to do the work offered to him; but we are not indebted to man for this sure road to success. Like all other lessons of elevation and development, it comes from the Bible. This is why the Bible School believes, teaches, and practices this never-dying lesson. God teaches all through his book that the good and faithful servant will be rewarded. "Whatsoever thy hand findeth to do, do it with thy might."

(Eccles. 9: 10.) "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col. 3: 23.) There is no greater humbug to the rising generation than a school that does smattering work. The school that does sham work is a greater enemy to its students than the man who takes your money out of your pocket while you sleep. He who steals your money "steals trash;" but the school that does smattering work takes your money, your opportunity, and, worst of all, cripples you for many years, and possibly for life. He who desires to be truly an educated man should strive not to know all about everything, but "to know everything about some things."

The prospects for another term are bright. The work is more systematically arranged than it has ever been. Write for our catalogue. Address the Bible School, Nashville, Tenn., and you will receive one at once.

Covenants.

J. J. VANHOUTIN.

God made a covenant with Abraham. This covenant was in the nature of a contract, or bargain. When two persons make a bargain, or contract, and that contract, or covenant, has been confirmed, then no one has any right to interfere between the parties who enter into that covenant; neither can they add thereto nor can they take therefrom; but by mutual consent of all persons interested the covenant might be changed. When God made the covenant with Abraham, no doubt Abraham realized his dependence upon the Almighty and fully understood that God had the sole right to direct, and whatever he would ask Abraham felt under obligations to adhere to. Abraham understood that his children were embraced in this covenant, and so lived up to his part of the covenant; and as there was no other source from which to obtain aid and assistance, only as could be derived from God, Abraham undoubtedly knew that it was for the best, and perhaps understood that according to this covenant, and especially in compliance with the great promise which God had made, Satan's power over death would be destroyed, and that he and his children would derive some great benefit then unseen. At the time of Abraham's death this covenant and promise was in full force by the mutual consent of both parties, God knowing what he could do for the redemption of mankind, and Abraham having accepted the terms and complying with all of the requirements; and as no

change had been made by the mutual consent of both God and Abraham, while Abraham was alive, then when Abraham died there was no chance or way to change the covenant, even if God had desired or the children of Abraham had requested a change. So the covenant made and entered into by Abraham remained in force over Abraham's children as long as the time between the death of Abraham and the fulfillment of God's promise through the mission of Christ.

Years rolled on, and the descendants of Abraham were brought out from the land of Egypt and the land that God intended them to have when he made covenant with Abraham. "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." (Josh 21: 43-45.) This shows that God fulfilled his part of the covenant just as Abraham understood it.

In addition to this covenant was God's promise of a Messiah, in whom not only Abraham's children should be blessed, but all nations. Then about 430 years after this promise was made God gave a covenant to the children of Israel, which they accepted and agreed to keep. They knew and understood that their lives, existence, and destiny were all in the hands of God; and, knowing their obligations to him and the lasting obligation of their children, they said: "All that the Lord hath said will we do, and be obedient." (Ex. 24: 7.) This covenant was different from anything that had ever been given before, and no other nation or people ever had such law as that covenant contained. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut. 5: 2, 3.) This shows that those to whom the covenant was given were all then living, and that their fathers had not this covenant. Deut. 4: 8 shows that no other nation had such law: "And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" This law surely must have been the Ten Commandments, with all the rites, ceremonies, sacrifices, and offerings, together with the observance of

Sabbaths and feasts. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." (Deut. 4: 13, 14.) This covenant was added to God's promise, and was only given to the Jews; and that, too, for only a certain length of time, and that time was until Christ should come, to whom the promise was made. As God knew best what the children of Israel needed and they to whom the covenant was given accepted it not only for themselves, but for their children also, and after its acceptance and confirmation those to whom it was given died, then there could be no change on account of the death of those with whom the covenant was made. It remained irrevocable.

God fulfilled his part of the covenant with Abraham; and as the covenant made with the children of Israel was to last until Christ should come, God had the right to sever his covenant relationship with the people. This was done the night of the betrayal of Christ. That covenant—the law, with its rites, ceremonies, and offerings—was as complete in all of its arrangement when Jesus was betrayed as it was when first given into the hands of the mediator (Moses) by the disposition of angels. That law could not take away sin or impart spiritual life. It pertained to the purifying of the flesh, and not the soul. The gospel covenant pertains to the purifying of the soul, and is not designed to cleanse the body; hence the contrast.

It remains now to show that God actually has a covenant in existence, and that people are under as much obligation to comply with the requirements of that covenant, in order to enjoy its blessings and benefits, as Abraham or the Jews in order to obtain the blessings. Abraham realized his dependence upon God for life and all earthly blessings; so with the children of Israel. When Jesus came, he found man in the darkness of sin, without one ray of light aside from himself. The world was in a lost state, lost in sin and lost in death. Man was utterly helpless, and could not devise any means of redemption from either sin or the grave. They derived their existence from God, and were entirely dependent upon him for everything. This was fully demonstrated when Jesus began his ministry. He convinced a few at least that he had been sent into this world on a mission of mercy, and they fully understood

and realized that he alone had the words of eternal life, and that they were entirely depending upon him for everything pertaining to both the present and future state. What could they do, then, but say, "Thou alone hast the words of eternal life?"

Jesus began to arrange for a covenant, and chose twelve men, though one afterwards turned traitor. Jesus demonstrated his power to assist mankind, and proved to them their inability to save themselves. Those whom he had chosen were willing to abide by whatever he might say; and as Jesus had received his words and his power from God; as a representative of the Almighty, he implanted his words, his teaching, his covenant into the minds and hearts of the apostles; and they, considering their inability and utter weakness and their entire dependence upon God for aid, like Abraham and the Jews, for their own good and in behalf of the world, accepted the covenant and were chosen and ordained as representatives of Jesus to preach the gospel, which they most undoubtedly agreed to do. Then, as the covenant had to be confirmed and sealed, Jesus was crucified, so that his blood could be shed in order to confirm his part of the covenant. Then, after Jesus had died, there could be no change in the contract between Christ and his apostles. Thus his contract, or covenant, with the apostles became a testament. As it was not to be enjoined upon the people until after his death, the New Testament, which sets forth the mission of Christ, his death, his burial, and his wonderful resurrection, is the only source of spiritual light and life that there is on earth. "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." (Gal. 3: 15.) "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9: 16, 17.) The apostles themselves had no right to change the covenant. Whatever the apostles taught to be observed in order to remission of sins or to worship God stands as permanent to-day as it did when Jesus first made a covenant with the apostles, which they accepted for their own welfare and in behalf of a lost world. Men must come to God in accordance with the terms set forth in this will, or they will never come into covenant relationship with Christ and with God. Jesus had the sole right to give the terms of covenant relationship, and to whom else shall we go? It was left with him whether he should die or not. Je-

Jesus had the power to call twelve legions of angels to his assistance when his Father withdrew from the scene. The love and tender sympathy which Jesus had for a lost race caused him to lay down his life, that his life's blood might be shed; and when that was done—inasmuch as it is the body which dies and in the blood is the life of the flesh—when Jesus shed his blood, then, there was an offering equal to the life of the human race that was lost on account of the first sin.

God never had two covenants for the same people at the same time for the same purpose. The covenant God made with Abraham belonged to Abraham and his children. The covenant called the law of commandments, which contained the ordinances concerning the Jewish worship, is represented as having been "nailed to the cross" when Jesus was crucified. So another covenant, with better promises; founded upon better principles, and sealed with better blood, is now before the world for their instruction, meditation, consideration, and acceptance. As Jesus is the Mediator of this new gospel covenant, he should be honored and respected in all acts of worship. After Jesus made his covenant with the apostles, he died, then arose upon the other side of the grave, upon the other side of death. His work was finished, and he could not revoke his covenant with the apostles; neither could they with him, for the death line stood between the apostles and Christ. Therefore the gospel covenant remains irrevocable, and the only means by and through which eternal life is offered or known.

Vermilion, Ill.

"God Hath Made Man Upright; but They Have Sought out Many Inventions."

J. W. ATKISSON.

No sensible person objects to men seeking out inventions; for that is God's plan to civilize, elevate, and refine man and make him strive to be educated, useful, and good. If God had solved all the problems for man, then the very best man never would have amounted to anything more than a mere stall-fed ox. God did not want to retard the ambition of man, therefore he did not teach man the shape of the earth, the movements of the planets, etc.; nor did he even teach our first parents how to make their own wearing apparel. The first garments they wore were made of fig leaves and were the invention of man.

Now, as I said before, no one objects to men seeking out inventions; but this thing of substituting the inventions of man for the inventions of God—the

wisdom of man for the wisdom of God—is what I object to. "Sanctified common sense" is ruining the world to-day. For instance, water is God's invention for man; but O, how many substitutes are there? In all our large cities thousands of people rarely every drink water. A man that I work with every day here in St. Louis took a drink of water on August 3, and he remarked that that was the first drink of water he had taken this summer.

Brother H. Drennan, the editor of the Western Preacher, published at Tuscumbia, Mo., was in St. Louis recently, and he remarked to me about the great wickedness apparent on every hand—saloons on almost every corner, filled with people with dissipation written on their faces. I replied: "That is 'sanctified common sense.' God gave us water to drink, but men and women have become so progressive that they have substituted beer, an invention of man, for water, an invention of God, and thus the work of death and destruction goes on." Religionists are following in their very footsteps. The Methodists have, in a measure, substituted the Bible with their Discipline; other denominations have, in a measure, substituted it with creeds; and the Christian church, which started out with the motto, "Where the Bible speaks we speak, and where the Bible is silent we will be silent," has gotten so "progressive" that it has, in a large measure, substituted the church with human societies of various kinds and names.

Love is God's invention. "God is love," and he commanded us to love one another, to be of one mind, and "to speak the same things;" to love our neighbors as ourselves, and to do unto others as we would have them do unto us; but "sanctified common sense" says, "Why be a slave to 'mere form?' Love yourself more than your neighbor, and 'do your neighbor,' else he will 'do' you. Treat every man just as he treats you; for 'self-preservation is the first law of nature;" and thus the right way of the Lord is perverted.

"Woman, lovely woman," the sweetest and best of all God's creatures, was made by our Heavenly Father for man; but once upon a time man became so progressive that he fixed up a substitute for her (Rom. 1), and God baptized the whole earth for the remission of sins, and destroyed every living thing except Noah and his household, who, fortunately, happened to be "antis." They were the only people in the world then that did not have "sanctified common sense;" and God will certainly destroy all those that are now engaged in substituting human societies for his church, human creeds for his holy word, and the destruction will not be by water, either.

Now there are men at work all over the country whose business is to substitute these inventions of men for the inventions of God, whose bread and butter depends upon their success in this diabolical work. Their fate is worse than "death without mercy." At the same time, churches that allow themselves to be led into such delusions are without excuse.

The Way

MAT. 7:13-14

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A Statement Concerning the Condition and Prospects of The Way.

J. A. H.

We now have on our mailing list a few names under three thousand. Of these, two thousand five hundred and thirty-two are paid for in full for the first year, and about four hundred are unpaid. Of those unpaid, the money has been promised for about one hundred of them; the remainder are trial subscribers. The following sums of money were sent in by individuals: \$124.47, \$100, \$28.75, \$27.50, \$17.60, \$11, \$10, \$10, \$10.85, \$10, \$9.30, \$8.25, \$6.80, \$6, \$5, \$5, \$5, \$5, \$5, \$5, \$5, \$5, \$5, \$29.35. In addition to these, quite a number of clubs were sent in, varying in money

value from \$1.35 to \$4.25. Some of these sums of money, I know, were given by the individuals sending them from their own funds. Sometimes they sent the names with the money; sometimes they left me to find the names. Some of these sums were sent by clubs, each member of which paid his proportionate part, I know; but with regard to most of them, I simply know that the money came, and the names, without knowing who paid the money. There were also quite a number of individual subscribers at fifty cents each. So far the paper has paid its way right along, paying also for the articles that have appeared in its columns; except that the editor and publisher has taken no pay for his work, and a few articles that were intended also to appear in another paper were not paid for. We think the record is very good for the first year, considering the circumstances under which the paper started. We are sure that it has done much good, both in enlightening and encouraging Christians and in converting sinners. Here is one illustration of the work it has done: A man was too prejudiced to attend the protracted meeting in progress in his neighborhood, and so he remained at home by himself. A copy (or copies) of The Way lay on the table. Curiosity caused him to read it; and, as he read, he turned repeatedly to the Bible that lay by the paper. His interest grew, and, to the astonishment of all, he announced one evening that he intended to go to church. He went, and when the invitation was given, he went forward and confessed Christ. This alone would pay for the labor, thought, and money required to run the paper for a year. Several hundred of these subscriptions expire with the end of this year. Now we want to know how many of our readers want the paper to come on to them; and we would be glad to hear from every one of them, no mat-

ter when his time expires, that we may know whether he likes the paper and wants it continued after the expiration of his time or not. Many of the readers have had the paper sent to them by some friend; let us know if you want it, and, if you do want it, let us know whether or not you expect to pay for it for the next year. Remember, the paper is wholly devoted to God, and its sole object is to advance his cause. Do you want help in this work? You can do it by taking the paper for yourself and by sending it to others. We will be glad if we can send it to you twice each month next year. It seems to you to be your duty to help us to do it, we will be glad to have you as fellow-laborers in the work. All that we need is a sufficient number of paid-up subscriptions for 1900 to encourage us to undertake the publication of a semimonthly. May we not hope to hear from at least fifteen hundred of you within the next sixty days? But one thing we do most gladly do: we commit the paper to our Lord and Father, with the assurance that he will conduct it to the best interest of his cause and kingdom, knowing that he can stir up the hearts of his people to send the money as it is needed to carry on his work, and that no enterprise conducted by his children, in his name, with his approval, is too great or too small to be cared for and nourished by him. About one year ago we began to write up the matter for the first issue when we had not a subscriber nor a cent for the paper; by the time we were ready to mail we had on hand more than one hundred dollars in cash and about four hundred and sixty subscribers. Do you want the paper to come twice per month? Will you help in sending names of people who would like to have it, or money, or both? Please let us hear from you at once. Address The Way, Bible School, Nashville, Tenn. We want everybody who will read the paper to have it, whether he is willing or able to pay for it or not.

The Enemies of the Bible School.

J. A. H.

It is a matter of comfort to us to know that the Bible School is not without its enemies. If it aroused no opposition, we would be sure it is of little value. Anything that is strong for the right, that is a power for good, is sure to arouse strong antagonisms, simply because the world hates that which is true and good. The most hated being that ever lived on earth was Jesus Christ, and that, too, by the most respectable of the religious people of the day. His miracles were very attractive, but his teaching they would

not stand. They hated him worse than they did thieves, robbers, murderers, and adulterers, simply because he told them the truth. They killed him because he would not lie, because he had lived a faultless life, because he told them the very truth they needed to hear just as God wanted him to tell it; and he illustrated that truth perfectly in his life. The reason we are so little hated and persecuted is because we are so little like the Master. God grant that we may become more like him, and then we will receive more abundantly the blessings of persecution. Jesus says: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Again, he says: "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. . . . If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also." Hence the fact that we have enemies need not in the least disturb us—indeed, it furnishes ground for very great rejoicing—if only we are in the way of righteousness.

Now that our work in the Bible School is righteous, that it is approved of God, we are as certain as we can be of anything. The complaint against us is that we teach the Bible, and that many of our students, therefore, become preachers. We are represented as "doing church work" and as "running a preacher factory." A factory is a place where things are made. If preachers are made at the Bible School—true, good preachers—and if they are made in the right way, by the use of the right means, I am sure no Christian would like the School the less on that account.

But our work and methods are much misunderstood. A very intelligent lady who has lived about a year in the vicinity of our School, who has had the very best of opportunities to know it well, and who does know it, said: "The Bible School has many enemies, who oppose it bitterly, who would be among its best friends if they knew it as I do." No doubt this is true. Saul was a very fierce and determined enemy of the church of Christ because he did not know it. When he became acquainted with it, he was one of its greatest friends. But the church had many enemies who hated it because their hearts were not right. They were emphatically on the side of the devil, and the church was on the other side; hence they hated it. No doubt the Bible School has enemies

also of that kind; and it will always have, if its teachers remain loyal to Christ. For the benefit of this second class we are not writing; they are surely doomed to everlasting perdition, except they repent, and their enmity is rather to be desired than their friendship. But those of the first class are most excellent people, and their favor we would like to have. For them we want to tell what the Bible School is, what it does, how it does its work, and what its objects are.

It is not an incorporated or chartered institution, under the control of a board of trustees. I could not work as a teacher of the doctrine of Christ under such control. To my mind, such an institution is wrong to the same extent and in the same way that a missionary society is. In doing the work of Christ, a Christian should not submit himself to be directed and controlled by any other authority than that of Christ, nor should he belong to any other institution for the advancement of the Lord's cause than the church of God.

It is agreed to by both the friends and foes of the Bible School, as well as by all other intelligent people, that it is right to acquire learning in the literatures, arts, and sciences of the world—in such of them, at least, as are good and useful. All agree that Christians may teach these things. Ten of the teachers of the Bible School are engaged in this work. All of them are earnest Christians; and, as they have opportunity and ability, they hope, both by word and life, to teach also the doctrine of Christ. The other two of the teachers, David Lipscomb and the writer, teach the Bible only. They do it free of charge. Each student is required to take one daily study in the Bible. Some come especially for Bible work, and take two, three, or four daily Bible studies. We make no distinction between "ministerial students" and others; males and females, church members and nonchurch members are put in the same classes and taught in the same way. We do not know which of our students expect to devote their lives to the work of preaching the gospel, except as we incidentally learn it. The School is under the control of no church, except as its teachers are controlled by their respective congregations. They are members of different congregations. No board of trustees has the slightest control over the teachers or the students. The teachers have associated themselves together to do this work, just as Christian men have always associated themselves to do worthy works that one alone cannot do.

It is admitted by all, so far as I know, that this would be worthy and right, in no wise to be condemned, if only we would leave the Bible out. It

is the Bible teaching that makes it bad. It is seriously argued by some members of the church that to give one-fourth of the time to Bible study, and only three-fourths to secular literature, is taking altogether too much time for God's doctrine, and far too little for the wisdom of men. There are some students who say they would like to attend our School, but they cannot afford to give so much time to Bible study. Now we believe there is more practical wisdom, more "every-day common sense," more of that which is necessary to make a man or woman useful, successful, and happy, in the Bible than in all the other books in the world. And I have a poor opinion of the faith, or of the judgment, of the man who does not so think. We believe that God is infinitely wiser than all men, and that there is far more wisdom in his Book than in all the books of men.

Others seem to think that it is dangerous to teach the Bible at school, that the impression might be made that it could not be learned in private, and that much damage might thereby be done; as a brother expressed it in the Gospel Advocate about eight months ago: "Let schools and school-teaching keep to their proper sphere of giving instruction in the wisdom and philosophy of men, and encourage everybody, whether in school or out of school, to read the Bible for himself, with the idea that he can understand it if he will read it, without the help of anybody to interpret it or explain it for him." When this brother's attention was called to the faulty doctrine at this point, he quickly saw it, and so modified it in the next issue as to take the poison out of it. It is the duty of every Christian to "preach the word;" to "be instant in season, out of season;" to preach to every creature as he has ability and opportunity; to sow the good seed, to sow it in the morning, and in the evening to withhold not his hand. This is the duty of every Christian, old and young, male and female, merchant, farmer, mechanic, teacher; and he who fails to do it has good ground to fear that he will never enter the everlasting kingdom of God. There is no more harm in teaching the Bible in school than there is in teaching it on a farm, in a blacksmith shop, or in a dry goods store; nor does your teaching it to a man prevent you from encouraging him to read it for himself. The point is to be sure that you teach the Bible, in religion, and not the theologies of men; the Bible, and not your own opinions. Hence we have but one text-book in our Bible work, and that is the Bible. Theological schools are wrong, because they teach theology from the books of men, instead of the wisdom of God from the Book of God. We cling to the Book of God.

Is the Bible School an organization distinct from the church? Not more so than a dry goods firm composed of Christians is.

Has the Bible School the right to require its students to study the Bible? Yes, the same right that it has to require its students to study any other book. We have no right to compel students to come to our school, but we have the same right to say what we will teach to those who do come that any other school has. No preacher has a right to force people to come to hear him preach, but he has the right to preach whatsoever he pleases, if it be God's truth, to those who do come. We believe the history, the poetry, the philosophy, the morality, and the wisdom of the Bible are infinitely superior to the history, the poetry, the philosophy, the morality, and the wisdom that are found in any or all other books; that this Book is worth far more to a man, both for this world and that which is to come, than all other books; hence we teach it. Is it wrong to induce a man to be a preacher by filling him full of the word of God, by arousing in him a love for it and a devotion to it? We try to make every student of the Bible School, male and female, a preacher in that way; for we doubt if any man or woman can be saved in the everlasting kingdom of God without being a preacher, having been made one in that way. But we are as far as anybody on earth from having our women become platform speakers, public talkers. When Philip preached to the eunuch, there were two, and the one sitting by the side of the other preached to him. We have no desire, nor do we put forth any effort, to make preachers in any other way. That which is objectionable in theological schools, founded to make sectarian clergymen, we strive to be free from. If any brother thinks we are wrong at any point, we would like for him to specify wherein we are wrong. We teach school. Is that wrong? We teach the Bible. Is that wrong? We teach the Bible free of charge to all. Is that wrong? We teach secular learning free of charge to those not able to pay for it. Is that wrong? Our School is not a chartered or incorporated institution. Is that wrong? No board of trustees, or church, has anything to do with directing or controlling the teachers or the students. Is that wrong? We make no distinction between ministerial and other students, between males and females, between church members and nonchurch members, in the matters of classifying and teaching our students. Is that wrong? Every member of the regular faculty, from the day the School was founded till now, has been a member of the church of Christ. Is that wrong? At the present time every one

engaged in teaching in the School, whether of the regular faculty or a teacher of an extra study, is a member of the church of Christ. Many of the young men who have attended the School have given themselves wholly to study, to teaching, to preaching, to exhortation, to the ministry of the word, and they have led thousands to Christ, they have planted dozens of churches, and they have built up many Christians in their most holy faith. We try to teach them, as best we can, both by doctrine and example, to do what they can for God with tongue, pen, or hand—not to be ashamed of honorable work of any kind.

It may be asked what relationship or connection the School has with the property it occupies. None but these: to take as good care of the property as it can, and to use it for the purposes indicated in this paper. The trustees of the property hold it for the School, and are under obligation to the donors to see that their donation shall be used only by such a school as ours now is, as is specified in the deed of trust. This deed of trust was drawn up not only with the approval of the donors, but with that of the trustees and faculty as well. The trustees also are, and must be, members of the church of Christ. Since the School began it has never consulted the board of trustees concerning anything; nor has the board of trustees endeavored, at any time or in any way, to control or direct the School with regard to anything. Each member of the board is highly esteemed by the faculty of the School, and as individuals they are frequently talked to about the affairs of the School by members of the faculty, and doubtless we have profited much by their wisdom; but we are benefited by their advice just as we are by that of other wise and good men. The School existed before the property was given for its benefit, and before trustees of the property were appointed. They are for the School, and not the School for them.

In conclusion let me say, the honest-hearted, we hope, will not fight against us, sneer at us, and try to hinder our work, until they have first informed us wherein they think we are wrong, and have given us a chance to plead guilty, or to show that we have been misunderstood, or that our work at the point called in question is approved of God. As concerning the evil-hearted and malignant, we have no favors to ask of them, nor are we in the least concerned about their hate; let them do their worst; they are the servants of the devil, and we are on the other side; there must of necessity be war between us; and we rejoice in the assurance that God will overrule their malice to our good, if only we shall abide in him, and his holy word shall

abide in us. To all we commend these words of Gamaliel, the wise Hebrew at whose feet Saul of Tarsus was educated: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

Eldon S. Potter.

J. A. H.

Eldon S. Potter, son of Albert Potter, stepson of C. C. Potter, was born on June 19, 1871; was baptized on September 17, 1889; and died on October 9, 1899. He confessed Christ under the ministry of J. W. Gant at Rich Pond, Warren County, Ky., and was baptized on the next day by Brother B. F. Rogers. The following words from the Bowling Green Daily Times well express the judgment of the people of the community in which he lived and died concerning him:

"In the death of Eldon Potter there passed away one of the best young men and most valuable citizens in the entire county, and one who was held in the highest esteem by all who knew him for his admirable qualities, modest demeanor, and gentle manners. Possessing wealth not exceeded by more than one young man in the county, he was as unpretentious and plain in his walk as if oblivious of the fact that he had an abundance of this world's goods. Whatever betrayed his modestly-possessed wealth was only seen in his zeal for doing good for his church; and in that direction he was more than liberal, but wholly unostentatious. He was a sincere Christian in every sense; and while zealously loyal to his church, there was nothing of bigotry or intolerance in his character; and he loved the association of the followers of Christ, and his piety and sincerity were never questioned. He leaves an example worthy of the emulation of the young men of our county, and a character that will be held in the highest esteem by every man, woman, and child who knew him. His passing away found him pantoplied with the whole armor of God, ready for the summons and the Christian's rich reward reserved for the children of God. His soul rests in peace, and his sorely bereaved mother and the scarcely less grieved stepfather doubtless find unspeakable comfort in a knowledge of that beautiful fact."

During the series of meetings conducted by Brother Gant, at one of which Eldon confessed Christ, it was determined that on one evening, for some cause, the usual service should be omitted. After leaving the morning service that day, Eldon

said to his mother: "If there was going to be preaching to-night, I would make the start then." Seeing his readiness, Brother and Sister Potter hastened to send word to the preacher and to have the meeting announced. A little congregation was assembled, and in response to the gospel invitation Eldon and his intimate friend and associate, Clarence Rogers, son of Brother B. F. Rogers, enlisted in the service of Christ. About seven years ago Clarence was called to the other side, and now we are glad in the hope that Eldon has joined him in the paradise of God. As far as we could judge, he was pure in heart, gentle in spirit, and devoted to the cause of Christ. He was more or less delirious during much of the time of his sickness, but his attendants say that not a profane or unclean word escaped his lips—not a word but the most modest girl might speak anywhere. His uncle and stepfather, Brother C. C. Potter, says he never heard him speak a profane or impure word. Jesus says: "Out of the abundance of the heart the mouth speaketh." He must have had a pure heart. He never had a personal difficulty with anybody, so far as I have been able to learn, in his life; and if he was the faithful Christian that we have abundant reason to believe he was, he has already joined the great throng of the redeemed and is enjoying the comfort and gladness of that fair land. He is not to be lamented, but, rather, we should be eager to join him in a world so free from pain and toil, vexation and care, so full of sweet associations with the redeemed who have preceded him, so full of peace and everlasting joy. He gave the lot on which the new meetinghouse, now nearing completion, which is being built in Bowling Green, stands. For several years the little band has been meeting in the courthouse; and he, as well as the other members, was eager to get into the cleaner and more comfortable quarters. Some have felt inclined to regret that he did not live to attend at least one service there; but it is by no means certain to me that he may not attend that service and enjoy it more than any of us, and there is no telling what grand meetings he may have already attended since he entered the unseen world. One lesson should be deeply impressed upon us: There is no telling when any one of us may be called upon to leave this world. There are a number of aged and feeble people in the congregation, and some who are young are frail and delicate, but this strong young man was called, and the aged and infirm are left. Let us all be ready.

"Treasures of wickedness profit nothing but righteousness delivereth from death." (Prov. 10: 2.)

BURNETT'S BUDGET.

T. R. BURNETT.....*Dallas, Texas.*

All hail!

Every person is a guidepost pointing somewhere.

Some one says it is always expensive to do wrong.

Straight liquor is responsible for a great many crooks.

What a man does is an indication of what a man is.

Hate is a dreadful heart disease, but it is not incurable.

A man should either stand by his colors or take down his sign.

Henceforth this Budget is to be a part and parcel of 'The Way.

The life of many a boy has been wrecked by a misplaced switch.

All things are for the best to the person who makes the best of them.

Some one says it takes a wise man to tell his religion from his politics.

It requires a good deal of thrashing to get the wild oats out of some boys.

If you grow tired reading these short items, turn over and read the longer essays.

Some one says the secret of happiness is not to do what you like, but to like what you do.

The reason some men do not succeed in life is that they do not learn what they cannot do.

The bass drummer of the Salvation Army is a pounder (but not an expounder) of the gospel.

An old Puritan was once charged with being very precise. He replied: "I worship a precise God."

It is well enough to look out for the main chance; but while doing that, do not neglect other chances.

According to the newspapers, the people of Washington City go to church to worship God and see McKinley.

Some one says a man is known by the company he keeps. Yes, and a man is known by the company he doesn't keep.

The "week of prayer" has very appropriately been termed "almanac piety." A Christian prays every week in the year.

It is better to be a kicker than a kickee, especially when the kickee has done something for which he should be kicked.

Some one says the women that men die for are generally not worth living for. That is pretty bad on the women—and on the men, too.

A sweet girl, to whom her aunt had been portraying the beauties of heaven, said: "It will be perfectly lovely. There will be no pimples or freckles there."

It appears in some places that the Lord is in a great financial strait. He has to run eating houses, auctions, and building and loan associations to pay his expenses.

The man who says that wit is out of place in a newspaper is a man who hasn't got any wit; the man who doesn't like to see a pun in a paper is a man who cannot make a pun.

Is the Spirit in the body, the church? If the body died in the dark ages, where did the Spirit go, and how did Alexander Campbell get the Spirit into the new body which he prepared at Brush Run?

Readers of this paper may congratulate themselves that The Way is neither a digressive nor a transgressive journal. It does not follow the society faction or the hobby faction, but stays in the middle of the road. It is a middle of the roader, if you please.

The Logansport Meeting.

J. A. H.

The last protracted meeting in which I was engaged before the opening of the School was at Logansport, Ind. My sons, Leon K. Harding and Ben. F. Harding, were with me. We knew of one sister in the city who was in full sympathy with us in the work, but we did not know that we would have the prayers or support of another person in the city, when we agreed to go there. We went at the solicitation of this sister. In connection with the Bible School Church, we purchased a tent and had it shipped from St. Louis to Logansport. It was nicely lighted with electricity and seated with chairs and benches. We had good audiences, fine attention, and succeeded in planting a little church of about twenty members. We hear that their meetings since we left have been very pleasant and edifying. May God abundantly bless the brave, earnest little band. A Brother Kendrick, pastor of the Christian Church in Logansport, was, I believe, our most prejudiced and bitter opponent. Logansport is a beautiful, hospitable little city of about twenty thousand inhabitants. May the little church be as leaven hid in three measures of meal.

"Walking in the Truth."

F. W. SMITH.

"I have no greater joy than to hear that my children walk in truth." (3 John 4.) We have in these words an expression of joy upon the part of the apostle, occasioned by hearing favorable reports of his children in the Lord. It always gave the apostles joy to learn of the prosperity of their converts. Paul wrote to the disciples in these words: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." (1 Thess. 2: 19, 20.) He also experienced sorrow when learning of the shortcomings and sins of the disciples. When the church at Corinth which he had planted was all broken to pieces with warring sects and other grievous sins, he was greatly troubled. These feelings of joy and sadness must be experienced by every true preacher of the gospel to-day. When he hears good reports from fields where he has labored, that those who came into the church under his ministry are faithful and growing up beautifully in the Christian life, his heart leaps with joy and thanksgiving. He would rather receive such glad news than silver or gold. On the other hand, if he learns of even one who has gone back, it causes a feeling of sadness to creep into his soul. The faithful preacher rejoices in this life over the spiritual prosperity of his children in the Lord; but what will be his rejoicing at the judgment, as he looks upon those clothed in white and wearing crowns, who were led to the Christ by his efforts? But enough along this line. Let us inquire:

WHAT IS IMPLIED IN WALKING IN THE TRUTH?

1. A knowledge of the truth. This is absolutely indispensable. Unless we have a knowledge of the truth, we could not tell whether we were walking in it or not. This is a matter about which no soul can afford to guess. Too much is at stake. Jesus said: "And ye shall know the truth, and the truth shall make you free." (John 8: 32.) This knowledge of the duties and obligations of the Christian life is within the reach of all who live in Bible lands. Paul wrote as follows: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ." (Eph. 3: 4.) Isaiah (35: 8, R. V.), in speaking of the way of life, said: "The wayfaring men, yea fools, shall not err therein." "The entrance of thy words giveth light; it giveth understanding unto the simple." (Ps. 119: 130.) If men and women would search for the truth as they strive for the material things of life, surely the earth would "be filled with the knowledge of the glory of the Lord, as the waters

cover the sea." When the soul is bent on knowing God's will, and searches daily his blessed word, the promise that he or she shall know the truth is made plain in the Masters' words: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) This rich and precious promise is to all, but finds its fulfillment to those only who seek for the truth for the truth's sake.

2. A love of the truth constitutes another essential link in the chain of requisites to "walking in the truth." It is not enough to know the truth. Many a soul with clear conceptions of duty to God has gone out without hope. "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John 12: 42, 43.) Felix trembled, but said: "Go thy way for this time," etc. Agrippa said: "Almost thou persuadest me to be a Christian." (Acts 26: 28.) The apostle speaks of some who perished for a lack of the love of the truth: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." (2 Thess. 2: 10.) Here we note that the salvation of the soul depends upon a love of the truth. There are many causes operating to prevent men from loving the truth. Some are unwilling to live up to its demands. They are unwilling to undergo the self-denials and bear the reproaches which a close following of the truth brings. Others love darkness rather than light. They would rather live in the unlawful indulgence of the flesh for a few days on this earth than to wear a crown through all eternity. The chief rulers who would not confess Christ and follow him esteemed the praises and honors of men, which last but a brief period, of greater value than a home in heaven. Sad indeed it is to think how cheaply men sell their souls. Felix would rather live an adulterous life with Drusilla than to walk the golden-paved streets of God's home. Agrippa prized the political honors of the Roman Empire and the laurels of the populace more than citizenship in the kingdom of the humble Nazarene. But when a strong love of the truth takes root in the heart, even princely honors and the jeers and scoffs of unbelievers will fall before it like the grain before the sickle. It will mount all obstacles and overleap every barrier.

3. A personal reception of the truth is also necessary. A man may understand the composition of an article of food, and may also relish it; but

unless he partakes of it and assimilates its life-giving properties, it will do him no good. So it is possible for one to have a knowledge of the truth and admire its manifestations in the lives of others—yea, go so far as to defend it in discussion—and yet not bring his life under its influence. Personal reception of the truth means assimilation, such as is produced by a practice of its precepts and examples, making the individual more like its blessed Author.

4. As a last link in this beautiful chain, I mention a diligent and earnest advocacy of its principles by urging its acceptance upon others. As soon as Philip came in contact with the Master, he went in search of another, that he, too, might taste of the Lord, that he is gracious. "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John 1: 45.) A truly converted soul to Christ will have every feeling of selfishness eliminated from it, and will long for the whole world to be saved—yea, more, will make personal sacrifices to this end. This prepares me to state boldly that the church or individual disciple who is not making an earnest effort to tell the glad story to others is not walking in the truth.

SOME OF THE BLESSINGS OF WALKING IN THE TRUTH.

These are many and precious to the soul. I can only enumerate a few:

1. Remission of sins. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 1, 2.) No matter what sort of lives we may have lived, no matter how dark the record, the blood of the Lamb washes away all our guilt and frees us from the thralldom of sin, enabling us to walk forth as God's freemen; and when the serpent bites again, leaving the poison of sin in our souls, before us is the same fountain of blood for the cleansing of every stain.

2. Fellowship with the Father. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1: 3.) Certainly it is no light thing to live in daily communion with God; to realize that he is ever near us, and pitieth us as a father pitieth his children; that his eyes are always upon us, and that his ears are ever open unto our cries. It is sweet to rest in the confidence that while wrapped in slumber his everlast-

ing arms are about us, and that he is our shield and Rock of refuge.

3. Fellowship of the saints. "But if we walk in the light [truth], as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) What a blessed thing it is to have partnership with the people of God in the redemption of the world! To participate in every good work whereby God is honored and man lifted up is a privilege and blessing that no soul can afford to miss. It enriches the heart with sympathy and love which makes it akin to God.

4. From walking in the truth comes that blessed hope which is the inspiration of life, and which chases the shadows and gloom from our pathway. It is the beacon light that casts its shining rays upon the troubled sea of human life, enabling the Christian mariner to outride the storm and land safely in the haven of rest.

5. We also derive, as a rich blessing from being in the truth, that comfort for which the sorrowing heart yearns. So many things transpire in our lives which call for a staff upon which to lean ere we faint, and that staff is found in the word of truth: "Wherefore comfort one another with these words." (1 Thess. 4: 18.)

6. As a last blessing, I mention the promise of living when time shall be no more. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.) It is enough to fill the soul with melodious raptures to contemplate its future home. To fly away from the cares, toils, strifes, disappointments, pain, suffering, sorrows, and death of this old world, to rest in the bosom of the Father, will be a blissful cup from which to drink. May our Father help us all to continue in his truth, and by so doing build characters fit for his presence on high.

More About Harding and M'Gary.

J. A. H.

In the Firm Foundation of August 22 Brother McGary replies to my proposition to him to submit our business difference to a brother or brothers, with the understanding that we will accept their decision and publish it without comment. He does not agree to do this, but proceeds, as he expresses it, to give me "another warming in the fire of righteous indignation." Does he think that is the right way to treat a man when he kindly proposes to submit the difference to brethren, according to the Scriptures, and agrees to submit to their decision? Would it not have been much

easier, nicer, kinder, and more Christlike to have said: "The offer is fair, and I cheerfully accept it?" Can he not trust brethren in Christ to settle the matter as it should be? Brother Jackson, in a private letter of June 25, 1898, said: "I expect Brother McGary back to-day or to-morrow, and will urge him to have the matter settled, as suggested, by an impartial tribunal." Further on in the same letter, in talking about the differences between us (he and McGary being on the one side, and Lipscomb, Shepherd, McQuiddy, and myself on the other), he asks: "How would it do for each party to select one brother, the two to select a third? Let all the facts, etc., be placed in the hands of these three to be by them adjusted." Sure enough, that would do. Why not? It certainly would be fair, just, and scriptural concerning our business difference, and that is just what I am willing to do in settling it; but when I kindly propose it, Brother McGary proceeds to give me "another warming" instead of agreeing to it. In June, 1898, Brother Jackson thought he ought to do it; I think he ought; and at 1 Cor. 6: 1-6 the Holy Spirit suggests that business differences should be settled by the saints, and not in the courts by unbelievers; but Brother McGary prefers to write a bitter, unkind article, in which he makes a statement of his case, plausible indeed to those who know nothing of it but what they learn from him; but if only he had quoted the contract written by himself, utterly unsatisfactory to every fair-minded person. In his article, as is usually the case when he writes of me, there are several statements that are radically incorrect.

Brother McGary proposed to me to join him in writing a discussion on the baptism question; and if I would do it as he suggested, he agreed to do as his words which follow show. He said: "I will publish the same in pamphlet form, and will not look to you for any of the expenses, but will look for that from the sale of the pamphlet; and after enough have been sold to defray the expenses of its publication, I will remit you one-half of the remainder as they are sold." I accepted his proposition, and did exactly as he suggested. The pamphlet was published, and some time afterwards McGary sold out the whole thing, without consulting me or letting me know anything about it, "at cost," he says, for fear it would never pay expenses; but a number of years ago Brother Jackson informed me it had paid expenses, and that there were about seventeen hundred copies left. Now, Brother McGary had a right to sell his own interest in that pamphlet whenever he pleased, but he had no right to sell mine—no more right to sell

my interest in that pamphlet than he had to sell any property that any of his neighbors possess. So far as right is concerned, a man has as much right to take a million dollars from his neighbor without his knowledge and consent as he has to take ten.

But the matter was financially of small importance, and would never have been mentioned by me at all in the public prints if Brother McGary had not publicly and privately misrepresented me concerning the matter. So I first wrote to him privately, and when that did no good, for my own vindication, gave a correct statement of the affair through the Gospel Advocate. Then I tried again and again to meet him last summer, that we might settle a difficulty that is calculated to do much harm, and when I failed every time, through no fault of mine, I made the proposition to submit the matter to arbitrators that we might select. This offer was made in the August issue of The Way. This offer he discusses in the Firm Foundation of August 22 at considerable length, but fails to accept. He claims to think I believe I was defeated in that debate, and that, therefore, I would not advertise it or circulate it; and he says "a prominent preacher," a personal friend of mine, told him that I confessed I was not satisfied with my part of it. I was satisfied during that discussion, and have been ever since, that I defeated Brother McGary badly, and I am not without excellent testimony from his side of the house that I did; but during the eleven or twelve years that have passed since that discussion was published I have studied the question far more than I had then done, and I can do much better work on it now. So I am well satisfied with my part of the discussion in comparison with his part of it, but am by no means satisfied with it in comparison with what I can do now.

Speaking about "a prominent preacher" reminds me that one of the most prominent preachers of Texas, a man who fully agrees with Brother McGary on this question, and who is well known to him and a personal friend of his, told me that he (the prominent preacher) bought a number of copies of the debate when it was first published, sold several of them before he read it, but after reading it sold no more, because he thought McGary was defeated, and he did not like to circulate literature against himself.

A prominent young preacher of Tennessee told me that when he took up the debate to read it he was fully in sympathy with Brother McGary, and expected to find that I was badly whipped, but by reading it he was fully converted to the other side.

He told me also of another prominent Tennessee preacher who had had the same experience and had told him of it; and, if I am not mistaken, the first of these three brethren said he had told McGary that he was defeated in the discussion. The names of these brethren will be given if necessary.

Brother McGary says: "When he [Harding] wrote here from Weatherford to know if I was in Austin, I am quite *sure* he knew I was not here; but he thought his writing and publishing the fact that he had done so would create an effect in his favor." I was never in Weatherford, and, of course, did not write from there. I wrote from Pilot Point. I did not know where McGary was. The last word I had heard from him on the subject said he was engaged till July 10. Several months had passed since I had heard from him. Contrary to my expectations, when July 10 came I was still in Texas, and saw a possible opportunity to spend several days with Brother McGary. Hence, I wrote to learn if he was in Austin. I did not know where he was, and wrote to find out. He seems to think I did not want to meet him. Let the reader consider the following facts, and see what he thinks about it:

1. Brother McGary intimated in the Firm Foundation that he was coming to Nashville. I wrote him we would be glad to have him come, and that any time till the middle of May would suit us to meet him. He said he was not coming to Nashville.

2. I told him that I had arranged to come to Texas in June, and that one of the reasons I had for making the arrangement was that I might meet him; and I told him Brother D. Lipscomb and myself would meet him in Northern Texas the last week in June if that suited him. He said his time was taken up from June 17 to July 10, and hence he could not meet us at that time.

3. I wrote promptly that we would meet him in Northern Texas the first week in June if that would suit him. He replied: "As I wrote you before, I have arranged meetings that cover that time." He had written me no such thing.

4. Brother J. D. Tant, at my house, had read the correspondence between McGary and myself concerning a meeting, and he thought we ought by all means to come together; so after I had reached Bonham, Texas, I received a letter from him saying that if I would send him the correspondence he would go down to Austin and get McGary to come up to Bonham. I sent him the correspondence, he went to Austin, saw McGary, but he did not come up to Bonham.

5. When July 10 came, contrary to the arrangement of my programme and to my expectation, I

was still in Texas. I wrote to know if McGary would be at Austin on the 14th, that I might go down to see him. The reply came by telegraph: "Will not be here."

6. When I reached home, I wrote a note for The Way proposing to submit our business difficulty to a brother, or brothers, whom we might select, and let their decision settle it. Instead of agreeing to this, he throws mud at me, and intimates that I did not want to meet him, anyway. McGary can believe contrary to all testimony and disbelieve in the face of the most overwhelming proof; so at least it seems.

7. In the conclusion of his article, Brother McGary said: "I request Brother Harding to publish this in The Way." To this I replied:

"I will do it with pleasure on the following conditions:

"(1) That you will print my second article, and that your reply shall not exceed it in length.

"(2) That you will print all other articles that I may write in response to your replies.

"(3) That no article shall exceed in length the reply which it follows, nor shall any reply exceed in length the article it follows.

"This arrangement will give me the liberty to carry on the discussion as long as I please, and it will prevent any of the pieces from being longer than your reply in your issue of August 22. I am willing for you to keep the advantage, if it be an advantage, of the difference in length between my first article and your reply to it—a difference of about sixteen hundred words."

He refused to accept this offer, and would not agree to publish what I might write in reply to his effusion of August 22.

I am not willing to leave the matter thus. Brother McGary and I are both public men of more or less influence. Many of his best friends, many of mine, have expressed to me the desire to have it settled. They have said the interests of the cause we advocate and profess to love require it. I think they are right. Hence, I propose to Brother McGary that we select three brethren and submit the matter to them, either in writing or at a meeting upon which we may agree. It seems to me that we ought to make almost any sort of a sacrifice to settle this trouble for the sake of the cause of Christ. God will surely vindicate him who is just.

This is published because we believe justice and the interests of the truth require it.

"A word fitly spoken is like apples of gold in pictures of silver." (Prov. 25: 11.)

Pure in Heart.

R. H. BOLL.

Men can be constrained by brute force to obey, and with whips and chains and guns and ropes they can be made to crouch in sullen subjection; but there is a silent force that makes them willing servants and that brings their every faculty into joyful subjection. It is no less a force than physical power, but it is infinitely superior; it will cause stubborn necks to bow and unwilling tongues to speak; it can draw acts of service from man which no other force could exact. It is a yoke, yet it is delightful; it is a compulsion, yet it is sweet. Perhaps you have guessed it. We call it "heart power." No country is conquered until its main citadel has fallen and its capital is taken; no man is truly brought into subjection until his heart is captured. This Christ proposes to do. His aim is to seize men's hearts and rule in them. The iron code of the law might have deterred men from sinning and frightened them into obedience. It was a dark, fearful apparition that hung with its curse upon the pathway of man, and at every step he stopped and tremblingly listened for a thunder from Mount Sinai: "Thou shalt not!"

But our Lord has dispelled the cloud, and reigns more effectually through his religion over the heart than the law ever did over the acts of men. When Christ seizes the heart of man, man obeys because he wills so, because he loves his Lord. As long as the Lord holds possession there, the man will follow him gladly. He knows his God, and his desire is toward him. "The law of his God is in his heart; none of his steps shall slide."

Christ wants the source pure, that the stream may be pure; the tree good, that the fruit may be good. From a pure heart flow pure words, come pure actions. With the heart we believe; from the heart we obey. (Rom. 10: 9, 10; 6: 17, 18.)

It is unnecessary, I trust, here to refer to the fact that this is not the fleshly heart, the center of blood circulation, in the bosom of man. That has been abundantly taught in The Way. Christ does not deal with the flesh directly. Idiots have hearts of flesh, often beautifully developed, yet cannot be Christians. The heart of which the Bible speaks comprises man's intellect, for it understands and thinks and knows and believes; it comprises man's will, for it purposes and determines; it comprises man's emotions, for it rejoices and is glad, it is sad and sorrowful, it loves and hates. Can a piece of flesh do that? But Christ refers to the spirit, to the inner man.

God desires more than service from the heart; he wants us to serve him with all the heart, for the Lord our God is a jealous God; there must be none beside him to reign in that holy place. He will dwell there through the Holy Spirit, he will reign there through Jesus Christ; but the place must be kept clean.

Christ never made partnership with the devil, and it is certain he will not divide territory with Satan in the heart. If the devil reigns in your heart, you may be certain Christ is not there. If darkness is there, all the light is absent. The love of God and the love of the sins and pleasures of this world are not found in the same heart; they cannot coexist there, any more than light and darkness. No two masters rule there. You cannot crowd God and mammon into the same tabernacle. You cannot work and strive for money and trust in it, and at the same time serve God. It is a square impossibility; and if your heart is set on money and if gold is your confidence, you are an idolater; you are the devil's prey. To such there can be only one advice: Repent quickly.

But if you want the Lord to be the master of your heart, live for him. When you work, work for God; when you strive, strive for God; when you trust, trust in God. The man that places more confidence in a hundred dollars than in God's promise is an idolater. Listen: "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much: . . . this also were an iniquity to be punished by the judge: for I should have denied the God that is above." (Job 31: 24-28.) Trusting in money, a little innocent freak, as men may call it, and which is so common to-day, is equivalent to denying the Almighty, who is the giver of all things. More than that, whatever a man sets his confidence on and looks to for support is his god, and thus by relying on their money men become idolaters. As idolatry it is here classed. In the above quotation from Job 31 I omitted two verses (26, 27), which I will now quote: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand [this is common idolatry put into the same category with trust in gold, and placed under the same condemnation]: this also were an iniquity to be punished by the judge: for I should have denied the God that is above."

It will be noticed at once that this point of truth will brand vast multitudes with the mark of the beast—yea, a large number of so-called followers

of Christ. I know of nothing more common among them; but the true follower of Christ must, in effect, forsake all that he hath and take up his cross and follow him whose footsteps lead through trust in the Father and obedience to everlasting glory. Otherwise he cannot be Christ's disciple.

It is a sad thought to think of the many that have not the single eye or the pure heart, but are double-minded and unstable, neither hot nor cold. Numbers will not influence God to change his word. We must come to his terms, and his terms are to accept him with a whole heart, a heart pure and clean in his sight from all side calculations, free from strange gods, a heart whose one purpose is to please and honor the merciful God above. If thus we serve him, he will not leave us alone. No need of anxiety for the morrow. Do your part and look to God, and he will provide.

As for you, brother, if you see that your heart has not been pure, neither your eye single to the service of God, do not give up in despair; but "make you a new heart and a new spirit," as God in his mercy proposed to his forgetful people. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." (James 4: 8.) Look a little beyond this world, and put your citizenship on high; and, walking in the steps of faithful Abraham, look for the "city which hath foundations, whose builder and maker is God." Then will he remember his promise, and his care shall be upon you, and sunshine and blessing; while the cares of this life melt away, and the eye of faith looks steadfastly, joyfully toward that eternal day that shall know no ending.

The Human Tongue.

J. N. ARMSTRONG.

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3: 6-8.)

Here we have a fearful and graphic description of the tongue. If it had come from man alone, we would call it an exaggeration and a hard speech; but God does not exaggerate, neither does he make his speech too hard. So the tongue is just as described here. It is a fire kindled by hell; it is a world of iniquity; it defiles the whole body; it sets on fire the course of nature; it is harder to

control or tame than the lion, the birds, or the animals of the sea; yea, all these have been controlled or tamed by man; but the tongue no man can tame. It is full of deadly poison, an unruly evil. This description becomes more fearful when we remember that every one of us owns this little member, and that we are to be judged at last by the words that flow from it—yea, that we are to give an account thereof in the day of judgment for every idle word that we shall speak. Then with what care we should guard this little member! How many idle words do you speak daily? Count them for one day, then multiply this number by three hundred and sixty-five, and you have the idle words for one year for which you must account in the judgment. Then by multiplying this number by the number of years one lives we have the vast multitude of words that we must account for at the judgment. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 36, 37.)

By an idle word I understand a word that does not work or accomplish something. The word translated "idle" here means "not working." Therefore a word that does nothing—that is, that does not do good in some sense to those who hear—is an idle word. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4: 6.) "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (Eph. 4: 29.) Not only do we learn from these passages that we are not to allow corrupting speech to proceed from this little member, but that our speech should always be "seasoned [have saving, elevating, or edifying influence in it] with salt," "that it may minister grace [favor or good] unto the hearers." It is not enough for me not to say bad and corrupting words, but my words must be such as will do something—that is, do good to those who hear them. The Spirit also teaches us not to engage in "filthiness, nor foolish talking, nor jesting, which are not convenient [befitting]: but rather giving of thanks." (Eph. 5: 4.)

Now, brethren, how many idle words do we speak daily? How much foolish talking do we do? How much jesting do we engage in? These are timely questions for us all. Let us see that we control the tongue more and more every day along the lines of jesting, idle and foolish talking, lest in the judgment we may be condemned by our idle

and foolish words. I will not be surprised to see many, very many, young people condemned in the judgment for their idle, foolish jesting in the parlor. This "innocent" (?) love-making, as some term it, is worse than foolishness; it is many times straight-out lying. It goes under the head of flirting, and this means "trifling in love." This very meaning stamps the displeasure of God upon it, and this is enough to keep every young person who desires to please God from doing it. If I were a young lady and a young man should attempt to trifle with me in love, I would discard him as an enemy; for he who trifles with your affections will trifle with your character.

Flirting has become so common and is talked of with so much approval that people have come to think of it as an innocent practice. If I had the space and time, I could stop here and tell of the many evils that grow out of it; but my work now is to show that God disapproves this kind of talking. Almost every fallen girl could trace her fall back to the time when she and some young man were flirting. Though she were innocent and did not know his deception, yet if the truth were known, he trifled with her from the beginning. The tongue is a fire kindled by hell.

When you read this, do not say that Armstrong condemns flirting; for I am not writing to show my condemnation, but God's. The intended result of all love-making should be marriage. All who engage in it, led by other motive, intention, or purpose, are false, deceptive, and all the time are calling the displeasure of God upon them. It is wrong and sinful. Let all Christians refrain from it.

Another flame of this fire kindled by hell is talking done to do harm, to make mischief. A report is started; you do not know whether it is true or false, but you go over to your neighbor, who has not heard it, and you begin to relate what you have heard; but you preface your report with: "Had you heard what they are telling on Brother A?" "No." "Well, I do not know, now, whether one word of it is true or not, but this is what they are talking, and it may be true. I do not know a thing about it, only what I hear." Thus the report goes on and spreads over the entire country, and by the time it has gone the rounds a great many are believing it to be true, and Brother A's reputation is greatly injured or ruined. Upon investigation, it is found possibly that none of the report is true; and if there is any truth in it at all, it is not one-third as bad as reported. This is a work of hell, and all who help in it are helping the devil. All who encourage such talk by listening are holding the sack while the other fills it. It is

not stealing corn, but it is far worse; it is stealing reputation. I would rather steal corn than reputation and character; and if God makes any distinction between thefts, I am sure the man who steals his neighbor's character and reputation is under greater condemnation than the man who steals his neighbor's corn.

If such report be true, the above manner of dealing with it is from Satan. It is hatred, envy, jealousy, or some other work of the flesh that leads you to tell it; and the Spirit of God declares that they that practice these works of the flesh cannot inherit the kingdom of God. Even though the report of your brother's sin be true, it is wrong for you to tell it to others until truth and duty demand it. The motive that should lead to the telling of the wrongs, sins, and failings of my brother should be to save him from his sin, to recover him from his wrongs and mistakes, and to vindicate and save the church of God. Love demands this. If your brother in the flesh commits a grievous sin, you, with the whole family, conceal it from the world. You strive to keep it from your nearest neighbor. Why? You love your brother; you want to save his reputation; you will never tell it till you have to, and even then it grieves you to relate it. There will never be a time that you will not hate to tell the sin of your brother in the flesh. This should be your feeling respecting the sins of your brother in Christ. Not only should you refrain from speaking of his sins till duty and truth demand that you tell it, but even then it should be a painful duty, and will be if you love him.

Whenever you take a pleasure in talking of the sins of your brother, your heart is wrong. This is why reports are spread. Some people find a pleasure in telling them, while others find pleasure in listening, that they may tell to others. Remember, you should not encourage the telling of the sins of your brother by listening with pleasure. Always discourage it. You will thereby help the one telling and also the one about whom he is talking. "Abhor [hate bitterly] that which is evil; cleave to that which is good." (Rom. 12: 9.) Go to your brother, tell him what you have heard concerning him; and if it is true, help him out of his sin, and thus save him in the sight of God and men. Many times serious difficulties could be settled if the talk about it could be stopped. People will talk, and thus the fire increases continually until it extends over the community and the difficulty waxes worse and worse, and all because the little member, the tongue, is not controlled. It is astonishing how great a little difficulty may become by talk, talk, talk. "Behold, how great a matter a little fire kindleth!" (James 3: 5.)

As we have seen great evil may come through the use of the tongue, although it may deal with truth all the time, yet I believe the thrust of the apostle James against the tongue in the third chapter of his letter is against lying. David said: "I said in my haste, All men are liars." (Ps. 116: 11.) He might have thought carefully, seriously, and earnestly about it, and then said at his leisure the same truth. If he were here to-day, how could he change his statement, though it was said in haste? The Spirit exhorted the Ephesians and Colossians to put away lying. Men to-day lie in their business and think it all right. So much lying is done to-day in business relations that we do not expect the truth, and even when the truth is told we cannot trust it. The object seems to be to make the trade, truth or no truth. To-day, when you are told of a trader in horses, cattle, hogs, etc., all understand that he will misrepresent unless it is explained that he is an "honest trader." Farmers will lie about their produce offered for sale, and buyers will lie about the prices.

My brother, are you a business man? Then can you thank God at the close of each day that you have been truthful in every sale? "O," you say, "if I were to tell the 'straight thing' every time, I would not make half the sales I do, and then I would be rejected by the proprietors." No, this is not true; but if it were, it is better to be rejected by the proprietors of a store than by the God of heaven. Are you selling goods for a firm that require you to tell lies to sell their goods? Then I would quit before rejection, because your soul is worth everything else. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8: 36, 37.)

It is just as sure that all farmers, all traders, all merchants, all clerks—yea, all men and women—who are liars, and so continue without a "death struggle" to quit and overcome it, will be lost at last as that Jesus came out of the grave. Listen: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21: 8.)

There is no escape from this, except to put away lying and speak every one truth to his neighbor. Hence the controlling of the tongue becomes a very serious matter with us all, for "whose keepeth his mouth and his tongue keepeth his soul from troubles." (Prov. 21: 23.) "The getting of treasures by a lying tongue is a vanity tossed to and fro: and they that seek death." (Prov. 21: 6.) Death and life are in the power of the tongue:

and they that love it shall eat the fruit thereof." (Prov. 18: 21.) "A wholesome tongue is a tree of life." (Prov. 15: 4.) The Lord hates "a proud look, a lying tongue, and hands that shed innocent blood, . . . a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6: 17-19.) "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." (1 Pet. 3: 10.) "If any man offend [stumbleth] not in word, the same is a perfect man, and able also to bridle the whole body." (James 3: 2.) The reason the man who does not stumble in words is "a perfect man, and able also to bridle the whole body," is that he controls the source of life, the heart. "Keep thy heart with all diligence, for out of it are the issues of life." Every thought, every word, and every action of man comes from the heart, and he who controls the heart or keeps it will be pure in thoughts; and, of course, this will give pure words and pure actions.

There is no other way to control the tongue but by keeping the heart with all diligence. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." (Matt. 12: 34.) No man can speak good things whose heart is evil. The Master teaches, again, that a corrupt tree cannot bring forth good fruit. This is the same lesson as above. You need never expect to control the tongue while your heart is evil, while you allow it to run and exercise itself on evil thoughts. As well expect "grapes to grow of thorns, or figs of thistles." Just as long as you think evil thoughts about your neighbor, your brother, or your enemy, you will speak evil words. Control your heart, and your words will be seasoned with salt.

Concerning the Indian Territory.

R. W. OFFICER.

The letters of inquiry in regard to this country are too numerous to answer. I will, therefore, offer to The Way some facts for publication, and would be glad if other papers would copy them for the general information of those interested on this subject.

In 1834 this country was set apart for peaceful tribes of Indians. The government has been in the hands of the tribes. Each tribe elect their officers. They have their courts, and criminals are punished for crime as an expression of the people's love for peace and virtue. There is no law for the collecting of debts in the Indian courts. Population, 80,000—Comanches, 1,475; Pawnees,

1,438; Kiowas, 1,120; Arapahoes, 2,676; Cheyennes, 3,298; Osages, 2,400 (the majority of these tribes are what may be called blanket Indians, or wild tribes; the word "wild" cannot be in truth applied to them, however; they are very tame); Cherokees, 20,000; Creeks, 14,500; Chickasaws, 7,000; Seminoles, 2,500; Choctaws, 16,500. Missionaries have done a good work among this people. The United States Government, in co-operation with the churches, has afforded school advantages, so that about two-fifths of the entire population can read. Brother Trott, who married a Cherokee Indian years ago in the States, came to the Cherokee Nation as a missionary years ago; Brother David Lipscomb can perhaps give the date. Brother Trott was the first and only Christian preacher in all this vast territory (except an occasional one who comes in for a short time) up to the coming of the writer. Brother Trott's work was in the Cherokee Nation. He did not live long after he arrived here, and was in poor health during the time, and in a new country the struggle for existence hindered him much in his work, so that when the writer came there were but little signs of his having been here. He set some congregations in order, but after his death they were swallowed up by religious organizations. His family, most of them, fell in line with the Presbyterians. The writer has set in order ninety-four congregations; but, owing to the homeless, restless condition, the congregations have been on wheels.

All lands are held in common by the Indians. White people are allowed to rent from Indians and farm, upon the condition that they pay a privilege tax each year to the Indian Government. The white man's holding of stock is limited to his needs in his business, unless he pays a duty to the Indian Government for the stock held. The school system among the Indians is very good. Whites have access to the schools by paying tuition. Indian children go free.

The extreme length of this Territory, east and west, is 470 miles; average length, 320 miles; width, 210 miles; area, 69,991 miles (44,155,240 acres); surface, vast rolling plain, sloping eastward; valleys timbered with hardwood; south of Canadian River the prairies are very fertile. The valleys are rich and productive throughout the Territory; grazing is also good throughout the Territory. Corn, cotton, wheat, rye, and potatoes are the staples. Coal is found in abundance, and other minerals are found over the country. Game and fur-bearing animals were, up to a few years ago, in abundance, but are giving way. The climate is mild in winter and warm in summer, summers being long. This is October 17, and no

frost yet. There is but little need of fire up to this date. The temperature averages 41 degrees in winter and 80 degrees in summer. Rainfall in the east of the territory, 50 inches; center, 36 inches; far west, 22 inches. Health, generally good.

The end of the Indian Government has come. The lands are being surveyed with the view to equal division of lands among the Indians, 160 acres being set apart to each one as a homestead and the rest to be sold by the Indians. The white man has no right to lands in this country. The Indian council is now in session at Tuskahoma, and there is an effort to get a bill through the council to the effect that the whites who have married into this (Choctaw) tribe shall have no interest in the division of lands. The towns built up in the Territory are now being plotted. Those who have improvements on lots will be required to pay for their lots, which money will be divided among the Indian tribes. To this there are no exceptions. Indians are required to pay for their lots as well as the white people. There will be only an average of about 500 acres of land to each Indian.

There is a good opening for young men of push in this country.

Much more might be said, but I hope enough has been said.

Atoka, I. T.

Incidents Connected with My Debates

T. R. BURNETT.

By request of Brother James A. Harding, I will write a series of articles upon doctrinal points and incidents connected with my various debates. Since I have been a preacher of the gospel, covering a period of twenty-three years, I have engaged in twenty-five oral discussions. Twelve of these have been with Methodists, six or eight with Baptists, and the rest with Sabbatarians and Adventists. I have met but one Methodist champion who was a weak man. Eleven were the very best talent that church can produce. I think I know the strongest points that can be presented on the pedobaptist side of the question. I shall not attempt to observe any regular system or order in these articles, but present the points as they incidentally occur to me.

"SPRINKLE CLEAN WATER."

It is doubtful if there was ever a debate held with a sprinkling champion that Ezek. 36: 25 was not used as a proof text. It is customary for immersion advocates to state boldly that the sprinkling of water alone upon any person for any pur-

pose was never commanded in either the Old or New Testament. When this challenge is made, the sprinkling champion rushes at once to Ezek. 36: 25 and reads: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." This seems at first view a clear contradiction of the bold statement of the immersion advocate. In reply it must be shown that the words "clean water" do not mean water alone, but the "water of separation" mentioned in Num. 19, which consisted of the ashes of the red heifer and cedar wood and hyssop and scarlet mixed with running water. It was called "a purification for sin," and it was "unto the children of Israel, and unto the stranger that sojourneth among them, for a statute forever." It was to cleanse them from legal filthiness and impurities, and that is what it was used for in fulfillment of the prophecy of Ezek. 36. That prophecy was fulfilled when Israel came back out of captivity, and the "clean water" was actually sprinkled upon them at that time. See Neh. 12: 30: "And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall." To learn how the Levites were purified, read Num. 8: 6, 7: "Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them."

Without any regard to the plain statements of the prophecy, a sprinkling champion will boldly affirm that it has reference to baptism and was fulfilled on the day of Pentecost. To meet such an unreasonable and outrageous assertion as this, we have only to note the specific points of the prophecy. Commencing at verse 22, the Lord says: "Therefore say unto the house of Israel." The prophecy, then, has reference to the house of Israel. In verses 24 and 25 he says: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you." A person with half an eye can see that the clean water was to be sprinkled at the time represented by the adverb "then," and that was when they were gathered from among the heathen and brought into their own land; but a Methodist opponent (Dr. Biggs) said he would admit that point and yet apply the prophecy to Pentecost, for on that occasion there were Jews out of every nation under heaven gathered into their own land, and three thousand of them were sprinkled or baptized. When I read him the latter half of verse 25, he had to give it up, for that says: "From all your idols will I cleanse you." There was not an

idolater among the three thousand baptized on the day of Pentecost. They were "Jews, devout men, out of every nation under heaven," and had come up to worship the God of Abraham. They were not idolaters, and there had not been an idolater in Israel since the captivity. Besides, Methodists do not believe that baptism cleanses from idolatry or from anything else. I also read verse 33: "I will also cause you to dwell in the cities, and the wastes shall be builded." Dr. Biggs affirmed that this was actually fulfilled in Acts 2: 5: "And there were dwelling at Jerusalem," etc. I told him Jerusalem was not "cities," and he could not show one "waste" that was builded after Pentecost. Verse 29 says: "I will call for the corn, and will increase it, and lay no famine upon you." Whereas, immediately after Pentecost, a famine commenced and lasted forty years, and the nation of Israel never had any more prosperity. Ezek. 36 prophesies a great day of prosperity, and the Israelites did enjoy that prosperity after the captivity. In the speech of Herod to the Jewish nation, when he raised the contribution to build the great temple of Herod, he alluded to the prosperity they then enjoyed. This speech is recorded in the works of Josephus. In Ezek. 36: 34, 35, it is said: "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." Nothing like this occurred after Pentecost or during the gospel age, and the prophecy of the sprinkling "clean water" could not possibly have any reference to baptism or anything else that occurred in the gospel age. It is a part of the prophecy, all of which was fulfilled when Israel returned from captivity; and to wrench it from its place in the prophecy and try to make it apply to baptism on the day of Pentecost is to treat Scripture language deceitfully and outrageously, and to let it stand in its place in the chapter and try to apply the whole chapter to the gospel age will make utter wreck of the sprinkling theory, for there is not one statement in the entire prophecy that was fulfilled in the gospel age.

"My country, may she always be right; but right or wrong, my country." Gen. Joe Wheeler is represented as having said this, and several papers have recently quoted it with approval; and it would be exactly right, if loyalty to country were better than loyalty to God. To be for the right is to be for God; to be for country, right or wrong, is to be against God; and no man who is against God can be saved. If God is not above all with a man, he cannot be saved.

The Way

MAT. 7:13-14

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The Righteousness and the Sinfulness of Divisions.

J. A. H.

The following interesting letter, which is given verbatim, except the changing of a few proper names, affords an excellent occasion for discussing the subject of divisions in the churches. I am sure that many people sin grievously in dividing churches, and that for them there is no salvation, except they repent, and it is more than probable that many of them have reached the point where they cannot repent. Then others sin very grievously by not dividing from some of their associates, and it behooves them to act promptly in rectifying this

wrong, that they may not be lost. Divisions are by no means always unmitigated evils. I have heard of divisions with genuine pleasure and have known of a number of cases in which one party to the division was much benefited thereby. But here is the letter:

Mr. Apostolic Christian—Dear Brother in Christ: Your letter to hand some days ago. Contents noted. You say, in your first sentence: "The church here is divided and doing nothing." This short sentence tells the story and records the history of nearly every divided church—"doing nothing." Doing nothing that a church of Christ ought to do. "Divided? Divided over what? One sentence in your letter furnishes the key to that question—viz., "a few digressive meet, but the attendance is very small." It is a "digressive" and an "anti" warfare, is it? The distracted state of the church is over the organ or missionary society question, is it?

Well, about the organ I have no trouble now. I simply regard it as no part of the worship whatever. Any more than the tuning fork or notebook is part of the worship. Brother Lipscomb, if I correctly understand him, would permit an organ in church to set the music and start the tune with, and if one is permissible for this, and there is no way that can keep the tune up when started, and to prolong the use of the instrument, I don't object to the prolongation. It seems that many of our brethren only object to the prolongation; they do not object to a tuning fork or an organ to set the tune with, but they object to the prolongation of the things. For the past five years I have let the "organ question" severely alone, and I have got on better and done more good than when I lived and labored in the objective case and imperative mood. Sometimes I am asked: "How do you stand on the organ question?" I reply: "I don't stand on it at all. I stand on Christ, and him crucified." "But what side are you on?" I reply: "The same side Paul, Peter, and John were on." "But," my querist says, "the Lord never said anything about the organ." "Well, they excuse me; for I intend not to say anything about either."

As to the missionary society question, I will say I make no fight whatever on the society brethren. Why? Simply because I was a bitter antisociety man during my four years' work in the State. I worked with antisociety—rather, anti-missionary—churches. I tried to get them (the

churches) to do something for foreign missions, and thus give the brethren we were opposing a practical demonstration that the church is an all-sufficient missionary organization, and also clear ourselves of the charge of being "antimissionary;" but I never got any of them to ever give a dollar to Brother Mc-aleb. I found out that all the missionary zeal they had was exhausted in opposing the "society brethren" as we called them; I found that about all the zeal they had for the salvation of the heathen consisted in their opposition to missionary societies and in being afraid that somebody would make an effort to save them in an unscriptural way. I confess I got disgusted with such loud profession, severe criticism, and such weak, dumb practice and manifest stinginess. My convictions are with the anti-society (missionary) brethren, as regards the divinely organized missionary society (the church), but my sympathies are with the brethren that are getting the bread of life to the famishing ones. Until there is a movement along the anti line, we are antimissionary from a practical standpoint, and we cannot truthfully deny it. I don't try to deny it; I've quit.

Yes, I can hold a meeting under your agreement. If the members all accept that, it will not interfere in the least with me preaching Christ, and him crucified. I have never said a word favoring the introduction of an organ into any church. I do say the Gospel Advocate wing of our great brotherhood would give more to missions, especially foreign missions, through God's missionary institution (the church), and talk and fuss less, that it would do more to check "societyism" and silence the digressives than forty papers like the Gospel Advocate could ever do. Christ said something about some folks once like this: "They say, and do not." Do more work and less talk; write fewer articles with such expressions as "the thieving Christian Church."

You say you don't believe "in hiring a preacher." See the following references: Luke 10: 7; Matt. 10: 10; 1 Cor. 9: 7-9. In Luke, Christ used the word "hire" when sending out the "seventy" on a preaching tour. But every once and a while somebody quotes, "The Lord has ordained that they which preach the gospel shall live of the gospel;" and, by the way, the same thought is suggested in our letter. My reply is: The Lord has ordained a great many things that men won't do. Many of the Lord's ordinances are continually being broken by men; therefore it is necessary for the preacher to use a little common sense, a little business sense, in his work as well as other folks. If members of the church, even, were to do all the Lord has ordained they should do, the laborers would be paid, and none of them starved and in debt; but because of failure to observe this particular ordinance many a good and worthy preacher is only half fed and half paid. Why? Not because the Lord hasn't made an ordinance in behalf of the preachers? No. Why, then? Because the members of the church will not keep that ordinance. This ordinance disregarded will starve me just as quick as the ordinance of baptism rejected will bring condemnation to those disobeying it.

Men (men antihiring a preacher) will hire men to raise strawberries, make cotton, etc., and sometimes hire such work done on a credit. It does seem to me we could afford to hire a man to hold a meeting and labor to save precious souls, especially since the principle or passage governing the Christian dispensation is violated.

I held a meeting at Blank Mountain last summer on the trust-in-the-Lord-give-as-you-please plan. How did I come out? I went one hundred and ten miles, preached about two weeks, and my laundry bill

was \$1.75. They contributed \$8.50 for a two-weeks meeting; it was nearly two weeks. I said then: "It is all right to trust the Lord where he dwells, but he has too much respect for himself to have much to do with this church." I told a brother this—privately, of course; but I thought I ought to have said it publicly.

My father always taught me to be frank and open and in my dealings with my fellow-man to ever strive to have a good understanding; and in line with these wise admonitions I must say I have a wife and two dear boys to support, and they cannot live off of my expenses. I have, really, more calls for meetings than I can answer, and with and from churches that don't regard a little business in religion as being wrong or sinful. In the spirit of brotherly love I have tried to make myself understood.

Faithfully and kindly yours,

MODERN PASTOR.

P.S.—I sincerely hope, on cold ink and paper, this will not appear harsh. M. P.

THE ORGAN QUESTION.

Judging from Brother Modern Pastor's letter, the division at Apostolic Christian's place was caused by the use of an organ and a missionary society. Brother Pastor has no trouble now about the organ. He does not regard it as a part of the worship, nor does he regard the tuning fork or notebook a part of the worship. If the tuning fork were a part of the worship, it would only be so to him who uses it; for he alone hears it, and no one else sees it unless he wants to. It is private property, just as is one's knife, toothpick, or watch. At our place the preacher usually begins preaching by the watch, while the leader of song pitches the tune with a fork. Neither the watch nor the fork is regarded as a part of the worship. Now if we had good, sensible people in our congregation who believed the use of the fork, or of the watch, to be sinful, who could not abide with us if we should persist in allowing the preacher or singer to use it, I would be a hot enemy of the use of the fork or watch, by preacher or singer, and would feel constrained to withdraw my fellowship from a congregation that would drive out good, sensible people—such as Brother Apostolic Christian is—by the use of that which we confess is no part of the worship, and which the apostles and the apostolic churches got along without. If I were to abide in a church that would drive out such people for such things, I am sure God would condemn me in this world and in the world to come. But a division, so far as I know, was never caused by such things; the fork and watch are private property, and those who use them force them upon no one else. He who divides a church by the use of a human expedient—an expedient that no apostle or apostolic man ever used—is a desperate sinner who cannot be saved unless he repents; and

those who stand by him in his course, and join with him in the use of his expedient, become parties to his crime, and fall under a like condemnation; and this is true, no matter how innocent the expedient may be in itself, even though it should be eating meat.

But instrumental music was a part of the worship of the Jewish people from the days of David to the end of the dispensation. They used both wind and stringed instruments, "for the commandment was of the Lord by his prophets." (2 Chron. 29: 25.) But when the new covenant in Christ was made—a covenant as high above the old as the heavens are above the earth—God, through his Holy Spirit, left out the commandment to use instrumental music in connection with the song service; and the apostles and prophets of the New Testament so profoundly respected the wisdom of God expressed through his Holy Spirit that they never again used instrumental music in connection with their songs of worship. Doubtless they reasoned thus: "When God wanted it, he said so; had he wanted it under the new covenant, he would doubtless have repeated that commandment as he has so many others; but he has not repeated it, and what is man that he should add to the words of the Almighty?" So the apostles did not use it, nor did anybody that claimed to be a church of Christ till the Roman Catholics brought it in more than seven hundred years after the beginning of the Christian era. Now, for a thing which the Holy Spirit left out, which the apostles would not have, which these modern pastors admit to be no part of the worship, they do not hesitate to split the church of God, the body of Christ, and drive out many of the wisest, best, and most experienced members from their fellowship. In doing this they show a great want of respect for the wisdom of God, the teaching of the Spirit, the practice of the apostles, and the unity of the church of Christ. What a wicked thing it is to violate Christ's commandments concerning the unity of his people for this Romish innovation, this tradition of men! God tells us to "mark" and "turn away from" those who do such things; and he who does not mark and turn away from them becomes himself a violator of the law of God.

But Brother Pastor says he is on the same side of the organ question that, "Paul, Peter, and John were on." I think he is mistaken about this, for not one of these men ever worshiped with a congregation of Christians that used an organ, so far as the records show, and Brother Pastor is not on that side. He says,

however, as these holy men never said anything about the organ, he intends to be silent on the question, too. If he and his sympathizers had observed this rule of silence strictly, there would never have been an organ in any congregation of Christians. God, Christ, the Holy Spirit, the apostles, and all Christians for seven hundred years were silent about instrumental music to accompany the singing in the church; but some time after that a miserable sinner broke the silence, and there have been an uproar and divided churches all along the line ever since. When men bring into the church that which God has not commanded, that which they frankly admit is "no part of the worship," and thereby break up the peace that formerly reigned, divide the church of God, and destroy that unity for which Christ so ardently prayed and which the Holy Spirit so strongly enjoined, they trample under their feet the word of God, treat with contempt the prayer of Jesus, and stab the body of Christ, crucifying afresh the Lord Jesus. They speak where the Bible is silent. But when a man opposes such wickedness, he speaks where the Bible speaks. (See 2 Tim. 4: 1-4; Titus 1: 10, 11; 3: 10, 11; 2 John 9-11; Rom. 16: 17, 18.)

THE HUMAN SOCIETY VERSUS THE DIVINE.

On the society question Brother Pastor is clear. He frankly confesses that the church is "the divinely organized missionary society," and hence his "convictions are with the divine society (missionary) brethren;" but with equal frankness he informs us that his sympathies are with the brethren who run the humanly organized missionary societies. He says the divine institutions do not work, the human do, and hence he sympathizes with the latter. He calls the church "God's missionary institution," but it won't work, and his sympathies are with the human, which will and does work, he thinks. Christ is the head of God's society, the church, and the Bible is its constitution, by-laws, etc.; Professor Loos, I believe, is head of the Foreign Christian Missionary Society, and it has a constitution, by-laws, etc., got up by man. According to Brother Pastor, here is a clear case where the human excels the divine, where man has surpassed God. If he had been on earth in the days of Jesus, he would doubtless have been a follower of the Nazarene while the crowds flocked after him, ate of the loaves and fishes, and shouted, "Hosanna!" But when the tide turned against his Master, do you not suppose he would have given his sympathies to those

devout and elegant religionists, the scribes and Pharisees, who certainly were doing the work, even though his convictions might have remained with the deserted Son of God? By the grace of God, I hope to stand by the church of the living God, no matter how much it may seem to be failing, in preference to any other institution in the world, no matter how much it may seem to be succeeding. Seeming failure is not always failure, nor is seeming success always success; even on the cross the divine was succeeding, and the human all around him was failing. Where are the triumphant scribes and Pharisees, chief priests and rulers, who stood about the dying Savior? Gone, all gone, with the curse of God and man following them—except those of them who repented. Where is the Jesus over whose dying agonies they gloated? On the throne of the universe, King of kings and Lord of lords; and through his church he is the light of the world, the Savior of the lost. Noah was a preacher of righteousness; but, speaking after the manner of men, he was a very great failure. If he made a convert during his life outside the limits of his family, there is no record of it; if he made any, they must have died or backslidden before the flood, for there were none to go into the ark with him. If Brother Pastor had lived in those days, I wonder if his convictions would not have been with Noah and his little band, which was apparently accomplishing so little, and his sympathies with the other party, which was apparently doing so much? But would he not have missed it in that case? For Noah and his people were the only ones on earth who were succeeding; all the others failed terribly.

No, no, my brother; man cannot organize a better missionary society than God, and I do not see how anybody but an unfaithful or foolish man can suppose that he can. By the grace of God, I hope to stand by the church of the living God, to belong to it and to no human institution, and, as the Lord may demand of me, to work for it, pray for it, weep over it, and live or die for it. Succeed or fail, "sink or swim, live or die, survive or perish," I have devoted my life to Christ and his holy church; and God grant that I may never waver, nor for a moment suppose that man can make a better institution for the conversion of the world than God's holy church.

Some church members in the State of — have failed to do their duty, Brother Pastor thinks, in the work of foreign missions; so he becomes disgusted; and though his convictions

—that is, his faith—remain with those who hold to the church as "an all-sufficient missionary organization," he gives his sympathies (and, it appears, his coöperation also) to those who do not believe the church is an all-sufficient missionary organization, and who have, therefore, constructed institutions of their own to do better work than the divinely built institution does or will do. They frankly confess that Christ did his best eighteen hundred years ago, but they can do better now; Brother Pastor clearly thinks they are doing better, and therefore he sympathizes with them. Ah, my brother, you should not judge those brethren of the State of — too harshly; they may do more than you know; or, if they are as bad as you think, perhaps they are not Christians at all, not really parts of God's church at all; and then you ought not to judge God's church by that which is no part of it. You had better stand to your convictions, if that whole State goes to destruction. I know some most liberal contributors to both home and foreign missions who dwell in that State and who work through the church only; but however matters may go with them, the man who does not follow his convictions will appear in a very ugly light before the judgment seat of Christ. Brother Pastor does not know how much the church does; Christ alone knows that; but one thing is certain: the great majority of the church members in almost every church that I was ever associated with—and I have been associated with hundreds—were led into the church by the church, not through the societies. My observation and reading incline me to believe that at least nine out of ten of all the converts that were ever made to Christ were made without any society but the church; and, what is more to the point, in the apostolic age all were so made, and that age is the brightest evangelistic period in all time. It is safe to say, I believe, that at least nine out of ten of all the preachers are supported through the church without the aid of the society; in the apostolic age all of them were so supported. Then why should one rail at the church for doing so little, and boast about the society for doing so much? It is a shame and an insult to God to suppose that man can do a better work than he. No, no; do not be so silly as to suppose that man can surpass God in building a society for the conversion of the world; and stand by your convictions, no matter how, to your limited vision, things may seem to be going. Christians walk by faith, not by sight, anyhow; and they who

thus walk are the only people that are going to heaven.

THE ADVOCATE READERS.

I wonder how Brother Pastor learned how much the "Gospel Advocate wing of our great brotherhood" is doing. I have thought more than once I would like to know that myself. I know something of what some Gospel Advocate readers are doing. I knew one of them who rented an opera house expecting to pay ten dollars a night for it for thirty nights, to hold a meeting in a town where there were none who hold to the truth as we understand it; and this member of the Advocate family was one who lived by daily labor. I know two who pay eight dollars a month each to support a missionary in a foreign field. I know another who gives one-half of his income to the Lord's cause. He lives by daily labor, and has a considerable family. I know another who paid about two hundred and fifty dollars to have a protracted meeting held in a destitute field—one who is by no means rich. I know another who saved over fifty dollars to help in preaching the gospel by selling butter, eggs, chickens, vegetables, etc.; and I think she saved that much within five or six months. I know a family that is quietly building a neat brick meetinghouse in a prosperous little city for a poor congregation at a cost of three or four thousand dollars. The members help with their labor and with a little money. They cannot give much. If any of these things had been done by missionary society people in the name of the society, their names would have been enrolled and their deeds published from Dan to Beer-sheba. These are all Gospel Advocate readers; and, better still, some of them, maybe all of them, are diligent, daily Bible readers. I knew another one of them to give seventy-five dollars to help in supporting a meeting in a city where they were endeavoring to establish a church. He was a day laborer. If I had time and space, I think I could give quite a number of other cases, similar to these, illustrative of what some of the Advocate readers do. I know a good many of those readers, but my opportunities have been very limited for finding out what they give; for, as a rule, they do not believe in blowing trumpets before them when they give; but sometimes their benevolences cannot be hid.

SHALL THE PREACHER HIRE HIMSELF TO PREACH?

Brother Pastor has found several passages in the New Testament which, in his judgment,

justify the preacher in hiring himself to the congregation to preach for it. He thinks as it is right to "hire men to raise strawberries, make cotton, etc.," it is certainly right to hire them "to save precious souls." When a preacher goes to a place to save souls without any contract as to how much he shall receive for his time and services, he calls that "the trust-the-Lord-give-as-you-please plan;" when one is careful to make a contract, as to how much he shall receive, with responsible parties, before he ventures out "to save precious souls," he calls that "business." He undertakes to prove the latter procedure to be scriptural. Let us examine his proof texts. Luke 10: 7 is the first of them; Matt. 10: 9, 10 is another. In Matthew, Jesus is about to send out his twelve apostles to the lost sheep of the house of Israel, and thus he instructs them on the subject of finance. "Get no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food." Does Brother Pastor think the apostles had a contract with those people to whom they were to preach, before they started? Surely not; for Brother Pastor is a man of vigor of mind and of intelligence, and no intelligent man could possibly so hold. Then the passage is radically against him. The apostles neither had a contract beforehand, nor were they allowed to take money or supplies with them. Christ evidently intended to show them that they could take care of them under the most unfavorable circumstances; and when Jesus asked them about it afterwards (Luke 22: 35), they said they lacked nothing. There is none of Brother Pastor's idea of "business in religion" in this passage; for the apostles did not even know whether the people in any given place would even so much as receive them. They were working for Jesus, and he it was who undertook to see to it that they should lack nothing; and he did then, does now, and always will see that those who work for him in sincerity and in truth shall lack nothing. But let us turn to Luke 10: 7. Brother Pastor seems elated because the word "hire" occurs here. The Master is about to send out the seventy, and thus he talked to them: "Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him; but if not, it shall turn to you again. And in that same house remain, eat

and drinking such things as they give; for the laborer is worthy of his hire." This case is like the other in these respects: no previous contract, no certainty as to whether or not they would be received, no knowledge as to who would supply their wants, and their hire was to be their food. Doubtless they expected Jesus to see to it that they should receive that, and he did; and the hire was paid without a previous contract with those to whom they preached. No apostle or preacher of the apostolic age ever made a contract with any man or church, either before or after the preaching was done, concerning how much he should receive for his preaching, so far as the word of God shows. Their contracts were with Christ, and not with the churches; and they looked to Christ, and not to men, for their supplies.

Brother Pastor's last proof text for his "business in religion" is 1 Cor. 9: 7-9: "What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? . . . Thou shalt not muzzle the ox when he treadeth out the corn."

The trouble with Brother Pastor's class is, they are often too eager to eat of a vineyard planted by some one else, to partake of the milk of a flock that some one else has raised. If he plants a vineyard, it is right that he should eat of the fruit of it; if he raises a flock, it is right that he should partake of the milk of it; if he reaps out the grain, he ought not to be muzzled while he is doing it; if he goes to war, the government for which he fights should support him while he is about it. But what has all this to do with a "previous contract" for preaching? When we work for Christ, remember, we are his servants, bought and paid for, and what we are entitled to is a generous support from our liberal master; and we get it, too, if we look to him in love and faith; but, as saith the prophet: "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jer. 17: 5-8.) Every Christian who preached in the

apostolic age did it for God, trusting in him, without any previous contract with any man or set of men; and that is the way we ought to do now.

Brother Pastor says, "It is all right to trust the Lord where he dwells;" but he does not believe that he dwells in that Blank Mountain church. He appears not yet to have learned that God dwells in his child, wherever that child may be. (See John 14: 23; Eph. 2: 22; Rom. 8: 9-11; 1 Cor. 3: 16 and 6: 19; 2 Cor. 6: 16; 2 Tim. 1: 14.) When God's dutiful child calls to him, he hears him, even if he is on Blank Mountain, and he will freely and fully give to him what he needs. (Read 1 John 3: 21 and 5: 14, 15.) Has Brother Pastor forgotten that God is omnipresent? Does he think God cannot, or will not, supply his wants unless the Blank Mountain church will do its duty? Is not such a spirit one that trusts in man, and not in God, that makes an arm of flesh its hope? Let us trust in the Lord.

DIVISIONS—THE RIGHT AND WRONG OF THEM.

But to return to the subject of divisions. For a thousand years the churches have been divided about the organ; and the use of other societies than the church for doing church work, and the single pastor over a church, district, or diocese, have caused strife and divisions for a much longer time. It is frequently the case, when these divisions take place, that both sides are wrong; and then, of course, the wrath of God rests upon both of them; but in every such division there should be a right as well as a wrong side. Those who abide in the teaching of Christ, who walk by faith in Jesus, whose guide is his holy word, who neither add to nor take from his word, who turn not from it to the right hand or to the left—these are on the right side; but their opponents, those who are not content to walk according to his word after the example of his apostles and prophets, who add the organ music to the song service, who add other societies to his church, who supplant the eldership with their pastor, who do any one or all of these things, or who turn from this divine word and these holy examples in any other way or ways, and persist in their departures—these are they who are on the wrong side, upon whom the condemnation of God rests, and will rest till they repent and bring forth fruits suitable to repentance. It is very sinful to go in these wrong ways; and it is very sinful to affiliate with, to encourage and comfort, those who do go in them.

Read, meditate on, and heed these words:

"Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16: 17, 18.) Here, you see, the apostle requires a division, and there is a right and wrong side to it; God is on the one side, and the devil on the other. On which side are you?

Paul says: "Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." (Phil. 3: 17-19.)

If we take Paul "for an ensample," we will never use the organ with the song service in the church; he did not. We should mark and turn away from those who cause divisions by walking in a different way from that of Paul, for he followed Christ.

"A man that is factious after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned." (Titus 3: 10, 11.)

"If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) From this we learn the true disciples of Jesus abide in his word; they are content with it; they do not go beyond it, and cause divisions by adding to the service that which he has not asked at their hands, and which his holy apostles never used. No, those who do this, the Holy Spirit says, "serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." He says one who does this "is perverted, and sinneth, being self-condemned."

The apostle John says: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 9-11.)

I do not see how any one who believes that the omnipotent, omniscient, omnipresent God, a being as infinite in love as he is in knowledge and wisdom, wrote the Bible, can go so far as to

suppose that a human substitute can succeed better than the divine institution in converting sinners, and be convinced of this so fully as to transfer his sympathies from the divine to the human institution. The truth is, this seems to me to be apostasy, infidelity. Of all the existences on earth, God's Spirit, God's word, and God's church should stand first in man's heart. His love, devotion, service, and sympathies should be given to them, and everything else should be insignificant and contemptible in comparison with them. I would just as soon say that some human book is better fitted to do a work that the Bible was written to do as to say some human society is better fitted to do a work the church was designed to accomplish. The one statement would not be one whit more infidel or impious than the other, it seems to me. Let us not tolerate such an idea for a moment; let us may our sympathies ever be with God, Christ, the Holy Spirit, the Bible, the church; for these are all divine—they are from heaven—and let us be jealous for them and devoted to them.

The devil is an artful deceiver, a most persistent and successful liar. He has persuaded not only the world, but even the greater part of the church that for this life it is better to serve mammon than to serve God, to study the philosophy of men than the wisdom of God. Well does Matthew Henry say: "It is the greatest folly imaginable for impenitent sinners to think that either in this world or the other they shall fare better than their neighbors." But there is another folly like unto it, of the very same nature—the folly of those who imagine that the study of the wisdom of men is better for success in this life than the study of the wisdom of God; that other books are better than the Bible to fit one for success here. How foolish the thought that men who know comparatively nothing, not one of whom has made the journey of life, can guide us better through this world than can the Great Eternal, with whom is all wisdom and goodness, all knowledge and power! Is it not strange that even some church members have such a contemptible opinion of the value of the Bible that they do not read it even as much as they do the daily paper? Nor do they spend as much in circulating it as in buying tobacco or in maintaining their political parties. Can such people be saved? Perhaps not; but they are certainly spending advertisements of the skill of Satan.

"The Lord is good to all; and his tender mercies are over all his works." (Ps. 145: 9.)

BURNETT'S BUDGET.

R. BURNETT.....*Dallas, Texas.*

Too much rest is very tiresome.

Do not waste your time making excuses.

It is sometimes better to lose than to win.

It is better to grow gray than to grow blue.

The milk of human kindness is always sweet.

A blunt truth is sometimes very sharp pointed.

A pint flask sometimes holds a peck of trouble.

It is said that the devil stays at home very little.

Some men are too modest to tell the naked truth.

A Texas woman calls her husband "my pet bear."

The man who is not merciful to his horse is a beast.

The milk of human kindness is not always cream.

To be "in the swim" is sometimes to be in the whirlpool.

The man who repeats "They say" generally says it himself.

If you would remove mountains, take a spade and go to work.

The greatest trouble with extravagance is that it costs too much.

Rich preachers are more subject to sore throat than poor preachers.

Some educators teach the young idea how to go off halfcocked.

The "Big Ike" generally comes out at the little end of the horn.

A man with a good liver and a good determination need never fail.

When some people bridle the tongue, they ought to use a stiff bit.

The little word "no" is sometimes a great declaration of independence.

Much of the noise of a so-called "Jubilee" is but the sound of escaping gas.

Boys will take after their fathers, even if they go into the back door of a saloon.

Some one says God never intrusts his business to a man who has no business of his own.

There is a good deal of difference in having to say something and having something to say.

The inventor of a tongue shortener would be a greater benefactor than the inventor of a flying machine.

If God gives the sinner a second chance to be saved, will he not give the righteous a second chance to be lost?

There is no example in all the New Testament of a man being baptized the second time in the name of Jesus Christ.

A long face is not always a sign of piety. A donkey has a longer face than anything else, yet his piety is not remarkable.

Brother Jones says there is something wrong with the religion of the woman who will be satisfied with a disorderly kitchen.

Alexander Campbell said that an organ in an assembly of worshiping saints was as much out of place as "a cow bell in a concert."

An old brother in Texas writes to his preaching brethren who smoke that "anything that will kill a cat is not good for a preacher."

If the Scriptures are not a complete guide to the Christian in his work and worship, how do we know they are a complete guide to the sinner?

Some people make a great ado about what the Holy Spirit says in their hearts, but pay little attention to what the Holy Spirit says in the Bible.

A sneak thief stole the carpet and chairs out of a Methodist church in Texas. He did not steal the anxious seat and the Discipline, and the preacher is still doing business at the old stand.

Some men never make an issue, except over some bone that has no meat on it. All the issues that are to-day dividing the Christian people are about things that have no profit in them—bare bones. There is no salvation in organs, societies, and hobbies.

The digressive scribes are so pressed for argument in favor of instrumental music that they are trying to make a musical instrument out of Gabriel's trumpet, and they are exceedingly happy that the old antiorgan saints will have to rise when Gabriel plays on his tin horn. But it now transpires that they cannot prove by the Bible that Gabriel will blow a horn at the judgment day. So there you are!

Deliverance from Sin.

R. H. BOLL.

People are wont to regard sin in some of its forms as but a small circumstance; in fact, it is often thought that a little sin now and then is necessary as a spice of life. This simply shows how successful the old serpent, the father of lies, has been in deceiving men as to the greatness and importance of sin. Since that day in the garden of Eden he has not ceased to persuade the human family that forbidden fruit is good and much to be desired; and since that day countless multitudes have walked into the devil's trap, although the snare was spread in their sight. A few noble souls only resisted the alluring power and withstood the devil unto the last. They were heroes, and their crowns and palms shall never fade away.

I once saw a valley, fertile and beautiful. The blessings of Heaven seemed to rest on it, and happiness and sunshine filled its atmosphere. Its fields promised the rich increase of a fruitful year; its orchards were burdened with ripening fruit; herds of cattle fed upon its wide meadows; here and there a farmhouse reared its peaceful gables from amid a cluster of shade trees. To the wanderer upon the mountains about, the broad, prosperous plain below appeared like a haven of rest, a vision of Eden. Thus it lay one evening as the sun's last rays fell upon it, and the scene breathed forth a quiet, majestic glory. That night a storm passed through the valley, and when the sun rose again it shone upon a wilderness. The houses and barns were no more; the laden trees of the orchard were broken down and shattered. Where beauty was before, ruins now disgraced the earth. Instead of peace, desolation and horror dwelt there. Every grateful spot had been transformed to make a part of the whole, hopeless desolation. The people that knew the valley mourned for it as for a dead friend.

Yet, could we but see as God sees, we would understand that no storm has ever wrought destruction as great as sin. There once was a soul, happy, pure, and beautiful, the image of its Maker; but sin entered, and it lost its happiness, its purity, and its beauty, and it fled in shame from the presence of God. Its glory became vileness; its light, the darkness of despair.

Sin called down the wrath of the Almighty, and for the sake of sin millions were destroyed by the great flood. Because of sin Sodom and Gomorrah were devoured with fire from heaven, and the very ground whereon they stood is

cursed unto this day. Sin changed angels of God into demons of hell; even now they are kept in chains under darkness, awaiting the judgment of the last day. By sin all sorrow, all pain, all misery and sickness and death entered into the world.

It is an awful thought that one evil deed, one sin, can forever destroy the hopes and happy prospects of a human life; that one moment's transgression can cast them into an endless hell. But so it is; for what a man soweth, that shall he also reap; and the wages of sin is death. Of all seeds, there is none so certain to produce its crop as sin. No "wild oats" have ever been sown but that their fruit was reaped in grief and tears.

It would be more terrible still if God had left us alone, and we should be forced to see the seed we have sown sprout and grow and bring forth its fruit of death and condemnation, while we stand unable to escape the fearful, eternal consequences of our deeds, and there were nothing left to us but a certain, fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Imagine if you can. Yesterday you were innocent, and to-day, for the first time, the only time, you have stumbled, you have broken the law of God, you have sown the bitter seed. Your life is forfeited; there is no appeal from the sentence of death. Hope must vanish, for no good thing can await the sinner at the hands of the Judge. He "will by no means clear the guilty." (Ex. 34: 7.) You may repent, you may weep tears of blood, but your fate is sealed. Your life may be perfect henceforth, but the stain of the sin you have committed has not been, cannot be, wiped away, and it will accuse you and damn you at the judgment throne. You see your punishment slowly approaching, but you cannot flee; eternal wrath hangs over you as a black cloud, but you cannot move. You see the abyss of hell open before you; you feel an unseen, irresistible power draw you down. You have sinned!

Such must be your end. Every one that is under the law is under a curse, and the sword hangs over him suspended by a hair that sooner or later must break; and then, woe to the sinner!

I have not exaggerated—far from it; I have not given an adequate idea of the horror of the sinner's fate.

But our God shows mercy where we have not deserved it. His eternal justice is softened by his love. As a father pities his children, so

God pities the children of men; and he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The suffering of his Son condemned sin more than the loss of Eden, more than the flood, more than the overthrow of Sodom and Gomorrah had condemned it. It is no slight thing, we know, that has cursed the world and has brought forth death; but all its weight we cannot know until we understand that it required the blood of the Son of God to destroy it. The Son of God that dwelt in glory with the Father before all the world was; he by whom all things were created, of whom the Almighty said, "Thou art my Son"—his blood alone could blot the guilt of sin from the souls of men. Why it was necessary we may never comprehend, but we know it was essential that the Christ should give his life. Jesus himself prayed in Gethsemane: "Father, if it be possible, let this cup pass from me." But it was not possible; he drank it to the dregs, and by the grace, the wonderful grace of God, tasted death for every man. Thus it was that God, by "sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8: 3.)

We may well stop here to consider that love which passeth all understanding and that moved God to save us from destruction. The universe is large. The most powerful telescopes have discovered only new wonders, new suns, new stars, new constellations, but no end. It is infinite; men cannot fathom it. Not even on this earth, which is the home of man, and, though large to us, is but a speck among the uncounted millions of the heavenly host—not here, even, have we understood or fathomed the things we can see and lay hold on. Mystery envelops mystery. Every new discovery reveals new wonders, new glory, new wisdom of the Creator, and new mysteries. With wonder and awe and fear we direct our confused minds to Him who knoweth all, who made all. His eye has counted the birds of the air and the fish of the sea. His kind hand cares for beings innumerable, of all kinds—some too small for us to perceive, some more mighty by far than we. Who can estimate the boundless works of God? Truly, "the heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

No man who has ever directed his mind upon the infinite works of God—these works infinite in number, made by infinite wisdom and infinite

power—can fail to understand that the whole human family is but a small, insignificant part of God's creation—less than one grain amid the sands of the vast desert, less than one drop in the endless ocean. He may then understand the meaning of the term, "worm of the dust," and bow his head before Him who loved us and gave his Son to die for us, that we might live. That God should love his Son is not strange; but that he should love men, and love them so that he gave his only Son to suffer for them, that they might be saved from the curse of their sins, is more than we can grasp, more than our hearts can hold. Yet so it is. The wildest presumption of man could not have imagined it, but God has told us. Let no man boast that he has merited this love. It is a gift—a great, unheard-of gift. Yea, "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

We may escape from sin. All is not yet lost. He against whom we rebelled, whose law we broke, was our friend while we were alienated from him. Had there been nothing but law, the condemnation of all men would have been inevitable; but when Christ brought grace and mercy into the world, he saved us from the power of Satan. He tasted death for us in a sense in which we shall never have to taste it, if we remain faithful to him. This is further explained by Paul's speech in Rom. 3: 19-28: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

In this new covenant God has indeed shown us how much he cared for a human being; he has proved that he loved us. By so dealing with us he endeavored to keep us more effectually from sin by writing his law—not upon stone, but in our hearts. He has laid claim to our affection; for, in his mercy, while we were yet in sin and could in no way help ourselves, he loved us and prepared a rich salvation for all that would come unto him. Instead of frightening us into obedience with the curses of the law, he draws us with the power of his love; instead of forcing us into a servile conformation to his will, he desired rather the whole-hearted, joyful service of love. He once said, "Thou shalt," and, "Cursed is every one that continueth not therein;" but now he says: I have been good to you; I have loved you; will you not love me in return? "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8: 10-12.)

"It Shall Not be so Among You."

J. N. ARMSTRONG.

(By request.)

It seems that from the beginning God did not intend for man to exercise authority over men, since he himself "commanded the man;" and it is only when men depart from God's law that they can exercise dominion or authority over their fellow-men.

When Jesus came there was not a government in the world, save those in which there were places of honor, dignity, and authority, to which men aspired, and the very mentioning of a new government implied to the early disciples these places. They could not think of a government without them. Hence, when Jesus began to talk about the establishing of his kingdom, the disciples began to reason among themselves who should be greatest in this new government and occupy these places of distinction. Hence the spirit of office seeking began to stir up strife among them; and the desire to be honored by men, to be called "rabbi," "reverend," "master," "father," etc., grew to be so strong that even a mother came to Jesus asking places of

honor for her boys; but Jesus no doubt astonished these disciples by informing them that these places of distinction were among the Gentiles, "but it shall not be so among you."

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." (Read Matt. 20: 20-29; 23: 6-14.) By this teaching Jesus silenced the spirit of office seeking among these disciples. The grand and glorious lesson, the brotherhood of the disciples, put an end to their thoughts about places of distinction and honor. "All ye are brethren." What a sweet lesson! All on a common level. The rich in faith, though they be as poor as Lazarus, are placed on an equality with those who fare sumptuously every day, and have just as much authority in the church of God.

One of the great ends to be accomplished by the religion of Jesus is to break down distinctions among men, and make every man feel that he is a brother to every other man. It places master and servant on an equality; and I need not say here that where the teaching of Jesus is taught and believed slavery is driven out. The colored race of our own loved land owes its liberty, freedom, and citizenship to the teaching of Jesus.

"Servants, be obedient to them that are your masters according to the flesh. . . . And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." (Eph. 6: 5-9.) The highborn, the lowborn, the rich, the poor, the master, and the servant are all one in Christ. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34, 35.)

"But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister [servant]; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister [serve], and to give his life a ransom for many." (Matt. 20: 25-28.) "He that is greatest among you shall be your servant." (Matt. 23: 11.) Thus Jesus opens to them the only door to greatness in the church of God. Jesus was the great servant of God. His whole life was a life of service. That which caused the "great ones" to despise him was his meek, lowly, self-sacrificing

fiing, and unostentatious life. They were too proud in their hearts to ever accept as their Lord and Master the servant of servants. Isaiah (52: 2, 3), speaking hundreds of years before Jesus was born, said from the view point of the haughty Jew: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. . . . We hid as it were our faces from him; he was despised, and we esteemed him not."

The pope, priests, and bishops of the popular churches of to-day would feel disgraced to step down from their places of honor and authority to the mean life of our Savior. True, they claim to be servants of the people over whom they exercise authority, but this perverts the word "servant" as used by the Savior. They have never dreamed of living his lowly life. His life is one that humanity, as a rule, dislikes and must be entreated to live. All these places of service (the bishop's, pope's, etc.) are sought after by the "pride of life." It is very much gratified when asked to serve in any of them. Not so in the service of Christ. The "pride of life" leads away from such service. It must be crushed out to please Christ.

Distinction, as we have said, is only reached through serving. He who does most of this is greatest in the kingdom. Often this is some disciple whose name has never gone beyond the narrow limits of his own neighborhood.

Some have been made to believe (through false teaching) that the preacher is somebody of authority in the church, until many people believe that baptism and the Lord's Supper can only be administered by an "ordained minister." Many times this preacher is one of the very smallest of men, from God's view point. We ought to look at things as God looks at them. The Spirit of God teaches that there is no respect of persons with him, and Christ taught that we are all brethren. These passages teach that the preacher is no bigger in God's sight than some humble servant of God whom possibly you have never regarded much; that he is only a brother among brethren, a servant among servants. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2: 9.) Here the Spirit of God calls Christians in general "a royal priesthood;" therefore Christians (preachers and all) are priests—and not only priests, but *royal* priests. This places every Christian in the world on an equality, so far as authority is con-

cerned—all royal priests. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." Here John declares that every one washed in Christ's blood is made a priest unto God. A "priest unto God" in all ages is one who can approach God and attend to his ordinances. Then, I ask, can any one of God's royal priests administer the Lord's Supper or baptism? If so, does not the same official authority belong to all of God's priests? Remember, Jesus declared at the beginning: "All ye are brethren."

Even the apostles did not claim official authority. They did all they did as the servants of God. Paul introduces himself to the Romans as "a servant of Jesus Christ;" James calls himself "a servant of God," and so does Peter. They had no authority, save the truth which the Spirit gave them. They simply taught the word of God and exhorted men to obey it. Their whole lives were taken up in trying to get people to be submissive, not to their own authority, but to the authority of Heaven. The elders of God's people to-day are to exhort and entreat the church to obey Christ; hence they are called "rulers." Where the Word is silent, they are as destitute of authority as a babe in Christ.

Sometimes I am asked: "When did you enter the ministry?" I always feel like replying: "When I became a Christian." I did not realize it then as I do now, but it was so. There is just one "entering," and that is entering the church; then every power a man has belongs to God. He is now in the ministry (service) of Christ.

I am glad the church of God is one common brotherhood, that we are all priests unto God. I am glad that true greatness is in reach of all. That man who serves God most, and lives most like Christ (though his life be cast in the humblest walks of life), is most pleasing to God and is the greatest one in the church.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

"Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105.)

My Debates. No. 2.

T. R. BURNETT.

In the first essay it was shown that the popular phrase, "sprinkle clean water upon you," could have no possible reference to baptism. In this article other popular texts will be treated. Next to Ezek. 36: 25, is perhaps Isa. 52: 15:

"SO SHALL HE SPRINKLE MANY NATIONS."

I have hardly ever had a debate with a sprinkler who did not use this text. It is insisted that as the eunuch was reading Isa. 53 when Philip approached him, it is likely that he had read chapter 52 also, and learned that Christ would sprinkle the nations; hence, when he came to water and demanded baptism, he wished to be sprinkled in fulfillment of the prophecy. I do not mean to spend much time on the translation of the word here rendered "sprinkle." It is the Hebrew word "nazah," which Gesenius defines: "To leap, to spring, to exult, to leap for joy; when applied to liquids, to spurt, to spatter, to be sprinkled." As it means to spurt or spatter only when it applies to liquids—and in the text it refers to *nations*, and not to liquids—some scholars claim that it cannot have that meaning here. A distinguished commentator renders the passage: "So shall many nations exult on account of him." Another: "Many nations shall rejoice at his coming." Dr. Adam Clarke says it may mean "astonish," and in the preceding verse it is stated: "Many were astonished at thee; his visage was so marred more than any man." Dr. Albert Barnes, the celebrated Presbyterian commentator, says: "It may be remarked that whichever of the above senses is assigned, it furnishes *no argument* for the practice of sprinkling in baptism. It refers to the fact of his purifying or cleansing the nations." (Commentary on Isa. 52: 15.) I think Dr. Barnes is right. It means to sprinkle, but has reference to the sprinkling of Christ's blood, and not to the sprinkling of water in baptism. Let us suppose the eunuch had reference to a fulfillment of this prophecy when he said, "See, here is water; what doth hinder me to be baptized?" The prophecy says he shall *sprinkle* many nations, and the eunuch asked to be *dipped* as a fulfillment of that prophecy; for he uses a word that means to dip, and not to sprinkle. It is also a little strange that Philip and the eunuch should both go down into the water to fulfill a prophecy that says sprinkle a little water on him. I have never had any trouble to reduce to absurdity the arguments of sprinkling

champions when they attempt to press this text into their service.

To learn the true meaning of the prophecy, we have only to compare a few texts in the New Testament. Bear in mind that the "clean water" mentioned in Ezek. 36: 25 (the ashes of the red heifer mixed with water) represented blood, and that water alone was never sprinkled upon any person for any purpose in either the Old Testament or the New Testament. You should bear in mind, also, that the blood of the lambs sprinkled on Jewish altars typified the blood of Christ. Now read the following passages of scripture: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9: 13, 14.) "Having our hearts sprinkled from an evil conscience." (Heb. 10: 22.) "And almost all things are by the law purged with blood." (Heb. 9: 22.) "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, . . . and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you." (Heb. 9: 19, 20.) "This is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26: 28.) "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2: 2.) "Behold the Lamb of God, which taketh away the sin of the world." These scriptures show clearly how Christ should "sprinkle many nations."

DIVERS BAPTISMS.

I have engaged in several hard-fought battles over the "divers baptisms" of Heb. 9: 10. Some think it a difficult text, but I affirm that there is no passage relied upon by sprinklers that is more easily turned against them. The text reads: "Which stood only in meats and drinks, and divers washings [*diaphorais baptismois*], and carnal ordinances, imposed on them until the time of reformation." It is asserted that as there were divers sprinklings and pourings under the law, but not divers immersions, the baptisms here referred to must have been sprinklings and pourings. I meet this assertion with the bold statement that there were *NOT* divers sprinklings and pourings of *water* under the law—in fact, none at all—but

there were divers immersions in water. Then I challenge for one single case of sprinkling or pouring of water, and proceed to show the divers immersions. Turn now to Lev. 15, and read from verse 1, and note how many cases in this one chapter. Verse 5: "Bathe himself in water." Verse 6: "Bathe himself in water." Verse 7: "Bathe himself in water." Verse 8: "Bathe himself in water." Verse 10: "Bathe himself in water." Verse 11: "Bathe himself in water." Verse 12: "Shall be rinsed in water." Verse 13: "Bathe his flesh in running water." Verse 16: "Wash all his flesh in water." Verse 18: "Shall both bathe themselves in water." Verse 21: "Bathe himself in water." Verse 22: "Bathe himself in water." Here are twelve immersions in one chapter, and there are many more in the law books of the Bible. There are some cases of sprinkling and pouring, but not of water. Moses sprinkled the book and the people (Ex. 24: 6-8), but it was the blood of calves and goats, with water, that he sprinkled. The leper was sprinkled (Lev. 14), but it was the bloody water of the bird that was sprinkled upon him. Legal impurities were cleansed by sprinkling, but it was the ashes of the red heifer mixed with water (Num. 19) that was sprinkled. I have had sprinkling champions to write upon a blackboard the number of times that "sprinkle" occurs, and the texts where found; but it is easy to follow right after them and show there was no sprinkling of water alone upon a person for any purpose, not even one case in the whole Old Testament. Sprinkling advocates always enter into this part of their business with boldness and courage, but come out of it maimed and bleeding and defeated—that is, if they have an opponent that knows his business.

The "washing of cups, and pots, brazen vessels, and of tables" (Mark 7: 4), is thought to clearly indicate sprinkling as a meaning of "baptizo;" but when it is understood that the "tables" alluded to were not such tables as we use to-day, and that the Jewish manner of cleansing cups and pots was by putting them in water, there is no difficulty. In Lev. 6: 28 we read: "But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water." In Lev. 11: 32 we read: "Any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even." Maimonides, a very high Jewish authority, says that all washings of the body

of a person in legal purifications were entire immersions. The leper was sprinkled with the bloody water of the bird, but he also washed his flesh in water. (Lev. 14.) In legal purifications, the ashes and water were sprinkled, but there was also a washing of the body in water. (Num. 19.) So there is no argument for sprinkling as baptism in the sprinklings of the Old Testament.

God's Idea of Faith.

W. J. BROWN.

Around the name "Abraham" gather the most hallowed influences and associations of any mere man that ever lived in this world. Indeed, it requires some effort upon our part to throw off the superhuman and look at him as a man with human frailties; but, however much of the heavenly halo that encircles him, still he was a man. But he possessed in a preëminent degree the qualities that lift him above the level of mere humanity. The natural standard of manhood is not equal to that established by reason of man's spiritual relation to the divine. The top of nature is below the bottom of grace. Spiritual affinity towers infinitely above fleshly ties. In case of a conflict, we are commanded to sever the ties that bind us to kindred for the sake of the spiritual. The former will probably cease at the dissolution of the body and spirit. "Who is my mother, or my brethren?" said Jesus when he looked over a mass of upturned faces that never had one correct idea of the spiritual. "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." This it was that made it so easy for Paul to sacrifice his life for Christianity. It is my purpose in a few papers to study this side of Abraham's life. There was a spiritual side to the promise made to Abraham: "In thee and in thy seed shall all the families of the earth be blessed." This was spiritual. "That Seed was Christ," says one who knew how to interpret the promises according to the spirit.

Apart from the divine life, man is not recognized. The ground of Abraham's call was his affinity to the Invisible; he believed God. He was preëminently a man of faith. His life shows us how the spiritual triumphs over the animal and intellectual. It clears away the

drifts of the lower nature and lets the higher tides of spirituality flow on down the stream unobstructed. The rushing current of the shallow waters drowns the voice of the mighty deep. When the carnal man has his way, the whole man—soul, body, and spirit—looks through avaricious eyes at the whole material universe. All the opticians that ever collected light on an eyeball cannot make it see that there are others of equal importance in this world, and that they have rights and hearts and souls. A nickel close to the eye will shut out the light of the sun. One mote of the carnal in the eye of the covetous will distort the vision and hide the Sun of righteousness from the spiritual horizon. Only the pure in heart, the unselfish in motive, and the single in eye can see God, and enjoy him now and forever. Only an Abraham, of all the people in Chaldea, could hear the voice of God and see the Invisible. He heard the voice of God calling him to duty, and to exile, and to sacrifice, where thousands of others heard nothing, or, at most, only the beating of their frozen hearts. He could see his Son, together with all the progeny of the redeemed, bursting the fetters of the grave in triumph and converging at the right hand of God; others only saw the falling leaves of the golden forests, and heard the dying echoes of the sighing winds. Such is the fatality of moods acquired through indifference to the circumstances of life. The Son of the Most High once walked among the children of men with his face fixed as if he would go to Jerusalem; the multitudes—stupid things—with heavy eyes, let him pass. His face flashed divinity, but they did not think to say: "Let not this man speak to us, lest we die." His hour was fixed, but he refused to meet resisting strokes by fire. God broke the awful stillness of the last days by an audible voice to his beloved Son, but they said it thundered. Their ears were dull of hearing, their eyes they had closed, and their hearts they had hardened, for fear that they might see, hear, or learn something better than money and the religion of their fathers. They were open to conviction, but they defied the Son of God to convince them of error.

The call of Abraham was made at a time when the knowledge of God was rapidly evaporating from the world; the apostasy had reached its lowest depths. The wicked world had rejected God's rule and established many of its own. After the confusion of tongues and the dispersion of the tower builders, the wicked were left

to their own resources. Man's natural pride is not soon humiliated; it required ages of dissipation and riotous living to exhaust their own resources. But it is a long lane that has no turn. Coming to oneself precedes coming to God. God sent message after message to warn them of the unfathomable depths and degradation of sin. Glowing descriptions of a Father's unbounded love were held out to them as incentives to return to a home of plenty. Mercy rejoices against judgment. God would much rather save the sinner than consign him to the regions of an infernal parentage. God does his best to save the world without the death of his Son; but all is in vain. They maliciously entreated the messengers, stoned the prophets, and crucified his Son. God's purposes must not fail. He lets the prodigals go, and calls Abraham to help him in his benevolent work for all the world. He was just the kind of man needed to start a kingdom with. He had in him the stuff of which heroes are made; he was worth a hundred cents on the dollar. God called him away from home and kindred. If God's work progresses slowly, it is owing to the limitation of the tools. It is difficult to start a new religion in one's native country, in his own family. A prophet is not without honor, save in his own country. Jesus' brothers and townsmen did not believe on him at the needed time to help him. It is generally necessary for the founders of religions to forsake fathers and mothers, brothers and sisters, church and country, to accomplish their work. Chaldea and Egypt are not favorable to a new religion. The Seed of the kingdom must be sown in the fertile soil and congenial climate of Canaan; it will be more likely to flourish among the Canaanites and Perizzites. Abrahams must get out from their homes and kindred if they would preach the gospel to the Canaanites. God says so. It is no use to preach the gospel to the men who can build towers in Chaldea and make laws for themselves. They are jealous of better lawmakers than themselves. They can make kingdoms of their own, and build their towers above high-water mark. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." It required a great deal of what we call faith or trust on Abraham's part to heed the call and leave all that was dear to him in the land of his nativity. Tradition has it that Abraham possessed something of the

knowledge of the true God. God has never left himself without a people since the world began. We may not always know them or where to find them, but they are here, and God knows where they are to be found.

We may be certain that God left no room for doubt in Abraham's mind of all that he promised; but still it required the exercise of the best there was in the old man to believe all that God promised him. It is a great trial of one's faith to leave home, kindred, the place where his fathers slept and all his interests are involved. It was the home of Abraham's childhood days; the most hallowed influences of memory clustered around that sacred spot. He had but a very faint idea of the promised land at the time of his departure from Chaldea; he knew but little of its advantages, and nothing, perhaps, of its disadvantages. None of his friends had ever visited the new country, and he knew none of the inhabitants of Canaan to whom he might write for information. He had no geography to help him out of the difficulties; he had not seen even a newspaper's description of it. The hostile inhabitants and the dangers lurking in the route had not been hinted at. It was a long and dangerous journey. There were no railroads then to increase the facilities of travel. There was no apparent reason for taking what seemed to his neighbors "a wild goose chase." He was in the very best of circumstances; he had herds and flocks and tents and untold wealth. He was not a poor man, with a large family dependent upon his daily labor, that he should go south. The object of his emigration was not to improve his financial condition, but moral and spiritual improvement was the end sought. That is a little singular. I have known of many people leaving their kindred and going West, but they did not go for that reason. It was not owing to any trouble with his neighbors; he was a peaceable man, and attended strictly to his own business. Doubtless his neighbors thought he acted very foolishly. We can very naturally imagine them saying: "Uncle Abraham is talking of going to a new country, and taking nothing but Lot, his father, and his flocks. He has the worst case of the Canaan fever we ever knew; he must be going crazy. He said he had a vision a few days ago. He believes in dreams and visions. He thinks the God that used to talk to the people is still living and talks to him. Why, he was out looking at the stars the other night, and reckoning that his posterity would become as

numerous as they. Absurd! He is now seventy-five years old, and hasn't a child in the world. Going to emigrate on account of posterity! What has posterity done for him? No wonder that Aunt Sarah laughs at his queer notions! But I reckon all that we can say or do will not keep him from going. He is not the same man that he used to be." Can faith surmount all these difficulties? It did. The old man turned a deaf ear to the loving entreaties of friends and the earnest protests of kindred, and "went out, not knowing whither he went." This is the meaning of "walking by faith." The God who made us and provides the land of Canaan for his people can and will guide them safely through the wilderness to the promised rest. For his prompt obedience to the call of God he has merited the highest honor bestowed on man—he is called by right "the father of the faithful."

Let us listen to the voice of God as it speaks to us through the word and in his providence. Men may live in the neighborhood of the Niagara until the deafening roar of the Falls is no longer audible, or near the railroad until they will no longer hear the thundering trains rumble past. So it has come to pass in these latter days that men no longer hear the appeals of God's word or the thunder of his judgments. Truths awful enough to raise the dead make no impression on the mind steeped in the things of the world. Many are going on, absorbed in the things of time, forgetful of God and duty. Nothing but the thunders of the judgment will awaken them to the things of eternity, but—alas!—it will be too late to make amends.

The End of the First Year.

One year ago to-day I was working to get ready for the first issue of The Way. I did not have a dollar for it, nor a subscriber. On our mailing list we now have more than three thousand names. Nearly all of them are paid up in full for one year. Our rule is to send it to every one who wants it, if he pays for it, or if he promises to pay for it, or if we have money enough on hand to the credit of the paper to pay his subscription for him. Our daily prayer is that God will send it to every man, woman, and child in the world who would be made wiser and better by having it. God knows all such people, and nothing is too hard for him. We rejoice in the blessings he has bestowed upon the paper in the past, and we look for much greater things in the future.

J. A. HARDING.